

MISSIONARY ADVOCATE.

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

VOLUME XXIII.

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CHINA.

REINFORCEMENTS.—Rev. H. II. Lowry and Rev. E. S. Todd, with their wives, have been sent out to our missions in China recently—Brother Lowry in August, and Brother Todd in September. It is matter of profound gratitude to the heavenly Father that the society is enabled to send out such sons and daughters as these to illuminate in their measure the darkness of the millions of the vast empire of darkness.

MAKING THE MOST OF ONE'S SELF.—We have a good specimen of this in the case of our Chinese friend, (see engraving above,) who sits so comfortably in his boat—hands, feet, mouth, and eyes all so busily employed. It is wonderful how ingenious they are in devising means of profitable employment.

There is no work in which there is greater scope for our occupation than missionary work. Those who go forth in this service to foreign lands find plenty to do there; and those who send them need never be idle. By prayers, and efforts to obtain means for their support, they may be constant helpers.

Let us copy our Chinese friend in the picture, and, by putting hands, feet, eyes, and tongues to work, *make the most of ourselves* in this great and good cause.

AFRICA.

GENERAL COMMITTEE AND COMMON SCHOOLS IN LIBERIA.—For many years the Board complained that they could not get any satisfactory information in regard to the common schools in the Liberia Mission Conference. At the last meeting of the General Missionary Committee the appropriations for common schools were conditioned as follows, No. 271.

namely: "Those appropriations for common schools are, upon the express condition that the bishop (Roberts, of Liberia) shall make visitation and inspection of each school, and report to the Board at least every six months, under instructions from the Corresponding Secretary."

Immediately upon the adjournment of the General Missionary Committee, instructions were sent out to Bishop Roberts not only to visit the schools, carefully inspect them, and report to the Board upon the number and progress of the scholars; but also to report the name of the teacher, the names of the scholars in each school, and the studies pursued by each.

In pursuance of these instructions we have a report from Bishop Roberts, minute and satisfactory in all respects, from which we take the following:

RECAPITULATION.

Location of Schools.	Names of Teachers.	No. of Pupils.
Monrovia	James M'Kenzie	27
Robert's Port	Corney Houston	28
Virginia	George W. Mason	28
Clay Ashland	Nathan E. Dixon	36
Careysburg	James H. Marshall	24
Marshall	W. H. Davis	30
Edina	Elizabeth Williams	20
Buchanan	Thomas G. Thomson	24
Greenville	S. E. Brown	39
Cape Palmas	J. A. Tuning	22
White Plains	Lewis R. Roberts	34
Total		312

INDIA.

PROFESSOR MAX MULLER, of Oxford, the great linguist and philologist, is translating the "Rig-Veda-Sanhita," a collection of the sacred hymns of the Brahmins. The whole work will make eight volumes octavo, and will be brought out by a London publisher.

FOR MONTHLY MISSIONARY MEETINGS.

No. 3. Religion of the People—Hindooism.
The reader of these *Notes* will bear in mind that it is intended to confine them specially to the part of India occupied by the mission of the Methodist Episcopal Church. Hence some forms of religion must be passed over as not belonging to this field. We begin with

Hindooism, which is the oldest form of religion in the country, dating back perhaps to the commencement of Judaism. The remains of aboriginal tribes can hardly be said to have a religion. Its primitive form was much more simple and correct than modern Hindooism. This is the production of

shrewd, fertile speculators, who, after the method of ancient philosophy, seem to have wrapt themselves up in strange reveries, and, without asking either sober reason or nature what are facts, tried to determine the nature and mode of the divine existence, and also the system of the universe. We can only give a mere outline of the leading features of Hindooism, without minor details, which are almost interminable.

1. The Hindoos believe in a supreme, infinite God, who has existed from all eternity. He is represented as merged in a divine slumber. From him came forth the *trimurty*, or trinity, Brahma, Vishnu, and Shiva, who govern and control the universe. Their work is separate. Brahma creates all things, Vishnu preserves them, while Shiva causes whatever destruction goes on in the world. This triad is divine; but each member is represented as the subject of emotions, passions, and frailties, such as belong to mankind. Shiva, the destroyer, is a most horrid character. Wearing on his neck a string of skulls, he delights in slaughter, and revels in filth and drunkenness. Yet it is a remarkable fact that this savage, revengeful, filthy deity is the only one to whom in all this country temples are erected. He generally goes by the name of *Mahadeo*, or the great god, and has his temple in every town or large village; or if the village is too poor to afford a temple, a small mound of earth under a sacred tree supports an image or stone representing "his satanic majesty." The other two of the triad command but little attention, while the degraded Shiva is honored and worshiped in almost every village. The object seems to be to conciliate the good-will of this vile, malignant deity.

2. Besides the great triad there are many minor gods and goddesses, patrons of particular castes, trades, professions, and localities. It was once said of Athens that it contained more gods than men. According to Hindoo theology India exceeds this, for it swarms with three hundred and thirty-three millions of gods and goddesses of all grades. Adoration is chiefly paid to the worst, on the principle that safety and prosperity are secured by conciliating the evilly disposed. The great gods are to be approached through their subordinates. In speaking against the gods many and lords many of the Hindoos, they constantly defend themselves in their worship, by saying that these are their intercessors and mediators. They point to the fact that the business of government is done in the same way, through a list of subordinate officers, with whom the people deal.

What they call their great god over all is a god afar off. Idolatry is said to be a system of symbols, by which the worshiper fixes his mind in worship.

3. Besides the gods there is another class of beings called *rakshases*, or demons, who in frightful forms roam about, bloodthirsty and terrible, capable of doing immense mischief if not restrained. Diseases, pestilence, and general calamities are attributed to them. Resembling these somewhat are ghosts, still another class, being the spirits of bad or accursed men, which wander about to haunt and distress those whom they may get into their power.

It is difficult for an enlightened and well-ordered mind, not familiar with a people like this, to conceive the moral and mental affliction and distortion to which this mighty system of error and superstition subjects them. Christianized, they are literally freed from a legion of devils, clothed, and put in their right mind.

(To be continued.)

RUSSIA.

WHEN A PRIEST DIES.—In Russia, as is known, the parish priests, or popes, form a sort of exclusive caste; the children of priests may enter other professions, but that of the clergy is exclusively recruited from among their families. This principle was carried so far, that not only was a priest succeeded on his death by his son, as a matter of course; but if he died without male issue, the revenues of the benefice passed into the hands of his eldest daughter until she found a priest who would marry her, and undertake the charge of the parish. The endless abuses to which this extraordinary system gave rise may easily be imagined, and have brought great discredit on the Russian clergy. By the new ukase it is provided, that in future, when a priest dies, the government shall take immediate steps for filling up the vacant post with the candidate whom it shall find best qualified for it.

THE EMPEROR OF RUSSIA has taken an enlightened step. A system of instruction is to be organized over the length and breadth of the land. School-houses are to be provided, and teachers appointed at the expense of the government. The secular education will be taken entirely out of the hands of the priests.

THE BIBLE.—Sixty-five thousand six hundred and eleven copies of the Bible were circulated in Russia in 1866.

BULGARIA.

“THE BULGARIANS are a rising people, who will repay any amount of missionary labor that may be bestowed upon them.”

This sentiment of Dr. Dwight (see *Journal of Missions* for May, 1860) I reiterate after an intimate acquaintance of eight years with the people. Whether we look at their number, their character, or their awakened state of mind, and the freedom with which the truth may be communicated to them, the Bulgarians are by far the most interesting people in Turkey for missionary labor.

The Nestorians are estimated at 100,000, only 70,000 of whom are accessible to the missionary; while the Bulgarians are

5,000,000, all of whom are accessible. And the Bulgarians are also superior to the Nestorians in every element of real character. They are superior also, both in numbers and character, to the Armenians. Their number is nearly twice as great. The Armenians use two languages, so that books for them have to be prepared in two, and the missionaries must acquire two; whereas the Bulgarians use but one.

The Bulgarians also are a “rising people.” It is surprising to see the progress they have made within the past twenty years. There is now not a town in which there is not a school of from two to five hundred scholars; and the school buildings compare favorably with our high school buildings in America. There are more than one thousand villages in which there are schools, and each year adds one or two hundred to the number. School-books also have greatly increased. There are now reading books, arithmetics, grammars, geographies, etc., prepared in good taste and printed in Vienna. This people are destined to have a future. They will one day rule the soil they now so assiduously cultivate. I believe the Board has never commenced a mission among a more interesting people, nor one which promises a more abundant harvest if properly cultivated.

You may ask why we have made no more progress. We have made progress. It takes a good while to get the machinery of a new mission into operation. The beginning is the most difficult part of almost every undertaking. We have made a beginning. Many editions of tracts, of five thousand, have been distributed and sold in a year and a half or two years. The ideas thus disseminated are permeating the people. The dissemination of so many thousands of Testaments and tracts is a real work done, though it is preparatory, and consequently not so apparent to distant observers. Two schools have been gathered, which apparently no persecuting power can break up. Five years ago there was not known to be a single Bulgarian convert, but now there are estimated to be thirty. The great thing now needed is REINFORCEMENT. What can Mr. Byington do alone at Eski Zagra, amid half a million of Bulgarians? He cannot be absent on tours without neglecting the work in the city; and the work has now made such progress that there should be one missionary constantly touring. Mrs. Byington's health is such that in all probability she will have to visit America next year, and what can we do in such a case? We must either take one of the brethren from Philipopolis, or break up the Sophia station.

And what can I do at Sophia toward cultivating this large field of nearly a million of Bulgarians, in which there are over fifteen towns, of from seven to ten thousand Bulgarians in each, and every town having around it from one to two hundred Bulgarian villages? Many of these towns are large enough and central enough for stations. This part of the field, if properly cultivated, will probably be the Aintab and Kharpoot of the Bulgarian mission. The people are less sophisticated and corrupted than those who have been brought more in contact with the Danube and seaport towns. When I was designated to Sophia the lamented Brother Merriam said, in the annual meeting, that we might as well think of subduing the rebellion without taking Richmond as of evangelizing Bulgaria without occupying Sophia. But it is utterly impossible for me to cultivate this great field alone. I cannot

take care of Sophia without neglecting Samokove. All Macedonia is open to us. I have urgent calls, every year, to visit different parts of it, but it is impossible for me to do it while alone.

I send the *Macedonian cry* for HELP. Bulgaria cannot be neglected without endangering, not only the lives of the missionaries, but also the very existence of the mission. Two men should be sent immediately before winter. They should be strong men. This literal Macedonian cry I would gladly cause to be heard by every student in the seminaries: *Come over and help us! COME OVER AND HELP US!* And may the same Spirit which caused Paul and Silas to feel that they were assuredly called to preach the Gospel in Macedonia, cause some among these students to feel the same.—*Missionary Herald*.

SEVENTEEN missionaries for Arabia and Turkey sailed in the Denmark from New York on the 24th. One of them will establish a type foundery at Beyrout. Another has raised fifty-six thousand dollars in this country for the establishment of a Bible House at Constantinople.

A SON FROM AFAR.—It hath pleased the heavenly Father to bring a young Bulgarian, to whom we have before referred in our missionary items, to the knowledge of our Saviour recently. We have just listened to a letter written by him to Dr. Long, in which, after expressing his gratitude to the doctor for his interest in him, and for putting him within reach of Christian friends, who have proved of the greatest help to him, he speaks of his admiration of his Bible-class, and expresses his joy, over and above all, at having come to a personal knowledge of the Saviour, which causes his heart to overflow with gratitude every day.

THE BIBLE.—Forty thousand three hundred and twenty-eight copies of the Bible were circulated in Turkey in 1866.

SCANDINAVIA.

REV. C. WILLERUP, superintendent of our foreign Scandinavian missions, writes under date of August 9 that Bishop Kingsley preached in Copenhagen on Sunday afternoon, July 14, and the following Sabbath in Sarpsberg, Norway. All the missionaries had gathered there, and it was a time of gladness and profit. Brother Willerup accompanied the bishop to Stockholm, where Brother Witting, from Chicago, preached to a crowded house. The bishop has appointed Brother Witting to Gothenberg. Brother Willerup reports some increase in the membership, after deducting a large emigration to America.

REV. V. WITTING.—This brother arrived in this port on Monday, September 2, and informed us of his appointment by Bishop Kingsley to Wisby, on the Island of Gothland, Sweden, to succeed the lamented

Brother Cederholm, who has left a widow and three little boys. Brother Witting was hastening to Chicago to prepare himself and family for their new and distant field. He represents the people of his native country to be exceedingly hungry for a living ministry.

REV. BISHOP KINGSLEY arrived at Stockholm, the capital of Sweden, on the 17th of July, and writes of that place:

STOCKHOLM has a number of ancient churches, some of them more than seven hundred years old. The established religion here, as well as in Norway and Denmark, is Lutheran, but in many Churches a very different thing from what was designed by the stern reformer whose name it bears. Many of the ministers pronounce absolution in a way that causes the poor sinner to look no further for pardon. Ritualistic regeneration is also strongly held to by many Lutherans in this country, while many others are infidels in all but the name. But there are also pious, earnest, godly men in this Church, who teach the importance of experimental religion. The presence of Methodism in this country has exerted a quickening power on many of the Lutheran Churches. They have established Sabbath-schools, and home missions, and prayer-meetings, and in many places something like class-meetings; and, apparently convinced that we have got something which they need, are acting as much like us as they can, and thus endeavoring to occupy the ground which they see we are likely otherwise to cultivate.

On the 18th of July I met the brethren in Stockholm, who were desirous of a Methodist mission there. God has raised up a man there to prepare the way for us, and he has been preaching to the people the same doctrines that we preach, and they have been looking and longing for the coming of an accredited missionary from America. The news was just then conveyed to them that a man had been appointed to be their pastor. I never saw a people so much overjoyed at any tidings of this sort before. They continued to express and to repeat their gratitude to God and the Missionary Board again and again that their prayers had been answered, and that they henceforth were to be organized into a regular Methodist Episcopal Church. They gave me assurance that they would rent and pay the rent for a hall in which to worship which would hold six hundred persons. We thus commence a regular mission in Stockholm, as we have before established missions in the capitals of Denmark and Norway. May God's blessing rest on this new mission!

THE MODE OF THE WORK.

MISSIONS TO BE SELF-SUPPORTING.—The August number of the *Evangelical Christendom* reports the action taken by the missionaries of the American Board at their annual meeting at Constantinople:

The most important topic discussed at this meeting, was the question of bringing all the Churches up to the point of supporting their own pastors. All missionary societies, in all parts of the world, have come, within a few years, to realize more or less the importance of this principle. There are few societies which do not feel that this principle was most unfortunately neglected in their earlier efforts. It is a painful fact now, that the

Churches which show the greatest disinclination to adopt this principle are those which were first planted by the missionaries, and those which have received the greatest amount of foreign aid in past years. It was anticipated that these Churches, after being supported for a time, would rejoice in the opportunity of becoming independent as soon as they were able to meet their own expenses; but they seem to have grown more and more dependent, and less and less willing to make sacrifices for the cause of Christ.

After an exhaustive discussion of the subject, it was resolved that after the first day of 1868, as a general rule, no Church shall be formed by the missionaries, unless the people are ready to call a pastor and pay at least one fourth of his salary. No Church shall be aided by the mission to support a native preacher which will not pay at least one fourth of his salary. All existing Churches within the bounds of the mission shall be divided into three classes. To the first class no aid shall be given for the support of their pastors; to the second class one half the salary of the pastor will be given to the Church; to the third class three fourths; but in both the last classes with the understanding, that as soon as possible they must place themselves in a higher class. Six Churches in this part of Turkey—that is, in the Western Turkey mission—were put into the first class, as abundantly able to support their own pastors, if they were willing to make anything like the effort made by the new Churches in the Eastern and Central missions.

Of course, it was not supposed that the simple adoption of this rule would lead the Churches to cheerfully undertake the work. But it was felt that they might, by prayerful effort on the part of the missionaries, and especially by the example of their poorer brethren, be led to feel that this rule was adopted for their good, and that they had only to make the effort to reap the blessed results of devoting to God their property as well as their hearts. I have no doubt that the result will be even more favorable than was anticipated. When once the native Churches have learned from experience the sweets of self-support, they will never wish to go back to the old system.

As a matter of missionary policy, this question of self-support is becoming a vital one. If the Churches formed by missionary societies are to be long supported by foreign funds, foreign missions will fail of their object. It will be impossible for them even to maintain their present position, much less to occupy new fields of labor. I have been delighted to learn that the secretaries of such societies as the *Church Missionary Society* and the *London Missionary Society* have come to exactly the same conclusions on this subject as the missionaries of the American societies in Turkey.

A POLICY by the London Missionary Society, indicated in the following words, is worthy of consideration:

"We cannot but think that the Lord, who has begun a good work, can carry it on now as he did in the days of the apostles. They had no societies to draw upon, yet their Churches grew; and we are anxious—say the officers of this society to their missionaries in China—that you should try their system with your new converts. We do not think it needful that either of you should go

often to visit the converts. Put a good, trustworthy catechist among them. Why not ordain one of your two brethren (native teachers) to the work? Let the converts give for their support all they can; you pay a small balance, and perhaps a small sum for traveling expenses. Let them worship in houses, until they can put one or two houses together, and form a chapel. *Try and do without money.* Let the movement grow among them from within, not from without. Commend them to the Lord 'on whom they have believed,' and let them go on their way under the guidance of a brother whom you consider trustworthy.

"Try the system, and let us know the result."

FIELDS FOR INVESTMENT.

AN INVESTMENT.—Frederick Jones, Esq., of Boston, has placed the sum of fifteen thousand dollars at the disposal of the trustees of the Andover Theological Seminary, to enable them to appoint and sustain a suitable teacher of elocution, for the training of students in the science and art of apt, forcible, tasteful, and convincing public address.

SHURTLEFF COLLEGE, ILLINOIS.—Mr. E. Gove, of Quincy, has added to the \$30,000 which he has already given to Shurtleff College the noble gift of \$60,000. Of this sum the college comes into the immediate possession of \$20,000, and receives 10 per cent. interest on the balance until it comes into its hands.

TELL IT TO HIS PRAISE.—A recent circular of the Cardinal Archbishop of Besançon, France, to his clergy, exhorting them to make efforts to obtain donations from their flocks for charitable purposes, contains this curious passage: "I have compromised my present and future. I give to the poor and to Churches, and, secretly or openly, to a host of people in distress, as much as I can, even more than I can. I do not keep a carriage. I wear shoes with holes in them, and my cassock is patched. You have seen more than once my patched sleeves. I laugh at all that. God knows why I do it. I am anxious to save in my pecuniary expenditure for the service of my Master, and am content to wear his livery."

SEVEN HUNDRED AND FIFTY THOUSAND.—This amount (\$750,000) has been left to the St. John's Protestant Methodist Church in the city of Baltimore.

HEBREW MISSION OF MERCY.—The venerable and distinguished London Israelite, Sir Moses Montefiore, now in his eighty-fourth year, has heard the cry of the persecuted Jews in Moldavia, and is resolved to attempt their relief. In a letter to the editor of the *Jewish Messenger*, of this city, he says:

I am on the point of leaving for Moldavia, at the request of our co-religionists, it being thought that, with God's blessing, my personal exertions there may be instrumental in allaying the cruel persecutions with which our brethren are afflicted.

TO THE CHURCH.—The will of the late Bishop Timon, Roman Catholic, was admitted to probate by the Erie county surrogate, on the 10th September. It disposes of about \$1,000,000 in real property, all of which it gives to the Church.

JERUSALEM.—The British consul reports the population of that city in 1866 at 18,000, of whom about 5,000 were Mohammedans, 9,000 Jews, and the remainder Christians of various denominations.

DEMAND FOR THE BIBLE.—A remarkable desire to read the Bible has shown itself in France, which is said to be due to the sensation produced by the works of Renan. The number of Bibles sold in France last year was 66,873. The circulation of the Bible in Germany last year was over 600,000; in Italy, 43,618 copies; Russia, 65,611; in Turkey, 40,328; in Austria, 156,000; in Poland, 34,420 copies. The figures show an immense increase in the demand for the Scriptures.

Missionary Advocate.

NEW YORK, TUESDAY, OCTOBER 15, 1867.

GENERAL MISSIONARY COMMITTEE.

This committee will hold its annual meeting at the Mission Rooms, 35 Union Place, New York, Thursday morning, November 7, at nine o'clock. All persons interested may accordingly address their respective representatives, whose names and districts follow:

FIRST DISTRICT.—*Rev. Elisha Adams*, Concord, N. H. New England, Providence, Maine, East Maine, New Hampshire, and Vermont Conferences.

SECOND DISTRICT.—*Rev. John Miley*, Newburgh, N. Y. New York, New York East, Troy, Black River, Oneida, California, and Oregon Conferences.

THIRD DISTRICT.—*Rev. ———*, Philadelphia. Newark, New Jersey, Wyoming, Baltimore, and East Baltimore Conferences.

FOURTH DISTRICT.—*Rev. C. A. Holmes*, Pittsburgh, Pa. East Genesee, Genesee, Erie, Pittsburgh, and West Virginia Conferences.

FIFTH DISTRICT.—*Rev. L. B. Gurley*, Delaware, Ohio. Ohio, Cincinnati, North Ohio, Central Ohio, Kentucky, and Central German Conferences.

SIXTH DISTRICT.—*Rev. J. S. Smart*, Ypsilanti, Michigan. Detroit, Michigan, Northwest Indiana, Indiana, Southeastern Indiana, and North Indiana Conferences.

SEVENTH DISTRICT.—*Rev. J. Leaton*, Jacksonville, Illinois. Rock River, Central Illinois, Illinois, Southern Illinois, and Southwestern German Conferences.

EIGHTH DISTRICT.—*Rev. Chauncy Hobart*, Red Wing, Minnesota. Wisconsin,

West Wisconsin, Northwest Wisconsin, Minnesota, Upper Iowa, and Northwestern German Conferences.

NINTH DISTRICT.—*Rev. D. P. Mitchell*, Leavenworth, Kansas. Iowa, Des Moines, Missouri and Arkansas, Kansas, Nebraska, and Colorado Conferences.

THE ADIEU.—Our missionaries for India and China were met by a large audience on the evening of September 10, in the Seventh-street Church. The opening exercises were conducted by Rev. Brothers Woodruff and Weed. The several missionaries, Revs. J. L. Humphrey, Robert Hoskins, F. M. Wheeler, and E. S. Todd, were introduced to the audience by the Corresponding Secretary, and addressed the meeting in the order in which their names here appear.

It is sufficient to say, that the narratives they severally gave of their conversion, call to the ministry, and choice of the foreign mission work, most satisfactorily impressed the Church with the conviction that, so far as human agency was concerned, no mistake had been made in the selection of these men for "the high places of the field."

Rev. Dr. Andrews, in behalf of the Church, which is our Missionary Society, ably and affectionately addressed the missionaries and their wives, who were present with them, assuring them of the remembrance, the sympathy, and support of the Church, at the same time uttering—what is of moment to be ever on the hearts of missionaries—that the Church at home is largely dependent upon the zeal and fidelity of her sons and daughters in our work abroad.

Rev. Dr. Butler, the founder of our missions in India, being unexpectedly present, was called upon to say a few words, which he did, though the evening had worn away to ten o'clock; holding the deeply interested audience, while he told them of the fruit which had already been won in our mission in the persons of converted natives, who are now preachers of the word in India and members of our conference there; and how, on the very ground from whence he had to flee in the time of the Sepoy rebellion, and on which there lay about him the bodies of forty-seven slain Christians, there was now a Christian Church, and there a session of our annual conference had been held!

A few remarks from the Corresponding Secretary, followed by an expression from Brother Humphrey, of gratitude to the Corresponding Secretary and to the Board, for attention to himself and associates, was succeeded by the doxology and the benediction. "A more edifying and altogether effective missionary meeting than this proved to be," the people said, "we have never attended."

THE DEPARTURE of the three missionaries, Humphrey, Wheeler, and Hoskins, for India, occurred on the 11th of September, at half past one o'clock. They were met on board the good steamer "Manhattan," *Williams* and *Guyon*, agents, by the officers of the Board and many friends and relatives, which made the occasion one of great interest, many having been attracted to the place, both of our ministers and members, from the reports made to them of the meeting held on the previous evening.

INDIAN MISSIONS.

HOW TO DEAL WITH INDIANS.—In a recently published letter, Bishop Whipple, of the Episcopal Diocese of Minnesota, who had much to do with the Indians, thus sets forth his opinion of the manner in which they should be treated and provided for:

You ask me what is to be done. I believe that repentance among nations as well as men begins in restitution. The reason why I see no end to the Indian war is, I see no end to Indian robbery. The Indians know it as well as we. I have never known an instance where a white man was ever punished for any crime of theft, robbery, outrage, or murder committed against an Indian. I have never met an Indian whom the government had taught to read, but I know of scores and hundreds whom missionaries have taught. It is useless to recapitulate the list of robberies. It will do no good. The record is in Washington and heaven. And we may be sure "God is not mocked; whatsoever a man soweth that shall he also reap." In dealing with the savage foes who are now desolating every route of our western travel, we must have the best talents of the old regular army; not men who can make promises and break them, who hope to conquer savages by deeds of cowardly crimes which make savages blush. There are men in America who never violated their word to a red man, men who know how to deal with savage crimes, who can deal justly and fear God. Investigating committees will do their work better by tracing fraud from the appropriation at Washington, and I doubt whether much time would be spent in vain. The real evil is, that whatever is done is a mere expedient for the day. A committee is sent out to remedy evils which are at their door. Two plans are open: one is to place the Indians in the care of the War Department; the other is to provide for a Board of Inspection, as provided in the bill last winter; one of this board to be *ex officio* a colonel of the regular army, one appointed by the president, and one to be recommended by the different ecclesiastical bodies of the land. Either of these plans would secure a reform. The points to be secured are:

1. Personal supervision over the Indian agencies by a competent board.
2. Agents and employes of high character, amply paid, who hold their office during good behavior.
3. Rights of property and a deed in fee inalienable of twenty or more acres to every family.
4. The protection and restraint by law to punish the guilty and protect the innocent.
5. A wise system of schools under proper superintendence.

6. Missionaries to be protected and encouraged by the moral influence of the government, which has often been against them.

7. A just system of trade.

8. All government expenditures to be for purposes of civilization, and not one dollar for paint, beads, and savage ornaments.

9. A refusal to recognize any debts or claims against Indians to be paid out of the moneys of the tribe. This system of Indian claims is the real cause of all our dishonesty; it involves traders, congressmen, and officials, and is the cause of all our Indian wars.

Whenever the people will take hold of this system it will be reformed. Until then interested parties will foment war, and men guilty of robbery will poison the public mind against every man who dares to do right.

I will close my letter as I did one five years ago; I am sick at heart; I fear the words of a statesman to me are true: "Bishop, every word you say of this Indian system is true; the nation knows it; it is useless. Your faith is only like that of the man who stood on the banks of the river waiting for the waters to run dry, that he might cross over dry shod." All I have to say is, that if a nation is so deaf that it will not hear a plea to redress wrongs which the whole people admit call for reform, God in mercy pity us and our children.

INDIAN MISSIONS IN CANADA.—Francis Berry has made a communication to the *Canada Guardian*, from which we extract:

That Indians are Indians still, even after conversion, none will question. Religion does not propose a change in man's color or stature; nor does it propose an immediate change in his physical relations. The converted Indian of 1867 is not the pagan Indian of 1826.

That Indians are naturally filthy and indolent we allow; but that whites are naturally cleanly and industrious we do not allow. The comparative cleanliness and industry of the whites above the Indians is not natural, but the result of education.

Little more than forty years have passed since not one converted Indian, in all the thousands who roamed the forests, could be found to tell, as an incontrovertible fact, to the doubting Christian or caviling skeptic, that the gospel could subdue and save the Indian. The following description, from the pen of the late Rev. Dr. Bangs, is illustrative of the state in which almost all the Indian bands of that time were found. He says:

"Down came the savages, and began an Indian dance, which, with their drumming upon an old pan, their frequent yells and bodily contortions, presented a spectacle fit for pandemonium."

One of their own countrymen, not likely to paint too dark a picture of his own people, thus describes them in their heathen state:

"Their indolence leads them to be very improvident. . . . So long as they have anything to eat, they will lounge about and sleep, and never think of hunting till hunger presses them to go in search of game. . . . Many of them are full of subtilty, deceit, and artifice; they are implacable, unmerciful, without pity. . . . The most horrid scenes of torture and cruelty are witnessed by whole tribes and both sexes, old and young, without any show of pity."

Although the author blames the Indian's contact with the whites, and the cruelties which they have been subjected to, yet does he give the facts, and these are all we have to do with for the present.

Their Material Comforts.—"The wild pagan Indians have no houses, but live in wigwams. These are composed of poles twelve or fourteen feet long, placed in the ground, meeting at the top, where an opening is left for the escape of the smoke. Over the poles they spread nets made of flags, or birch bark, and sometimes the skins of animals taken in the chase. The fire is in the center, around which the families take their seats on the ground, having skins or bark for carpeting. A wigwam about twelve feet in diameter will contain three families. Here they cook, eat, sleep, and smoke."

The same writer, in describing the state of the women among the Indians, says:

"They treat them as menials, and impose upon them all the drudgeries of a savage life, such as making the wigwams, providing fuel, planting and hoeing the corn or maize, fetching the venison and bear's meat from the woods when the men shoot it. . . . In the wigwam the men occupy the best place, leaving such parts as are most exposed to the influence of the weather to the poor women. In regard to their food, the women eat the poorest and coarsest part of the meat, or what the men leave. . . . I have often seen the husband start with nothing but his bow and arrows, or gun, while the poor wife, at some distance behind, would be seen bending beneath the weight of all their goods, often with a child packed in the midst of materials for building a wigwam."

The testimony of the late Rev. Peter Jones on this subject, given before a government commission, appointed for the purpose of inquiring into the state of the Indians, may be given. He says:

"Previous to the year 1823, at which time I was converted to Christianity, the Chippeways, and, indeed, all the tribes, were in a most degraded state. They were pagans, idolaters, superstitious, drunken, filthy, and indolent. They wandered about from place to place, living in wigwams, and subsisted by hunting and fishing.

"No more is necessary on this side of the inquiry. Such were they. Has any change taken place? And if so, is the change commensurate with the cost at which it has been obtained?"

Hear the testimony of missionaries who "know whereof they affirm."

"They are pious and exemplary in their deportment. There are in connection with the mission many who give full proof that they 'have passed from death unto life,' and who in all things adorn the doctrine of God their Saviour. Our love-feasts have been seasons of great refreshing, and the prayer and class meeting are generally well attended."

Another remarks:

"Their attendance on the means of grace is excellent, and in this respect our Indians are a pattern to the white settlers."

The testimony of another is:

"We can rejoice over others who, by the assistance of divine grace, can withstand the delusions of a wicked world, and the temptations of the devil, endure afflictions and poverty and the taunts of pagan superstition, and stand forth as champions for the truth, in the 'glorious liberty wherewith Christ has made them free.'"

Another says:

"Some of these fruits of Wesleyan missionary toil are men of deep piety and noble Christian principle."

They manifest a commendable zeal and

self-denial in supporting their schools, and in aiding in the erection of places of worship.

This is the language of the missionaries on this subject. The Indians have devoted \$250 per annum of their funds for the support of a teacher.

Again:

"In two of these schools the salaries of the teachers are paid by the Indians."

This, we may observe, is becoming a common feature among them.

In regard to church erections their own labor and funds usually accomplish the work. Hence we have such intelligence as the following from Rice Lake:

"During this year and the one preceding it our Indian women have made very praiseworthy efforts to raise money for the building of a new church, by means of a bazaar for the sale of fancy articles of their own making; they have now in hand by this means nearly \$150."

Another writes:

"The Indians have made this year a grant of \$1,500 for the building of a brick church in the village."

The assertion may startle some, but it can be fully sustained, that the Christian Indians of Ontario have devoted more of their own funds to educational and church building purposes in proportion to their numbers than any white community in our country.

They are improving in agriculture and home comforts. On this point the testimony of our missionaries is conclusive. One says:

"It is gratifying to know that the Indians are paying attention to agriculture. They had large crops of potatoes and corn last year, and some of them grew enough wheat to supply them with bread till harvest comes again. This spring there is a greater determination and more planting than ever."

Another says:

"The Indians are much improved in husbandry. . . . They have sown this spring between sixty and seventy bushels of wheat, also large patches of oats, corn, and potatoes."

Another states:

"Several of them are improving their dwellings, or preparing to build new ones. They are also cultivating their lands more largely than heretofore."

To our own knowledge, in some neighborhoods there are some thrifty farmers among the Indians, and under more favorable circumstances this might be made the rule rather than the exception. Under more favorable circumstances, we say, for we question whether a white community placed under the disabilities under which the Indians labor would be any more thrifty than they.

The foregoing extracts are taken from letters and reports not got up for effect, but simple statements of facts, and gathered from different points of our Indian mission field, from Rice Lake to Sarnia, and from New Credit to Georgian Bay, and they are but a few gathered from thousands of a similar character. They are so pointed and convincing that the truths attested by them cannot be controverted. This is, under God, the work of the Wesleyan Missionary Society. *Such were they*, ignorant, pagan, wild, roaming savages. *Now*, they are intelligent, Christian, thriving, benevolent, loving religious ordinances, valuing education, and far in advance of many of their white neighbors in all that constitutes real Christian manhood.

We might, were it necessary to strengthen our position, refer to individuals among the dead and the living. Where among Chris-

tians has been found a man more noble, a philanthropist more self-denying, a friend more faithful, or a Christian more exemplary in all his deportment than the late Rev. Peter Jones.

Others might be mentioned whose works have followed them beyond the pall

Which hangs 'tween mortal and immortal vision,

but it is unnecessary.

Among the living we may mention Sunday, a man of rich and mellow Christian experience, and a mind of no ordinary mold. A man who now for forty years has not faltered in his way, nor swerved from his integrity; and who now stands in the strength of a mature Christian faith, awaiting the call of the Master to go up to his reward.

Salt, an example of unassuming but strong manly character, and unbending integrity.

Sickles, a man than whom few are found uniting more fully in their character the wisdom and tact of the diplomatist and the honest truthfulness of the Christian.

Of these and hundreds of others any Church might be proud, in pointing to them as trophies of grace gathered from heathenism.

And again. Look at the comparative increase in membership in our own denomination between whites and Indians.

In 1826 the number of whites in our societies was say 7,000, in 1836 15,000. Thus in the decade the number doubled, while in the same time the number of Indian members *quadrupled*. In 40 years, from 1826 to 1866, the numbers of white members increased eightfold, the number of Indian members almost *ninefold*.

And the comparatively unfavorable circumstances in which the *ratio* of increase was gained must not be forgotten. In addition to all that has been said before respecting the disadvantages under which the Indians labored in embracing Christianity and in maintaining their steadfastness there is this, *that they are a declining, receding race*, not increasing year by year by immigration as the whites are, but the contrary.

In ninety years the population of this division of Canada has increased from 170,000 to say 1,500,000, more than eightfold, the membership of the Church among the whites hardly keeping pace with the increase of population, while the whole number of the Indians must have *decreased in the same time by one half*, and the ratio of increase among the latter is *greater* than among the former.

Enough has been said to rebuke the skepticism of the unbelieving, and to encourage the hope and efforts of the praying, working Christian, and to prove that our Indian work in this country has not *been a failure*, but a *great success*. Well did the writer of our first annual report, forty-two years ago, say: "It is not in every enterprise that hope prevails over fear, much less that an assurance is given of a successful issue; but in ours there is a promise both of *success* and *reward*." And the success of which they then enjoyed the earnest in a few hundreds of Indian converts, we enjoy in greater fullness, while we look forward and pray and labor for the full fruition.

INDIAN TRIBES.—A Church among the Creeks was organized some time ago with five members. On a subsequent communion five more were added to this number, three on examination and two on certificate. "The Sabbath audience continues to increase in numbers, and I hope," writes Rev. W. S. Robertson, "in attention and interest. More

than one hundred were out last week." Books are greatly needed.

Rev. J. R. Ramsay alludes to his work among the Seminoles, and says: "The attendance on preaching has been very large, and great interest is manifested in the meetings. The heathen are still coming to the Saviour. Our dear elder, Yaha, is indefatigable in aiding the blessed work. His heart burns with love to God and the souls of men. Two weeks ago seven persons were received into our Church and baptized. Yesterday, May 12, five more were received."—*Foreign Missionary*.

AMERICAN DOMESTIC.

REV. WILLIAM TAYLOR, superintendent, reports the missions on the Romeo district, Detroit Conference, as follows:

North Branch is in a healthy condition, and has made some progress during the year. I think in a very few years it will be self-supporting. Present number of members, 115, an increase of 14 for the year; Sunday-school scholars 120, an increase of 6 for the year. Amount contributed to the cause of missions this year \$27 50. There is a small parsonage valued at \$400. Mill Creek circuit has been organized about three years, and is in a healthy condition. Present number of members 27, no net increase over last year, as some have removed from the charge; Sunday-school scholars 100, an increase of 55 for the year. Contributed for missions, \$5. It will probably be some years before it will be self-supporting.

CENTRAL OHIO CONFERENCE.—Rev. F. Marriot, presiding elder, reports concerning the mission in his (German) district:

1. *Cold Water Mission*.—Rev. J. Crooks has been favored with refreshings from the Lord. An increase of 20 members during the year. There are six Sunday-schools, with 250 scholars, 25 officers and teachers. There are two churches, valued at \$1,000, and a parsonage valued at \$700.

2. *The Junction Mission* has an increase of 20 members. It has six Sunday-schools, 400 scholars, one church valued at \$1,000. Has been six years a mission, but there is a prospect of its becoming self-supporting in a few years.

VERMONT CONFERENCE.—Rev. A. L. Cooper, presiding elder of Montpelier district, reports:

1. *Worcester*, A. Z. Wade, missionary. A small society with a small church and comfortable parsonage, a fair congregation, and a good Sunday-school. The religious interest and prospects good.

2. *Bethel, Lympus, etc.*, E. Folsom, missionary. A rural appointment, a small society, a small church, good congregation, and Sunday-school doing well.

3. *West Berlin and Northfield Falls*, C. P. Taplin, pastor. Two preaching places and two Sunday-schools in good condition.

4. *Bethel*, P. H. Carpenter, missionary. A small but earnest membership, a church and parsonage. Last year was a prosperous year, several having been converted and added to the Church. Prospect for success the present year good.

5. *Corinth*, A. Merrill, missionary. This is one of the oldest fields of Methodism in Vermont. The Church, though much reduced, are anxious to hold the field and oc-

cupy. They have a church and parsonage. A good revival would make them self-supporting again.

6. *Calais and Woodbury*, A. Damon, missionary. A needy field, with a very small membership, but anxious to have the means of grace; will do what they can to help themselves. They live in the midst of much indifference and opposition.

7. *South Royalton*, A. G. Button, missionary. The brethren, after being without a preacher for a year, (it has been dependent on the Missionary Society for years,) rallied once more. The prospect is encouraging; congregation and Sunday-school in a thriving condition.

MISSISSIPPI CONFERENCE, Opelousas district, Rev. R. K. Diosey, presiding elder, gives the following summary of his work:

Missions under his care, 10 circuits, 38 appointments, 10 missionaries; 3,675 members and probationers, gain since January 1, 1,717; 31 Sunday-schools, gain since January 1, 22; 1,790 Sunday-schoolers, gain since January 1, 1,206; \$17,425, value of property, gain since January 1, \$5,350. 120 conversions, gain since January 1, 142; 227 baptisms, gain since January 1, 269; 69 marriages, gain since January 1, 132; 15 deaths.

THE REGIONS BEYOND.—Bishop Thomson, who recently sailed from New York to attend the annual conferences on the Pacific coast, intends, if the way opens, to visit our newly acquired Russian possessions. "Let the Church organization be planted simultaneously with the opening of the country to the pursuits of American industry. As our ministers were the first to organize a Church in Oregon, Nevada, and countries of the far West, where now we have all the appliances of annual conferences, so let them be early on the ground, and plant the gospel standard in the new northwestern domain."

DOMESTIC MISSIONS.—*New Churches self-supporting*.—The Presbyterian Monthly for August, in taking a review of five years, counts up about one hundred Churches in that denomination (New School) that have received missionary aid, and have now become self-supporting. It is a significant fact that all these Churches have houses of worship. In some cases the Church ceased to ask aid as soon as the meeting-house was completed, and in others as soon as a debt was paid which was contracted in building the same.

FOREIGN POPULATIONS.

ARRIVAL OF EMIGRANTS.—The number of emigrants that arrived at this port up to the 14th of August this year was 156,806; from the 14th to the 21st instant, 6,253. Total, 163,059.

SCANDINAVIANS IN CHICAGO.—One hundred persons are supposed to have united with our Swedish and Norwegian Churches in Chicago since the session of the last conference. But, between those who have put their earnings into some "acres," upon which they have moved to become independent, and those who for lack of employment have been obliged to turn to other regions, the

societies are kept from showing any great increase. One of our missionaries thinks the missionary offerings of these people will be greater than in any former year.

Camp-meeting.—In the month of June the Scandinavians of the West held camp-meetings in Minnesota and in Wisconsin.

REV. A. JOHNSON, presiding elder of the Minnesota district, reports a camp-meeting for the benefit of his people which quite realized his expectations. Twenty-three persons were added to the Church. The church on Newburgh mission has recently been finished, and they are using every effort to keep up their Sunday-school. On Winneshiek mission Sunday-schools are named as the great feature of the mission, and on Forest City mission the brethren have promised to pay better attention to the children. This mission is receiving an increase of members by new comers from many other missions. Brother Johnson thinks that the gifts made by the people to Centenary objects will prove a means of diminishing the missionary offerings. But, in addition to their Centenary gifts, the people have contributed more to local objects, churches, etc. Brother Johnson says there are evidences of progress, on the whole, in every department.

RACINE SCANDINAVIAN.—Rev. A. Haagenzen, of the Racine and Milwaukee appointments, writes that the conference year has been one of prosperity. Sixty-five have been received on probation, seventeen have been received with certificates of membership from our missions in our foreign Scandinavian missions. Our collections for the year: \$61 for missions, \$11 53 for fifth collection, \$3 22 for Tract cause, \$1 50 for Sunday-School Union, \$9 45 for Bible cause, \$11 15 for Extension Society, \$200 for repairing churches.

REV. A. W. LOOMIS is again actively engaged in evangelistic efforts for the Chinese, and is putting the members of the Church to work and to labor for the conversion of their countrymen. Three young men are anxious to study for the ministry. Who will aid them?—*Foreign Missionary.*

THE CHINESE IN CALIFORNIA.—A school for these has been kept for a year past by some ladies in the basement of the Sixth-street Methodist Episcopal Church, Sacramento. The number of Chinese present has varied from twelve to forty. Several of them are said to have made fine proficiency in the English language. They are made acquainted with the Christian faith by their teachers, and thus a foundation is laid on which we may hope for a "habitation of God, through the Spirit," at no distant day.

OF EIGHTY-SIX CHURCHES in the city of New Orleans, 25 are Papal, 20 Methodist, 12 Baptist, 11 Episcopal, 9 Presbyterian, 4 Lutheran, 1 Congregational, 1 Unitarian, 1 Swedenborgian, 1 Protestant German, and 1 Sailors' Bethel.

Youths' Department.

A FADING FLOWER.—Here is a letter from George Rowland Howe, (Si Tiong Ngwong,) one of the recent graduates of our Boys' Boarding School, dated Foochow, China, May 10. It is addressed to Miss Jenkins, late of New York, now of New Jersey, who has been at charges for his education.

Your unworthy pupil begs to inform you, the American lady, that on the 15th day, third moon of this year, (April 19, 1867,) I completed my course of study in the Boys' Boarding School, under the direction of the Methodist mission in Foochow.

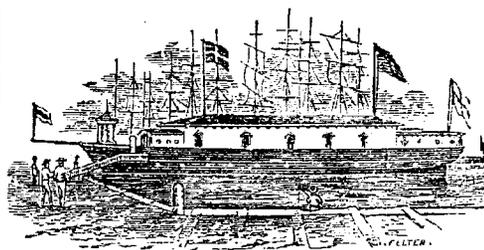
At this time I remember that for this opportunity of obtaining an education during these eight years I am indebted to your Christian liberality in supplying the requisite funds, thus giving me the privilege of learning the doctrines of the Saviour, entering the Church, and knowing how to thank God for his abounding grace to me.

I truly rejoice that God has brought me to see this day; and yet I have sorrow, because during the past two years my body has been very feeble, so that it seems I shall never be able to enjoy rest in this life, or be able to make known the Gospel to others. Will you kindly aid me by your prayers, and ask God to pardon all my sins? May I trouble you, also, to present my Christian salutations to your pastors and all your Christian friends? The grace of our Lord Jesus Christ be with you! Amen.

Rev. Dr. Maclay, the superintendent of our missions, writes in relation to this young man: "From childhood he has been feeble, though at intervals he would seem to outgrow his ailment. During the past two years, however, his disease has increased upon him so as to interfere with his studies, and cause him much suffering. At present he is quite feeble, though there is still a hope that he may yet enjoy a good degree of health. But though not permitted to realize all your hopes in the case of this young brother, you may be assured, my dear sister, that in this instance your labor has not been in vain in the Lord. Through your liberality he has acquired a large amount of Christian knowledge, and, best of all, he has become a child of God. The grace of God is his support and comfort, and he rejoices in the thought that when the 'earthly house' is dissolved, he shall have a 'building of God,' 'eternal in the heavens.' I trust you will continue to pray for him, and on behalf of this mission. I thank you for the aid you have given us in this great work." Since the above was written we have received another letter from Dr. Maclay, saying that the young man had departed this life happy in the Lord.

BAPTIZED FOR THE DEAD.—In our article in relation to a "fading flower," a Christian Chinese youth, and which closed with information of his unexpected death, we referred

to the fact of his being educated at the expense of Miss Jenkins, of Passaic, New Jersey. This lady now favors us with a sight of the photograph of her young friend, and with the following extract from the letter of Rev. Dr. Maclay: "And now I have an item of encouragement to give you. The Chinese doctor in attendance on our dear brother was so impressed by the dying testimony to which I have referred, that he decided to be a Christian, and a few days after the funeral he was baptized, and received into the Christian Church. Thus you see, that in China, also, 'our people die well.' I have every reason to believe that the doctor will prove to be a genuine Christian; and while you sorrow for the early death of your young friend, I think you may derive consolation from the thought that his death has added another believer to the Church of Christ on earth."



Seamen's Department.

DISASTERS!—Yes, that is the term, only it fails to convey the full sense of events such as the following:

The British Admiralty recently ordered two steam vessels to the White Sea, in order to render assistance to the great number of shipwrecked vessels and their unfortunate crews, numbers of whom, it was expected, had perished. They proceeded through dense masses of ice for fifteen miles, and saved one hundred and thirty-two seamen from perishing. Fourteen ships were recovered and fifty lost. The greatest casualties occurred on the 18th and 19th of June, twelve miles from Snovet Island and Western Island. On the 18th two hundred and fifty vessels were beset with ice. Of the fifty ships lost eighteen were British. The remainder were principally Norwegian. All but one of the recovered ships were taken into Archangel.

WHALING AND ITS PROCEEDS.—To all the perils of the great deep whalers are most exposed. Have our readers any notion of the fruit of this labor? Here is a part:

The New Bedford *Standard* says, the northern whaling fleet this season numbers 102 vessels, in the Ochotsk, Arctic, and Kodiack seas. Of these 72 are in the Arctic, 20 in the Ochotsk, and 10 on the Kodiack ground. Nineteen of the fleet are expected to recruit in the fall at San Francisco, and 83 at Honolulu. If the average quantity of oil and bone is taken, there will be between 50,000 and 60,000 barrels of oil and 1,000,000 pounds of bone to ship from Honolulu next November and December to this port and Bremen.

DISASTERS IN AUGUST.—The number of vessels belonging to or bound to or from ports in the United States, reported totally lost and missing, during the past month, is 42; of which 21 were wrecked, 3 abandoned, 3 burned, 2 sunk by collision, 4 foundered, 1 capsized, and 8 are missing. They are classed as follows: 1 steamer, 2 ships, 2 barks, 6 brigs, 30 schooners, and 1 sloop, and their total estimated valuation, exclusive of cargoes, is \$565,000.

Statistics.

RECEIPTS of British Societies for 1866-7, prepared by Rev. Dr. Ferris, Corresponding Secretary of the Missionary Society of the Reformed Church:

BRITISH AND FOREIGN BIBLE SOCIETY.....	£103,346
PRINCIPAL FOREIGN MISSIONARY SOCIETIES:	
Church Missionary Society.....	£150,356
Wesleyan Missionary Society.....	148,140
Society for the Propagation of the Gospel in Foreign Parts.....	91,186
London Missionary Society.....	78,958
Baptist Missionary Society.....	30,105
South American Missionary Society.....	7,431
Moravian Missions.....	6,848
English Presbyterian Missions.....	6,610
Turkish Missions' Aid Society.....	2,848
	522,482

COLONIAL, JEWISH, AND OTHER MISSIONS:	
London Society for Promoting Christianity among the Jews...	33,327
Colonial and Continental Church Society.....	31,079
United Methodist Free Churches, (Home, Colonial, and Foreign)...	9,664
Primitive Methodists (Home and Colonial) Missions.....	9,557
British Society for the Propagation of the Gospel among the Jews..	7,140
Colonial Missionary Society.....	3,042
Evangelical Continental Society...	2,455
Foreign Aid Society.....	2,424
	98,688

HOME MISSIONS:	
Church Pastoral Aid Society.....	47,829
Bishop of London's Fund.....	41,090
London City Mission.....	35,495
Additional Curates' Society.....	29,800
Wesleyan Home Missions.....	24,459
Irish Church Missions to the Roman Catholics.....	22,507
Church of England Scripture Readers' Association.....	12,354
Army Scripture Readers' Society..	8,176
Incorporated Church Building Society.....	7,720
Missions to Seamen.....	7,681
Home Missionary Society (Congregational).....	7,541
Protestant Reformation Society....	4,727
Baptist and Home Missions.....	4,511
British and Foreign Sailors' Society	3,934
Irish Evangelical Society.....	2,633
Midnight Mission.....	1,223
Baptist Building Fund.....	1,140
Royal Naval Scripture Readers' Society.....	683

Church Home Mission.....	683
Ragged Church and Chapel Union.....	477
	264,663

RELIGIOUS EDUCATIONAL SOCIETIES:	
National Education Society.....	14,152
Irish Society for Education of Roman Catholics.....	10,055
Christian Vernacular Education Society for India.....	6,345
Wesleyan Education Committee...	5,670
Ragged School Union.....	4,714
British and Foreign School Society.	3,669
Congregational Board of Education	3,017
London Society for Teaching the Blind.....	2,531
Sunday-School Union.....	2,432
Home and Colonial School Society.	2,261
Church of England Sunday-School Institute.....	806
	55,652

MISCELLANEOUS:	
Society for Promoting Christian Knowledge.....	28,547
Religious Tract Society.....	14,170
Protestant Alliance.....	1,821
Naval and Military Bible Society...	1,783
Bible Translation Society.....	1,552
Lord's Day Observance Society...	1,417
Prayer-Book and Homily Society..	1,163
Working-men's Lord's Day Rest Association.....	916
Book Society.....	450
	51,819
	£1,096,650

The pound sterling has been equal to about \$6 70 during the year ending May, 1867.

The British and Foreign Bible Society received altogether, *including sales*, £187,508; the Religious Tract Society, also including sales, £110,775.

A GERMAN missionary publication supposes the number of missionary societies at the present time to be 48; of laborers, (including native helpers, it is presumed,) 8,600; of converts, 319,000; of scholars, nearly 250,000; and the yearly income of these organizations is estimated at more than 6,000,000 thalers, or \$4,500,000. It also supposes that the missionary societies, within the last twenty years, have increased about one fourth, the number of laborers about one third, and the income about one sixth. Of the entire missionary work Great Britain performs two thirds, America one sixth, Continental Europe the other sixth. While the four largest English societies had, in 1857, an income of 4,303,000 thalers, the four largest German societies (Basle, Bremen, Berlin, Leipsic) had only 244,190 thalers. "And this proportion, alas, has changed but little since 1857."

RECEIPTS OF TREASURER OF MISSIONARY SOCIETY FOR AUGUST, 1867.

Parkersburg, W. Va. Conf.....	\$11 00
St. James's Church, Kingston, N. Y.....	28 28
Cyrus Lawrence, exec. of the estate of William Moore.....	100 00
Sunday-School Missionary Society, Asbury M. E. Church, Rochester, N. Y.....	110 00
Union M. E. Church, Memphis, Tenn.....	10 00
Erie-street, Cleveland, O.....	5 00
S. S. Juv. Miss. Soc., Parkersburg, W. Va..	6 00

Monticello S. S., N. Y. Conf.....	\$35 00
Union M. E. Church, Memphis, Tenn.....	20 00
Insurance returned.....	9 63
New Rochelle, N. Y. E. Conf.....	87 00
T. G. Sloan, exec. of the estate of Olive B. Palmer.....	66 67
Asbury M. E. Ch., Rochester, E. Gen. Conf..	17 00
Lugrand Sharp, Seymour, Conn.....	100 00
D. Tyler, Wolcottville, N. Y. E. Conf.....	5 00
	\$610 58

BEQUESTS AND DEVISES TO THE MISSIONARY SOCIETY.

PERSONS disposed to make bequests to the Society by will, are requested to observe the following form:

I give and bequeath to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the sum of _____; and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

FORM OF A DEVISE OF LAND TO SAID SOCIETY.

I give and devise to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say:

to have and to hold the same, with the appurtenances, to the said Society, its successors and assigns forever.

☞ Brethren in the ministry, and laity also, are requested to inquire promptly and carefully into the facts of any will which they may hear contains a bequest to the Missionary Society, and send us as early as practicable a transcript of such will, or whatever information they may obtain touching the same. We have reason to believe bequests are left to the Missionary Society of which we have never been advised.

☞ Subscriptions and donations for the Missionary Society of the Methodist Episcopal Church may be sent to the Treasurer, at New York; the Assistant Treasurer, at Cincinnati; or paid to the presiding elder of the district, or the preacher in the circuit or station to which the contributor belongs.

THE MISSIONARY ADVOCATE

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CORRESPONDING AND ASSISTANT CORRESPONDING SECRETARIES OF THE SOCIETY.

TERMS.—One copy will be given monthly to each family in our Churches throughout the connection, on application of the respective missionary committees. The application in every case must be in writing, and must set forth that the committee ask for but one copy for each family, that they will scrupulously take care of the papers and see that they are properly distributed, and that they will provide for the postage or freight on the same. The missionary committees in the several Conferences west of Erie and Pittsburgh will make their application to Poe & Hitchcock at either Cincinnati or Chicago, and the committees in the several conferences east of the Pittsburgh and Erie, but including these two Conferences, and the Conferences of the Pacific, will apply to the Secretaries at No. 35 Union Place, New York. Let each application state particularly to whose address, and by what mode of conveyance, the papers are to be sent.

POSTAGE.—The postage is twelve cents a year for any number of copies not exceeding five, when sent in a single package to one address, and at this rate for any greater number sent in the package, and must in all cases be paid quarterly or yearly in advance at the post-office of the subscriber.