

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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NUMBER 10.

CHINA.

REV. DR. MACLAY recently wrote us of blessed progress in his work, as may be seen in our December paper, and here again he writes:

"It is my blessed privilege to state that the work still goes forward. Last Sabbath (September 15) Brother Sites held his fourth quarterly meeting at East-street Chapel in this city, (Foochow,) and baptized *nine* adults and *four* children. On the same day I held a sacramental service at Kuch-eng city, situated about one hundred miles westward from Foochow, and it was my privilege to baptize *nine* adults and *one* child. The mission year soon to close (October 19) is the most successful one we have ever had in this mission. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake.' —

"Our summer is now about over, and we have already resumed our itineraries. We hope to be more active than ever in this work during the coming missionary year. On all hands God is placing before us open doors. O that we may have grace to enter and occupy!

"We all long for the day when the advanced guard of our mission shall plant Christ's standard in a new province. We believe the movement will be a glorious success.

"We also wait with desire for the arrival of our expected reinforcement, Brothers Lowrie and Todd, with their families. May God keep them during the long voyage, and bring them to us in peace!"

Since the reception of the above, and by the next mail, indeed, we have word of the arrival in China of Brother Lowrie and wife, after a most pleasant voyage from San Francisco, and Yokohama, Japan.

WU-CHANG, a capital city of China, with four hundred thousand inhabitants, and surrounded by a wall of about ten miles in circumference, has been without a single resident Protestant missionary up to January, 1867, when Rev. Mr. Bryson, of the London Mission, took up his abode there. About one month after, the Rev. Mr. Hill, of the Wesleyans, took up his abode there also. A medical missionary, Dr. Reid, has rendered very efficient service as a medical missionary, and the *Missionary Recorder* represents that the word of God is taking effect in that great city, and genuine converts have been made.

No. 274.

RURAL MISSIONS.—Our Chinese Mission periodical has a paper on rural missions, which was read before a meeting of missionaries at Tientsin. Among the things hindering the work, or to be contended with, is the condition expressed in the words following: "The whole empire is convulsed. Men feel themselves everywhere to be upon the brink of a volcano, which may at any moment break up the old traditions of the people." The presence and influence of foreigners is said to contribute to this. Another reason is said to be the bad, the unbearable character of the local government, as administered by the mandarins.

The waning power of the native faiths seems to be acknowledged by leading minds among the Chinese. Of all the prevalent faiths Buddhism has undoubtedly the largest number of adherents, and its temples are usually the largest and most frequented. But an educated man said recently: "The time of its glory is past; Buddhism is already a ruined faith." Language just as strong might be used even of Confucianism itself. But as promising as this condition of the public seems to be, Popery is exerting an influence which, in China as everywhere else it can, is darkening the minds of the people, and making them slaves of the priests. Mighty faith and mighty prophesying is necessary to save the people.

INDIA.

OUR MISSIONARIES who left London October 11, took with them a daughter of Brother Cawdell, one of our missionaries now in India. They were anticipating much spiritual enjoyment and improvement on their voyage, as their captain has the reputation of being a very zealous, religious man.

NATIVE SELF-SUPPORTING CHURCHES.—The Wesleyan superintendent of the North Ceylon district is working out with great vigor the project which he so eloquently advocated when in England, that of endeavoring to make the native Churches in all respects self-supporting. A native ministry, sustained by local resources, would yield speedy and effectual relief to the funds of the society.

REV. S. T. WILSON, with his wife, have one hundred and sixty-seven scholars (boys and

girls) under their care. Brother Wilson says, in relation to this department of his work, that, after the preaching of the "word of God," he regards it as the strongest auxiliary in effecting that moral change which India so much needs. "In my Sudder school prayer is always offered at the opening of the school; the books are decidedly evangelical, and the best of all, the head master is a native Christian of piety and experience. Let none suppose that our schools as a rule in any way interfere with the preaching of the Gospel. In fact, so far as possible, these are carried on chiefly by our native brethren, who have been trained up to teaching, while we are left free to our special work of preaching and superintending the labors of our local preachers and exhorters.

"I might say that God has given us some fruit during the year; we have baptized three adults, one of whom was a young man, a Brahmin. He already assists me much in my work, and promises to make an efficient preacher to his own people. All told, I have baptized seven adults. May God give us still greater triumphs!" This minister cries out for more men, more men!

OUR ENEMIES THEMSELVES BEING JUDGES.—A periodical largely patronized by the intellectual of this country, and generally more ready to patronize Parkerism than evangelical religion, gives this testimony concerning the cause of foreign missions:

A cause which, whether successful or unsuccessful in its immediate objects, will forever stand recorded as one of the most unselfish, the most sublime, and the most Christlike movements that have ever been originated by man.

JUST THINK OF THIS FIELD.—Occupied (?) by a missionary of our Church, having for aid one local preacher and one exhorter.

If each of us three visit a village a day, and spend a week in each large city, it will take more than three years to go once over this district. And perhaps not three men in a village would get a fair understanding of the object of our visit, let alone an idea of the plan of salvation.

SOUTH AMERICA.

OUR missions in South America advance steadily, and promise at no distant day to become self-supporting Churches. With this advance in material strength, it is a matter

of rejoicing that they improve in religious experience. They are also having access to the Roman Catholic children; and, indeed, in some instances, to the Roman Catholic mind. The political institutions of the country, also, are beginning to feel the presence and contact of Protestantism. The following letter, received at the Mission Rooms from Rev. Thomas Carter, gives evidence of all this:

ROSARIO, S. A., October 7, 1867.

We are still keeping on our way here, and believe that we are not living in vain on this mission field. Our congregations are very good, and very attentive. Our day-school is increasing, as it has done from the first. We have now fifty-eight children in it, nearly all, I may say, from families who call themselves Roman Catholic, and many of them large boys, and you may rest assured I do not lose the opportunity to teach them the true doctrines of Christianity.

In the morning we open with reading the New Testament in English, and then, all kneeling down, they repeat after me the Lord's Prayer in English. It is an interesting sight to me to see these Spanish-speaking children, some of them hardly children, but almost men grown, kneeling in a Protestant church thus in prayer with a Protestant minister. In the afternoon, twice a week, we open the session with reading the Spanish New Testament. When they commence reading I generally put my Testament in the hands of a boy to conduct the reading, who has been a long time in the school, from a prominent Spanish family; a boy, to whom, I understand, a large annuity has been left by some relation or relations, on condition that he will become a priest; a boy who loves his Bible, and reads it; a boy of strong passions and of great vigor of mind. Whether he will become a priest or not I cannot tell; but if he should, he may prove another Savonarola, or Luther, or Gavazzi. At the opening of our other three sessions in the afternoon, making three times a week, I give a lecture on Bible history; in fact, I give them a short children's sermon on these occasions in Spanish. A few days ago another boy, becoming thus interested in the Bible, asked me if I would sell him one. I sent him to the Bible agent, and in a few days after he had his Spanish Bible in school, for which he had paid about a dollar silver. O that many of these children might be fitted for usefulness in this land!

I am sometimes surprised (may I not say it without egotism?) at the esteem with which the native people here regard us, and especially the better classes.

Political events are just now taking place here, which I am sure you will be pleased to hear.

This province of Santa Fe has become a pioneer province in political and religious reformation.

1. The burial ground of the Roman Catholic Church has been taken completely away from the jurisdiction of the Roman Catholic Church in Rosario, and placed under the municipality of this city, with the express provision that all persons may be buried in it, including Protestants and Catholics.

2. The right to marry has been taken away from the priests, and made a civil contract, the marriage to be before a justice of the peace. The parties may obtain afterward a religious blessing, if they choose, from a priest or Protestant minister, but this is no

part of the marriage. The Roman Catholic archbishop caused notices to be affixed to the church doors, forbidding the people to obey this law. The police authorities took them down, and a committee has been appointed to prosecute the archbishop. This is within a few days. The Spanish paper here is fully and earnestly in favor of these reformatory movements.

We have raised five hundred dollars silver here toward my support, which is credited to the society; I mean for this year, from January 1, 1867, to December 31, 1867.

With kind regards to Dr. Durbin, and to my friends and brethren in the missionary work, I am, dear brother, with much esteem, yours truly,

THOMAS CARTER.

P. S. I ought to have said we have twelve girls in our other school in a different part of the city, or twelve children, one or two of them little boys, making seventy in all under our care.

BOGOTA.—Rev. T. Wallace writes September 11:

Last Sabbath I preached in Spanish, and although the day was quite unpleasant, our room was crowded. If we have such an encouraging attendance, without giving any public invitation, at a private house, in an out-of-the-way place, what might we expect had we a hall or a church in a central position? This we must have if we think of continuing this mission.

BRAZIL.—Rev. F. J. C. Schneider says in his letter of October 9:

At our communion last Sabbath three more persons—two heads of families, a man and his wife, and a young man, united with us on profession of their faith. At the communion in the city of Sao Paulo, on the previous Sabbath, four persons were received into the Church.

Some of the brethren he mentions were out in the provinces of Minas and Sao Paulo on preaching tours.—*Foreign Missionary.*

GERMANY.

The following letter has been received at the Mission Rooms, 35 Union Place, New York, from Rev. Dr. Jacoby. It contains an account of the prosperity of our mission in Saxony, and of the progress of religious liberty in Germany. It also gives an account of the dedication of our new church in Berlin, which will be read with interest.

BREMEN, November 8, 1867.

To the Corresponding Secretary:

DEAR DOCTOR: I thought I should, from time to time, give you short extracts from my traveling reports I give to the "Evangelist," and I will do so herewith. Our mission in Saxony is most wonderful in its commencement and continuance, under the great persecutions it had to pass through. Brother Erhardt Wunderlich returned to Germany in August, 1850, by reason of family affairs, after having resided one year in Dayton, Ohio, and having there been converted to God. His heart being filled with the love of God, he commenced to speak of the necessity of conversion, and had soon a small society around him that sought the Lord. His mother, an upright, good-minded woman, who went regularly to church, though it was two miles and up a steep hill from their house, was astonished that her

son, for whom, as she said, she had prayed much, came now to teach her; and his brother, the owner of a large estate, attended on Sunday to hunting, and in the evenings he played cards in the tavern with his friends. But he (Erhardt) had prayers every morning with the household, and mother and brother loved him too much to refuse to him the permission to do so. He soon was called from village to village, and souls were awakened and converted. Brother Wunderlich wrote to me to come to his help, and in February, 1851, I visited Ruessdorf, the place of the estate of his brother, for the first time. I was received very friendly by the family, visited the neighboring villages where the appointments were, and we found everywhere great hunger and thirst after the word of God. Frederick Wunderlich accompanied his brother Erhardt in April to Bremen on a visit, and was soon powerfully converted.

In 1852 the persecutions commenced, and Brother Erhardt could only visit his classes at midnight to encourage them to serve God. The Lord had raised everywhere exhorters and class leaders, who could take care of the little flock, and Brother Frederick Wunderlich, who was a man of influence in the neighborhood, soon commenced to preach in his own house, where every Sunday the people met from two to ten miles in the neighborhood. Brother Erhardt, tired of the police and its unpleasant prisons, and being not able to continue the work of God, returned to America, where he has labored all these years with success, and is now stationed in Chicago. Many of his spiritual children followed him, the greatest part of them living now near Wheeling, where he was stationed several years.

Frederick Wunderlich continued the work, and notwithstanding persecution and emigration the work continued and spread in length and breadth. Twice cows were taken out of his stable to be sold by law, because he did not want to pay the fine he was condemned to for holding religious meetings. At one time the burgomaster, who had to sell the cows, said to his mother: "My dear Mrs. Wunderlich, why do you not hinder your son from holding meetings; it is a pity that you have to lose your fine cow." "If they take all the property I will not hinder him from preaching the Gospel," was the answer of this good mother in Christ. And the Lord rewarded her. She had the joy to see her third son converted to God, and her only daughter soon after, who died two years ago.

Three years ago an old Lutheran preacher left, with about two or three hundred persons, the State Church and the Grand Duchy of Weimar, wherein Brother Wunderlich lives, and received religious liberty. That was a great joy for our members. The sacrament was now administered by Brother Wunderlich, who is an ordained elder of our Church, and then the State Church excluded him and all his communicants from its pale, and he constituted a Methodist E. Church. About four weeks ago he married the first couple; and now the first child, being his own one, should be baptized in the chapel. He and his wife desired that I should have the honor of performing this act, as I had borne with them joys and sorrows. Brother Achard not being able to leave Berlin on account of preparations for the dedication of the chapel, I gladly consented to hold the quarterly meeting on Saxony Mission. I arrived Friday, the 25th of October, in Ruessdorf, a place which will never be forgotten in the history of Methodism in Germany. Saturday evening Brother Schroeder, our helper

on this mission, exhorted, and on Sunday morning I preached to a full house. We first had the sacrament, and then the child was baptized. It was a very solemn time. We remembered how often we had met with fear and trembling, and what a privilege it was now to meet free, without restriction, and having the sacraments given by those men we loved and esteemed as ministers of the Church of God. The whole congregation were in tears, and the old midwife (who after the usage of the country brings the child to the church) was pleased, and preferred the way we baptize to the way of the State Church.

At one o'clock we left Ruessdorf for Doertendorf, about ten miles, where we have a fine chapel, and where the meeting would commence at four o'clock. My dear Doctor Durbin, you saw the house when it was built, but I wished you could have been here and have seen the neat chapel filled with attentive hearers. I preached to them, and then we gave the sacrament to about seventy persons. The Lord was with us, and the people rejoice in the privilege of having now the sacraments.

At night I enjoyed the hospitality of the parents of one of our students, and on Monday we went to Langweitzendorf, where "Kirkmesse Church wake" was held. That is a usage in Germany in the villages; the day of church dedication is remembered every year, (on a Monday.) In the morning Church service, in the afternoon drinking and dancing. Our people hold religious meetings and generally love-feast on such days. We held a meeting in the house of Brother Pucklitsch, a brother of our preacher Pucklitsch. The room is very large, but still it was filled with hearers. We have about eighty members in this village; but as most of our members on this mission are weavers, and the labor is very scarce at present, many of them are very poor. We hope for better times.

In the evening I arrived in Leipsic, and after I had attended to my book business on Tuesday morning, I left at one o'clock, and met at the station Brother Cramer and his lady, and Miss Smith, from Cincinnati, in whose company I went to Berlin. Brother Cramer, who is consul in Leipsic, uses his spare time to attend the university, and I hope he will become a very useful man in the Church of Christ. He will commence English preaching in Leipsic, and may he do a great deal of good!

Church Dedication in Berlin.—Though I arrived Tuesday night in Berlin, I was fully occupied all the time in assisting to prepare for the dedication of the chapel. In Germany everything goes slow but sure, and it was Saturday night before the covering of the pulpit was finished. Brother Achard had prayer-meeting every evening in the week, to entreat the Lord's blessing upon the dedication of our chapel. Sunday morning, 3d of November, the church commenced to fill at nine o'clock, and when we began at half past nine the whole chapel was filled, with the exception of the gallery. The service was after the order of our liturgy, with the exception that I have always an act of dedication before the dedication prayer, in saying, with outstretched hands, "I dedicate this house to the service of the living God, in the name of the Father, the Son, and the Holy Ghost." It is always a very solemn act, and so it was this time, and we felt that the "shekinah" of the Lord had entered his habitation. May she reveal herself in the awakening and converting power! Brothers Bennet, Fürstenberg, Hurst, and Achard

participated in the service, and as Brother Nipert had not accepted our invitation, I preached the sermon from Psalm lxxxix, 7, which reads in German, "God is very powerful in the congregation of the saints, and wonderfully over all that are around him." At eleven o'clock the German service was over, and the Americans gathered, and I assure you we had a good gathering. Mrs. Bancroft, the wife of our ambassador, was also present. She attends regularly the English service; but I expect Dr. Bancroft understands the German well, and attends German service in the State Church.

Dr. Hurst preached an appropriate sermon on Rom. i, 16, and afterward the sacrament was administered by Rev. Mr. Nicols, Congregational preacher from Chicago, Dr. Hurst, and Professor Newhall, as it was the sacrament Sunday. The Americans seemed to be very much pleased, and Mrs. Dr. Olin said to me she felt like home. We have a very neat and fine chapel, and I hope to send you soon a photograph of the same. May the Lord grant that this place may become a rich blessing to Germans and Americans! Governor Wright and his lady, who have taken so much interest in this chapel, will be remembered as long as the building stands. We have a marble tablet to the memory of Governor Wright in the chapel, under the gallery. I would like to acknowledge that Mrs. Wright sent me yesterday one hundred and sixty thalers, which she received from a lady to pay for the blinds for the windows.

Sunday night Brother Cramer preached, to about one hundred and fifty hearers, a good Methodical sermon in the German language, and I feel sorry that this brother has not been gained for the German work.

Monday evening we had a gathering of American Methodists in our large room, which has been furnished by Mrs. Wright. There were Mrs. Dr. Olin and son, Professor Bennet and wife, Miss Colvert, Professors Hurst, Newhall, Rice, Hudson, and Consul Cramer and lady. I was very sorry that Professor Leonhard and lady were not able to meet with us.

Brother Achard, my daughter, and myself were very happy to enjoy the company of these dear friends; and my desire is, that they may continue to meet every week to hold a class meeting, as was the case the year before. It will be a great encouragement for our preacher to have such brethren that will pray for and with him.

Bremen Fair.—During my absence from Bremen the large Bremen fair of ten days was held. Four of our students went out every afternoon to distribute tracts to the people, and we had a stall to sell Bibles and books, and we sold for 140 thalers. In this way we try to counteract the devil's doing, for you may get an idea of it when I say that three thousand persons were one night in the wine-cellar. I hope our labors have not been in vain. More than twenty thousand copies of tracts were distributed.

ITALY.

A MISSION PROPOSED.—Applications and suggestions have been before our General Missionary Committee for several years past at their annual sessions. Rev. Dr. Elliot was perhaps the first to call attention to that field, expressing a desire to go in person to Rome.

At the late session of the committee, when the matter was again called up, full consideration was given to the subject, and the following resolution unanimously adopted:

Resolved, That, in the judgment of the General Missionary Committee, it is not expedient or practicable for the society which we represent to enter upon any missionary work in Italy at the present time.

SECURITY UNDER THE PAPACY.—The *Neue Freie Presse* publishes the following curious statistics: in England, the proportion of murderers to the whole population is one in 675,000; in Holland, one in 163,000; in the North German Bund, one in 100,000; in Austria, one in 77,000; in Spain, one in 4,000; and in the Papal States, one in 750.

THE SALE OF CHURCH PROPERTY in Italy promises to be a success. Nearly 300 lots have been put up in all parts of the kingdom, and have found ready purchasers at prices much above those set on them. Twenty lots in Florence, offered at 281,850 francs, fetched 591,370 francs. Twelve lots at Bologna, put up at less than 100,000, sold for 350,000 francs. At Genoa also the price was more than doubled. And this in the face of such events as are now occurring. It can scarcely be doubted that prices will rise still higher under the prospect of peace.

THE JEWS

"GOD IS ABLE TO GRAFF THEM IN AGAIN."

—A writer in the *Foreign Missionary* says:

A most extraordinary change has come over the general state of the Jews in Berlin. Many of the leading statesmen and *literati* in Prussia are of the house of Israel. I have a list before me, containing no less than twenty-seven names of Hebrew Christians, professors or teachers, who have recently been engaged in the noble university of Berlin to give instruction in theology, law, medicine, or other branches of science; and in every department of public life many are to be found who are distinguished for their attainments and services in every good and noble cause, who show that, by God's mercy, there is no difference between the Jew and the Greek; both are one in Christ. And yet, as Dr. Biesenthal assured me, no less than forty thousand copies of some of the treatises of the Talmud have been sold in one year by one printer in Berlin. This seems to be incredible. Those copies are used in various schools, where Jewish youths are educated in all the darkness of rabbinical night.

It may be said, "Very few of these forty thousand copies remain in Berlin." It is obvious that, amid a population of twenty-five thousand Jews, only a comparatively small number of these copies could be required in one year, as no doubt the Talmudic schools in that place must have been already supplied with books a year ago, and the wear and tear of a single year cannot be so very great. But still the fact is a startling one; and the more so, as Dr. Biesenthal assured me also, that students may now be found in the college where the Talmud is taught in Berlin at the early hour of three in the morning.

Hebrew Christian Brotherhood, 22 Bible House, New York City, having for their object the propagation of the Gospel among the Jews, are desirous that their intentions

may be known to them generally, and will be glad to have them know the address of the Brotherhood, as they can by the above; and they would also feel obliged to pastors, and all others, for giving their secretary, J. M. Goldberg, the addresses of those whom they know to be Christian Jews.

Missionary Advocate.

NEW YORK, TUESDAY, JANUARY 21, 1868.

FIRST NOTES FOR 1868.—Several Churches have taken their missionary collections for use in 1868, thus giving the first responses to the missionary appropriations for next year. These first notes are encouraging, but do not at all come up to the necessities of the case. Hanson Place, Brooklyn, advances twenty-five per cent. over last year; Bedford-street, New York, twelve per cent.; Stamford, Conn., twenty-five per cent.; Harlem, N. Y., eleven per cent.; Burlington, N. J., 60 per cent.

PROGRESS IN CHURCH BUILDING.

At the anniversary of the Church Extension Society, recently held in Philadelphia, Bishop AMES made a most excellent address, from which we take the following statements in relation to *Church Edifices and Church Building* in the United States. The bishop says:

In 1850, according to the statistics furnished by the United States, we find that there were then in the United States and Territories 38,183 churches. These embrace all the churches of all sects and denominations. Romish churches, Jewish synagogues, and Protestant houses of worship are all summed up in this general result. Of this number (38,183) there were 13,338 houses of worship that belonged to the Methodist Church. This was the large fraction of over one third of the whole number. For if you take 13,338 from 38,183, you will find the balance belonging to all other Churches in the country to be 24,845, showing that a number equal to one half of all the rest were Methodist churches; more than one third of the whole, 13,338 compared to 24,845, being the relative numbers.

Having had my attention called to the records first made by the government in 1850, I felt a great interest to see how this important part of our Church work progressed from 1850 to 1860. I procured a copy of the census, and went over the figures furnished to find what the different Christian Churches were doing. I found the summing up to be 54,009 churches. This also embraces, as the other census, all churches of all kinds; not merely Christian, but Jewish as well. Of those 54,009 I found that 19,935 belong to the Methodist Church; that is, about 65 more would have been one third of 60,000. The whole number was 54,009; the whole increase was 15,826. Of that 15,826, the increase of Methodist churches was

6,497; and all others increased 9,331. Thus more than one third of all the increase in church buildings, from 1850 to 1860, were in the Methodist Church.

In further examining these tables I was greatly surprised at their result. The Churches rank numerically about in the following order: the Methodist, the Baptist, the Presbyterian, the Congregational, and the Episcopal. I took the four next; that is, I took the census of the Baptist, the Presbyterian, the Protestant Episcopal, and the Congregational, to see how they were advancing compared with our own. I was never more surprised at a result than I was to discover, that while our increase had been 6,497, the increase of all those four Churches had been but 3,279. That is, if we had built 61 more churches we should have built just twice as many as those four next largest denominations. I was not at all prepared for this. I confess it was highly gratifying; but to me it was highly instructive. I must not be understood as speaking of the Methodist Episcopal, but as of the Methodist Church, embracing all its departments.

I had the curiosity to see how those churches were distributed. I selected the four large states, New York, Pennsylvania, Ohio, and Illinois, mainly to see how these Churches are situated. New York, as it has the great commercial emporium, is the principal state of the Union, with a territory extending along the lakes, and running down to tide waters, and it has the natural basis for a vast population, when you take into consideration the great agricultural wealth of the state. The great Keystone State, stretching from the tide water at Philadelphia to broad Lake Erie, with great mountains in the center, with immense mineral wealth, its broad and beautiful valleys, and the great lumber regions, you will see what must be the position of Pennsylvania through all coming time, and how important that the cause of Christ should be supported and maintained in such an important state as this.

Then, striking westward, you have the third state, Ohio, spreading from the valley of the Ohio up to the basin of the lakes, embracing one of the most delightful champaign districts in the world, the most delightfully situated in the Union, which has made it the garden of the whole land.

The most wonderful state that the sun shines upon is the state of Illinois, stretching along its southern border from the Ohio to the Mississippi, and northward to the lakes. I have no doubt it is capable of supplying all the citizens of this nation with bread, and then be able to ship a supply to Europe. If it was cultivated as Holland is it would do it in any year.

If you will take these four great states you will find they are the loins of the Union. They must always remain the great center of the nation because of the boundless resources they contain.

Now in these states were 10,833,312 inhabitants according to the last census. Of course they have greatly increased, but those are the best statistics I have had. I took the four leading denominations to see how they had been acting in regard to these four important states, Methodist, Baptist, Presbyterian, and the Protestant Episcopal Churches. I deemed it not fair to bring the Congregational Church in this list because their strength is mainly in New England, and a comparison outside would not be a fair test. But it is more than just to the Protestant Episcopal Church, for the wealth of their great corporation in New York has

given them their greatest influence in that state—by far greater than anywhere else. It was eminently fair to the Presbyterian Church to take Pennsylvania, because Presbyterianism was planted here by Wither- spoon from Scotland. It was fair to the Baptists to take Illinois, because there was a large branch of the Baptist population in Kentucky, Tennessee, and Virginia, which colonized in that state.

The Methodist Church, in any case of the comparison, had the disadvantage of laboring under inauspicious circumstances. I took pains to run over the figures before I came here this evening, and I found there were 4,815 Methodist churches, 2,093 Baptist churches, 1,626 Presbyterian churches, and 774 Protestant Episcopal churches; giving the Baptists, Presbyterians, and the Episcopalians 4,493 altogether, and giving to the Methodists 322 more than them all. I merely cite these facts to show the relative position in which the Churches stand throughout the nation, and in these four great central states in particular.

AFRICA.

REV. CHARLES A. PITMAN is one of our native preachers and a member of the Liberia Mission Conference. His present field is among the Veys, a people among whom he was born. While yet a child he was taken into Mrs. Wilkins's school, where he experienced the new birth. Charles subsequently spent some time in America attending the public schools. Returning again to his native country he engaged in school teaching; but yielding to a persuasion he had from the time of his conversion, he entered the ministry, and now by late advices we learn he has been elected a member of the legislature of the republic of Liberia.

DEATH OF MRS. BURNS.—Mrs. Louisa E. Burns, widow of the late Rev. Bishop Burns, departed this life October 15, in the town of Monrovia, the capital of the republic of Liberia. Brother Dennis writes "that she passed away quietly and peacefully, with strong hopes of a blissful immortality. She had been in feeble health for a long time, and expressed herself as being fully prepared for the spirit-world."

In our Annual Report for 1858 we said, the committee at home has been at the expense of educating Miss L. E. Hazzard, at Wilbraham, and has sent her to Liberia to assist Sister Kilpatrick, who succeeded Mrs. Wilkins of precious memory, and who returned to this country the same year, and departed to her heavenly home ere the year expired.

Miss Hazzard was subsequently married to Bishop Burns, and accompanied him on his last visit to America, whence, from the city of Baltimore, he departed to his heavenly rest.

REV. BISHOP ROBERTS writes that he thinks there is an increasing desire on the

part of the ministers to carry the Gospel to "the regions beyond," where the natives are yet in "the region and shadow of death."

THE GOLCONDA.—This is the name of the vessel owned by the American Colonization Society, and the one in which they are now sending forward emigrants to Liberia. Among the passengers who sailed in her in the month of November was the Rev. R. R. Gurley, for many years corresponding secretary of the Colonization Society, and his son, John M. They take the voyage for the improvement of their health. We anticipate good to the young republic and the colonization cause from the presence of Dr. Gurley.

TURKEY.

REV. DR. LONG was, under date of November 19, expecting to reach Liverpool that day, and the day following the city of London, there to take ship for his coveted home—Constantinople.

REV. F. W. FLOCKEN's letter of October speaks of the general good health of himself and family, and that they had been saved from all their fears in the midst of the commotions that had prevailed in the country. Brother Flocken is evidently burdened in spirit on account of the spiritual darkness of the people.

SCANDINAVIA.

REV. V. WITTING having arrived at Gothenburg, writes us that his voyage was very pleasant. The people at Gothland are eager for the word of life. The word from Stockholm is, that the hunger and thirst of the people is manifest in the crowds which come to the public religious services. Their hall is too strait for them.

RUSSIA.

STATE EDUCATION IN RUSSIA.—The total number of schools established directly by the state amounts to 35,000, and the pupils to 1,120,088, or about one and a half per cent. of the population, taking the latter at 70,000,000. As far as the estimated expenditure for 1866 can be analyzed, the education of the above number of pupils cost the state about 6,000,000 roubles per head per annum, or 1s. 3d. per month. As there is very little private or local effort made for the establishment of schools, the state is called upon to provide for the education of the masses. This is done by devoting little more than one per cent. of the total revenue to educational purposes. It has been observed in the "St. Petersburg Gazette" that far more is spent by the state in educating the upper than the lower classes.

FRANCE.

A REMARKABLE TESTIMONY.—The great closing day of the great universal exhibition of 1867 was on the Sabbath! Truly enough does a writer testify:

Like the opening, the closing was accompanied with no prayer, no thanksgiving, no acknowledgment; and in that respect at least was even behind paganism, which would assuredly have sacrificed its hecatomb of oxen on such an occasion. As far as the French government, the imperial commission, and even the French Church were concerned, not an attempt has been made to connect religion in any way with the past amazing display of the bounty of Providence, and of the capacity of human genius and industry for converting those gifts to its own advantage.

Its Missionary Aspects.—That all was not lost, read:

I alluded to the religious influences which had been brought to bear from other quarters than those above mentioned during the period of the late exhibition, and to the good results which seemed to have been derived for English and American visitors from the establishment of the Anglo-American Church. Another source of the same influence, which, though more universal in its scope, is not less an object of interest to each Christian community in particular, namely, that of the *Salle Evangelique*, which, by the combined operation of the French, English, and American Bible Societies, was opened within the precincts of the exhibition itself, and remained in activity until the closing hour. At the time of the opening of this religious hall in the month of April last, the Rev. A. Eldridge, D.D., of the American chapel in the Rue de Berri, as well as Bishop Stevens, of Pennsylvania, and several other American ministers were present, with M. Guizot and a number of distinguished French Protestants. This excellent institution was closed on the 31st ult., after a long course of practical ability. The chair was taken on the occasion by Major-General J. G. Walker, in the absence of Lord Shaftesbury, whose engagements prevented his presiding. The chairman, adverting to the full religious liberty which had been granted to all the proceedings, paid a well-deserved compliment to the emperor for his permission, so readily given to the committee, to erect and use the hall for religious purposes. Thanks were also voted to the Commissioner General, M. Le Play, and to M. Theodore Vernes, Commissioner of the Section of Missions, to whose zeal and aid so much was due for the success which had attended the undertaking. From the reports read in French by M. Vernes, and in English by the Rev. James Davies, one of the secretaries, it appeared that the hall had been opened every day since the 15th April, and services conducted continuously between the hours of twelve and six. Numerous conferences had been held to supply information on philanthropic and religious subjects with a view to extended operations in different countries. The Gospel had been preached daily in various languages, and upward of one hundred thousand persons had attended these services. The reports added, that with a desire to manifest and strengthen the bond of union among all Christians, and to exemplify the principles which govern the Evangelical Alliance, care had been taken to observe, both in spirit and action, that charity which the Gospel enjoins. All controversy, except as against infidelity, had been excluded, and numerous facts were adduced to

show that the instruction had been well received, and in some instances gratefully acknowledged, even by persons in the highest ranks of life. According to M. Vernes, it appeared that more than one hundred thousand copies of the Old and New Testament had been sold at the kiosk of the French Bible Society, while millions of detached portions of the Scriptures had been distributed gratis. After a thanksgiving for the work accomplished, offered up by the Rev. T. B. Hart, the meeting was addressed in succession by the French pastors, Grandpierre and De Pressensé, and by the Rev. E. Forbes, and Rev. Dr. Schenke, of New York. A proposition has been made to erect a similar hall, on a permanent footing, in a central part of Paris, for Christian conferences and for missionary and evangelical purposes; and liberal donations have already been promised toward that object.

THE WESLEYAN CONFERENCE of France and Switzerland shows, from the statistics gathered, that they have exactly the same number of preachers now that they had in 1857, namely, twenty-nine; but in these ten years the Lord has prospered their work, as the following figures show:

| | |
|---|-----|
| An increase of chapels | 44 |
| Of local preachers | 31 |
| Paid agents (whether colporteurs or schoolmasters) | 12 |
| Members fully accredited | 618 |
| Sunday-schools | 15 |
| Sunday-school teachers | 93 |
| Scholars | 754 |
| The increase of members the present year has been | 191 |
| And of week-day and Sunday-scholars | 434 |
| They have now 24 chapels, 4 school premises, and 5 parsonages. | |
| Two preachers were added to the force of effective preachers, both of whom are sons of traveling preachers. | |

FOREIGN POPULATIONS.

THE SCANDINAVIANS.—Our brethren in the West feel ever present a difficulty in supplying their work with as many and as good men as they desire. In this they are not unlike their brethren of all the Churches.

We are glad to learn that Brother Errickson, who succeeds Brother Witting in Chicago, is attracting large congregations and preaching effectively.

INDIAN MISSIONS.

JOHN WILD, an Indian of the Digger tribe in New Mexico and California, who was taken at eight years of age away from his people to the Sandwich Islands, and there converted under missionary instructors and trained for the ministry, has now returned to his people to engage in missionary labors for their evangelization and salvation.

HOME MISSIONS.

A PROSPECTIVE FIELD.—Russian America is sixty-five and a half times as large as Massachusetts; between eight and nine times as large as all New England; twelve times as

large as New York; nine times as large as Virginia; twice as large as Texas; twice as large as the French empire; or between six and seven times as large as the island of Great Britain. It is considerably larger than all the New England states, New York, Pennsylvania, Delaware, New Jersey, Maryland, Virginia, North and South Carolina, Florida, Alabama and Mississippi together. Of the islands on the coast, Admiralty is very nearly the size of Long Island. St. Lawrence, Numivak, and Oonimak are a little smaller, and Kodiak is larger by 1,450 square miles. There are several sounds, straits, and bays which have from twice to twenty-five times the extent of Long Island Sound. The river Youcon is believed, on pretty good grounds, to be five times as long as our Hudson, and as far as it has been explored, is very nearly as wide as the Mississippi. The peninsula of Alaska is about one third as large as Florida.

REV. JAMES PECK, the presiding elder of Rappahannock district, Washington Conference, informs us that,

1. *Loudon Circuit* is doing well every way. It has been necessary to employ an additional preacher, and if matters continue to prosper we shall make two circuits of this next year, each having four or five appointments. They have built *two* churches this year, and bought a lot in Leesburgh, but are not yet able to build.

They now have four churches, and as many Sabbath-schools, which are doing well.

2. *Fairfax Circuit* claims sixty converts. They have bought a lot, an acre of ground, paid for it, and have built a small log-house upon it.

Robert Gunnell, a member of our Church on the same circuit, has built a frame church two stories high, one for the school, on his own farm. For this he has contracted a debt of \$400. He will deed the property, and let the society pay as they are able. I dedicated it on the 22d of September, and was assisted by Rev. Robert Wheeler and the Rev. Henry R. Elbert. Sixty-four dollars were collected through the day, the services concluded with a prayer-meeting, in which there were many mourners.

3. *Charlottesville Circuit* remains the same as last year. The minister having this circuit under his care has suffered from the loss of his house by fire; but he holds on his way.

4. *Norfolk*.—This charge has suffered in consequence of the sickness of Rev. P. Scott, the pastor. We did the best we could for the people, giving them a local preacher.

5. *Northern Neck Circuit* has a membership of one hundred and fifty. They have

two lots, one being a gift and the other a purchase; but they have no church. They are collecting lumber to build one, but will not be able to accomplish it this season.

6. *Lynchburgh* has an increasing membership and a large congregation, with a Sunday-school of nearly two hundred pupils, taught in the basement of a church, which they will go on to complete as they get funds for the purpose.

7. *Richmond*.—In September last I organized a quarterly conference there. We have also a Sabbath-school there.

EDUCATION OF THE COLORED POPULATION.—Incorrect statements of the number of the colored pupils are going the rounds. General Howard says the corrected number, as reported to him officially and unofficially, is 400,000, distributed as follows: In regular schools at the South, 200,000; in plantation and family schools, 100,000; in schools at the North, 100,000.

Ladies' Department.

WHAT ARE ZENANA MISSION SCHOOLS?—Rev. James Baume, our missionary from India, answers through the *Northwestern*:

Zenana mission schools are schools instituted and carried on by Christian female teachers, native and European, in the domestic apartments of the better class, as to wealth and social position, of the natives of India, Hindoos and Mohammedans.

Zenana is from the Persian noun *zen*, woman. Zenana, therefore, as applied to domestic apartments, means the apartments of or belonging to the women. There would have been no mystery about these schools had they been called harem mission schools; all would have understood this department of missionary labor at once. The peculiar customs of most Eastern nations relating to the exclusion or seclusion of the female members of the household are well known; while the importance of reaching woman with the Gospel, and especially woman in India, cannot be over-estimated in its influence on the ultimate regeneration of that vast heathen empire.

To carry the Gospel into the homes of India is a condition of the evangelization of the people.

When I say the Gospel, I mean all that the Gospel means in our own Christian land. To Christianize a people without Christianizing the homes of a people is an impossibility; while to Christianize the homes of a people means to educate and Christianize the mothers, wives, and daughters of that people.

How shall the women of India be reached

and educated? This question began to receive a practical solution about ten years ago, through the instrumentality of Mrs. Mullens, of blessed memory in the history of India's evangelization. Born in the country, she spoke the language of the Bengali people like one of themselves.

Having fairly got this new power, this right hand of missionary labor, into hopeful operation, she was called to her reward. But her works do follow her, and the name of Mrs. Dr. Mullens is as ointment poured forth in Calcutta and the lower districts of the province of Bengal.

Since the decease of that "elect lady," the good work of establishing zenana mission schools has gone forward; and at this writing, thousands of the long, long-forgotten women of India are receiving religious instruction through this agency.

It will be understood that this is the only way to reach the class of females I have indicated. They would not be allowed to go *out* to attend a mission school, and none but female teachers would be allowed to visit them in their own apartments. Into these domestic fastnesses of heathenism, where Eastern *beauties* have dreamed, and toyed, and gossiped, and vegetated for ages in luxurious ignorance and wanton degradation, Christian females must enter, armed with crochet needles, spelling books, and the matchless stories of the New Testament; and entering, make all things new.

This last and strongest citadel of idolatry can only be taken from *within*; and woman—Christian woman—alone can take it. This, then, is the work. It is not a new work, as is sometimes claimed by those but partially informed on the subject of missionary work in India.

Nor have the missionaries on the field been slow to appreciate the importance of this work; but till the last few years their hands have been tied by two parties, namely, the people, and the disfavor of the English government.

But, thank God! all this is rapidly passing away; and this vast field is whitening to the harvest.

While, therefore, we should extend our sympathy and best wishes to all who are laboring among the home Churches to forward this good work by collecting money and sending out teachers to the field, *our people should not forget that our own mission field has the first claim.* Our agents are at work; we are pledged as a Church to their support; they rightfully look to us to sustain them; let no funds, therefore, be diverted to other channels. I may say also that our Missionary Board in New York looks with great favor and interest on this department of our

mission work, and is willing and anxious to aid zenana schools to the utmost. The Board, therefore, expect our people to sustain its action in making appropriations to these schools.

We have devoted women in the city of Lucknow who spare no time nor pains to prosecute this work. I may mention Mrs. Messmore as ardently devoted to this work; (the now sainted Mrs. Jackson having recently entered into rest;) Mrs. Waugh, also, is at present devoted to teaching and visiting these schools, some five or six of which are under the supervision of our mission in Lucknow. I mention these names that they may be remembered for their work's sake, and that the Church may pray for these godly women that they may be preserved in life and health, and that God may bless their labors among the degraded women of India.

It is proper to say, as due both to our Missionary Board and the brethren and sisters on the mission field, that we are not behind in the work of fostering zenana mission schools and caring for the women of India.

I will only add at present, this is one of the subjects on which the whole Church, from ocean to ocean, needs to be aroused as with the blast of a trumpet!

Youths' Department.

EMANCIPATION DAY.—This is the title of one of twelve pictures, in various colors, of mission history or events. If we say you will like them, there can be no mistake. Your parents or teachers can get them of Carlton & Porter, 200 Mulberry-street. "Emancipation Day" is a picture of half-clad black men and women, listening to a well-clad man announcing their freedom. The scene is in the *West India* islands, which are situated in the Atlantic Ocean, between North and South America, and are commonly divided into three principal groups—the Bahamas, the Greater Antilles, and the Caribbean or Lesser Antilles. The native tribes, who were very savage and barbarous, have long been extinct. The present population is estimated at 3,400,000. Most of the European nations have colonies in these islands.

History.—These islands were discovered by Columbus, who landed at San Salvador in the year 1492. He supposed that the land he had discovered was the extremity of India, and thus the country obtained the name of the West Indies. Jamaica, the largest and most important of the British possessions, was first colonized by the British in 1665. Negroes were cruelly torn from their African homes to become the slaves of the planters, and were oftentimes subject to horrible

barbarities. In 1806 a law was passed by the English government forbidding British merchants to trade in slaves. On the 1st of August, 1834, slavery was totally abolished in the British dominions, and on that happy day 663,399 individuals obtained their liberty.

Missions.—The earliest effort of the British to evangelize the negroes was made by Nathaniel Gilbert in 1760. He was speaker of the House of Assembly of Antigua, and being deeply impressed with the importance of the Gospel, he collected a few people in his house on the Sabbath, and afterward preached in public to both slaves and settlers. In 1787 Dr. Coke and several other Wesleyan Methodists sailed from England for Nova Scotia. The winds, which are God's messengers, drove the vessel to Antigua. Their reception was favorable; several other islands were visited, and the following year Dr. Coke returned with a band of missionaries to labor in the field. They found eager and willing listeners in the negroes, but met with much opposition from the planters. Laws were passed, prohibiting the missionaries from preaching, under penalty of imprisonment or death; and if a slave was found praying he was flogged. How thankful should we be that we live in happy America, the land of Bibles and Sunday-schools. But we should never forget that in proportion to our opportunities of getting and doing good, so will be our guilt if we misuse them. Whether we were born in America or India, our hearts must be changed by the Spirit of God; we must repent of sin, and believe in the Lord Jesus for its forgiveness.

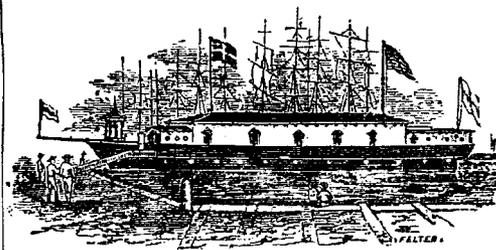
Since the abolition of slavery numbers of good men and women have devoted their lives to the religious instruction of the negroes; schools are well attended, and institutions have been opened for training natives as missionaries. In some of the islands the native congregations maintain their own ministers, and support societies which send out missionaries to the land of their birth.

Miscellaneous.

ONLY A MISSION STATION.—Here, in this district of — square miles, there are 15 counties, 22 large cities, in the smallest of which there are not less than 15,000 inhabitants, while at least three of them contain over double that number. The number of villages, large and small, is 3,247, in many of which at least two thousand inhabitants dwell. The number of inhabitants in the district is 690,975. I have called this, as it is in government phraseology, the Bijnour district, but don't think it is a presiding elder's district. It is only a mission station, with one missionary, one local preacher, one exhorter, one Christian teacher, and one helper, although there is work enough for an annual conference.

Would a man be worthy of being employed as a missionary in the Methodist Episcopal Church if in such a place he did not cry out for more men? He does cry out!

CHURCH EXTENSION.—In the December number of the "Home and Foreign Record of the Presbyterian Church," we learn that twenty-eight thousand dollars have been given to the Church Erection Society since April 1, 1867. This amount, it seems, is greater than was ever before given for that cause in the same length of time.



Seamen's Department.

THE DISASTERS OF OCTOBER.—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 46; of which 30 were wrecked, 2 abandoned, 2 burned, 6 foundered, 1 capsized, 2 sunk by collision, and 3 are missing. They are classed as follows: 4 steamers, 2 ships, 5 barks, 8 brigs, and 27 schooners, and their total estimated value, exclusive of cargoes, is \$870,000.

A THANKSGIVING SERVICE in the Bethel Ship was a most agreeable and edifying season and service. It commenced with a love-feast, at half past ten o'clock in the morning of the 28th of November, and concluded with a prayer-meeting commencing at half past eleven o'clock, during which the altar was surrounded with a crowd of penitent sailors seeking the forgiveness of sins.

A SAILOR'S FAITH.—The *Sailors' Magazine* has the credit of this valuable item:

A sailor, in reply to the question as to what his real condition had been when he professed to believe in Jesus, yet without the forgiveness of sins, said:

"I thought that I believed in Jesus, but I was *all the while trusting in myself*. It was what I was to do that was to carry me to heaven, though of course I could not deny that such a person as Jesus Christ had lived. But O, when I trusted him, then I knew that all my sins were surely taken away, and I had to go and tell the men around the factory how Jesus had done it all. I became a Christian when *I just lay down on the promises.*"

AMERICAN BOARD.

PROVISION FOR DISABLED MISSIONARIES, AND THE WIDOWS AND CHILDREN OF MISSIONARIES.—It is no more than reasonable to expect that disabled missionaries, and the widows of missionaries, or their particular friends, will take care to give all necessary information respecting their circumstances, so that the Prudential Committee shall be able to do whatever justice and charity shall require.

The rules adopted in 1835, and under which the committee now act, are the following:

When superannuated or disabled missionaries or assistant missionaries, or the widows of missionaries or assistant missionaries, return to this country with the approbation of the Prudential Committee, it shall be the duty of the committee to make such grants toward their support as the circumstances of each case shall require, and as shall best comport with the missionary character and the interests of the missionary cause; it being understood:

1. That no pensions or annuities are to be settled on any person, and that no grant is to be made, except in extraordinary cases, for any other than the current year.

2. That, except in extraordinary cases, after the lapse of a year from their return, no grant is to be made to returned missionaries, or assistant missionaries, who are neither superannuated nor disabled by sickness, and yet are not expected to resume their missionary labors.

3. That missionaries and assistant missionaries who return on account of sickness and partially recover their health, and remain in this country, are no longer to be regarded as having claims upon the Board for pecuniary assistance.

4. That missionaries and assistant missionaries who return on account of sickness, and partially recover their health, so as to attend to the ordinary business of life for a number of years, are not to be regarded, when they again lose their health, as having the same claims upon the Board as they had when they first arrived.

The grants made to returned missionaries shall, in all ordinary cases, be charged to the missions to which they last belonged, as a part of the expenses of said missions.

It is deemed right, on the score of expediency rather than equity, that the salaries granted to those who are in the service of this Board should be graduated on the scale of giving merely an economical support while thus employed. This is applied to all alike. As it regards the executive officers, district secretaries, and all others in this country, no claim is recognized for appropriations from the treasury to their families after their death, or to themselves after the termination of their service; although, as in instances of actual occurrence, the whole or a large part of their active life may have been devoted to it, and health have been lost, and no means of support be possessed. But a difference is made in favor of the missionaries. It is regarded as not only equitable, but expedient, to care for the superannuated, the disabled by disease, and the widows and orphans who are left destitute in their ranks.

(To be continued.)

Statistics.

VITAL STATISTICS IN ITALY.—In 1865 the births, in the whole kingdom of Italy, were, remarks the *Lancet*, 865,387; 446,098 males and 419,289 females; namely, 16 females to 17 males. Legitimate births, 821,521; illegitimate, 43,866. Of the latter, 10,547 were declared, and 33,319 were foundlings. In comparing the proportion of male and female births in Italy with the same proportion in other states, it is found that in the Grand Duchy of Baden, in Spain, Denmark, and Austria, this proportion, as to the predominance of males, is greater than in Italy; while the other states of Europe are in this respect inferior to the same country. The proportion of illegitimate to legitimate births in Italy is, for the three years (1862-1865) as 1 to 18-88; in the Netherlands it is as 1 to 24-61; while in the rest of Europe the proportion of natural to legitimate children is higher than in Italy. The number of births, as compared to the population, was, in 1864, 3-88 births in 100 inhabitants; in 1865 this rose to 3-94. In this respect Italy occupies the fourth place among the nineteen principal states of Europe, in which states Russia holds the first, and France, the last, rank. This explains the stationary condition of the French population, and the rapid and somewhat threatening increase of the Muscovite races.

THRIFTINESS OF THE WORKING CLASSES.—The post-office savings banks, established specially for the benefit of the working classes in Great Britain, have made rapid progress. In 1866, reports the *Morning Advertiser*, no less a sum than £2,053,312 was deposited, and the greater part of that amount has been invested in the purchase of government securities. In 1862 the amount standing to the credit of the post-office savings banks in the books of the Commissioners for the Reduction of the National Debt was £1,659,032; and last year the sum had risen to £8,231,177. The significance of this fact it is impossible to miss; the working classes are beginning to save; they are becoming capitalists.

BRITISH POPULATION.—The population of the United Kingdom exhibited an uninterrupted progress from the commencement of the century up to 1846. In 1801, says the *London Times*, it stood at 15,902,322; in 1806, at 16,951,925; in 1811, at 18,103,492; in 1816, at 19,520,488; in 1821, at 21,007,386; in 1826, at 22,575,495; in 1831, at 24,135,422; in 1836, at 25,406,281; in 1841, at 26,751,199; and in 1846, at 28,002,094. Then came the years of Irish famine and extended emigration; and in 1851 the population had sunk to 27,393,337. In 1856 it had recovered, however, to 28,011,034, and in 1861 to 28,974,362. In 1862 it had further risen to 29,204,983; in 1863, to 29,395,051; in 1864, to 29,566,316; in 1865, to 29,768,089; in 1866, to 29,946,058; and in 1867, to 30,157,239. The figures subse-

quent to 1861 are, of course, the result of estimates; but the statistics of registration, etc., are now so carefully attended to that the totals given afford a very close approximation to the actual facts.

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.

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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.