

MISSIONARY ADVOCATE.

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

VOLUME XXIII.

NEW YORK, TUESDAY, MARCH 17, 1868.

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AFRICA.

THE FIFTY-FIRST ANNUAL REPORT of the American Colonization Society was to-day presented and read to the Board of Directors. The annual receipts of the society during the year show a total of \$52,189, including \$13,260 from donations, and \$27,000 from legacies. The disbursements for the same period were for the support of emigrants on the voyage, and for six months after landing in Liberia, \$37,064; for repairs and manning the ship Golconda, \$26,127; to the government of Liberia, in the case of recaptured Africans, \$2,531; and for salaries of secretaries and agents in Liberia and at home, and for other expenses, \$18,466, making a total of over \$84,000, and compelling the sale of invested funds to meet the difference, \$30,000. The present year opens with more work in hand, and more in immediate prospect, than has been presented at any previous time, and unless the resources be greatly increased, the scale of expenditures must be reduced.

The emigration during the year reached six hundred and thirty-three, or twelve more than during the year 1866.

CHINA.

EXTENSION OF CHINA MISSION.—It has pleased God so to bless our mission in China as to raise up a good number of goodly native preachers, and thus to give the brethren from America time and opportunity to extend their mission into the adjoining province of Kiangsi. They have appointed the Rev. V. C. Hart to proceed to Kin-kiang, the capital city of the province; and have designated Rev. E. S. Todd and wife to join them in Kin-kiang, and lay the foundation of the first Protestant mission in that populous province.

This is a very important extension of our work in China, and the brethren are deeply impressed with the great responsibility of the movement, made from their personal observations and convictions. When Brother Hart was about to leave the mission had a meeting in Foochow, of which the following is a minute:

Resolutions adopted by the Methodist Episcopal China Mission, at a special meeting held at Rev. Dr. Maclay's, November 13, 1867:

No. 276.

Whereas Brother Hart is about to leave with his family for Kin-kiang: and

Whereas this is a new and important step in the progress of the Methodist Episcopal Church in China: therefore

Resolved, That we deem it fitting that we should record our high esteem for Brother and Sister Hart as Christian missionaries, and our confidence in them as pioneers of the Church in the province of Kiangsi.

Resolved, That while we regret to lose them from our number at Foochow, we rejoice that they go on so promising and important a work; and that they have our heartfelt sympathy and our earnest prayers for their success in laying the foundation of the Redeemer's kingdom in the populous region to which they go.

Resolved, That a hearty welcome shall ever await them in Foochow, should Providence at any time guide them hither; and that while absent from us we will think of them as engaged in the same work with us, and will ever retain a deep interest in them and in their work.

Resolved, That the above resolutions be entered upon the mission records; that a copy of them be presented to Brother Hart, and a copy sent to the "Missionary Advocate" for publication.

A true copy from the Mission Records.

S. L. BALDWIN,
Sec'y M. E. China Mission.

The above meeting was held November 13. On the 16th Brother and Sister Hart departed for Shanghai, four hundred and fifty miles to the north of Foochow, from whence they will proceed up the river, four hundred and fifty miles, to Kin-kiang, the place of their destination, where they expect to arrive about the 29th of November. Shortly after this date they will be joined by Brother Todd and wife. Let the whole Church pray for the safety and success of this new mission in the province of Kiangsi.

GERMANY.

MISSIONARIES NEEDED.—It is asked if there is not vital Christianity in some of the Churches in Germany. That there is cannot be denied; but read the observations of a looker-on there:

The German pulpit could scarcely have less influence than it has. Those who visit the services are rarely affected, save for the moment; and the vast majority of the population never enters a church, save possibly at the principal festivals, three or four times a year. For example, Hamburg, with its 200,000 inhabitants, sends no more than 5,000 to church on Sundays; Stettin, with 60,000, no more than 2,000; Berlin, with 630,000, no more than about 20,000. Per-

sonally, too, the clergy have little or no influence in any direction, save as far as their official position gives them power.

SWEDEN.

Our Scandinavian missions include Denmark, Norway, and Sweden, and are under the supervision of Rev. C. Willerup, who resides in Copenhagen. For some years past evangelical religion has made rapid advances in Northern Europe, particularly in Germany and Sweden, and also to a good extent in Norway and Denmark. The Baptist missions have been very active and successful, having obtained their most efficient ministers from the native populations. Next to the Baptists, the missions of the Methodist Episcopal Church are the most efficient evangelical bodies, and are growing in number, wealth, and influence. For some time past Sweden has been the most promising field, and the city of Stockholm the most promising point. For three or four years past prominent Swedish brethren from America have returned to their native land, and devoted themselves for a time to preaching the Gospel to their countrymen. Among these we may mention Pastor Hedstrom, of New York, A. Erricson, of the Northwest, and V. Witting. The power which attended the ministry of these brethren was manifested to the same extent, and in the same way, as attended the ministry of the earlier periods of the Methodist Episcopal Church in America. Multitudes were awakened, and whole communities were profoundly stirred.

But when these brethren found it necessary to return home from Sweden, they had to leave those sheep in the wilderness without a shepherd, as Brother Willerup, the superintendent, had no Swedish preachers to gather the people, and form them into societies. Last summer Brother V. Witting made a visit to his native land, and his ministry was attended with a divine power, especially in Stockholm. While he was there Bishop Kingsley arrived, and seeing the vast movement and deep interest that was produced by evangelical preaching, it was arranged that Brother Witting should be transferred to Sweden, and probably occupy Gottenburg, and another able Swedish minister be sent from America to occupy Stockholm. The first was speedily accomplished;

the last, we exceedingly regret to say, has not yet been accomplished, although the people there have provided and furnished a very handsome and commodious hall, capable of seating six hundred people, and eight hundred can hear the Gospel in it.

Brother Witting hastened to Sweden, and took up his residence in Gottenburg, with instructions to take Stockholm under his care, and visit it as frequently as possible until a man could be sent to occupy it as the center of a missionary district. This Brother Witting has done, and has sent to the Mission Rooms an account of his work during his last visit there. It ought to rouse the whole Church, and enable the bishop having charge to fill out the plan of sending a resident missionary to Stockholm. Brother Witting cannot meet the demands. We make the following extracts from his report on his return from Stockholm. It is dated December 16, 1867:

I stayed in Stockholm about a week, and found the work in a prosperous condition.

Last summer Bishop Kingsley was there; the few friends worshiped in a small hall in the city proper; but that being altogether too small, and being promised by the bishop that they should have a preacher this fall, the friends on their part agreed to hire a larger hall, which was then offered them, and to pay the rent for the same. They did so, and since last November they have met in their new hall, which is very large and very nicely fitted up.

While I was in Stockholm I had several meetings, and the hall was crowded full every time, and the Lord was among us to awaken and bless. On Sunday evening especially we felt the Divine Presence. As many as a thousand persons, at the lowest calculation, were crowded into the hall. They literally in many cases sat on each other. Every available place in the room was occupied at least one hour before the service commenced; not only the hall, but around every window, the hall being on the first floor. Although the weather was very cold, they remained attentive listeners; hundreds had to return home, not being able to get within hearing distance! The brethren tell me this is the case every Sunday evening. The fact is, if we had three such halls in Stockholm they would all be full. The Lord send us laborers, for the harvest truly is great!

Communion.—On Tuesday morning we had a communion service, and it was a melting time. Although this meeting was not publicly announced, (for there would have been such a crowd we could not have administered the sacrament,) still from the private notice given the friends there were over two hundred persons present, and about one hundred and twenty partook of the Lord's supper. It was a glorious time, and one that will not soon be forgotten by those present. After this service I told the friends that it had been decided, at a meeting held the evening before, to form a kind of Christian union for the purpose of giving spiritual help and counsel to each other, and to form classes for that purpose, and as I had read to them the "General Rules" of our Church and the inclosed preamble and resolution, I told them that all who wished to join this union would have the privilege to-morrow

night. Wednesday evening came, and at the close of the meeting, *fifty-three* persons came forward and subscribed their names. These we have formed into the first classes in Stockholm.

The Beginning.—Fifty-three persons on the first evening! I have no doubt a great many more will shortly swell the band. O pray for these, for the most part newborn souls, that they may prove faithful to the end! I can certify, that as far as I know them they love our Church, and the high and glorious doctrines which she holds and proclaims; and a great part of them now live in the enjoyment of that perfect love which casteth out fear, and many more are earnestly seeking that blessing.

A Greek Scholar.—Among those who united with us on that evening was a person who, I hope and pray, may be of great use to our Church in coming time. He is a Greek scholar, and has gone through the academical course required of the Lutheran clergy, but declined ordination because he could not conscientiously subscribe to the customary oath required of those who are to be ordained, inasmuch as by close study of the Greek Testament he had the belief that the Augsburg Confession did not in several important particulars agree with the Bible. For fourteen years he has been of this mind, but being alone, and as it were in contact with every one, and not knowing that any Church held these doctrines, (everything about the Methodist Church being misrepresented,) he has at times been doubting whether he was right, but when he by mere chance came to our meetings, he felt like a long-imprisoned bird suddenly set at liberty, and now he rejoices in God his Saviour. He has lately, among one hundred and twenty-five applicants for the office, been appointed principal in a kind of state seminary in one of the provinces; but he will probably lose the place when it is known he is a Methodist. He himself expects this; but come what will, he says he will not deny his Saviour. O may all God's children pray for him, that he may prove faithful! Who knows but he is of the Lord a chosen and prepared instrument for our Scandinavian school in America!

My soul rejoices when I consider God's goodness, and I cannot refrain from exclaiming, Glory be to God on high!

We have also among us in Stockholm a dear brother well known by Methodists in America, Rev. C. I. Sundstrom, lately professor of modern languages in some Methodist college in Texas, and some years ago president of Memphis University. He belonged to the Church South, but when the rebellion broke out, being a true unionist, he had to leave the country. During the war he was with the Union army, and now, having lost his wife by cholera in St. Louis a year ago last summer, he is on a visit to this country. He intends to return to the States next spring, and being familiar with our work in Stockholm, he will probably call on you at the Mission Rooms, and lay the necessities of the case before you.

This brother has been so long in America that he cannot speak much Swedish, and is of not much use to us here; but perhaps God intends to use him in some way among the Scandinavians in the West.

Sunday-School.—We have also a very good Sunday-school in Stockholm. The average attendance of children is about one hundred and fifty, and the children seem to take a great interest in the new movement. The teachers are very faithful, not one of

them having been absent a single Sunday since the school commenced, in March or April last.

There is a Bible class of adult persons, which has an average attendance of fifty; the whole under the superintendence of Brother Kihlstrom, the able and beloved man who, under God, preaches the word among them.

Week-day School.—There is also a week-day school for boys, held in one of the rooms connected with the hall.

A Church Choir.—We have also a choir of more than fifty persons, the most of them converted, which leads the singing in the public service. This is under the superintendence of a dear brother, who also leads the prayer-meetings, and whom we very much need as an assistant missionary in Stockholm.

Another Society.—In the country, distant about twelve English miles north of the city, there is a class of converted persons. One of them, a merchant, has just built a hall for the purposes of public religious worship. It will be ready in a short time, and they expect and hope that the preacher of Stockholm will visit and preach to them also.

Thus you see that the work in Stockholm and vicinity is in a promising condition, and all we need is men and means to carry on the work, as the Lord opens the way.

May the Lord give us the men, and the Church the means!

Carlskrona.—While I was at Stockholm, the city where the Swedish navy has its station, I had an urgent application to be there at the very first opportunity. There has been a considerable religious movement in Carlskrona ever since we visited it a few years ago.

There is a Methodist society of about forty members, and a lay brother among them preaches the word, but they call earnestly for a regular pastor. They have hired a large meeting house, or "mission house," as they call it here, and the people crowd in hundreds to hear the word. I intend to go there as soon as I can, and then I will further advise you about the work there. In the mean while I will write to them and encourage them.

Other Open Doors.—From several other places I have also heard favorable news, everything going to show that effectual doors are open all around. May God in his mercy prosper his own cause, and now send laborers into his harvest!

Gottenburg.—And now a word about this place. We have not yet formed any classes here, but we can do so at almost any time, and I intend doing it at the coming Christmas holidays. We have preaching in two places on Sabbath, and twice a week in the city and suburbs. We have very good congregations. This is especially so in the city, where the congregations are steadily increasing.

A Sunday-School.—We intend organizing a Sunday-school, expecting it to prove a great blessing to the children.

Awakenings.—There are a great many inquiring what they shall do to inherit eternal life, and not a few have found the "pearl of great price." Blessed be the name of God! Prospects are we shall have a good influential society here. Everything is promising, even the petty misrepresentations that we are constantly subjected to from a backslidden member, who is now a missionary (of another communion) in this city.

On the whole I feel very much encouraged, and thank the Lord for what I have seen and heard since I came to Sweden. Help me to praise the Lord for his marvelous goodness. The prospects for the future are all which the most sanguine could wish, and all we need is faithful hands to gather in the ripening harvest.

FACTS AND FIGURES.

Several letters have come to hand, and direct personal applications are made for facts and figures to help on missionary occasions. We have prepared the following as a help:

WHAT FOR WAR?—A French paper published the other day a statistical statement, which professes to give us the aggregate of the armies placed on foot by the *European powers* in time of peace. These collective forces reach, it appears, the appalling number of seven and a half millions of men under arms. Supposing each soldier to cost, on an average, one thousand francs a year, the whole expense is equal to very nearly twenty millions a day, or six hundred millions a month, or more than seven thousand millions a year, (\$1,312,500,000!!!)

Our rents and taxes in AMERICA tell us, or make us *feel*, what *we* are doing.

WHAT FOR THE PRINCE OF PEACE?—The income of the missionary societies of England, America, Germany, France, etc., for 1866, was \$4,425,000, or less than five mills to each of the 965,000,000 souls of the earth's population, who are accounted (so far as Christ is concerned) heathen; they are either Jews, Mohammedans, or Pagans!

Not to make the case darker for us than it is, let us add to the missionary money what is given to the Bible and tract cause, (not a moiety of which is sent to the heathen world,) this was, in 1866, \$2,404,380. If the whole of this too were given to the heathen world, we could not make it appear that the Protestant Christian world gives more than seven mills to each of those she believes to be sitting in darkness, "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God!"

NOW WHAT FOR?—We will not say what, nor will we speak at all of others, but of Christian America, called to be the Lord's ministers. What are we doing? Read on. *Taxes* as follows: On cigars, \$3,661,984 89; on smoking and chewing tobacco, \$15,245,477 81. Total on tobacco, \$18,907,462 70. Again, on fermented liquors, \$5,819,345 19; on distilled liquors, \$29,641,409 34. Total on liquors, \$34,982,754 53; making a grand total of taxes paid on tobacco and liquors of \$53,891,216 83. If the tax alone amounts to this enormous sum, what figures will show the cost of these articles to the consumers?

WHAT FOR AMUSEMENTS?—Let us see about two cities only: A semi-official statement, giving the receipts of the various places of amusement in New York and Brooklyn for the last year, shows a total exceeding \$3,150,000.

WHAT IS POSSIBLE?—*First*, let us look at the resources of our great cities, and see what is done in one year. The report of Commissioner Wells, of the aggregate amount of the business transacted in the commercial cities of the country by wholesale and retail dealers, and by auctioneers and merchandise brokers, during the fiscal year ending June 30, 1867, as deduced from the return of taxes on "sales" and on "licenses" was approximately as follows:

New York.....	\$1,976,565,000
Philadelphia.....	616,697,000
Boston.....	646,407,000
Baltimore.....	307,076,000
New Orleans.....	367,591,000
St. Louis.....	234,891,000
Cincinnati.....	180,753,000
Chicago.....	174,245,000
San Francisco.....	161,225,000
Providence.....	78,904,000
Pittsburgh.....	76,240,000
Louisville.....	72,949,000
Brooklyn.....	61,448,000
Milwaukee.....	58,165,000
Cleveland.....	56,117,000
Mobile.....	54,291,000
Buffalo.....	51,783,000
Detroit.....	50,471,000
Charleston.....	36,574,000
Newark.....	34,396,000

NEXT.—Look at the resources of a few individuals. You have read the list of the taxes paid on the income of those who pay from ten to ten thousand, and hundreds of thousands of dollars annually. You have seen a late list of houses in the city of New York, which do a business annually of from three to thirty and forty millions of dollars!

ONCE MORE.—What think you of the gifts of good people, when under your own eye you see or read and *feel* that *three million dollars* and more have gone by *fire* in a single night in the city of Chicago alone?

WHAT IS POSSIBLE, DO YOU ASK?—Ponder these facts and figures which we have put before you. Yes, you say, but these are too great; I cannot compass them. Well, then, you are not a man who gives *but* one cent for the heathen world. You are a man of faith in God, and you can, if necessary, *deny* yourself in something for JESUS CHRIST, who died on the cross for those nine hundred and sixty-five millions of human souls.

HAVE YOU FOR HIS SAKE AND THEIR DENIED YOURSELF OF ANY THING?—Will you, if the cause demands it, you who are *able* to pay from one to ten thousand dollars per annum for house rent alone—will you give to an amount that will call for self-denial?

IS IT NECESSARY?—Necessary to give to such an extent? Judge ye! You have read of the millions in darkness, and you know the Methodist Episcopal Church is not sending one missionary to them this year, and you know also that the Missionary Society is in debt. Now what think you of the necessity of the case?

BUT YOU HAVE DONE SOMETHING!—Yes, there is probably *one* minister to every one thousand inhabitants of all Christian populations; they have, too, an open Bible, and an

army of Sunday-school teachers. Allow all this, and more. But among the heathen they have not *one* minister to each one hundred thousand souls! Consider, that at such a rate at home, such cities and centers as Albany, Buffalo, Charleston, Cleveland, Detroit, Hartford, Jersey City, Lowell, Louisville, Milwaukee, New Haven, Pittsburgh, Rochester, Savannah, Troy, Utica, and Washington, would be entirely destitute! What think you of this state of things?

We are not quite dead!—No. But what think you of a mission income of, say not more than sixty-four cents from each of the members in full connection with the Methodist Episcopal Church? This ought not to be considered satisfactory, should it? The Minutes just published show that we have 971,866 members and 174,215 probationers. Will any one deliberately say that we ought to think of a less income this year than ONE MILLION DOLLARS?

ABSENT FROM THE BODY.

D. L. ROSS.

ARE WE ALL DYING?—This exclamation came from a Christian friend when we announced to him the decease of Brother D. L. Ross, one of the vice-presidents of the Missionary Society of the Methodist Episcopal Church.

This citizen of Zion departed for the Jerusalem above on the morning of Wednesday, February 12, at eight o'clock.

The event has come upon us as "darkness in a clear day," for there were no "slowly wasting years" in this toiler's life. His sun went "down at noonday," for he was but forty-six years of age.

His path from the time of his "second birth" in the Allen-street Church, has been that of the just. He assisted at the laying of the foundation of our missions in California, and was there at that early period of his life "a pillar in the temple of God," and so he continued until he "fell asleep."

Upon his return from the Pacific coast he appeared, by the request of the Church there, as their representative in the General Missionary Committee. In November of 1857 he was elected a manager of the Missionary Society, where his services, both in the Board and in the General Missionary Committee, soon made him the choice of his associates as a vice-president of the society.

Well known in the house of God and in the "gates of the city," walking with wise men, he was always and everywhere honored. The Missionary Society, with the Church and the community, will miss a laborer from the field, a brother born for adversity, and an ascendant light among his fellows everywhere.

Those of us who survive cannot now lament *his* lot, though we do "mourn in

calm distress" our loss. We are one with that circle of his Christian friends

Who "feel a strong immortal hope
Which bears our mournful spirits up
Beneath their mountain load;
Redeemed from death, and grief and pain,
We soon shall find our friend again
Within the arms of God."

— "Even so them also which sleep in Jesus will God bring with him."

JAMES B. OAKLEY.

"Followed by their works they go,
Where their Head is gone before."

MR. JAMES B. OAKLEY departed this life in the month of November, 1867. At the first annual meeting of the Missionary Society of the Methodist Episcopal Church, April 17, 1820, Brother Oakley was then one of its managers, having been so elected at the time of its organization, April 5, 1819, in the *Forsyth-street Church*. Of that first class of managers Mr. William B. Skidmore is the sole surviving member. These brethren were true yoke-fellows from the beginning. Of the officers of the Board there is but a single survivor, Mr. Daniel Ayers, the same loving friend of Christ and missions we have known him to be for nearly fifty years.

The Missionary Board have caused to be entered upon their records the following minute:

Resolved, That we cherish with gratitude to God a lively remembrance of the Christian example of our departed brother. Distinguished through life by strict integrity and unusual gentleness, he filled the positions of public trust to which he was called by the Church with honor, and enjoyed, as he deserved, the esteem of all with whom he mingled in private and social relations. Lovingly commanding his household after him in hearty, generous sympathy with the institutions, usages, and enterprises of our Church, he was emphatically given to hospitality, and for more than half a century the friends of the Saviour, and especially Christian ministers, found a cordial welcome in his cheerful home.

MARY W. MASON.

MRS. MARY W. MASON, who departed this life in January just past, was one of those elect ladies who, in the month of July, 1819, assembled to form the first auxiliary to the Parent Missionary Society of the Methodist Episcopal Church. It pleased the heavenly Father to satisfy her with long life in which to see the good of his chosen. She was for many years, if not from the beginning, the first directress of the Female Missionary Society, and with respect to its best interests "was clad with zeal as a cloak." The indebtedness of this cause to her zeal is

known to all who know her children and her children's children. It is felt through the labors of an editor of one of our Church papers, and by the pen and labors and gifts of one of our most active and prosperous laymen. She will be no stranger among the immortals whose society she has gained.

Before the great Three One
They all exulting stand,
And tell the wonders he hath done
Through all their land:
The listening spheres attend,
And swell the growing fame,
And sing, in songs which never end,
The wondrous Name.

Missionary Advocate.

NEW YORK, TUESDAY, MARCH 17, 1868.

SOUTH AMERICA.

REV. H. G. JACKSON, of Northwest Indiana Conference, has been appointed a missionary to South America, and will leave for his field of labor early this coming spring.

LIGHT IN A DARK PLACE.—We are in receipt of what purports to be a Sunday-school paper, in the Spanish language, published by Mr. John Beveridge, in the service of our mission, at Cordoba, a city of the Argentine Republic, three hundred and eighty-seven miles northwest of Buenos Ayres. Cordoba is the center of communication between Buenos Ayres and the upper provinces of the republic.

BUENOS AYRES.—We have before us a letter, which speaks of a prayer-meeting in that city commenced by Rev. J. W. Shanks. It is held at the different houses of the members of the Church, and many times the Spirit of God, as a refining fire, is felt in the assembly.

Rev. Mr. Thomson has visited Rosario, preaching while there in both Spanish and English.

The Spanish service in Buenos Ayres has grown steadily since the first prayers were offered in its behalf. At the first communion nine natives joined on probation, and others have been added since. The service in the Spanish language has been very largely attended on Sunday evenings. The Spanish ladies are attracted to these, which to them are new services in their own language.

There seems a great change in the modes of thinking among the Spanish-speaking people; disbelief in the priests seems to be undermining their religion. Renan's "Life of Jesus" has had a large circulation among the half educated, and many are in the darkness of infidelity; others seem to transform their so-called "aids" to devotion into the objects of devotion, and are in the darkness

of idolatry. Others still are asking, "What must we do to be saved?" Our work is wide, and we reach a great many people. We have now a church in Entre Rios, one in Rosario, and one near Santa Fe, two in that province. A man is on a circuit, doing well, whose northern limit is eighty leagues south of Buenos Ayres. We publish a newspaper in Spanish at Cordoba! The *Morning Star—Estrella Matutina!* The morning star in the south just under the cross. We have Spanish service here also. We are sadly in want of two men in this work.

A slip from the office of the *Standard*, an American paper published in the city of Buenos Ayres, gives the following account of the Sabbath-school celebration. The editor says:

On Friday evening last Dr. Goodfellow's American church was crowded with a most pleasant-looking audience—one of those familiar homely gatherings so natural and peculiar to the Anglo-Saxon race—to hear the report and see the progress of the Sunday-school in connection with that Church. The building was prettily decorated with evergreens, flowers, mottoes, and gas devices, so that the plain edifice looked really handsome. And the lovely display of young faces, in their pure white robes, on the platform, was a scene of beauty not to be surpassed; in the middle, under an arch of gas jets, a row of lilliputian songsters, with a childish lisp and zest in their performances quite bewitching; on the left, rows of little boys and girls, as sweet looking as ideal cherubs; and on the right, the choir of the church, as unassuming in appearance as their performances were creditable. In fact, it was one of those rare sights which afford enlightened Christian enjoyment.

The Rev. Mr. Thomson, the Spanish minister, read the following

REPORT OF THE SCHOOL.

Number of officers.....	5
Number of teachers.....	16
Bible class.....	9
Boys.....	54
Girls.....	60
Infant class.....	60

Total enrolled.....	204
Average attendance.....	117

Expenses: 1. A copy of a Sunday-school periodical is given to each reader every Sunday, and little papers to the infant class. 2. Books for the library. This includes a selection of works adapted to every class in the school—entertainment for the young, and interest for adults. 3. A musical instrument. The purchase of a new melodeon became indispensable this year.

Debt January 1, 1867.....	*\$2,446
Periodicals and library books.....	3,394
Melodeon.....	3,000

Cash in treasury, say.....	8,840
	1,000

Deficit.....	\$7,840
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It is hoped the proceeds of the entertainment will be sufficient to cover the deficiency.

A great number of premiums (medals and books) were then distributed for merits and acquisitions during the year, all carefully specified by the reverend chairman.

* The sums as given above are in the currency of that country. The proceeds of the anniversary yielded \$7,190 currency, in gold equal to \$287 90.

JAPAN.

THE OPEN DOORS.—Yokohama papers are chiefly occupied with discussions relative to the new foreign settlement at Hiago, "the future Birkenhead of Japan." Much com-

plaint is made respecting the limited space at command for mercantile purposes, and the extortion which merchants are likely to suffer in the scramble for sites. A letter from the officer deputed by the authorities at Jeddo to attend to this business says:

A finer situation for a great city does not exist, I believe, in the whole world. There are noble mountains in the rear, and the plain slopes downward from their feet, gradually, to the shores of a lovely bay. I went partly over the ground intended for the settlement yesterday with the vice-governor. It measures in round numbers 70,000 tsuboes, and he told me there were between four and five thousand men then employed upon the works. The sites for the custom-house and bonded warehouses are already determined upon.

The *Yokohama Times* speaks of the prejudice against foreigners in Japan, and the influences which have tended to foster an unfriendly feeling, as follows:

Undeniably and very naturally chief among these is the increased value of the necessities of life, consequent upon successive depreciations in the value of the standard coin, unaccompanied as they have been by any adequately proportionate rise in the price of labor. As these changes happen to have coincided with the period of our residence here, and to have been, moreover, concurrently aggravated by civil war and bad crops, the unthinking populace associates its distress with our presence in the country, and blames the foreigner for evils for which, as we are now able to show, the government of Japan is mainly responsible.

After all, foreigners are sometimes treated with much consideration; a British naval officer (gunnery lieutenant) having been appointed recently to the honorable post of naval instructor in the shogoon's fleet.

Borneo.—According to the accounts given of the concessions made by the sultan of Borneo to the American consul, a fine field for American enterprise is opened in that island. The sultan has granted all the northern part of the island to him, on condition of an annual payment of \$4,500. The country was unprofitable, and he wanted money. It is said to contain precious stones, gold, coal, tin, iron, ivory, pearls, camphor, mahogany, india rubber, and valuable woods. There is a river called the Abai, four miles wide, and fine bays and harbors. The valley of this stream produces cotton, sugar, coffee, and spices.

INDIAN MISSIONS.

OUR ONONDAGA INDIAN MISSION.—The *Rev. E. G. Bush*, an ordained elder in the Methodist Episcopal Church, and stationed at Cardiff, N. Y., gives, through the *Northwestern Christian Advocate* of January 9, an account of a visit made by Bishop Coxe, of the Protestant Episcopal Church, to our Methodist mission among the Onondagas. It is a most extraordinary affair, considering the parties and circumstances, or we should not otherwise find room for it in a missionary paper. But this conduct of the bishop should be universally known, and then we trust it will never be repeated or imitated.

Though the event was duly heralded in the daily press, no communication of it was made to our worthy missionary, *Rev. Abijah Brown*, and I am informed no permission was asked for the occupancy of our mission church. Certain it is, that the presence of our missionary was ignored, and no kind allusion was made to him or his work.

The bishop and clergy passed along the street, and entered the church singing, and in full canonicals swept around the altar with a very imposing air, and at once commenced a very emphatic reading of the service, the clear and ringing voice of the bishop sounding out quite above the other voices. In the words of the chronicle of the events quoted above, "From first to last the services were *calculated* to leave an indelible mark, both upon the children of the forest, and their white neighbors, who were present." We think that both the children of the forest and their white neighbors saw *that* point.

It is, however, the remarks of Bishop Coxe himself to which we would ask the attention of the reader. The bishop said, "*Let the Methodist Indians know* that John Wesley lived and died in the Protestant Episcopal Church, and requested in his last days that the members of his societies should never leave the Church." Again he said, "His (Wesley's) dying request was, that all his people should live and die in the Church of which he was a minister, and of which I am a bishop." He said also, "I have left the Methodist Indians a message from John Wesley, who was a great and good man, and from the great chief of the Church, Bishop Hobart, and I have left you a message from the Lord Jesus Christ, whose minister I am, having received my ministry from him by the imposition of hands." He also expressed a confident belief that there would not be at the present time a pagan Indian among them if his Church was planted there, and added, "I am going to end by saying I am your father in the Lord, and when you want my aid, send for me and I will come."

The bishop knows, or ought to know, that John Wesley was for nearly his whole lifetime shut out of every Episcopal Church in England, Ireland, and Scotland as a schismatic; that he was reviled, slandered, and mobbed at the instigation, in many instances, of ministers of that Church; that he denied the dogma of apostolical succession, and with others, set apart for episcopal work in America a presbyter of the Church of England. As opposed to the statement of the bishop that the dying request of Mr. Wesley was, that his societies should live and die in the Episcopal Church, we quote his own words, namely: "Our American brethren are now totally disentangled from the English hierarchy—we dare not entangle them again. They are now at full liberty to follow the Scriptures and the primitive Church. And we judge it best that they should stand 'fast in that liberty.'" It was to "American brethren" that Bishop Coxe was speaking, and to the "American brethren" counsel was given by Mr. Wesley, exactly the reverse of that which the bishop represented in his address at Onondaga. We have heard the same assertion made and reiterated by Churchmen often of late years. It would be false if the pope should say it. We speak of the above assertions with more confidence, as we took notes at the time, and have these notes before us as we write.

Appeals were made to the Indians, in which they were told that their services to the country had never been recompensed, and could not be fully—that those services

had always been recognized by the Church, naming their own denomination—and, said the bishop, "How glad I would be to do something for you. If you want me, send for me." Every one acquainted with the Indian character knows that such appeals do them no good, and only add to their discontent.

There are some thirty Indians at the Castle who are styled chiefs. Of course, in the choice of chiefs, and restricting that choice to the pagan party, they cannot average very high. To one of these, to whom the bishop was introduced, he said, "I look upon you, sir, with great reverence." He also told the interpreter that he felt honored by having him as a medium of intercourse with his brethren, for he was the son of the great chief Le Fort, the great benefactor of the nation. These will serve as a specimen of the general remarks made to the tribe, or natives, as they were called. It was an *ad captandum* appeal to the vanity and passion of the pagan portion of the tribe, and of such others as could be so assailed with success. In conclusion let me say, there was not, so far as is known to the writer, a professed adherent to the P. E. Church in the whole tribe, probably not one to any Church except to the Methodist. We were the only denomination addressed by name, and then in the way which has been presented. The reason why is obvious enough.

DOMESTIC MISSIONS.

LOOK AT THE FIELD!—Have our readers any conception of the extent of our national domain?

What are called the "Land Estates and Territories"—a list of which is given below—contain one billion and nearly five hundred million acres. The last report of the Commissioner of the General Land Office gives the number of acres of public lands surveyed up to June 30, 1866, at 475,160,554, and the number of acres not yet surveyed as 991,308,249. Only the merest fraction of our public lands is yet settled upon, and the whole vast area is open for free homesteads. The following table gives the area of the land, states, and territories:

	In acres.	In square miles.
Wisconsin	34,511,360	53,924
Iowa	34,228,900	55,145
Minnesota	53,459,840	83,531
Kansas	52,043,520	81,318
Nebraska Territory	48,636,800	75,995
California	120,647,840	188,981
Nevada	52,184,980	81,583
Oregon	60,975,360	92,274
Washington Territory	44,796,169	69,994
Colorado	66,880,000	104,500
Utah Territory	68,084,480	106,382
Arizona Territory	80,730,249	126,142
New Mexican Territory	77,568,640	121,201
Dakota Territory	153,982,080	240,597
Idaho Territory	53,196,480	60,932
Montana Territory	92,016,640	143,776
Missouri	41,824,000	65,350
Alabama	32,402,080	60,722
Mississippi	30,179,840	41,156
Louisiana	26,461,440	41,349
Arkansas	33,406,720	52,198
Florida	38,931,510	62,262
Ohio	25,576,960	39,964
Indiana	21,637,760	33,809
Michigan	36,128,640	56,451
Illinois	35,482,400	55,410
Indian Territory	44,154,240	68,990
Total	1,475,468,800	2,289,795

New York, the Empire State, has only 46,000 square miles; Nevada has twice as many square miles as New York, and Kansas and Nebraska have each nearly twice as many; Colorado and Utah are more than twice as large as New York; Montana more than three times; California more than four times; and Dakota more than five times. The Empire State could be lost over and over again in our national domain, and we should have to send our surveyors with a solar compass to run her base line and find where she was.

SEE AGAIN.—Russian America alone 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.

We make no mention of the islands that come to us with this Russian estate.

THE DOMESTIC MISSION FIELD ENLARGING.—Rev. J. O. Raynor, of the Oregon Conference, is acting as chaplain to that detachment of our army which has been sent to Alaska, our newly-acquired Northwestern possessions. The chaplain found at Sitka a Russian-Greek Church, with seven priests and a bishop. He also found a small church formerly used by the Lutherans; in this the chaplain preached the first sermon ever preached in the English language in Sitka.

ALASKA.—As this new acquisition to the domain of our country is already blessed with the presence of one minister of our Church, everything concerning its moral and material interests are of moment to us.

THE INDIANS.—The interference of the authorities at Sitka with the custom of the Indians has created discontent among them, and notwithstanding the winter season many strange Indians are appearing and disappearing. Some come from Victoria and others from Simpson, but for what purpose is not known. It is expected that as the Russians remove and the population becomes Americanized that affairs will change for the better. In consequence of the exorbitant prices demanded for game, which is principally disposed of by the Indians surreptitiously for liquor, General Davis has issued an order that whatever articles of provisions the Indians wished to sell must be exposed in the market-place. Many of the Indians are often detected violating this order, arrested, and the liquor confiscated. The whole tribe then assemble at head-quarters, and demand the release of the prisoners, and if refused they hold a council of war at the lodge of their chief, and make savage threats at the whites.

A billiard saloon, restaurants, and a pawnbroker's shop are opened. A number of burglaries have been noticed, and brutal fights are not unfrequent.

The ship *Siantza*, with a cargo of furs for London and two hundred passengers, sailed December 17. Solemn mass was celebrated on board before sailing, and General Davis ordered a parting salute of twenty-one guns to be fired.

The town of Sitka is built upon a ledge of

rocks overlooking a bay which is never frozen over, but is enveloped in a fog three hundred days in the year. This would allow one day of sunshine per week. The administrator's house is built of logs, and flanked with a stockade and block-houses, mounting ship guns. The population, when the fur season is over, is about twelve hundred souls. Three fourths of the people are of mixed Russian and Indian blood. There is no law, strictly speaking, save the arbitrary decrees of the Fur Company. Garden vegetables usual in this climate are common there. Wheat and rye scarcely exist. The wood is dense and soggy, and will not burn till after two seasons' housing. There is coal in profusion, copper in vast deposits, and native sulphur without limit. The crows in the streets of Sitka are exceedingly daring and numerous, and the hogs eat only fish, so that their meat has the taste of cod. The small-pox kills about one third of the people annually. Near by there are millions of canvas-back ducks, whose eggs are laid and hatched only in this region.

THE FREEDMEN.

THE TREASURER of the Freedmen's Aid Society of the Methodist Episcopal Church reported receipts, from October, 1866, to same month in 1867, \$27,314 62. This includes \$7,869 79 from the Freedmen's Bureau for repairs upon school-houses, and transportation. \$26,828 48 have been expended during the year. The treasury contains a balance of \$486 14.

Summary of Teachers employed.—Tennessee, 21; Georgia, 11; Alabama, 3; Virginia, 4; Mississippi, 3; Louisiana, 7; Kentucky, 1; total, 51. Making in all 29 schools, 51 teachers, and about 5,000 pupils in day-schools.

Our teachers all teach in Sunday-schools, endeavoring to prepare nearly 3,000 children for the Church and heaven. They also teach night-schools for those compelled to earn their bread by day. We have been fortunate in our teachers—good scholars and successful teachers—drawn to the work by love to Jesus and fallen humanity.

Ladies' Department.

HEROISM on the part of the wives of our missionaries is as manifest as that of their husbands.

Sister Messmore writes from Nynee Tal, our sanitarium in India:

When my husband left me, after his brief visit, for his field of labor again, I could hobble about on crutches, but for two months I have not used my crutches. I can walk very well, and only use a cane when I go up and down hill. Dr. Cannon, of Lucknow, says if I remain until January among the mountains I will be perfectly well. My children are well; they never were so healthy as at present. I will remain here in Nynee Tal until Christmas. Then I shall go down to Moradabad, and stay two weeks with Brother and Sister Parker, and from thence to Bijour, when I shall meet my husband, and where the conference is to be held, January 16. Then I shall go home, after being absent nine months, and from my school one year. Staying here through November and December will do us more good than all the rest of the time from May, through the rainy

season, to October. . . . We neither of us have the least desire to go home, nor leave our work in any way. It would be a terrible disappointment to leave the field now. God has indeed blessed us in giving us our health so long, and every year we are becoming better prepared to be useful. Nothing short of positive duty, and that viewed in the light of eternity, will ever take us from our field. Husband has an intensely interesting work before him. I hope God will spare him to see the object of his heart and life accomplished. You will have read in the *Missionary Advocate* the thrilling and earnest account of the first convert to Christianity from the Lucknow school. This has stirred the whole mission to its very center. He is a noble young man, talented, and a thorough scholar. Husband loved him as a brother. For a time the whole mission waited on its knees before God. The schools were in danger. Many threatened to leave unless the Bible was thrown out of the school; but they were firm; the Bible would be retained though all might leave. Many were very much frightened, and said they had become half Christian without knowing it. The boys did not leave, the schools are prosperous. O! I wish people who are rich, could see the need of a college here, as it is felt by our mission. *We must have it, is in every heart.* . . .

Our men work hard. There are some noble souls here. Brother and Sister Parker have not only labored, but worked. They have done their part, and their hard toil and the climate are telling on them, and to save their lives they may have to take a sea voyage. Brother and Sister Gracey came to Lucknow six years ago. Sister Gracey's health has failed, and the resident physician ordered them out of the country or she must die. They are now about ready to start down the country, and will probably leave for America some time in January. Brother and Sister Hauser are now on their way to Calcutta, to take passage for home. Her health is very poor, and his throat, from diphtheria, is so bad that he cannot preach. Brother Jackson has permission from the Board to take his little boy Lewes, and Bessie, who is in England, to Brother Terry's in New York, and was intending to start just after conference, but in view of the Gracey's and Hauser's going, has concluded to remain another year. . . .

There were a great many in the sanitarium this year, and we had some precious prayer-meetings. No way seems so lovely to me as the *old paths*, and I am striving through grace to be a living sacrifice to God. Nothing short of this inward assurance will satisfy me, or give me rest and peace, and I feel it a glorious privilege to have *all this*.

This letter shows entire devotion to the great missionary work. Surely the Church will sustain such laborers. They are an honor to the Church. The India Conference is now in session, having met on the 16th instant.

Youths' Department.

SPRING FLOWERS is the name sometimes given to the infant missionary class of the Sunday-school. Just before the late missionary day at Hanson Place Church, Brooklyn, one of their flowers was blighted by death.

On the missionary day they in whose garden that flower grew—the dear parents—came with what their little one had gathered for the cause; it was as a rare bouquet, and many were anxious to see and possess it. Indeed, we will at once tell what we set out to tell, and that is, the child's offering of a few pence brought some two or three hundred dollars into the treasury that day. "A flower, when offered in the bud, is no mean sacrifice."

THE BIBLE BY THE WAYSIDE IN INDIA.—Mrs. ANNA R. GRACEY, the wife of a missionary, writes what our young friends will be charmed to read:

One needs no commentary to read the Bible in India, for the facts which daily present themselves are living comments. There are many little folks at home, Sunday-school scholars, who are often puzzled to comprehend passages of Scripture, but if they could see many habits of these Eastern people they would readily understand many things that now seem so difficult to them. Now I am going to write this letter for some such little folks, and tell them how these Hindoostan people make and cook their bread.

I suppose if any little boy or girl in America was asked how bread is made, they would soon tell about the wheat, how it is sown, how it grows, gets ripe, is cut and dried, and then threshed out, and taken to the mill to be ground.

The grinding of all grains here is done by the women, who spread a cloth or blanket upon the ground, upon which they place the mill, and feed it slowly with one hand, while they turn the mill with the other, and at each revolution of the mill the flour falls on the cloth. Sometimes this is done by one woman, but generally by two; one sitting on either side, so that every day and a great many times a day here, we have an illustration of the words of Matthew, "Two women shall be grinding at the mill," etc. There is also a reference made to this in Exodus xi, 52.

The flour thus made is coarse, and not very white; yet the natives are able to make very nice bread with it, which it is impossible for a lady to do. I have never known a lady in India to make her own bread.

Every native family of any consequence has its own mill, and prepares its own flour; and they do not, as we do, lay up a supply for a certain length of time, from the fact that in a climate so hot as this it would not keep well. So in the morning early, sufficient grain is ground for the day's needs, and no more, and when persons go to the bazar to buy their flour, they buy only enough for the one meal, or at most for the day, and this fact helps us to understand more clearly the prayer, "Give us this day our daily bread."

In visiting a large central prison in this district about a year ago, I noticed in one long room about one hundred prisoners, each at his mill, with a basket of wheat beside him, grinding the flour for the day's bread. It was to them a great mortification to do such work, as it is looked upon as a great disgrace for a man of high caste to be seen grinding; they consider it the work of women, and men of very low caste. In our girls' orphanage in Bareilly a number of the girls are appointed every morning to do the grinding for the day, and they go at it with

a will, and I have often seen them turning their mills at a furious rate, and singing at the tops of their voices, "There is a happy land," etc., or some other familiar air, until the noise of the mills was completely lost.

The natives use a variety of things in which they knead their bread, but the most common is a little wooden bowl with a flat bottom, and reference is made to this kind of kneading-trough in Exodus xii, 34. "And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

Now I am sure there are many little folks at home who would read this verse, and would think it very strange that such a thing could be wrapped up in a cloth and carried on one's shoulders, but here we see it done very often. A man starting on a journey takes all his cooking utensils, such as his cup for drinking water, the iron on which he bakes, and this kneading-trough with him tied up in a cloth and thrown over his shoulders.

The word "bread" in Scripture is frequently used for food in general, and a native never speaks of going to breakfast and dinner as we do, but always of going to eat "bread." They are exceedingly particular about their cooking and eating. They will not eat with any one who is not of the same caste, or taste a mouthful of their food if it should be even touched by any one not of their caste. A little boy who had been working for us one day became very angry because we accidentally touched the plate upon which he had his bread, and he immediately took it and threw it away, although he had only eaten once during the day, and this was prepared for his evening meal.

The making and baking of native bread or cakes is very simple. After having mixed the flour and water, it is beaten by the hand into a very thin cake, and quickly baked upon a small round piece of iron.

This bread is not cut, but is always broken, so that the frequent Scripture references to "breaking bread" are more readily understood. In eating their meals, the natives do not have chairs for sitting as we do, but have a mat, or piece of carpet spread on the ground, and sit upon this, with their feet under them. They are exceedingly particular about leaving a meal, and will scarcely do so from any consideration. There is nothing pleasant or social about their meals, it being the custom for the men to eat first, and the women come in for their share after every one else has been served. They use neither knife nor fork, but break their bread and dip it into one common dish, containing their meat or vegetable preparations, in a soft or liquid form, and from this custom we appreciate more fully the remark of our Saviour, "He that dippeth his hand with me in the dish."

SEAMEN.

THE PASTOR of the Bethel Ship has given certificates to more than sixty of his people during the last year. These people thus, if out upon the ocean, are ready to certify themselves in any Christian port at which they may chance to enter; or if out upon the prairie, or in any of the regions of the great West—to which so many of them go—they can introduce themselves as accredited members of the Methodist Episcopal Church.

NORWAY.—A seamen's missionary reports that visiting the custom-house at *Christiana*, the capital of Norway, he found from government statistics that 167 ships were registered as belonging there, carrying 1,888 men. In 1865 1,368 vessels arrived at that port, besides a multitude of coasting vessels. The national

ities of the foreign shipping were as follows: Danish, 231; French, 170; Swedish, 103; British, 65, and a few of other nations, in all 702 ships; tonnage, 58,752. *Christiana* has a population of 65,000.

DRAMEN, 24 miles from *Christiana*, has 15,000 inhabitants, and owns 247 ships, manned with 2,531 sailors. In 1865 there arrived at this port 660 vessels. Here is also a wide field for missionary work.

BOSTON, (MASS.)—We infer from the late annual report of the marine hospital at Chelsea that Captain Bartlett is greatly esteemed there. He received as a present from the sailors a beautiful full rigged model ship of their own make. There have been seven hundred and nineteen patients at the institution during the year, embracing twenty nationalities. Captain Bartlett has held one hundred and four meetings, including one every Sabbath evening, which is conducted by the different Churches of the city; has distributed two hundred and seventy-five Bibles, and a large amount of religious reading, and he reports ninety-four conversions during the year, and three hundred and seventy-two during the nine years of his labor there.

FATHER TAYLOR, of Boston, the *admiral* among sailors, as pastor, goes on the *retired* list, with full pay to the close of life. May he enter the final port with sails all set!

Miscellaneous.

LIBERALITY.—"About thirty years ago (said the Rev. John Venn) a young person in my own parish met with an accident by which her spine was injured; and from that time till her death, five months ago, she never left her bed. She often suffered much pain, and could only lie on one side. For thirty years I never remember seeing her except lying in one position and one spot. But soon after her accident she became acquainted with Christ and his unsearchable riches, and could bless God for her afflictions. About seventeen years ago one of the native pastors of Sierra Leone was visiting me, and I took him to see her. She became deeply interested in the cause of missions; and from that time till her death she kept up a correspondence with him; and almost every year sent him for his people a box with books and articles of clothing, etc., often to the value of more than twenty pounds. She had no money to buy these things herself; but she could work with her needle, though sometimes not without pain; and she had many friends who visited her or corresponded with her, with whom she pleaded the cause of Africa. Many were the tears which were shed by this pastor and his people when it was known that their benefactress was dead; for there was not a house in his parish, as he once said, where her name was not known and blessed.

"I once met with a poor cripple in the Forest of Dean, who broke stones upon the road, and for years that man gave upon an average five or six pounds to various religious societies. He gave up a comfortable cottage, inherited from his father, and took up his abode in a wretched hovel in which he was allowed to live for nothing, (he was

unmarried,) in order that he might let his cottage, and give the rent of it to the cause of Christ. In that wretched hovel his long winter evenings were cheered by his Bible, and by the annual reports of the societies to which he subscribed.

"The late Dr. Marshman, that laborious missionary, 'died,' we are told by his son, 'in graceful poverty, after having devoted a sum little short of forty thousand pounds to the mission, and that not in one ostentatious sum, but through a life of privations.' In a private letter, written a few years before his death, he said, 'God has made my wife and me (he was referring to their boarding-schools) the humble instruments in his hands of contributing thirty thousand pounds to his cause; and how much happier I feel than I should if I had this sum in the funds or in landed property I cannot tell. I have never had a misgiving thought for having done it, though I have two sons unprovided for,'"

Statistics.

DR. R. SHELTON MACKENZIE, in the *Saturday Night*, has compiled a very interesting column from the Presbyterian Historical Almanac. We make use of the following, which is well worthy of study:

The Methodists, who have a total aggregate church accommodation for 6,259,769 persons, in 19,833 churches, are the most numerous of all the sects in the United States. Next are the Baptists, 4,054,220 in 12,150 churches. Third, the Presbyterians, 265,949 in 6,406 churches. Fourth, the Roman Catholics, set down as having 1,404,437 persons in 2,250 churches. Fifth, the Congregationalists, 956,351, and 2,234 churches. Sixth, the Protestant Episcopal, 847,296 and 2,145 churches. There are 269,084 churches, with 826 places of worship, and only 34,412 Jews, with 77 synagogues. There are 6,275 Spiritualists, 5,200 Shakers; 15,395 Swedenborgians, and 13,100 Mormons, with 21 churches in Utah and 1 in California.

The different religious persuasions are variously distributed. For example, there are more Methodists in Ohio than in any other state; more Baptists in Georgia; more Presbyterians in Pennsylvania; more Roman Catholics in New York; ten times more Unitarians in Massachusetts than in any other state; more Congregationalists in Massachusetts; more Protestant Episcopalians in New York; more Quakers in New York; also more Jews, Dutch Reformed, Universalists, and Shakers. There is not a single Spiritualist Church in Pennsylvania.

The result is, 54,009 churches of all denominations in the United States, giving an aggregate accommodation to 19,128,751 persons, the aggregate value of this church property being \$171,398,532. Of this the proportion does not accord with the respective church accommodation of each; the Methodist, Presbyterian, Roman Catholic, Episcopal, Baptist, and Congregational having the most value; New York having the greatest amount of this church property, and Pennsylvania next; the value being \$35,125,287 in New York, and \$22,581,479 in Pennsylvania. But Pennsylvania has more churches than any other state, namely, 5,337, while New York has 5,287. On the other hand, the church accommodation is for 2,253,820 persons in New York, against 2,112,920 in Pennsylvania. The

average value of each church differs very much; as low as \$441 for a Spiritualist place of worship, and as high as \$16,433 for the Unitarian, \$14,744 for the Jewish, and about \$10,000 each for the Protestant Episcopal, Roman Catholic, and Dutch Reformed. The average value of a Methodist church is set down at \$1,664, and of a Baptist at \$1,734. The value of all church property in Utah is \$888,700.

In Pennsylvania there is one church to every 544 of the population; in New York, one to every 734; in California, one to every 1,297; in Massachusetts, one to every 752. The aggregate of persons in the whole Union for whom there is no church accommodation is 12,314,570. There is accommodation for 19,128,751, and the whole population is 31,443,321; therefore, where there is room in the various houses of religious worship for 19 out of 31, as many as 12 more have no place to hold public worship in. There really ought to be 75,000 places of worship, instead of 54,000.

Religion is most costly in Utah, where every inhabitant has to pay an average of \$22. This is \$18 in Rhode Island; \$14 in Connecticut; nearly \$13 in the District of Columbia and Massachusetts; over \$11 in New Jersey; \$9 in New York; and nearly \$8 in Pennsylvania. It is almost as expensive in Delaware. The value of church property, which was \$87,000,000 in 1850, had risen to \$171,000,000 in 1860, being an increase of \$84,000,000. The increase in church accommodations in the same decade exceeded 5,000,000.

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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.

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