

MISSIONARY ADVOCATE.

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

VOLUME XXIV.

NEW YORK, TUESDAY, MAY 19, 1868.

NUMBER 2.

AFRICA.

SELLING DAUGHTERS AND BUYING WIVES.—Christian women ought to be the firmest and most active friends of the missionary cause. They ought to remember that woman has no standing in social life where the influence of Christianity is not felt. They are not women in the high and sacred sense of this word, but are simply and only *female slaves*, and may be bought and sold as goods and chattels. This is so in every heathen land. To women born and brought up in Christian lands, it seems to be an impossibility; but it is nevertheless true. In heathen lands the idea or the practice of companionship with man is unknown.

The ways in which wives are bought varies in different countries; but the central and all pervading idea is, for the father to sell his daughter for his profit, without consulting her wishes in any degree or respect. As a general remark it may be said, that the ruder and more uncivilized the people, the more barbarous the circumstances under which they sell their daughters. In China it is attended with much negotiation and ceremony, and with some delicacy and taste, keeping in view the interests of the parents of the girl. In Africa, in the Zulu country, near the Cape of Good Hope, they are sold at public auction for cattle; and the number of cattle demanded for each one is according to her natural attractions for these rude people. Some girls, on account of their comeliness, severally bring twenty or thirty head of cattle, worth, say from three hundred to four hundred and fifty dollars of our money.

We have received at the Mission Rooms a letter from Rev. Dr. Jacoby, our superintendent in Germany, addressed to him by the Rev. J. Jackson, an English Wesleyan missionary resident in the Zulu country, Southeastern Africa, in which he alludes to this practice of selling girls at public auction. This question, as well as the question of bigamy, generally embarrasses every Christian mission in a heathen land at its first development. But as the truths and spirit of the Christian mission spread among the people, the practice of selling their daughters for wives, and the practice of

bigamy declines, until the public feeling will sustain Church discipline and legislative action; and finally Christianity triumphs, and the usage of the Church, and the law of the land, work the extinction of these unutterable evils, and restore woman to her true position in society. We call upon all Christian women every where to do whatever they can toward spreading Christian missions into the dark places of the earth, that woman may attain her true position all over the world, and become the salt of the earth to the salvation of multitudes of immortal souls.

The letter of Mr. Jackson to Dr. Jacoby is dated at Natal, South Africa, October 5, 1867. He says:

DEAR SIR: In my last letter I believe I entered into some description of the system practiced by the Zulus in their marriage contracts, namely, that of selling their daughters to the highest bidder, and thus turning them into goods and chattels, and sacrificing their interests and feelings for life. Under the British government this vile system has, without the intention of our rulers, redoubled its energies; for whereas under their own chiefs the number of cattle demanded for a wife was regulated by the chief himself, yet *now* they can demand an unlimited number, without any check whatever from those in authority over them. It is no uncommon thing for twenty or thirty head of cattle to be demanded for a girl, and this in money is equal to at least £60 or £90.

Now a great and important problem which we as missionaries will have practically to solve is this, "Shall we permit this system to be perpetuated among our native Christians or not?" Of course we cannot prevent our young men (Christians) from buying their wives from heathens, unless the girl is herself also a heathen, in which case discipline might be enforced. But when these young men in their turn become old men, are they to be permitted to sell their daughters as merchandise to the highest bidder? I think the sense of universal Christendom would at once burst out in an indignant "No!" if universal Christendom were appealed to. And yet our friends in Europe must recollect that, simple as the answer to this question seems to be, with us it is beset by grave difficulties. For the highest legal authority in Natal, the attorney general, has declared that payment of cattle is the only thing that renders a native marriage legal. We have in our Church many Zulu Christians who are glad to hide their covetousness under the shelter of a law like this, and who are quite as bad as the heathen in their demands for cattle for their daughters. Yet, on the other hand, as Christianity advances among

them, and a public conscience is created among them, there are many who feel that the practice is repugnant to the principles of Christianity, and who are anxious to give it up entirely. There is a monthly Zulu newspaper published in the colony, called the *Ikacezi*, or "The Morning Star," and the columns of this paper are filled month by month with letters from native Christians, some opposed to and more advocating the discontinuance of this heathen custom. The American missionaries, some years since, made it a disciplinable offense for a Christian father to sell his child; but their rule has, from the force of circumstances, been relaxed. God willing, I intend next month to introduce the matter to the notice of our district meeting, and hope we may be able to take some steps to move our legislature on the subject. I shall inform you from time to time how we progress in this matter.

CHINA.

KIUKIANG.—Our new field in the province of Kiangsi gives promise of early fruit. Brother and Sister Hart and Brother and Sister Todd are already settled in comfortable rooms, and have begun their work. God seems to have prepared the nucleus of a native Church, to be ready at their coming, as is explained in the following extract received at the Mission Rooms from Brother Hart, dated at Kiukiang, January, 1868. Brother Hart says:

Our entrance upon this new field of labor has been most auspicious. There are three Chinese converts living here, one from Canton, one from Nanking, the other a native of Kiukiang. They have aided us in various ways; one acts as interpreter, another as temporary teacher. We have met together every Sabbath for the purpose of prayer and reading the Scriptures, and now on Wednesday evening for prayer. I understand very little of this dialect, yet, through the Canton and Nanking men, I have explained the Scriptures every Sunday. I am quite confident that this little band of native Christians is the nucleus of a glorious Church. Our prayers daily ascend that this may be realized. I hope to secure a place for a day-school before the end of this month.

We were rejoiced to meet Brother and Sister Todd on the 27th of December. They are well, and seemed pleased with the change.

OUR NEW CHINA MISSION.—We have already advised the Church of the extension of our mission into the city of Kiukiang, in the province of Kiangsi, and that Revs. Brethren Hart and Todd, with their wives, were already at work in the new station.

God had provided them three native Christians resident there, one of whom speaks good English. With this class, and with this English-speaking member, they commenced their work, and report to Dr. Macclay, our superintendent, as follows, dated January 1, 1868:

You will be gratified to learn of the safe arrival of Brother and Sister Todd. You cannot guess how pleased we were to welcome them to our home and common work. We had our first mission meeting to day; we met in the name of God, and felt of a truth that the Saviour was present to bless, and I believe that he will bless us from the beginning. Last Sabbath we had an excellent meeting with the Chinese, and to-morrow evening we have a prayer-meeting for the Chinese Christians. I never felt better, or more like working for my Divine Master.

The brethren Allen and Lambuth, mentioned by Brother Todd, are missionaries of the Methodist Episcopal Church, South. Christian hearts coalesce in that far-off land; why should they not blend at home?

I avail myself of the return of the steamer "Fire Queen" to write you that we are well and comfortably situated. We started from Shanghai on Christmas morning, and arrived here on Friday afternoon. We were kindly entertained at Shanghai by Brother Allen, though we spent most of the time at Brother Lambuth's. Mr. and Mrs. Lambuth did much to assist us in purchasing the articles we wished to buy, and in many ways were very kind to us. We found Brother Hart waiting for us at the jetty when the steamer arrived, and we were soon in the hotel. We are much pleased with the place, and doubt not we shall find a pleasant home here. Especially are the indications for prosperity in our work favorable. Our three Christians are all very intelligent, and one speaks English very well. We are getting our furniture made at reasonable prices, and articles of food are quite cheap. We expect very soon to be settled in our rooms, and to proceed to our work.

FOR CHRIST AND OUR COUNTRY.—Secretary Treat, of the American Board, holds forth in the following eminently patriotic and Christian spirit:

In evangelizing China *we shall do much to raise our country to the proper level of a Christian state.* If we compare the life of any consistent believer with what may be called the life of any existent nation, the contrast will fill our hearts with sadness. What the former would scorn to do, the latter, perhaps, will not scruple to do. Many an Englishman has blushed for the opium war. Many an American has blushed for the injustice done to the red man; and we hang our heads to-day because the times of this costly wrong-doing still linger. Hence it should be our constant aim to bring the life of the state into harmony with that of the individual, so that whatever dishonors a man shall be impossible for a people. To effect this, however, our Churches need to be clothed with power from on high. How shall they secure the blessing?

Let us suppose them to resolve, humbly, prayerfully, "According to the ability which the Lord has given us we will send

the Gospel to China." It is an honest purpose; it is faithfully kept. Every steamer that crosses the Pacific is freighted in part with missionaries. Those who remain behind account themselves simply home-partners, and so their aims and their hearts are always going forth to the common work. Wherever the glad tidings are preached, therefore, whether in the temples of Boodh or the dwellings of the poor—whether on the shore of the sea or far back among the mountains—they become the power of God unto salvation. Converts are multiplied as the drops of the morning; and in the fullness of their young, joyous life, they turn to us and invoke the divine benediction upon us.

Here, then, we have three elements of power: (1.) The pleasure which Christ takes in those who honestly obey his last command. (2.) The resulting effect of a noble and generous endeavor. (3.) The supplications of new-born souls, grateful for the boon which they have received. How easily and how speedily might the Churches of America, with these conditions of strength available for them, transform our national life!

AN OPEN BUT NOT EMPTY HAND.—A gentleman in Montreal offers to the American Board \$800 in gold per year for ten years, or longer if he lives, to support a missionary in China, in addition to those already in the field, and is looking for the man.

INDIA.

REV. T. J. SCOTT writes under date of February 6, 1868: "Our work goes on gloriously, and the Church and the Board need not be afraid to support us in *every way.*"

REVS. J. L. HUMPHREY, R. HOSKINS, and F. M. WHEELER, with their wives, arrived at Calcutta January 30, 1868. They sailed from London October 11, after spending seventeen days in England. We learn that the ship Lord Worden, in which they left London for Calcutta, was a well-found craft in every respect; with her and her Christian captain they were well pleased to the end. Twice each week they had Bible readings, daily reading and prayer each morning, and two sermons on the Sabbath. Brother Wheeler occupied himself much during the voyage to profit the sailors, teaching them to read and write, pointing them meantime to the Lamb of God. It is not certainly known that any were converted, but it is thought that radical errors of heart and mind were corrected. Mrs. Humphrey occupied herself in instructing Brother and Sister Wheeler in the Hindoostanee; but so serious and constant was the sea sickness of Sister Wheeler that they could make but slow progress. Brother Hoskins and his wife, having the advantage of unbroken health, found themselves so advanced by the study of Forbes's Grammar and Manual of the Hindoostanee, under the tutelage of Dr. Humphrey, as to be

able on their arrival in India to make their simple wants known quite intelligently. Sister Humphrey, as well as Brother and Sister Hoskins, thankfully declared that she had not known a single sick day during the voyage. Brother Humphrey reached Lucknow February 7. Brother and Sister Hauser sailed from Calcutta December 12; Brother and Sister Gracey and family from Calcutta January 7.

SIGNS IN INDIA.—A Mahratta Brahmin is now laboring as a catechist of the Church Mission at Cawnpore. Among the persons baptized are numbered two ladies of the Delhi royal family.

LATE ARRIVALS FROM INDIA.—Rev. J. L. Hauser, with his wife and two children, arrived in this city on Monday, April 13, from India, by the City of Paris. His health and that of his wife have materially improved on the voyage. Brother Hauser heard from Brother Gracey and wife; they were at St. Helena on the 25th of February, her health having much improved on the voyage to that island. They were expecting to reach London at about this date.

A RARE CONSIGNMENT.—The office of the Missionary Society is in receipt of a bound volume of the Minutes of the India Mission Conference. This beautifully-prepared volume is from the pen of Rev. J. D. Brown, one of our missionaries, formerly of the East Baltimore Conference. Our readers are not to suppose that this rare consignment was on the manifest of any of our late steamers or ships; it came covered with almost countless miniature likenesses of Queen Victoria, which, strange though it may seem, are of sufficient value to cover the freight of any package wherever the post-offices of Great Britain or America are known.

GERMANY.

"WE KNOW IN PART."—Our German Mission has come to the sorrow of parting by death with one of the students of the Mission Institute.

Dr. Jacoby had argued for the retention of the institute at Bremen, because of the salubrity of its location. He now says: "My argument on this ground has failed, for several of the students have the past season suffered from bad colds, and one of them we carried yesterday, February 27 to his last home on earth, the grave.

"This was the first funeral that ever occurred there. PHILIP WEBER was but twenty-one years of age, and of great promise. His attack was by scarlet fever, which did not let go its hold till it had, with inflammation of the lungs, taken him to the dust of death. About two hours before

his death he said to Sister Jacoby, "Mamma, all is mercy! I am the greatest marvel of mercy from the Lord!" Before his departure, when only able to signify his prospects, he raised his hand toward heaven. His last word was *Amen!* The loss of a young man just about entering upon the work of what we hoped would be a long and useful life, is a sad event; but we have read, "Thou destroyest the hope of man."

MARTIN MISSION INSTITUTE.—In a letter just received at the Mission Rooms from Rev. L. S. Jacoby, D.D., dated at Frankfurt-on-the-Main, March 12, he says: "Tomorrow I shall lay the corner-stone of our new Martin Mission Institute building, in the name of Brother Martin, as he cannot be here to do it himself. If the weather shall prove favorable during the spring and summer, I have no doubt but that it will be ready for dedication in October next, and will be occupied next autumn and winter." We have good reason to believe that this will be a seminary indeed, in which the precious seed of the Gospel will grow in the minds and hearts of the young men, and prepare them for the great work before them in Germany and Switzerland. Dr. Jacoby says, "The work of the Lord continues to prosper. We have commenced a new mission about twenty-five miles from Berlin; souls have been converted, and a society formed. In future we shall labor more in Prussia, as public events have been favorable to the extension and permanency of our work."

PROFESSOR BENNETT, of Western New York, is taking a three years' course in the Berlin University. Among his observations he has the following in relation to the liberal tendencies of Germany:

The tendencies are to Liberalism, not only in government, but in Church privileges. I say this notwithstanding the defeat of the nominal Liberalists here, and the large gains of the so-called Conservative party in politics. With their victory, under the vigorous, skillful leadership of Count Bismarck, this party has granted even more than was claimed by the Liberals under the old regime. Thus, while the nominal Liberalists are defeated, liberal principles and the people have gained largely. The privileges of religious worship and liberty, and even of proselyting, are granted all sects; but the government patronage is limited, as in all cases of union of Church and State, to the state religion, the Evangelical Union Church.

Of *Methodism* his remarks are:

Unquestionably Methodism has here a mighty work to accomplish. As yet it is feeble and despised, especially in Prussia. One good omen is this, that some pastors are so jealous of our progress as to preach against us, and warn the people against the dangerous heresy and delusion. My prediction is, that thirty years of faithful labor will place our Church on a strong and independent

footing, and this time would be greatly lessened if there should be a divorce of Church and State. Our people are simple and poor for the most part, but devoted and earnest; preaching powerfully by devoted lives in the midst of so much irreligion.

HUNGARY.—All American Christians, and, indeed, all Protestants of all lands, will be glad to read the concluding sentence of the fourth letter of a series which Rev. W. H. Bidwell has been publishing in the *New York Observer*: "*Hungary is now free, and all the provinces of the Austrian empire are open to the free march of the Bible!*"

AUSTRIA.—The Protestant population of Austria amounts to about 300,000, mainly belonging to the Lutheran and Reformed Churches.

TURKEY.

THE MISSIONARY VETERANS AT CONSTANTINOPLE.—Mr. C. C. Coffin, of the *Boston Journal*, who is now on his tour round the world, gives this fresh and interesting account of the venerable missionaries, Rev. Drs. Schaffler and Riggs, at Constantinople:

Dr. Schaffler was one of the earliest missionaries on the ground, a German by birth, one of the most accomplished linguists of the time, speaking seventeen languages. You see a tall man, with white hair and beard, erect, walking with a quick step, a fresh countenance and cheery voice. He retains all his early fondness for music. Music is his recreation. Calling upon him in the evening I found him with a violoncello between his knees. "I should die if I couldn't have this kind of recreation," said he. An Italian violinist came in. Dr. Schaffler's son took the violoncello, and a young lady, daughter of a missionary, sat down to the piano, and we had two hours of Mozart and Beethoven. Dr. Schaffler will not have a polka, or any of the modern music which is the delight of Laura Matilda, in his house. An evening with the old masters, a night of refreshing sleep, and this genial, warm-hearted man is as fresh as ever for a hard day's work. He lives at Bebec, and has a son in the missionary work at Stamboul, who already is master of several languages.

Dr. Riggs has been here thirty-five years, and only once during the period has he seen his native land. A thorough linguist, he has given a large portion of his life to the work of translating the Bible. He is a native of New Jersey, and there are few native-born Americans who deserve to take higher rank than he for attainments in language. You see a man of medium stature, a white beard closely cropped, a broad forehead, a mild eye, the features of a close student. It was a rainy day when I called upon him, after a gallop round the walls of Stamboul, accompanied by Dr. Hamlin and all the teachers of Robert College, and though boots and coats were splashed with mud, and there was a general untidiness of apparel, neither the grand vizier nor the sultan himself could have been more hospitably received. It was out of the usual time, but quickly Mrs. Riggs brought in a cup of coffee, baked apples, bread and butter, and such a mince pie as does not grow any-

where except under the hands of housewives who have had domestic education in American homes. Dr. Riggs has done great service to the cause of missions by his translations of Sabbath-school songs and hymns into the languages of the empire. I heard the Cretan children at Athens singing them in modern Greek; you may hear the Turks of this city singing them. Go to Erzeroum, or any of the missionary stations of Eastern Turkey, and you will hear "Sweet Hour of Prayer," "The Evergreen Shore," and many others, sung by thousands of Armenian children. Go westward into Bulgaria, and you will find that Dr. Riggs's hymn book is very popular. He fully understands that music is a great power, and although most of his time is now devoted to a translation of the Bible into Bulgarian, he does not lose sight of hymnology.

BULGARIA.

REV. A. L. LONG writes from Constantinople under date of March 20: "My work is increasing in interest, and God is graciously giving me evidences from time to time that my work is not in vain." He writes again, saying: "Almost every week I receive letters of encouragement from Bulgarian friends, some of whom I have never seen. One young Bulgarian, who used to hear me preach at Sistofo, writes to me some kind words of sympathy in my affliction, (the death of our little girl,) and adds: "Thanks be unto God, who through you called unworthy me from darkness to light, and gave me the desire to 'awake from sleep and rise from the dead, that Christ might give me light.' I still remember that sermon of yours from those words."

REV. F. W. FLOCKEN writes, that of the fifty-five pupils in his school at Tultcha, twenty-two are of Russian, seventeen of German Roman Catholic, eight of Protestant, and eight of Jewish parentage.

During the past winter his time was given to the Molokans, the schools, and distribution of tracts, of which nearly ten thousand pages have been distributed in the German, Russian, Moldavian, and Bulgarian languages.

FRANCE.

OUR GERMAN MISSION IN PARIS, FRANCE.—This mission, under the care of Rev. W. Schwarz, is increasing in interest, as we learn from a letter from Rev. Dr. Jacoby, dated at Paris, January 1, 1868. He was on a visit to the mission, and says nothing is wanting to give it large success but a larger room in which to preach. We regard this mission as one of great importance, if we could have the money to give it effect. We congratulate Brother Schwarz on the fruits of his labor, and encourage him to look for further excellent results.

THE GREAT EXPOSITION.—The seed sown at the Great Exposition is already springing up. We find it stated through the *Meth-*

odist Recorder that evangelization by means of tracts and conversation is greatly facilitated throughout France by the ready response, almost everywhere, of people who went last year to the imperial exhibition and received a book.

Missionary Advocate.

NEW YORK, TUESDAY, MAY 19, 1868.

FORTY-NINTH ANNUAL REPORT OF THE MISSIONARY SOCIETY.—1. To know the contents of the charter, constitution, and by-laws see the first twenty-six pages. 2. The account of the anniversary exercises, with a synopsis of the speeches of the occasion, will be found a worthy and eloquent introduction to the body of the report. 3. The report proper commences with Africa, the first and oldest of our foreign missions. On a little more than two pages all is said that can be at this stage, and then you seem in possession of a promise of good things to come. O may they come all along from this time onward! 4. The South American Mission appears in a historic form. All its agents and principal early actors pass in review, and in the brief compass of four pages you are brought to this passage:

There are eight men, four churches, six day-schools, four Sunday-schools; the work spreading through four provinces, and the Gospel preached in four different languages.

5. China is disposed of in eight pages, and will stir every reader by the words following, a text for many a missionary speech:

It is a significant indication both of our early difficulties and of our increasing power as a mission, that whereas it required ten years (1847-57) for us to bring in our first convert, and the six following years to increase the number to one hundred, thus requiring sixteen years for our first hundred converts, we were able during the next three years to add another hundred to our list of Church members, and now, during the past year, it has been our blessed privilege to add one hundred and thirty-nine members to our little flock.

6. *The Foreign German and Swiss Mission Conference*, seven pages, the perusal of which will bring our friends to the opinion of Brother Jacoby, namely, "that we have great reason to thank God and take courage." 7. *Scandinavian Missions*.—Less than six pages suffice to put this work, big with promise, fully before the Church. The tender allusion to Missionary Cederholm will be appreciated both at home and abroad. 8. *India*.—The report of this work is voluminous, and covers fifty-six pages. The work is various, and of great promise in all its departments. The Church will

search these pages, and read with a feeling of revival the concluding "Remarks."

9. *Bulgaria*.—Dr. Long has toiled nearly as long as Brother Maclay did in China before he won his first convert. But Brother Long and his colleague have at least three converted persons assisting them as colporteurs and teachers; and we believe they have a little "seed corn" here and there, with a native young Bulgarian in this country, preparing in one of our schools to render efficient help at no distant day to evangelize his countrymen. We encourage ourselves, too, because heaven's garner has already some store from that mission.

10. *American Domestic Missions*.—The pages which treat of this department will command attention. Here is a passage:

There are seventeen hundred and eighty-three American domestic missions fostered by the Missionary Society, and enjoying the labors of at least an equal number of missionaries who receive their pecuniary support in part or in whole from the missionary funds of the Church. The General Missionary Committee appropriated for this work, for the year 1867, the sum of five hundred and forty-nine thousand and eight hundred dollars.

11. *The Indians*.—"Fading, still fading!" No class of accountable beings in this land more need our sympathies and prayers.

12. *German Domestic Missions*.—Somebody is at fault, that with such a work as hinted at in less than twenty-five lines we have not a more elaborate account of it. Our German brethren will naturally be awakened by this absence of details. 13. *Scandinavian*.—We have items in the notice of this work which will turn the attention of the reader back again to the foreign department of this work, and then leave him with a desire for a vision beyond. 14. *The Chinese*.—Scarcely less than is said could be said, and yet the reason for this will be plain to the reader. 15. Seamen have a large share in the sympathies of the Methodist heart, but this report will show our active interests in but two nationalities, and they both of strangers, namely, Germans and Scandinavians. A good work is doing among them, the fruit of which is known at home and in the fatherlands. 16. *The third class of missions*.—Our readers will be pleased to find the name of their old friend and missionary, Rev. William Roberts, turning up here again. 17. On page 136, statistics commence by showing contributions in the several conferences for the last ten years; receipts for forty-eight years; and then appropriations from 1850 to 1868. 18. *Summary of missionaries and members for 1868*.

19. In our foreign missions we have 116 missionaries, 159 assistants, 135 teachers. Total laborers, 410, members, 7,017, probationers abroad, 2,187. Body of believers, 9,614.

An account of "the departed," and—the treasurer's report begins.

ANOTHER CONSIGNMENT.—The Mission Rooms' office is in receipt of three most neatly-bound volumes of the Minutes of the Irish Conference Sessions, commencing with August 14, 1752, and running up to and including those of June 25, 1851. On the fly-leaf of the first volume are the words following, namely:

To the Secretaries of the Missionary Society of the Methodist Episcopal Church of the United States, Mission Rooms, New York, from the Conference of the Wesleyan Methodist Ministers of Ireland. By order.
JAMES TOBIAS, Secretary.
BELFAST, June 26, 1867.

These volumes came with the following note:

124 Tritonville Road, Dublin, 1867.

DEAR BRETHREN: Have the goodness to place these volumes, which contain a reprint of the Minutes of the Wesleyan Conferences in Ireland up to 1851, in your official library, as a slight acknowledgement of the services which, in various ways, have been rendered to our interests by the Missionary Society of your Church. I am, brethren, yours faithfully,
JAMES TOBIAS,
Secretary of Conference.

FOR GIVERS AND RECEIVERS.

BEAUTIFUL!—"A few days ago," says Dr. Schwarz, the editor of the *Scattered Nation*, and founder of a Christian Jewish home, "I received a letter which contained six penny stamps, and nothing else. These words were written: 'Fasted a meal, to give a meal.' I know not who sent this touching gift, and it matters little whether I know it or not; it is known to Christ. The gift is appreciated by Him who saw the widow throw into the treasury the two mites, and called unto him his disciples, and said unto them, 'Verily, I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.'"

NINE MILLION DOLLARS TO OUR COLLEGES SINCE 1864.—The last report of the Collegiate and Theological Education Society states that our universities, colleges, and seminaries received in

1864	\$1,621,000
1865	2,272,000
1866	2,648,000
1867	1,758,500

Total

\$8,299,500
To the amount reported for 1867 the *College Courant* adds the sum of \$1,281,000 given to twenty-three institutions, and unnoticed in the above report. Therefore, since 1864, our various educational institutions have been endowed, so far as can now be estimated, to the amount of \$9,580,500.—*N. Y. Observer.*

OPEN-HANDED CHURCHES.—Fifteen Old School Churches have contributed for Christian work (exclusive of contributions for the Contingent Fund and congregational purposes) \$407,000. Add to these nine others that have each contributed from \$5,000 to \$8,000. We find, then, that 24 Churches, with 9,000 communicants, have contributed \$462,000; and the remaining 2,598 Churches, with 237,000 communicants, have contributed \$583,000. The average for each of the 24 Churches is \$19,250; and for each communicant, \$51. In the remaining 2,598 Churches, the average is \$225 for each Church; and \$2 46 for each communicant. The first four of these open-handed Churches are located in New York city. The Church on the corner of Fifth Avenue and Nineteenth street heads the list with \$66,000; next stands the University Place Church, \$60,800; third, the Brick Church, \$57,700; and fourth, the Church corner of Fifth Avenue and Twelfth-street, \$54,500. —*N. Y. Observer.*

PASTORS—WHERE ARE THEY?

OUR MINISTERIAL FORCE—Where is it? The *Northwestern* gives this showing:

According to the Minutes of 1867 there were enrolled in the different annual conferences 8,004 men. This is a grand array, and wielded by an effective episcopacy capable of moving it at will, all parts and all grades of our work should be fairly manned.

But a closer look will show that all this array is not available. The Minutes show the following facts:

Effective men	6,859
Superannuated	854
Supernumerary	461

At the outset the force is diminished by 1,315, who are invalided *in law*.

There are under appointment as teachers, from college presidents to instructors in town schools, one hundred and sixty-seven Christian clergymen solemnly consecrated in ordination to sponging black-boards and teaching primary arithmetic.

The next drain is made by financial agencies and secretaryships. These take men from the pastorate and set them to money raising. A few of them are important, but the number is too great by far, and is sadly wasteful of ministerial strength. There are seventy-five Methodist ministers thus in service. (We are not counting General Conference officers.)

There are twenty-seven chaplains for various institutions; an excessive proportion in view of the small number in the United States Army and Navy. One of our ministers is minister resident in Africa; one is without ascertainable appointment.

These are all within the determination of annual conferences. Let us now see how heavily the General Conference institutions draw upon the strength of the pulpit. There are three missionary secretaries; a secretary and general agent in the Sunday-School Union; a secretary in the Church Extension Society; four book agents and an editorial staff of seventeen. (All these are not "officials.") Leaving out the representatives of the press in Chicago, we may say that these twenty-seven men absorb no

small amount of pulpit and pastoral ability. We know that some of them have been sought by the pulpit.

We have then a reserve list, partially out of the hands of the episcopacy, and ineligible for the pulpit, of 1,612 men; or, deducting the superannuates, of 753.

A PASTOR CONFESSES FOR HIMSELF.—

We are not certain that the man need say anything further, but he seems to know that he was not alone in his delinquency. He says: "I am trying to educate my people to know and do their duty. The growing interest they manifest in foreign missions is very delightful. The monthly concert on the first Sabbath evening of each month is now well attended. We take monthly collections in addition to annual collection. The Master says, 'Gather up the fragments.' These in the aggregate will equal the annual collection. Our prayers and our alms should go up together! The plan works like a charm! Until I insisted upon the monthly concert there was no interest in the matter. It had not been observed for years, and even one of my friends said, 'The people will not attend.' I told him we must have the concert if only 'two or three come.' Now we have good congregations and deep interest. This good man is himself wonderfully stirred up! I solemnly believe pastors are to blame for the unfaithfulness of the Church in this matter. 'Let Zion's watchmen all awake,' and the people will follow in the glorious cause. Lay the sin of neglecting the heathen at the door of the pastors, for they 'are to be blamed!' The Church will do her duty if the pastors faithfully and affectionately ask her to do it. *I have found it so in my own experience.*"

INDIAN MISSIONS.

REV. V. G. BOYNTON, presiding elder of Grand Traverse District, Michigan Conference, gives the following account of the Indian Mission under his superintendence, March, 1868:

Pine River Mission, Isaac Greensky, missionary. He is a native, and beloved by his people. The work is in fine condition. They had good meetings through all the winter.

Their watch-night, commenced on New Year's eve, did not conclude until after ten o'clock on the following morning!

At the late quarterly meeting, when we had concluded the sacramental season, they had the privilege of giving what they chose toward purchasing a horse for the missionary. They set about this with pleasure, and subscribed \$32, all of which and more has been paid, and proved a source of pleasure, if not of positive profit, to the givers. At the close of the love-feast an elderly woman said, "I am glad to be here, very happy; I am blind, cannot see, but when I see Jesus he will open my eyes." A man, who was formerly very intemperate, and when intoxicated fell into the fire and burned his right arm so badly as to require

amputation, said among other things, "I very happy; glad to be here, glad to be here; I very poor in this world, shall be rich in heaven. I have but one arm now; I shall have two in the next world."

INDIAN MISSIONS IN AMERICA.—Rev. Secretary Ferris, of the Reformed Church, gives an article from the pen of the Rev. Dr. E. P. Rogers which was prepared several years ago. We use a part of it, and may in a future number give the balance of it, as we esteem it of great interest.

The spirit of missions is not of modern origin. As early as 1643 Domine Megapolensis, the first pastor of the Church of Albany, began to labor among the Mohawk Indians in this state with zeal and success. He was a man of learning and piety, and no sooner had he become established in his new home in this Western world than his heart yearned over the poor Indians, who were sunk in the darkness of paganism, and he determined to devote a portion of his time to the work of evangelization among them. He applied himself diligently to the study of their language, and was soon able to speak it with fluency. The Indians in the neighborhood were attracted to his preaching in large numbers, and many of them were truly converted from their pagan superstitions, baptized, and received into the fellowship of the Church of Albany. The baptismal register of that Church contains the names of many of these converts, of whom the greater proportion were of adult years.

Domine Megapolensis was so much interested in this good work that in 1644 he wrote a tract entitled "A Short Sketch of the Mohawk Indians in the New Netherlands." It was in the form of a letter to his friends in Holland, and was published there. It contains a very full and interesting account of the Indians, their manners and customs, religion and general condition, and excited much attention in Holland.

It is common to hear the excellent Rev. John Eliot, of Roxbury, spoken of as the "apostle to the Indians of North America." We would not detract from the merited fame of that devoted and truly apostolic man. Many of the red men of the forest will rise up in the last day to call him "blessed." But the simple historical fact is, that our Domine Megapolensis preceded him in this good work, and is fairly entitled to be called the first Protestant missionary to the aborigines of this country. He began his labors in 1643, and Eliot in 1646, three years later.

DOMESTIC MISSIONS.

REV. V. G. BOYNTON, presiding elder in Michigan Conference, sends us his first quarterly report of missions under his care.

Traverse City.—Rev. G. C. Draper, pastor, is well received. A substantial, plain, and very neat church, built of wood, 36 by 61 feet, 22 feet posts, was dedicated October 13, free from debt. Membership about forty. The conference year begins well.

Pine River.—This work was organized at the recent session of the conference. Charlevoix, the new county seat of Emmett county, is the principal point on the mission, and bids fair to become the second place in importance in the Grand Traverse country.

Many regard it as first in importance. The name of this work will be changed to Charlevoix at the next session of our conference. The newly-appointed missionary, Rev. Jehiel Gulick, is well received. A lot on which to build a parsonage has been secured, and materials with which to build obtained, and the work commenced, with flattering prospects of being completed before winter fairly sets in. Membership small, but will receive additions immediately. Good Sunday-school.

Antrim City.—Rev. A. J. Sensabaugh, returned the second year, is received with open arms by the people. James Orr, Esq., has given a lot, and materials have been secured for a parsonage, and the work commenced. It will be vigorously pushed forward to completion. All right on this work. Sunday-school is in good condition.

Whitewater.—The year begins well. Rev. G. E. Hollister is in charge for the third year. Sunday-school retains its interest. Finances in good condition at first quarterly meeting. I think this work will be self-sustaining another year.

North Port.—The newly-appointed pastor, Rev. Wilson Gray, is well received, and if his health is sufficient for the work I judge they may have a good year. A flourishing Sunday-school is sustained the year round.

Carp Lake is a new work just organized, and is making a good beginning. This is a large and important work, extending from the village of Leland at the mouth of Carp River, on Lake Michigan, southeast to within eight miles of Traverse City, at the head of Grand Traverse Bay. Membership about twenty, but the prospects are good for increasing the number. Rev. V. H. Helmes is the supply.

Old Mission.—Rev. L. W. Calkins is in charge the second year, and is well received. The repairs on the church, purchased of the Presbyterian Board, are in a good state of forwardness. Spiritual condition of the charge good. Sunday-school flourishing. Eighteen members and seven probationers.

Monroe Center has suffered for the want of a preacher, but a supply has been obtained, though late, and work resumed. Calls for preaching from adjacent and distant settlements are frequent and urgent; but the preachers in most cases are obliged to say, "I cannot come."

Empire.—I have not been able to find a supply for this mission. I held a quarterly meeting on this work December 14 and 15, and found a people hungering for the Gospel, and very anxious for a preacher. Some revival interest was being enjoyed at one appointment. It made me feel sad indeed to witness the urgent demand for a man largely imbued with the missionary spirit to occupy this important field, and at the same time find I was unable to find a man who would say, "I will go." This work is situated on the shore of Lake Michigan, some twenty miles in extent, and embraces the village of Glen Arbor, and several wooding docks as business centers, where preaching is demanded, and at which we may reasonably expect to raise up flourishing societies. The field is white to the harvest. O for a man to gather the grain!

Almira.—This is a part of what was Empire Mission. This is developing a good work; is in good spiritual condition. Small increase in membership the past quarter. Rev. C. W. Williams is employed as a sup-

ply; an excellent man, good preacher, good pastor, and well adapted to this work.

Homestead.—This was organized at the last session of our conference. It embraces the west half of Monroe Center Mission as worked last year; the balance is composed of new territory, including the village of Frankfort on Lake Michigan, where Congress has appropriated \$180,000 for the improvement of the harbor. The proprietors of this spirited village predict it will soon become a city. We are the first denomination to occupy this place, but the Congregationalists have since come in.

Two enterprising sisters of our Church secured materials, and employed mechanics to build a neat little chapel since the conference, which has been dedicated, and thus we have a house in which to preach the Gospel and administer the holy sacraments. A parsonage has been commenced at Homestead. Rev. J. J. Ulrich, who is in charge, has a fine opportunity to accomplish much for God and the Church.

WEST WISCONSIN CONFERENCE.—Rev. W. F. DELAP, presiding elder of Prairie du Chien district, writes:

The work of God in the missions of this district has gone on gloriously since my first report. The preachers are all at their posts excepting Brother J. Thomas Pryor, whose health has failed. I shall be under the necessity of supplying his work, Spring Green, the remainder of the year. Some have been converted on all the missions, I believe, and some of the charges have shared largely of the blessings of divine grace. I believe that each mission is now in a better condition than ever before.

FOREIGN POPULATIONS.

THE PORT MISSION.—This is the name, as it appears in the Minutes of the Eastern German Conference, which is given to the mission work, described as follows by Rev. J. Seidel:

The German Mission House of New York is a thing which has come to its existence this last year, and I would be pleased to give you a little note about it, stating to you its objects as well as its success for the time it has been in operation.

I should first tell you something of its organization and its property. The German Mission House is located on the corners of Pearl, Madison, and New Chambers streets, New York. The office, chapel, and boarding-house are in 426 and 428 Pearl-street. Three houses on Madison and two on Roosevelt-street are hired out or let; the rent covers the interest of the mortgage and tax on the property.

The management is vested in a board of fifteen trustees, three clerical brethren elected by the Eastern German Conference, and twelve lay brethren elected by the Board of Managers of the Missionary Society of our Church. Mr. John H. Ockershausen is president of the board of trustees.

The objects of the Mission House are laid down in the charter given by the legislature of New York in 1867, as follows:

"§ 3. The objects of the society are benevolent and religious, and to afford to German emigrants, sailors, and others speaking the German language, shelter, protection, board, religious instruction, care, and advice, as well as facilities for obtaining employment, general information, and news."

Objects truly most necessary, and surely the most beneficent to the class for whom the house has been established. It is somewhat new in its character, but nevertheless practicable, as the work of the last ten months shows.

In this time we have had on board and shelter one thousand and thirty-eight persons, some one day, some from one to eight weeks. Aside from these we have had influence over fully as many more who have attended our meetings.

Our working is to see to the welfare of these people, and to adopt all proper means to bring them under Gospel influence, by preaching, exhortation, prayer, and the distribution of tracts and good books. We have a small library in the house for all visitors.

Our regular meetings are held as follows: Wednesday, class meeting; Thursday, prayer-meeting; Sunday morning and evening, preaching. So we have also, almost every other evening in the week, some religious meetings, so as not to let any opportunity pass to bring all who stay at the house under Gospel influence.

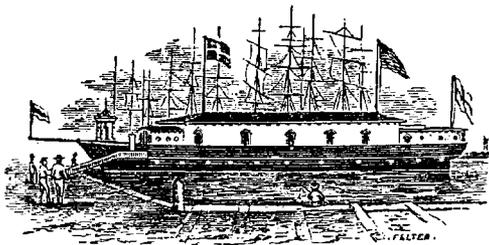
We have a small society of fifteen members, and a small Sunday-school of about thirty to fifty scholars connected with the house; but the most of our congregation is transient, and in this wise it cannot be expected that we can see and count the fruit of our labor here. But with us the saying comes true, "The one sows, the other harvests." Our brethren in the West chiefly gather in the harvest.

We receive now and then letters of great encouragement. Here is one instance: Rev. C. Jost, one of our trustees, being out West last fall called on Brother F. in M. W. Brother F. stated: "Brother Seidel has sent me seventy persons, of which I have sixty as members in my Church, most of them being converted." The same Brother F. gave us three weeks ago this additional statement: "We have had for a time past meetings every night; twenty-five have been converted among them; all of these (except one) you sent us last." So we have similar reports from other quarters, which give us great encouragement in our toil and labor among these, our countrymen. During the last year I have been mostly alone to do the work, excepting the assistance of Brother Schuppan, the housekeeper, who is a faithful brother. The presiding elder will send a helper as soon as a proper man can be found.

MISSIONS IN THE SOUTH.

BAKER THEOLOGICAL INSTITUTE AT CHARLESTON, S. C.—At the late examination of the students fifteen in number were present. The studies have been mostly those branches ordinarily pursued in our common schools, except the addition of instruction in theology and Church government. The students have been drilled in the elementary branches of a thorough English education during the day, under the charge of Mr. Eugene A. Webster. The instruction in Church government and theology had been mostly in the evening, by President Lewis and Dr. Webster. The examination was very satisfactory to the trustees. The students had evidently made good progress in the several branches. It

was evident that the method of instruction had been thorough and efficient. The proficiency in English grammar and composition was marked, and gratifying to those who were present, as well as that of history and penmanship. The several branches studied were those in which young men fitting for the ministry should be thoroughly versed, and may afford a valuable foundation for subsequent improvement and usefulness.



Seamen's Department.

TOTAL DISASTERS REPORTED IN MARCH.—The number of vessels belonging to, or bound to or from ports in the United States, reported totally lost and missing during March was 44, of which 27 were wrecked, 8 abandoned, 1 burned, 2 cut through by ice and sunk, 1 capsized, and 5 are missing. They are classed as follows, namely: 2 steamers, 5 ships, 7 barks, 9 brigs, and 21 schooners, and their total estimated valuation, exclusive of cargoes, is \$1,158,000.

THE BETHEL SHIP.—This place of prayer is still honored of Him who made the "sea also." On Sunday night, March 22, 1868, a captain with several of his crew were in a crowd of twenty or more, pressing their way as penitents to the mercy-seat.

THE BETHEL SHIP CHAPEL, ere it was formally dedicated, was favored with the Divine Presence so soon as his people commenced occupying the basement, and six souls were converted. This chapel was dedicated on Sabbath afternoon, March 29; the discourse was delivered by Bishop Janes. He was assisted in the services by Revs. A. S. Hunt and George Hall. One thousand dollars remained to be provided to free this neat house from debt; this being quickly and cheerfully done by the friends present, it was presented by Mr. Henry J. Baker in behalf of the trustees, when the bishop proceeded with the usual forms of our economy, and it is now a joy (as it is a gem) to the givers.

THE LONDON WESLEYAN SEAMEN'S MISSION recently held their annual meeting in the Seamen's Chapel, Commercial Road. The annual report showed that ships had

been met on their arrival, as is the manner of the pastor of the Bethel Ship in New York; seamen had found their way nightly to the reading room, and were profited. Among other things we notice that they have a Sunday afternoon service and tea for the seamen. They also employ a Bible woman in the service of this mission. The hospitals for seamen are visited, and the miseries and wants of their families relieved. The claims of the mission upon the public in general and the Church of Christ in particular, cases of conversion to God, the good influence of religious sailors in distant lands, the valuable services of the collectors in raising funds, and the necessity of circulating more widely information respecting this, the only Wesleyan Seamen's Mission in the United Kingdom, and of continued prayer to Almighty God on behalf of those who "go down to the sea in ships," were presented in powerful, instructive, and well-received speeches.

Youths' Department.

THE "RAIN-BOY" IN AFRICA.—A lady who went to West Africa a few years ago, to labor in connection with the Episcopal mission at Cape Palmas, has been obliged to come back to the United States on account of ill health. But she has left in Africa a little black boy that she had taken to educate.

They called this little boy the "rain-boy" when the lady first took him to her school. Now they call him "Harry;" and here are some things that she says about him which show why he was called "rain-boy." "The bishop came to breakfast quite unexpectedly. He started in the night, bringing with him a little boy, whose history he has been telling us. His home is in a heathen town, about twelve miles from Cavalla. He was playing and digging clams with some other children by the sea-shore; and, in the sport, he accidentally hit a little brother, still younger, causing instant death. The natives, in their ignorance, believe that such a death will be avenged by unseasonable showers of rain, to destroy the growing rice, unless expiated by the immediate slaughter of the innocent homicide. They accordingly rushed on this little boy to kill him; but his mother took him on her shoulders, and ran, closely pursued, to Cavalla. She was protected by the bishop; but the natives made so great a tumult that he thought it necessary to bring him by night to Cape Palmas. The little 'rain-boy,' as he calls him, will be unmolested here. He is a fine little fellow, apparently between six and seven years old, wearing no clothing but the native cloth. His little face is grave and thoughtful; and his fine, large eyes are bright and expressive." Some days later she wrote again: "The little 'rain-boy' is a regular pupil now, and the most docile and apt scholar among them all. His goodness has captivated all hearts." ... "It is not yet safe to allow him to go out alone; and, after lagging a little, he ran after us to-day, looking behind him in great

terror at some natives, who glared fiercely upon him as they passed. The attempt to kill him, and the race for life, must have made a lasting impression on his mind."—*Missionary Herald.*

Miscellaneous.

LIBERTY AND SECURITY.—In the month of July last a Wesleyan minister was assaulted by a mob of papists in Longford, Ireland. Justice overtook eight of them in the month of February, and they were sentenced to terms of imprisonment from one to nine months each.

ARCHBISHOP MANNING, in addressing the Roman Catholic Young Men's Association, denied that popery was the soil for ignorance. And now mark what he further said:

He held that true enlightenment was essential to religion, and the more enlightened people were the better Catholics would they make. The most learned people—he did not mean in philology or such like—but the people who were the most intellectually enlightened in the world, were the Italians. And why? Simply because they had the light of the faith handed down to them in one unbroken line from its first revelation to the world. He took another example. It was a nation which had been oppressed and downtrodden beyond any other people of the earth. He meant Ireland. The Irish people had been persecuted in every way for years, and yet in all intellectual pursuits they left the English immeasurably behind them; for they had preserved throughout their religion, and the enlightenment which it brought to their minds.

THE WESLEYANS AND THE POOR.—At a recent meeting of the officers and managers of the various charities, hospitals, schools, etc., with the prime minister of Great Britain, it was represented by the Rev. Dr. Jobson, in behalf of the Wesleyans, that they have over a half million of the children of the poor in their secular schools. The object of this call upon the minister was to gain his influence to prevent the taxing of public charities.

A MISSIONARY CHURCH.—A "vine whose branches run over the wall." A marvelous "tree of righteousness." The Congregational Church in Holden was organized in 1742. It was never without a pastor but once, and then but for one year. The present pastor, Rev. Dr. Paine, is the fourth in one hundred and twenty-five years. Dr. Paine is in the thirty-fifth year of his pastorate, and, with but one exception, has served the longest, as sole pastor and in active duty, of the Congregational ministers in the state. Nine missionaries of the American Board went from this Church, namely: Mrs. Dr. Goodell; Mrs. Clark, of Bulgaria; two Mrs. Grouts, of South Africa, one deceased; Mr. Damon, of the Sandwich Islands; Mr. and Mrs. Bailey, also of the Islands; and Mr. Fiske and Mrs.

Ellis, formerly among the North American Indians. Besides the above, nine ministers have gone from this Church, and seven wives of ministers.

Statistics.

STATISTICS OF THE BIBLE.—The Scriptures have been translated into 148 languages and dialects, of which 121 had, prior to the formation of the British and Foreign Bible Society, never appeared; and 25 of these languages existed without an alphabet, in an oral form. Upward of 43,000,000 of those copies of God's word are circulated among not less than 600,000,000 of people.

The first division of the divine oracles into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the twelfth century or the beginning of the thirteenth. Cardinal Hugo, in the middle of the thirteenth century, divided the Old Testament into chapters, as they stand in our translation. In 1661 Athias, a Jew of Amsterdam, divided the sections of Hugo into verses; a French printer had previously (1561) divided the New Testament into verses, as they are at present.

The entire Bible contains 66 books, 1,188 chapters, 31,185 verses, 774,692 words, 3,566,480 letters. The name of Jehovah, or Lord, occurs 6,555 times in the Old Testament. The shortest verse in the Bible is John xi, 35. The nineteenth chapter of the Second Kings, and Isaiah thirty-six, are the same. There is a Bible in the library of the University of Gottingen written on 5,476 palm leaves.

A day's journey was 33 1/5 miles. A Sabbath day's journey was about an English mile. Ezekiel's reed was 11 feet, nearly. A cubit is 22 inches, nearly. A hand's breadth is equal to 3 5/8 inches. A finger's breadth is equal to 1 inch. A shekel of gold was \$8 09. A talent of silver was \$516 32. A talent of gold was \$13,809. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A gerah was 1 cent. A mite was 1 1/2 cents. A homer contained 75 gallons and 5 pints. A hin was 1 gallon and 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints.

The commemorative ordinances of the Jews were: Circumcision, the seal of the covenant with Abraham; the Passover, to commemorate the protection of the Israelites when all the first-born of the Egyptians were destroyed; the feast of Tabernacles, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness; the feast of Pentecost, which was appointed to be held fifty days after the Passover, to commemorate the delivery of the law from Mount Sinai; the feast of Purim, kept in memory of the deliverance

of the Jews from the wicked machinations of Haman.

In 1272 it would have cost a laboring man years of labor to purchase a Bible, as his pay would be only 1 1/2 pence per day, while the price of a Bible was \$100.

WESLEYAN SUNDAY-SCHOOLS.—There are now in England 37,742 Sunday-schools, with 292,173 teachers, and 2,316,043 scholars.

NATIONAL BANK REPORTS.—The following are the most prominent and interesting items taken from the abstract made by the Controller of the Currency, of the reports made by all the National Banks in the United States on the morning of the first Monday, 6th of January, 1868:

LIABILITIES.	
Capital.....	\$419,843,790
Surplus and profits.....	101,899,856
Circulation.....	297,790,882
Deposits.....	558,883,774
Due to banks.....	120,002,790
ASSETS.	
Loans and discounts.....	\$616,165,072
United States bonds and securities....	420,028,300
Due from banks.....	107,719,119
Checks and other cash items.....	109,359,335
Bills of other banks.....	16,909,923
Specie.....	18,034,519
Legal tender notes and national currency	116,145,995
Compound interest notes and three per cent. certificates.....	48,214,480

COMPARATIVE NUMBERS.—The almanacs and other sources of information of various religious bodies would seem to indicate the membership of the various Churches to be about as follows: The Roman Catholic Church has probably 1,500,000 actual communicants. In the Methodist Churches of all branches, South and North, white and colored, there are about 2,250,000 in communion. The regular Baptists have a membership considerably exceeding a million, and in all their varieties they come very near to 1,850,000. The Presbyterians, including the Reformed (late Dutch) Church, have in all their various branches about 700,000 members. The Congregationalists have about one third as many as the Presbyterian family. The Episcopal Church claims 180,000 communicants. The Lutherans, and other chiefly German Churches, have about 400,000 in membership. The Quakers have 100,000. The Unitarians and Universalists do not report their numbers, but as they have about one thousand societies, it is probable they might claim a membership of over 100,000 were they reckoned as other denominations. So far as population is concerned it will probably be found that the relative number of adherents may be reckoned as follows:

Roman Catholics.....	4,500,000
Methodists.....	5,000,000
Baptists.....	4,000,000
Presbyterians.....	2,500,000
Congregationalists.....	1,000,000
Episcopalians.....	700,000
Universalists and Unitarians.....	1,000,000
Lutheran and other foreign Protestants....	1,000,000
All others.....	1,000,000

This gives a grand total of 20,700,000,

and yet, according to the latest return of the population of the United States, 31,429,891, it will show that more than one third of our people are not even nominally identified with any Church; and as these statistics are much later than those of the census, it may be judged that nearly one half of our people, men, women, and children, are not of the church-going order.

BEQUESTS AND DEVISES TO THE MISSIONARY SOCIETY.

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

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

FORM OF A DEVISE OF LAND TO SAID SOCIETY.

I give and devise to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say: _____ to have and to hold the same, with the appurtenances, to the said Society, its successors and assigns forever.

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

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

THE MISSIONARY ADVOCATE

Is published on the *third Tuesday* of each month by the MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH,

At 200 Mulberry-street, New York.

It is under the editorial supervision of the CORRESPONDING AND ASSISTANT CORRESPONDING SECRETARIES OF THE SOCIETY.

TERMS.—One copy will be given monthly to each family in our Churches throughout the connection, on application of the respective missionary committees. The application in every case must be in writing, and must set forth that the committee ask for but one copy for each family, that they will scrupulously take care of the papers and see that they are properly distributed, and that they will provide for the postage or freight on the same. The missionary committees in the several Conferences west of Erie and Pittsburgh will make their application to Poe & Hitchcock at either Cincinnati or Chicago, and the committees in the several conferences east of the Pittsburgh and Erie, but including these two Conferences, and the Conferences of the Pacific, will apply to the Secretaries at 200 Mulberry-street, 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.