

MISSIONARY ADVOCATE.

His Dominion shall be from Sea even to Sea, and from the River even to the ends of the Earth.

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PREPARATORY FRUITS OF MISSIONS.

THE results of Christian missions naturally divide themselves into two classes: First, the preparatory; and secondly, the positive results. The positive includes personal religious experience in the conversion of souls. This is the great end sought by modern Christian missions, *the salvation of the soul from the damnation of hell*. The spirit of modern Christian missions cannot be content without these positive fruits, and it thinks any sacrifice well made if but one soul be saved and brought into the heavenly kingdom.

The preparatory fruits come first, and the positive follow at longer or shorter intervals. Dr. Neander says it was twelve years after the ascension of our Saviour before a single heathen Gentile was converted to the true God. Jews and proselytes were converted by thousands, for these had been long in a state of preparation. But the way had to be prepared among the heathen for the coming of the kingdom of God. And when it was prepared anciently, and when it shall be fully prepared in our day, the kingdom of our God and his Christ will come with great power.

This work of preparation among the different peoples of the earth is a work of faith and patience, and always is slow, yet sure. It will lead to a division of public opinion and feeling, which will bring on conflicts more or less extensive, varied, and violent, according to prevailing circumstances. This difference of opinion and feeling will give rise to parties in neighborhoods, in cities, and in States, which may lead to violent and fatal collisions, yet preparing the way for the intellectual acceptance of the kingdom of God by the people. The people who accept will become a Christian State, and thus prepare the way for the manifestation of both the preparatory and the positive fruits of missions.

As an example of these preparatory fruits of Christian missions in ancient times, we will relate an event which took place in the Roman Senate in the reign of Theodosius the Great, and during the Episcopate of St. Ambrose in Milan. We give it on the authority of Gibbon, in his *Decline and Fall of the Roman Empire*.

The contests between the pagans and the Christians had been waged for nearly four hundred years; the former steadily becoming weaker, and the latter stronger in every department of the empire. Many of the most powerful and eloquent members of the Senate had become Christians, and the empire was fairly divided between the pagan and the Christian parties. This state of the empire was the legitimate result of the efficient prosecution of the Christian mission. The pagan party became alarmed, and brought the con-

test into the Senate. This party was led by Lysimachus, and the Christian party by St. Ambrose. The Emperor Theodosius presided. For two days the debate was managed with consummate skill and power, for the religion of the world was about to be greatly influenced by the coming vote. The urn was placed to receive the white and black ivory balls which were cast as ballots in the voting. When each Senator had deposited his ball, (*white for yes, and black for no,*) the tellers began, in the presence of that august assembly, to draw out and announce the balls by color: white ball, black ball; white ball, black ball. The pulse of that vast and august assembly stood still during the count. The white balls had triumphed, and Gibbon says, "*Thenceforth Jupiter was deposed, and Jesus became the God of the Roman people.*"

This vote was the grand preparatory fruit of Christian missions, prosecuted for four hundred years. And it became itself a powerful element in further preparing the nations for the acceptance of the kingdom of God.

The same process which made the vote in the Roman Senate possible is now going on throughout the world in our day, and is preparing all the peoples of the earth for the tacit or formal acceptance of the Christian religion. And judging by what has been done in our day by the establishment of a Christian State in the heretofore heathen Island of Madagascar, and by what is now going on in India and China, disposing the people to this result, the announcement may be made, more quickly than is generally expected, that the kingdoms of this world are converted, and have become the kingdoms of our Lord, and his Christ.

We may recur in our next number to this subject in regard to India and China.

JAPAN.

Two centuries ago the sovereignty of Japan comprehended many islands lying grouped together between China and California, and contains now, probably, thirty millions of people. Two centuries ago the Jesuits had extensive missions in Japan; but, owing to their very objectionable conduct, they were violently persecuted and banished from the country. Exclusion of all foreigners followed, except the Dutch, who alone were permitted to land on the little island of Decima, and from thence to trade with the country under the most humiliating conditions. Within the last twenty years the restrictive policy in trade has been generally abandoned. And although the proscriptive statutes against the Christian religion have not been repealed, the rigorous application of them has been waived. Under these circumstances all the great Churches of Chris-

tendom, except the Greek, have turned their longing eyes toward this island empire of the sea, and several of them have taken up their positions in advance, and are preparing for the vigorous and permanent occupation of this beautiful, fertile, and populous country. The people of Japan are of the same race (Mongolian) as the Chinese, and probably excel them in intelligence and civilization. Among the Churches that have entered, the Presbyterians have four missionaries, the Reformed Church has four, the American Board one; the Episcopal mission is suspended.

As the Methodist Church has never seen a sinner without feeling a desire to convert him, nor an open door for the Gospel without wishing to enter, we anticipate a movement in that direction, so soon as our new missions in Peking and Kiukiang, China, are fairly established and well manned. May God speed us on our way to the Island Empire of the Sea!

CHINA.

FOOCHOW—HUNDREDS BAPTIZED BY THEIR OWN NATIVE MINISTERS—WORK GOES ON—POLICY APPROVED BY BISHOP KINGSLEY.

WHEN Bishop Kingsley was in China a few months ago he ordained several native Chinamen to the work of the holy ministry. These native preachers have gone forth, preaching with faith and power to the awakening and conversion of their people, hundreds of whom they have already baptized, and the work still goes on.

Under date of March 3, Dr. Maclay, Superintendent of our Foochow (China) Mission, writes to Bishop Kingsley through the Mission Rooms as follows:

MY DEAR BISHOP: Your letter from Calcutta, dated December 23, 1869, came duly to hand. We are truly thankful for your safe deliverance from the typhoon at your arrival at Calcutta. Those typhoons are terrible, and many a staunch ship has succumbed to their fearful power.

Our work moves forward encouragingly, and you will be pleased to learn that Brother Sia Sek Ong, one of the Elders you ordained, has baptized over one hundred converts since the annual meeting. Brother Ling Ching Ting has baptized about forty, and has under instruction a large class of probationers. In these portions of our work the people seem to be much interested in the Gospel message, and many of them are becoming Christians.

In other places, however, the people seem very indifferent, if not hostile, and in such portions of the work our progress is slow. Still, I think there is an advance all along the line, and I know that our native preachers greatly desire to see the cause prosper.

It is gratifying to learn that you consider the general policy of our Mission judicious, and in reference to the two points you select for special commendation our views entirely coincide with yours. We expect to train our converts as Methodists, and we do so because we are compelled to train them after some model, and we believe that American Methodism comes as near to primitive Christianity as any Church organization we are acquainted with.

We think, moreover, that as our constituents, who supply us with funds, are Methodists, it is right and proper that the converts gathered in through our agency should be educated according to the standards of Methodism. We are satisfied, also, that, in regard to the other point you mention, it is vitally important that from the first our converts should be taught to look to God for defense against all the dangers to which they may be exposed. The effect of the opposite policy would be disastrous in the extreme.

I am glad to say that our efforts toward self-support are not without encouragement. The native Churches thus far have responded favorably to our appeals on the subject, and we hope to go forward. Your remarks on the subject have powerfully aided us. The native Church all desire to send you their salutations. They love to speak of you. We shall always be delighted to hear from you.

CHINA NOT OVERPEOPLED.—An impression generally prevails that China is greatly burdened with people, and therefore a continual struggle for life is going on in that country. The reader will see that this opinion is controverted by the Rev. V. C. Hart, from whose letter of March 6 we make the following extract. Brother Hart's mission is in the city of Kiukiang, on the great River Yangtse, and is a thousand miles from the ocean. He says:

We are not doing as much as we ought for China. The Church need not think vast numbers of the Chinese will find their way to your shores. China is not overpopulated; fifty millions more might thrive in the Valley of the Yangtse. It is nonsense to say China is overflowing with population. Millions of acres of arable land lie unutilized, and will until China is aroused with the spirit of the age, and learns to make her hills and mountains give forth their treasures: verdant hills, which might yield millions upon millions of bushels of wheat, now covered here and there with decayed sepulchers. We must take possession of this land in the name of our GOD, and here fight the battle, and not in America. The work of the Lord goes forward.

SYRIA MISSION—AMERICAN BOARD.

We take from the general letter of the Syrian Mission of the American Board at the close of the year the following extract. It is a specimen of what is going on in many different localities throughout the world, thus gradually leavening the nations of the earth with the leaven of the Gospel. The foundations of ancient and false religions are being undermined, and we trust the day is not very far distant when the whole fabric will fall to the ground, and the kingdom of God be established upon its ruins. The mission on Mount Lebanon, Syria, says:

We rejoice to say that there has never been a brighter day in the history of the Syrian mission than the present. The Bible is printed in various attractive editions; the power of priestly tyranny is in a great degree broken; thousands of the people have heard the Gospel message; deputations have come quite recently from different villages asking for preachers and teachers; towns and villages long sealed against us are now open, and asking for missionary labor; baptisms have begun to take place among the Druzes; even the Mohammedans are sending their children to our schools; several Christian Churches have been organized, and the mission has now set apart three of its members to the work of training a native ministry; while in the department of higher education the college and female seminary in Beyroot will accomplish all that Syria will need for many years to come.

PORTUGAL—SPAIN—ITALY.

A Presbyterian minister from Lisbon recently visited Oporto to baptize the child of a

Wesleyan member there. Mr. James Cassells remarks upon this event:

This is, I believe, the first Portuguese child which has been baptized by a Protestant Minister in this kingdom. And the parents have been subject to a great deal of persecution; the "Abbate" last Sunday at mass preached *entirely* on this subject, and threatened to have the man exiled. This, I think, he cannot do, as the man has offended none of the laws of this country. But I hear that the man is to be excommunicated next Sunday. The poor man has been greatly supported in this trouble, and says that he esteems it a privilege to be allowed to suffer for righteousness' sake. The excommunication cannot of course, hurt his soul, but in this Popish country it will greatly affect him in a temporal point of view.

The Priest of another parish has called on all those who attended the Protestant services, threatening to make them public examples, and saying, that whenever any of their families died, they should not be received in the public cemeteries, but "would be buried like dogs in a pit!" I am thankful to God that I have not heard of any one who has been frightened by these threats.

I feel more and more the necessity of a Minister to bind our members together, administer the ordinances, marry, bury, etc.

SPAIN.—At the March meeting of the Committee of the Wesleyan Missionary Society, Mr. Alexander M^rArthur, and Rev. W. B. Boyce, one of their Corresponding Secretaries, gave an account of their recent visit to Spain, of the numerous openings for evangelical labor, and of the various agencies employed for the introduction of a pure Christianity. They recommended that steps should be taken to give additional help in Barcelona.

IN ITALY the Protestant schools promise to be made an instrument for evangelization by the general disgust of the people for the schools conducted by the priests. Bologna—famed as a seat of learning, and for the oldest University in Italy, and with a population of 75,000—and Farli—with 16,000 inhabitants—have both decided to abolish all religious instruction in their schools. Rev. JOSEPH EMERSON, in commenting on these facts, adds that the evangelical schools, in which religious instruction is given, are freely attended by children of Catholic parents. At Naples the evangelical schools are attended by some 400 boys and girls; 6 schools at Leghorn, by about 300; 2 at Florence by about 250; and similarly at Venice, Palermo, Milan, Turin, Elba, and elsewhere.—*The Christian Union*.

SCANDINAVIA.

NORWAY.

UNTIL within a year past our work in Denmark, Norway, and Sweden was comprehended under the term Scandinavia, and was under one Superintendent. But it has lately been divided into three superintendencies, and each of these countries placed under its own superintendent. Brother Witting has charge of Sweden, where a glorious revival is prevailing. Brother Willerup has charge of Denmark with fair prospects. Brother Peterson has charge of Norway, and a glorious revival is spreading throughout the country, as the reader will see by reading the following extract of a letter from Brother Peterson, dated at Christiana, March 22, 1870:

Frederikshald.—I began this year's work in Frederikshald, and a glorious revival of religion broke out in that place. The brethren have kept it on for about two months by preaching and prayer-meetings. I visited them again in the last part of February, and spent a few days with them, preaching daily. The church was too small for the congregation. We had a glorious time; old and young, and small children, were weeping around the altar, and crying to God for mercy. When we closed our meetings in the church the people would gather again in several places in the city in private houses, and kept up their

meeting by exhortation, prayers, and singing until twelve and two o'clock in the night. Many were converted to God. The people of the world were wondering, and the people of God rejoicing, saying, that they have never felt or seen the power of God so strongly manifested in this place before.

In Surpsborg a good work is going on. I stayed there a week last month, and preached every day to very large congregations. The power of God was manifested in the awakening and conversion of souls, and the Society feel encouraged.

In Frederikstad likewise a good work has been in progress during the whole winter. The church has often been too small for the congregation. The brethren have spoke of putting up a gallery, but feared the expense, as they were too much in debt already. I could not encourage them to do it, although I saw the need of it.

In Arendal we suffer for want of a suitable place of worship. We need a church very much, but our people are poor, and consequently our means are small, so that we dare not commence the work. Still the Lord is working among the people. Last time I was there I feared that the old house in which we preach would break down. Many had to go away because they could not get in.

In Porsgrund also is felt a new interest. Many come out to hear the word, who listen with deep attention, and some precious souls have of late been converted to God.

In Horton we have a comfortable hall, but it is so crowded with attentive hearers that often many must go away, because they cannot get in. Souls are converted to God, and the interest for true religion and Methodism seems to spread more and more every week, and the prospect is good.

In Christiana we must also necessarily be behind in the work, because we have not a sufficient and suitable place of worship. Still we have made some progress even here during the winter, and some souls have been converted, and a few have joined the Society. Last Sunday we had a good time. Our hall was full in the evening. After preaching I gave an invitation to the altar for prayer. The whole congregation was moving; it was a time of refreshing from the presence of the Lord. But we must have a church here, or else we will not be able to do much. At the same time we cannot undertake to build unless we can get some help.

Odalen and Höländ are country places. We have two large meeting houses in Odalen and one in Höländ. I was there in the beginning of February, and preached several times to large congregations. It was so extremely cold that some of the people were blue in their faces in the church under the sermon. Still, there was such attention that it did me good to be there, although I felt very cold myself. When we did close the meetings the people were waiting to hear the announcement of the next meeting.

I am satisfied, from what I have seen and heard this winter, that much can be done in this country. Much has been done this winter, thanks be to God! But how much of the fruit we shall be able to gather into the Church I cannot tell. Some little has come in, but much remains outside. One reason is this: we have not full religious liberty in this country. But I hope that we will soon get it. Another reason is this: that the Lutherans work hard against us.

METHODIST GERMAN MISSIONS IN LONDON.

It is not generally known among us in the United States that our British brethren have prosperous missions among the Germans in London and in its vicinity. The Germans are an almost ubiquitous people, rambling and residing in all lands and cities. There are 70,000 in Paris, and more than 80,000 in London and its vicinity. London is the center of this work, and we have a brief account of it in the March number of the Wesleyan Methodist Magazine. It says:

For some time the German work has been making steady progress. At most of our chapels or preaching-

places the congregations have improved. There have been additions to several of the classes. We have had a large increase in the Sunday-schools. The piety of many of the members has become deeper, stronger, and more reliable. In some striking instances the Divine care and watchfulness over this infant cause has of late been very apparent. Cases of conversion to God have also occurred. At the present time there is a strong feeling of hope and confidence among our people, and the work is altogether becoming more stable and settled. Having to pay a considerable sum, however, for the rent of places where our services are held, we have often some difficulty in making up the amount. The depression of trade in East London has in various ways lessened our ability to give. This is, perhaps, our greatest hinderance just now. But for liberality, as well as hard, self-denying work for God, and readiness to be directed, our people are, perhaps, in advance of most English congregations.

There are out-stations at Fulham, Barking-road, Canningtown, Hoxton, and in some other places.

This work may be said to have commenced in Germany many years ago, in the kingdom of Wurtemberg, under the ministry of Mr. Miller. He has deceased, and from his work in Germany these German missions in England have sprung. They will contribute their portion toward staying the storm of Materialism in Europe, and toward establishing evangelical religion in both Europe and America.

WHAT ONE MAN CAN DO OR CAUSE TO BE DONE.

THERE are many thousands in our country, kind and pious people, who have never heard of *Lüneburg* or *Louis Harms* in Germany. The following account of them we take from *The Record*, the missionary paper of the Presbyterian Church. Let our million of readers peruse this account, and among them there will be found not a few who may become inspired by Louis's example, and accomplish by faith as great a work somewhere as he has accomplished in *Lüneburg*.

Lüneburg is the name of a parish in the kingdom of Hanover. The soil is so poor that it can produce but little fruit or grain. Its surface spreads out in vast moors, covered in summer with a dry, crisp, purple heath, except where a growth of fir, or other hardy tree or shrub, asserts its power to overcome the terrible poverty of nature; or where upon the margin of some stream a small green meadow of grass has sprung up. It is known in Germany as its most desolate region. Generation after generation of inhabitants has gathered a barren subsistence from the sale of cranberries, juniper berries, or bilberries; or of honey collected from their bees; or of timber and fuel hewn and carried to the neighboring towns. Where could there be found a field more discouraging for a minister to begin with?

But Louis Harms preached a Gospel which is not after man, neither received of man: the Gospel of the power of God. His life was a life of faith in the Son of God.

In the midst of the stupendous political commotions on the continent of Europe during the year 1848 he commenced his work. He aimed at a great revival of religion in the souls of the people. He preached, he visited, he labored with the energy and the faith of one sent from heaven. He was an ambassador from God. He saw that the spirit, power, and joy of the Christian life are essentially evangelistic. He had been there but a year when he proposed to the congregation the establishment of a mission in Africa. The first question asked was, Who will go? Twelve persons at once offered. A house was at once appropriated to the uses of a mission-school to train them, and Mr. Harms's brother undertook this work. A course of instruction covering over four years' study was laid down. After a little time others were eager to go out as Christian laborers in other de-

partments of usefulness, as farmers, mechanics, etc. The people determined, though at a distance from any seaport, to build a ship to go to and fro on their errands of mercy. They all went zealously to work either in preparing the materials needed, or in earning money to purchase what they could not themselves supply. In due time the brig *Candace* was ready for sea at a cost of about sixteen thousand dollars, with four thousand more for the outfit. It was a triumphant occasion when, in October, 1853, she weighed anchor at Hamburg, and set sail for Port Natal in Southern Africa.

That mission has grown into ten others among various tribes of South Africa. The mission-school has been enlarged until it now accommodates forty-eight young men. It is expected that a band will go forth from it every two years. And it has furnished fervent evangelists for missionary work in the East Indies, in Australia, and in the United States.

The amount of labor accomplished during seventeen years by this devoted man, though bowed with bodily infirmities, is almost incredible. But the secret of his success lay, first, in his holy and prayerful life. He lived in the most close, childlike, loving, believing communion with God. He prayed, talked, toiled as one who was simply an instrument in the hands of the almighty, gracious, compassionate Saviour, and whose only ambition and wish was to do, to be, to suffer his will.

SWEDEN.

FIRST CHURCH BUILT—ITS DEDICATION—GREAT REVIVAL.

THE work of evangelization still goes on gloriously, as the reader will see from the following extracts taken from a letter of Rev. V. Witting, dated at Carlskrona, April 7. We have already said that this work in Sweden reminds us of the early days of Methodism in England and America. It is spreading into Norway, where Rev. O. P. Peterson is Superintendent, and will, in the natural course of things, spread through Denmark. Brother Witting says:

Since my last letter God has continued his blessings on all our missions. We have had glorious seasons during the last two months, real revival seasons in every place, and very many souls have been converted to God and added to the Church. All the missionaries feel very much encouraged, and are zealously engaged in their holy work, and our prospects for the future are very good. I have calls from scores of places to send them the Gospel, and my soul feels often very bitterly my inability to heed their call. Classes and Societies are springing up on every hand, and God is calling and sending out young men that are every way suitable to take care of the work. For all this I feel to give God the glory, and feel dejected only because I have not the means to support the work. But my prayer to God is, that the Church may come fully up to her high and holy calling, and not let the work of the Lord suffer for want of means.

The great event of the last two months has been the dedication of our Church in Carlskrona, the first Methodist Episcopal Church built in Sweden. The Church was dedicated on the 27th of February to the service of Almighty God, according to the rules and Discipline of the Methodist Episcopal Church. It was a glorious day, a day never to be forgotten by hundreds of people that attended the ceremonies. I was on the way from Gottenburg to attend the dedication when I took sick, and had to return, and was compelled to send Brother Kilstrom in my stead. He preached the dedicatory sermon; and, assisted by Brother Carlson, dedicated the Church. There were about 1,600 people in the church, and on the outside many hundreds more. A great many of the first families of the city attended the services, among which were the members of the city authorities; the chief of police, and very many of the higher officers of the navy, with their families. Several of these have since been constant worshippers among us, and continue so still. Many seem to be convicted, and some even have found peace with God, and are now rejoicing in God their Saviour.

My dear brother, I never thought that I should be permitted to witness such a scene in this country as I have

since I came to this city, people of the highest rank in society bowing at the same altar with the poor and despised. Glory be to God for his great mercy!

Our prospects are very flattering; and if we only can manage to meet our pecuniary responsibilities, our Church will have a permanent and honorable position in this part of the country. But if we shall be able to do this, we must have help from somewhere

INDIAN MISSIONS.

ALAS for us, that we have so little to say as good tidings. No national question is so painful as that relating to the Indians. As a help to its final adjustment, and the opening up of a possibility to extensive and successful missionary labor among them, we give some earnest words from an editorial of Rev. Dr. Crary, whose personal knowledge well entitles him to be heard, and whose earnest missionary spirit forbids the thought of any desire but the best present and eternal good of these wasting people.

We denounce, as we have always done, the system of Indian government as the most atrocious, most foolish ever imposed upon any government. It is supported by a band of unscrupulous thieves, and the Western people pay the penalties those wretches deserve. Every missionary on the frontier knows what we say to be true. If the Government could get the angel Gabriel to take the Indian superintendency, he could not govern honestly until he would smite with the Almighty's wrath the villainous Indian rings of the frontier and of Washington. The military power cannot be efficiently used under the present management. Let us give two examples: We were at Cheyenne on the day in which a band of Indians came within sight of the town, killed and scalped a man, and stampeded a drove of horses. About four hours after this act the commander of the fort near Cheyenne sent some government wagons, with abundant supplies for a detachment of troops, which lazily marched in the direction the Indians took. The thing was supremely absurd; but the officer no doubt knew how to save his military reputation. No complaint is ever made by traders, Indian agents, nor the editors of Eastern papers, when an officer fights Indians in that way; but when Sheridan means to punish a set of murderers and commands an honest officer to "strike them hard," that sets the Indian ring to howling, and the elaborately ignorant editors of religious papers two thousand miles away echo the prolonged and agonizing howl of Western thieves, and the Government is besought to punish the faithful officer. We have always believed that the present system was intrinsically, naturally, inevitably vicious. It cannot be reformed.

Can any thing be done? We answer, Yes. Two things could be done, either of which would give infinite relief; neither of which can be done while the reigning Indian rings rule the Government. 1. Put all the Indians on a reservation, and place around it a cordon of forts, and utterly forbid their going off this reservation. Give them rations, teach them to work, protect missionaries, establish schools, and punish offenders and trespassers. This could be done. Nobody doubts its practicability, nor its efficacy; but it would have to be done by the army, and that does not suit the rings. At present, benevolence is wasted on the Indian. Missionaries can do no good, teachers none, honest agents none. None of these can ever civilize, nor reconcile the Indians. Their attempts are failures, and the border war goes on. 2. If the State and Territories where the Indians are had the power to govern them, that would be far better than the present method. Minnesota, Dakota, Nebraska, Kansas, Colorado, and New Mexico, could severally take care of the Indians within their bounds. The right way then would be to arrest, try, and punish them under the laws of the State—to put them at once under the same laws as other folks, and make them obey. If neither of these can be done, then all the Western States will have to do as many of them have already done, that is, demand that the Government shall remove the Indian tribes and their attendant thieves from the borders of the State.

AFRICA.

LIBERIA—STATISTICS.

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| Members—Americo-Liberians..... | 1,239 | |
| Natives..... | 529 | — 1,768 |
| Probationers—Americo-Liberians..... | 300 | |
| Natives..... | 140 | — 440 |
| Total..... | | 2,208 |
| Missionaries..... | | 19 |
| Local Preachers—Americo-Liberians... | 38 | |
| Natives..... | 3 | — 41 |
| Baptism of Adults—Americo-Liberians. | 74 | |
| Natives..... | 76 | — 150 |
| Children Baptized—Americo-Liberians. | 61 | |
| Natives..... | 7 | — 68 |
| Churches..... | | 20 |
| Probable value..... | \$2,290 | |
| Parsonages..... | 7 | |
| Probable value..... | \$3,991 | |
| Sunday-schools..... | 68 | |
| Officers and teachers..... | 181 | |
| Scholars—Americo-Liberians..... | 925 | |
| Natives..... | 500 | — 1,425 |
| Day Schools..... | | 20 |
| Scholars—Americo-Liberians..... | 500 | |
| Natives..... | 200 | — 700 |
| Amount collected for support of the ministry..... | | \$574 |

The above statistical exhibit shows a higher state of prosperity than ever attained before, except in the number of missionaries engaged in the regular work of the Conference. These were more numerous some years ago than now. Their ranks have been thinned by death, and by return of at least two to the United States; and yet the present number (19) is quite a gain over the number some years ago, when their force was but eleven. The number of day-schools has largely increased also within a few years on every charge in the Conference, as we learn from the very full report of Bishop Roberts, just received.

The Bishop also reports upon the condition and amount of the Church property throughout the Conference, from which it appears that the property (churches, parsonages, and school-houses) has increased in extent and value, and is kept in much better repair than formerly, and all this at the expense of the people in Liberia.

We see more clearly from the Conference documents which have just come to hand the progress of the *great revival* during the last year, a revival which stirred up all the Liberian Churches more or less, and particularly our own Churches. From this revival the list of members and probationers has advanced to 2,208. And it is remarkable that this work must have spread largely among the *natives*, as there are 529 native members, and 140 native probationers, making in all 669.

We perceive that the revival has awakened anew a desire among our Liberian brethren for some means to give our younger brethren a better training for their work. They have forwarded a memorial to our Board asking aid. Something may come of this.

A Committee of the Conference was appointed to draw up a report on the state of their work. We take the following from their report made to the Conference:

During the Conference year just closing the Church has had abundant cause of rejoicing, and we unite with her in praising God that through his abundant mercy and goodness he has visited his people, and, in answer to prayer, has converted hundreds throughout the work. From every point, and from the altar of every house, clouds of grateful incense have arisen before him as a memorial of the earnest strugglings of the Church for not only a more extended diffusion of the Gospel throughout the length

and breadth of this heathen land, but also for a deeper tone of piety, and a higher state of Scripture holiness among us. This has given to the Church an impulse that must be felt for years to come. Many of the sons of the forest who but yesterday were blinded by the god of this world now have their eyes opened, and are sitting at the feet of Jesus. Continually do cries come to us from the forest, Send us the Gospel, and teachers to instruct our children.

Yearly the field expands before us more and more. Never before, since the establishment of the Mission in Africa, have the cries of the heathen natives of the soil for teachers and preachers of the Gospel been so frequent, so earnest, and so intelligent, as now.

We judge, from the lengthy report made by Bishop Roberts of his visit to every part of his work, that the preceding report of the Committee, made in open Conference, is not exaggerated.

We note quite a revival in the cause of Common Schools. They are more numerous, better organized, and better taught than heretofore.

For the first time for years, we are advised that the Conference anticipate a supply of young men for their work, fruits of the revival, so soon as they can have the means of supporting them. We venture to say, the General Missionary Committee will grant them reasonable aid to take into the work, suitable young men whom the Bishop may name to the Committee, with an estimate toward the support of each one, based on the probable contributions of each Charge toward the support of the Pastor. This foundation condition must be preserved. The organized Churches in Liberia must assume to support their Pastors severally, and look to the Missionary Society for what is required in addition to their own contributions. This is the law and it must be observed. It has been practiced for some time in most charges, and there is a growing disposition and ability to observe it. Monrovia pays her pastor; and the other charges contributed last year \$574 toward the support of the ministry.

Finally, The sons of Africa at home are rising in the scale of civilization and religion; those who are colonized on the western coast of Africa should do likewise.

APPOINTMENTS.

REV. BISHOP ROBERTS, President.

MONROVIA DISTRICT, P. Gross, Presiding Elder.
 Monrovia, H. E. Fuller, J. S. Payne, H. H. Whitfield, sup.
 Roberts Port, Daniel Ware.
 St. Paul River Circuit, to be supplied, O. Richards, sup.
 Millsburg and White Plains Circuits, P. Gross, L. R. Roberts.
 Careysburg Circuit, S. J. Campbell.
 Queah Mission, to be supplied.
 Heddington Mission, Hardy Ryan.

BASSA DISTRICT, J. R. Moore, Presiding Elder.
 Buchanan Circuit, to be supplied.
 Bexley Circuit, James R. Moore, W. P. Kennedy, sup.
 Edina Circuit, to be supplied.
 Durbinville Mission, W. P. Kennedy, jr.
 Mt. Olive and Marshall Circuit, J. H. Deputie, one to be supplied.
 Ammon Station, to be supplied.
 Grand Currah Mission, to be supplied.
 Beach Mission, (New Hope,) to be supplied.

SINOU DISTRICT, C. A. Pitman, Presiding Elder.
 Greenville Circuit, C. A. Pitman.
 Louisiana and Sinou Mission, J. M. Montgomery.

CAPE PALMAS DISTRICT, J. M. Moore, Presiding Elder.
 Mt. Scott and Tubmantown, J. M. Moore.
 Grebo Mission, J. C. Lowrie.
 Sardica, to be supplied.

BISHOP KINGSLEY.

SINCE the last issue of the Missionary Advocate the Church has been startled by the announcement of the sudden death of BISHOP KINGSLEY in Beyroot, Syria, April 6, 1870. No particulars beyond the mere announcement of his death have yet been received in this country.

DR. ANDERSON'S BOOK ON FOREIGN MISSIONS.

WE have already called attention to the recent volume of Rev. Rufus Anderson, D. D., on the fields and work of Foreign Protestant Missions. It is published by Messrs. Scribner & Co., New York. We cannot commend it too strongly to our brethren in the ministry and to our chief missionary friends. That they may have an idea of what is treated in this book we name the titles of the chapters:

An Opening Word; An Uprising Church; Development of the Idea of the Christian Church; Characteristics of Apostolic Missions; Irish (Protestant) Missions in the Early Ages; Historical Development of Modern Missions; Principles and Methods of Modern Missions; Value of Native Churches; Missionary Life Illustrated; Hindrances at Home; Diffusion of Missions; Success of Missions; Claims of Missions on Young Ministers; Romish Missions as an Opposing Force; *Resumé* and Conclusion.

There is an *Appendix* which treats of a Conference of Missionaries to testify concerning Missions.

Secular Newspapers and Religious Intelligence; English Mission Schools; The Brahma Samaj; Preaching and Education; The Christian Ministry; Success of Missions; Tabular Views; Summary of Roman Catholics; Francis Xavier, and Romish Missions. A copious index.

It is a duodecimo volume of some four hundred pages. By special arrangement made with our Book Agents, the volume will be sent by mail to any person remitting \$1 20 to Rev. Messrs. Carlton & Lanahan, 805 Broadway, New York, without any further expense to the purchaser.

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