

MISSIONARY ADVOCATE.

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

VOLUME XXVIII.

NEW YORK, TUESDAY, JUNE 18, 1872.

NUMBER 3.

INDIA.

LIST OF BOYS IN THE ORPHANAGE, SHAHJAHANPORE,
MARCH, 1872.

English Name.	Hindustani Name.
Abraham, J. L.	.....
Barrow, J. A.	.....
Barrow, Gabriel	.....
Barrow, George	.....
Blythe, Elijah K.	Chiddara.
Bromfield	Kuleo, 1st.
Brown, J. H.	Bhola.
Budd, John G.	Sahiba.
Butler, William	Pinimah.
Burkett, J.	Bholia.
Campbell, Marvin M.	Nanda.
Case, Marvin M.	Chidda.
Charley	.....
Chase, Jos. Baker	Jhangeer.
Chase, Currer Bell	Tulsa.
Cookman, George	Kuleo, 2d.
Cook, Isaac	Dharam Masih.
Comfort, W. A.	Dilawar.
Crompton, S.	Kareen Buksh.
Daniel	Gunga Bishu.
Daysell, Joseph	Nania.
De Hass, F. S.	Ram Sukh.
Dempster, John	Chuttan.
Downing, Charles	Bafatee.
Dunlap, Edwin	Alopee.
Duwal, Grafton	Isdagroo.
Finch, Duncan B.	Cyperian.
Fish, Cauriish	Buddha.
Flint, J. D.	Fnoosa.
Forbes, Alexander	Parsadia.
Fray, G. H.	Hazaree.
Fray, Edwin S.	Abdul Kareem.
Gann, Amos	.....
Gay, Edwin W.	Kallan.
Greely, Newal	Mirchee.
Hamilton, W. F.	Masih Charan.
Hancock, Crawford	Mola Bux.
Harvey, Samuel R.	Kullo.
Haskius, Charles	Chaita.
Hazlett, Samuel	Ala Bux.
Hibbard, D. P.	Changa.
Hill, W. T.	Kan Singh.
Howard, G. W.	Jewan.
Hunt, John Starr	Dileyar.
Jenks, Abraham	Tunda.
Jobes, Oscar L.	Masih Dass.
Johnson, Edwin A.	Subanna.
Joselyn, George B.	Anwa.
Judd, Orange	Ramyau Ali.
Judson, S. A.	Ramzan.
Laue, George F.	Likhua.
Lincoln, Abraham	Mannu.
List, Henry K.	Newal.
Lovejoy, Theo. Aug.	Nanda.
Magee, L. J.	Kammua.
Martin, Gideon	Dibia.
Mathew, Charles	.....
Mathew, Peter	.....
Mathew, John	.....
Meeker, Lewis	Kindia.
Mendenhall, P. J.	Budliya.
Mitchel, Samuel R.	Masita.
M'Arthur, Albert G.	Buddha.
Morrison, William	.....
Moses, John	.....
Newton, George Howard	Gheesa.
Nicholson, Phiny	Najju.
Parlett, Benj. F.	Kareema.
Payne, Charles H.	Mookha.
Pendleton, Morton	Ramzanua.
Perrin, Noah	Khimma.
Pharis, Cyrus A.	Kullen.
Puffer, Stephen	Mohana.
Rausome, John D.	Lucheman.
Rand, Franklin	Khubbo.
Richards, Daniel	Chimman.
Redding, J. H.	Bhura.
Robert	Khodo.
Rockwell, James B.	Bhulla.
Ruckle, George	Hossania.
Samuel	.....
Schriever, D. J.	Hakeen.
Shipley, Charles	Mangat.
Sigler, Henry Kloy	Kan Singh.
Skinner, Noah D.	Abdulla.

English Name.	Hindustani Name.
Smith, Chester Lee	Chaita.
Snider, Peter	Garib Dass.
Solomon, Peter	.....
Speak, William T.	Nunda.
Spear, Alden	Nikka.
Steadman, J. J.	Khuda Buksh.
Street, A. R.	Kareema.
Street, Warren	Ameera.
Steel, Francis	Chooto.
Steward, William H.	Thukura.
Sweet, Joseph S. W.	Kallu.
Sweet, Aaron	Khubbo, 2d.
Todd, John W.	Mammon.
Todd, Jacob	Kareen Oolah.
Tucey, Davis	Maikoa.
Tupper, Samuel	Abdulla.
Turner, Robert	Dallo.
Tyler, Samuel	Dulli.
Van Auken, Minor	Peroo.
Vincent, Augustus	Ihando.
Warren, Cotton M.	Buddha.
Widmer, Thomas F.	Parblu Dusa.
Willy, William T.	Bahadoor.
Wood, Piny	Khuda Bux.
York, Cazeuovia	John Bahadoor.

LIST OF THOSE WHO HAVE RECEIVED APPOINTMENTS AS HELPERS.

English Name.	Hindustani Name.
Adams, Horace J.	Bhago Singh.
Angelo, John	.....
Barnes, B. F.	Nathia.
Bond, Everett	Dulli.
Borden, G. W.	Dillwal.
Bowen, W. R.	Kallo.
Coker, Benjamin	Buddha.
Cutler, Lucius	Chaita Singh.
Downey, Joseph	Ala Bux.
Falls, Seneca	Ghasie.
Fisk, Wilbur	Ram Bux.
Gowan, Thomas	Padma.
Gowan, James	.....
Gray, Peter	Chakoo.
Greenwald, F. W.	Laikha.
Jones, William P.	Goolab.
Jordan, James	Kullo.
Judd, John T.	Himmat.
Kingsley, Calvin	Laljie.
Manning, Joel	Mare.
Paul, Sylvanus	Alla Drija.
Rauser, J. O.	Kan Singh.
Reid, James	Abdulla.
Rockwell, J. W.	Kaisree.
Smith, Isaac	Shujat.
Spottswood, Wm. Lee	Ihando.
Soule, Joshua R.	Najju.
.....	Shere Singh.
Steel, Daniel	Zafur.
Stoue, James P.	.....
Waters, Joseph H.	R. Mac Rager.
Waugh, John	Pannuah.
Wilson, Charley	Dilsokh.
Woolastan, Benjamin	.....

NAMES OF THOSE WHO LEFT THE INSTITUTION.—William A. Cook, W. R. Clark, Gilbert Haven, George Howe, W. H. Horton, L. L. Hamline, Henry Mitchell.

LIST OF BOARDERS.—Henry Angelo, Walter Francis, James Lavette, Samuel Fieldbrane, William Regoli, George Linsey.

T. S. JOHNSON, *Shahjehanpore, India.*

REV. J. W. WAUGH, D.D., and REV. J. D. BROWN—about to return with their families to India this fall—Rev. H. Mansell and Rev. F. M. Wheeler—who arrived during the session of the General Conference—were present to see and to hear in this great Council of the Church.

This has not been without profit to them as individuals; and we doubt not the heart and work of the Church during the current and coming years will show that their presence and conference with the brethren, who touch

all the points of our ever-extending work, has proved a blessing.

At an early stage of the General Conference an invitation was given the returned missionaries present to occupy seats on the platform, a favor of great importance to them, and accorded with cheerful avidity, showing to these men, who have literally hazarded their lives for the Lord Jesus, that their brethren "have them in their heart."

REV. F. M. WHEELER's safe arrival, after a heroic devotion to his work and a resistance of all medical advice to the contrary for a twelvemonth, awakened our most grateful surprise.

THE EVANGELIST, of whom and of whose work the *Bombay Guardian* of the 17th contains the following, is none other than our Brother William Taylor of California:

TO REV. WILLIAM TAYLOR—DEAR BROTHER: We, the undersigned, who have by God's mercy been awakened through your preaching to a sense of our sins, and who have found the Lord Jesus to be our Deliverer, are desirous of the establishment of a Methodist Episcopal Church in this city.

We are satisfied, from all that we have yet learned, of the scriptural authority for the methods practiced by the Church to which you belong, and we therefore unitedly invite you to take the necessary steps for the accomplishment of our wishes, and to act yourself as our Pastor and Evangelist until such time as you can make arrangements with the Home Board for sending out the necessary agency to this city.

(To the above letter are appended eighty-three signatures.)

Mr. Taylor's reply is also published, in which he recounts at length the circumstances under which he visited Bombay, and the sole purpose of his visit, namely, "to assist many Churches in Bombay in seeking the soul-saving power of God, and in the development of a more effective working agency in their respective organizations."

After describing the manner in which events had developed themselves in the progress of his work, and plainly stating what he considered to be the essential characteristics of Methodism, Mr. Taylor thus accedes to the proposal:

"I will make application at once for missionary pastors to be sent to assist you in your great work. I will meantime (D. V.) serve you to the best of my ability till they shall arrive, but must be allowed, as heretofore, to decline to receive any fee or reward for my services."

"BROTHERLY KINDNESS."

It is exceedingly gratifying to the missionary from among the heathen to be recognized and greeted with good cheer for his work's sake in all the lands through which he passes homeward in quest of health and friends of former days.

The officers and managers of our society

have noticed with gratitude the kindly attentions which were every-where extended to our missionaries from India and China, not only by the missionaries of sister societies in India, but by the secretaries and other friends of the Wesleyan Missionary Society in England.

Our General Conference, and the whole Church, to which the Rev. Luke H. Wiseman has come as a delegate from the Wesleyan body, will be glad to acknowledge the attentions and cheerful hospitality he has more than once extended to our missionaries.

"One family, we dwell in Him."

Missionary Advocate.

NEW YORK, TUESDAY, JUNE 18, 1872.

THE NEW MISSIONARY SECRETARIES.

THESE brethren at this writing have not yet entered upon the duties of their office.

REV. ROBERT L. DASHIELL, D.D.

Dr. Dashiell is a native of Salisbury, Md.; born June, 1826. He entered Dickinson College in 1843, and graduated with one of the two honors of his class in 1846. He joined the Baltimore Conference in 1848; spent four years in circuit work in Maryland and Virginia; was in Washington City four years, and the same time in Baltimore, and was then transferred to the Newark Conference, and stationed at Newark, Jersey City, and Orange. In 1868 he was elected President of Dickinson College, at Carlisle, Pa.; resigned a few weeks ago, (his resignation to take effect at the close of the present college year,) and was appointed to the charge of Jersey City District.

During the twenty-four years of his ministry twenty have been spent in pastoral work, and while great success has crowned his efforts in managing the fiscal interests of his charges, in every appointment he has been blessed with a gracious revival of religion. As a preacher he has superior gifts. His manner is impressive and winning. Upon the platform he excels.

For the past five years, especially during his connection with Dickinson College, he has been engaged almost every Sabbath in dedicating churches, and his success in financial efforts had gained him quite an enviable reputation. The post to which he has just been elected, as Senior Corresponding Secretary, will give ample scope to his admirable qualifications both as a speaker and financial manager.

In the Presidency of Dickinson College he has done good work for that worthy institution, the results of which will be felt by his successor. Having resigned, he intended to labor in the Conference (Newark) which has since honored him with a handsome vote as a delegate to the General Conference.

Dr. Dashiell is tall, dignified in appearance, with the suavity and courtesy of a well-bred gentleman, which gives him a magnetic power over the hearts of those with whom he is brought into contact.

REV. THOMAS M. EDDY, D.D.

Dr. Eddy was born near Cincinnati, September, 1823. He is the son of Rev. A. Eddy, one of the heroic ministers who planted Methodism in Ohio and Indiana, and was received into the Indiana Conference October, 1842, in the nineteenth year of his age. When Indiana Conference divided, he fell into South-eastern Indiana Conference. In 1856 he was elected editor of the "North-western Christian Advocate," published at Chicago, and was re-elected, by an almost unanimous vote, in 1860 and 1864.

During his editorial career of twelve years the "North-western" steadily grew in power and influence, and its circulation increased, keeping pace, we are assured, with the rapid growth of that bustling city. Dr. Eddy, in connection with the onerous duties as editor, was frequently on the wing, leaving his office on Saturday to officiate at the dedication of churches next day, and returning early

on Monday. It is estimated that, during the twelve years he was editor of the "North-western," he dedicated almost one church a week.

Shortly after retiring from the "North-western," Dr. Eddy was transferred to the Baltimore Conference and stationed at Charles-street Church, Baltimore. During his pastoral term this influential charge projected the building, at Mount Vernon Place, of a new edifice, which is said to be the most elegant and costly in the connection. The management of this mammoth undertaking receives much commendation. Filling the full pastoral term, he was appointed to the Metropolitan Church, Washington City. Though but a recent member of the old Baltimore Conference, he was honored with an election to the General Conference, a fact highly complimentary to him.

Dr. Eddy is a versatile writer—clear and vigorous. He is regarded as a superior preacher, and on the platform he is equally effective. In a word, he has every thing requisite to make a capital Missionary Secretary, both as it regards business qualifications, and as an advocate. In person he is tall, without being robust, youthful in appearance for his age, and genial and courteous in manner.

REV. J. MORRISON REID, D.D.

Dr. Reid is a native of New York city, and is fifty-two years of age. Converted in his teens, he graduated with credit at the New York University in his nineteenth year. Five years afterward he entered the New York Conference, and filled some of the most important and responsible stations in that Conference. In 1858 he was elected President of Genesee College, and while holding that position, in 1864, he was chosen Editor of the "Western Christian Advocate," at Cincinnati, and in 1868 was elected Editor of the "North-western Advocate," published at Chicago.

Dr. Reid has thus occupied three departments of our work, pastoral, educational, and editorial—indicating the high estimate placed upon his services by the Church. It is expected that the valuable experience in these departments of labor—over a quarter of a century—eminently qualify him for Missionary Secretary. Dr. Reid is in robust health, is active and energetic, and in whatever he assumes devotes himself fully to the work. In the pulpit he is effective and persuasive, with a voice of much compass and tone, few being better. His style is also impressive, and his matter eminently spiritual. On special occasions his services are much prized. For years the cause of education has been greatly promoted by his pen and otherwise. As a lecturer, he has had considerable experience and success.

In person Dr. Reid is tall and well-proportioned, with a pleasant countenance, steel-gray hair, eyes shaded with glasses, neatly attired, active temperament, very social, and yet dignified and gentlemanly in his deportment. Whatever the Church calls upon him to do, he devotes himself heartily and unreservedly to the work. He will make an energetic and successful Secretary.—*Daily Adv.*

BISHOP HARRIS.

WE may say of the following, from the *Christian Advocate*, that the Bishop knows nothing about its appearance in this paper, but we deem it due to the hundreds of thousands who read it to put it before them.

REV. WILLIAM L. HARRIS, D.D., LL.D., is a native of Ohio. He was born November 4, 1817; converted in his seventeenth year; licensed to preach shortly afterward, and joined the Ohio Conference, September, 1836. He was elected to the General Conference in 1856, and led the delegation then, as he has been a member of every General Conference and led his delegation ever since. Upon his first appearance in the General Conference, in 1856, he was elected Secretary, and has ever since held that position. It is safe to say that no man has filled the office so completely in every respect, possessing every element requisite for it.

Dr. Harris spent ten years in the pastoral work, and was elected Principal of the Baldwin Institute. He was afterward called to a Professorship in the Ohio Wesleyan University, where he spent ten years as an associate with the sainted Bishop Thomson. At the General Conference of 1860 he was elected Assistant Missionary Secretary, which office he has filled with commanding ability ever

since, and had he not been elected to the Episcopate he would doubtless have been chosen to the chief Secretaryship of the Missionary Society in place of the honored Dr. Durbin, who declines a re-election, owing to his advanced years and feeble health.

Dr. Harris is a fine specimen of vigorous manhood, being large and stalwart in frame and well cushioned with flesh. He possesses an open, frank, and cheerful countenance, usually wrinkled with smiles in his intercourse with others. Generous to a fault, willing and able to do a large amount of labor, he has usually been favored with plenty of uncompensated service. As a writer, he is vigorous, pointed, terse. During the great anti-slavery struggle in our Church in by-gone years he wrote considerably, some of his productions appearing in pamphlet form. The vast amount of labor required in preparing the printed Journal of the respective General Conferences, and to edit and revise the Discipline, at the close of each session, entitles him to no ordinary gratitude from his brethren, and also to be classed among the honorable fraternity of authors.

REV. DR. DURBIN.

THE Doctor knows nothing of the introduction of the following article, which we copy from the *Daily Advocate* as due to himself and to the readers of the *Missionary Advocate*.

The India missionaries, wishing to make an expression of their regard for the Doctor, put their memento into the hands of Bishop Janes, who, in the presence of the General Conference and an immense audience, thus addressed him:

Your history has been a favored one. In your earlier years converted to God, in your youth called to the Christian pastorate, giving several years of your manhood's strength to the cause of Christian education, and for more than twenty years being the first Secretary of the Missionary Society of the Methodist Episcopal Church—what man could aspire to a higher career? [Applause.]

Your last office was one requiring eminent ability and diversified gifts. These, richly, you brought to the office and work. [Applause.] But your convincing and winning eloquence in advocating the missionary interests of the Church, and your wise counsels from time to time to this General Conference and to the Missionary Board, have not contributed more largely to your success in this office than has your devotion to the work to which you have been called. Your attention has been undivided; you have aspired to no other office. [Applause.]

This work has engrossed the sympathies of your life, it has employed the labors of your hands; and well it might, for it is the chief interest of the Methodist Episcopal Church. Besides this, it has brought you most intimately into the association of sympathy and service with the body of Christian men and women who, more literally than any other class of persons in the Church, represent our divine Lord and Master, who came into this world "to seek and to save that which was lost," [sensation,] and whose active life is described in the words, "He went about doing good."

To be in sympathy with the great body of these noble men and women who are giving their love and strength and hearts and life to this work, is a privilege that cannot be surpassed in all the fellowships of earth, and, sir, this Conference on yesterday expressed its appreciation of your services in this department of our work; and to-day I am called upon, on behalf of the missionaries of India, to express their appreciation of your services, and the affectionate regard which they cherish for you, by presenting to you this ebony cane, most beautifully carved from end to end by a native of that country, and mounted and presented to you by that mission.

The inscription on it is, "To Rev. J. P. Durbin, D.D., from the India Mission." [Applause.] It is an expression of eminent regard from that mission which was first instituted by your movement, when you requested the General Committee to make an appropriation of \$7,000 for that purpose. It was more than two years before we could commence the work; nevertheless, under your administration, and those associated with you, and under the blessing of Almighty God, that mission, which has been

planted since your official work in this department began. has now become an annual conference. [Applause.] It has become a great power in that land, presaging the evangelization of that great country, and also of the coming of the kingdom of our Lord and Saviour Jesus Christ throughout all lands and among all people. It gives me great pleasure, in behalf of the India Mission, to present to you this testimonial of their regards to the Secretary.

Bishop James then presented the cane to Dr. Durbin.

Dr. Durbin came forward and said:

Bishop James: It will scarcely be believed, perhaps, that I am in a position at this moment not congenial to my tastes or habits. Hitherto I have found means to escape from such public demonstrations, so that during the last fifty years I have not been called upon to make such a reply as this cane requires. I am not sure that I can speak to these brethren around me more than a very few minutes. In looking around me this morning there are circumstances that are very peculiar. On my right hand sits that venerable man, Dr. Akers, who used to preach to me in my grandparents' home in Kentucky. On my left sits a brother who was associated with my earlier years of life.

These young men, these missionaries, are here with their wives, and in the congregation before me there are young men just coming up in the ministry, and making themselves felt; they are coming after you and me; when we shall be gone they will be here; and, above all, I feel myself in the presence of the Methodist Episcopal Church. I have been in the presence of our congregations, but I am not sure that I ever heretofore felt myself so much in the presence of the whole Church as this morning. Every one here is a representative of the Methodist Episcopal Church, and was to that brother who misrepresents her, or abuses his high trust! Of this, however, I have not even the shadow of a fear.

I know your time is precious. [Voices, "Go on, go on."] You alluded, sir, to the action of the Conference yesterday, during the progress of which I was advised that you were talking about me, and I determined not to give you an opportunity to bring me before you in this capacity, and so I departed, and I have succeeded until this morning, but now this cane has brought me here. This brings to my remembrance one or two particulars of the India Mission work. One of these has been mentioned by Bishop James, but there is a short chapter wanting in the public history of this India mission. I may say that I claim to be the *father* of that mission, but there is another, and he is upon this floor this morning, who is the *founder* of that mission, and that man is Dr. William Butler. [Applause.]

I had some hand in arranging it, but Dr. Butler is the man who founded and organized it. He went out to do this. He found the place to establish it, and he arranged and utilized it, and had the supervision of it till it was organized into an annual conference. He has done a work that no other has done.

Now, sir, a word to the young men of this mission and their wives—for we call them missionaries too. Allow me to say that the idea of this presentation did not come into my mind. This is what I never dreamed of, and did not desire; but since it has pleased you to bestow it, I accept it, and when you have returned to India—to which may God grant you a safe return—this shall help me to remember you, and its sight shall recall our pleasant associations.

You have made allusion to my public life, but if my ministry has attracted any attention I believe it is owing to the fact that I have endeavored so to present the Lord Jesus Christ that the people would speak, not of the preacher, but of his Master. And I hope that you, my young brethren, who are missionaries to India, will so execute the office of a minister in India that when you come away from those shores, or lay down your life there, as some have done, those men in the dark land will remember what you have said about the Lord Jesus Christ. Do not be satisfied till you feel that the Word has taken hold. My rule was, when I had preached without making an evident impression, to try that subject again. Never, then, be content till you find Jesus Christ, our Lord and Master, brought into the closest relations with the sympathies of the people.

It is fifty-four years since I left the home of my widowed mother to enter upon the work of preaching the Gospel, and during all that time I do not know that any thing has come to me in the official order of the Church

that has been a grief to me. I have taken all that has come as in the order of God's providence, and in this faith I have been constantly sustained.

I have been exceedingly gratified at one remark which you made, namely, that I have given my life to this work. That is true, but it has been a rule of my life to do only one thing at a time, and to do that with all my might. And now let me say, what most of you know, that God in return has not only given me peace and joy, but all of this world that I could ask, or hope, or wish for.

Bishop Foster said there are moments when the emotions of our hearts ought to be allowed to have expression. He was certain he spoke for them all when he asked them to rise up in respect to Dr. Durbin.—*D. Advocate.*

AFRICA.

REV. ISAAC M. MONTGOMERY departed this life at Louisiana, Sinou County, Republic of Liberia, March 12, 1872, aged about thirty-five years, and was in the ministry about fifteen years. He is reported by his presiding elder, Rev. Charles A. Pitman, as having been zealous, studious, and useful. He died at his post, and will be most sorrowfully missed by his brethren of the Conference and of the Church in Liberia.

FOR LIBERIA.—The May number of the *African Repository*, which is the organ of the American Colonization Society, reports that "there are now fully three thousand persons anxiously waiting to embark for that republic."

THE NATIVES, by their chiefs and head men, are calling for "God men"—missionaries and teachers—in many more localities than the means of the Liberia Conference can supply, more, indeed, than all the evangelical bodies having missions there are able to supply.

REV. JOHN SEYS, D.D., was a "prince" among men, but it was in the "city of our God" that he was best known. Now that he "is not," we would fain embalm his memory in this organ of our missionary work, for no man in the "high places" of the work occupied a more perilous place, or sustained himself with greater courage or success.

He was born March 30, 1799, in the Island of Santa Croix, West Indies, of a family that had been for many years residents of the islands, and had occupied many positions of honor and trust under the Danish and Dutch governments. Subsequent to his marriage, and in the same year, 1821, he became a member of the Wesleyan Methodist Episcopal Church in the Island of St. Eustatius.

At this time, with the exception of the English missionary, he was the only white man belonging to the Methodist Episcopal Church in the island, and that, too, in a community from which his uncle, Governor Bunnels, had banished the Rev. Dr. Coke for preaching Methodist doctrines to the negroes.

Soon, in spite of all the obstacles in his way and the opposition of friends, he became Superintendent of the Sabbath-school, class-leader, licensed exhorter, and, in 1825, local preacher; and in 1829 he was ordained, and called upon to take the place of an English missionary who had died in the Island of Tortola—being the first white West Indian who became a preacher in the Methodist Episcopal Church.

Circumstances in the same year directed his attention to this country, and with full testimonials and credentials from the chairman of the district, the Governor of the island, and many other gentlemen, he came to the United States in 1829, joined the Ogeida Conference, and proceeded to his first station at Ogdensburg, New York.

From there he went to Canton Circuit in 1832, and spent 1833 as missionary among the Oneida Indians. In 1834 the Methodist, Baptist, Presbyterian, and Moravian missionaries in Liberia, West Africa, had all died from the African fever, or had been compelled to fly for their lives.

John Seys was selected by the Bishops of his Church to

try once more to plant the banner of Christ in that inhospitable climate, and if he failed, the mission was to be abandoned. He sailed for his post of duty as Superintendent of the Methodist Episcopal Church missions in West Africa in the summer of 1834, locating at Monrovia, Liberia, one of the deadliest points on the coast, and which had been abandoned by all white missionaries who had not fallen. The white man could not live there.

In 1835 he returned for his family, they having been left in this country, and in the same year returned to Monrovia, taking with him his wife and three children.

Compelled by the ill-health of his family, in 1842 he abandoned his mission work, and was appointed to the station at Wilkesbarre, Pennsylvania.

In 1843 he was requested by Bishop Waugh to return to Liberia in his old capacity, the white men of his Church having again all died, or been compelled to leave.

In 1845 he returned and resigned his connection with the mission, and, joining the New York Conference, was connected with various charges until 1850, when, still having the interest of Liberia at heart, at the earnest request of the Maryland State Colonization Society he became their traveling agent, locating in Baltimore, where he remained six years. In 1856 he came to Springfield, having been appointed agent for the Colonization Society in the States of Ohio, Indiana, and Illinois.

In that year he was requested again to go to Africa to select and locate a settlement back from the sea-coast, and away from the malarious influences of the tidal rivers. This he accomplished after much dangerous toil and privations, founding Careysburgh, erecting there, as the first building, a chapel, and calling, every day, every one of the inhabitants, colonists and natives, to prayer.

From that time he was almost uninterruptedly connected with the land where he had spent so many of the years of his manhood in one capacity or another.

As United States agent for recaptured Africans taken from slave ships, he has had on his hands at one time, demanding of him food, shelter, clothing, and protection, four thousand of these unfortunates; and also acted as United States Consul, the white man again having died.

In 1866, having returned to this country, he took charge of Clarke Chapel and colored school at Nashville, Tennessee.

Before he had been there one year, President Johnson—the white man having once more died at his post—requested him to return to Africa as United States Consul and Minister Resident to the Republic of Liberia.

This office he filled to the full acceptance of his Government and that of the Republic, which most gladly received him as the tried and true friend of the black man, until 1870, when he returned for the last time to this country, to die among those who mourn his death, yet not as those who mourn without hope, for the last intelligent expression of his life was, "Though I walk through the valley of the shadow of death, I will fear no evil: for thy rod and thy staff they comfort me."

JAPAN.

THE FIRST PROTESTANT CHURCH IN JAPAN was organized in Yokohama—according to a correspondent in the "New York Observer"—on Sabbath, March 10, 1872.

THE FORWARD MARCH OF AN EMPIRE.—We little thought, in transferring to our columns the foregoing paragraph concerning the "first church," etc., that it would be so quickly followed by this from the "Methodist:"

JAPAN AND CHRISTIANITY.—Some time ago an attempt to assassinate the sovereign of Japan was reported in the papers. This vague rumor turns out to be of much more interesting significance than was supposed. A band of Buddhist priests endeavored to force the royal palace, but were cut down by the guards. The object of the priests was not to assassinate the sovereign, but to overawe his ministers, and compel the revocation of an edict which had just been issued, and which is one of the most signal proofs of the peculiar aptitude of the Japanese for European civilization. It is a comprehensive repeal of all the laws against Christianity which have prevailed in that country during more than three hundred years.

Such a stride in liberality and toleration will impress the world as an epoch in Asiatic history. It not only opens the country more fully to Christian missions, but it indicates an advanced preparation for them. The concessions of China to Christianity have been extorted by foreign interference. This sweeping measure of Japan is voluntary, and apparently springs from the remarkable spirit of reform which has made her so eager to adopt European improvements, and which puts her in such striking contrast with China, where the old stagnation seems fatal.

CHINA,

KIU KIANG.—We learn through Brother V. C. Hart that one of the two native preachers in Kiu Kiang is very zealous in the cause of Jesus, preaching for the past eighteen months at least twice every day, and has been the instrument of winning souls. Tsai, for that is his name, belongs to the literary class of his countrymen, and is zealous both in the acquisition and diffusion of knowledge, but lays all under contribution to the cause of Christ.

The other native preacher, Chenso, is a young man, soundly converted, also engaged in preaching under the immediate supervision of our missionaries.

REV. R. S. MACLAY, D.D., our old Superintendent of the China Mission, arrived happily in time to be present at the General Conference. We are happy to report him in comfortable health, after his long and important, and really valuable travels and visit to our India missions.

REV. S. L. BALDWIN and **REV. V. C. HART** will probably return, with their families, to China early this fall.

REV. N. SITES, of our Foochow Mission, sends us some encouraging items of information concerning the progress of the native Churches toward self-support. We have already advised the Church that the native Churches connected with our Foochow Mission now pay one fourth of the salaries of all the native preachers in the service of the mission, and it is expected that the portion paid by the native Churches toward the support of their pastors will annually increase, while the amount drawn from our Missionary Society will annually decrease. Eighteen months since, one of the native pastors, *Rev. Sia Sek Ong*, an ordained elder, ceased to draw any support from our Society, and since that time has trusted entirely to the native Church for his support. Six months since two more native pastors decided to follow the example set them by Brother *Sia*. With reference to this important subject Brother Sites, under date of March 16, 1872, writes as follows, namely:

1. Brother *Sia Sek Ong* is quietly and earnestly going forward in his duties, looking entirely to the native Church for his support.

2. Brother *Ting Mi Ai* is being supported by the Lung Kio class, or circuit, two miles west of Hingwa city. He was here (at Foochow) a few days ago, and is very happy in his work. He says, "The Discipline is my instructor, the Book of Psalms is my constant companion, the Book of Proverbs is my counselor, and the Bible is my all in all."

3. Brother *Li Cha Mi*, after a struggle and some wavering for two months, has come out clear and decided, and his stewards are now resolved to support him as their pastor. His circuit gives good assurance of carrying out the self-support plan.

We trust the Church will pray earnestly for these dear brethren, who are placing before their heathen countrymen such a brilliant illustration of the power of Christianity. May God bless them!

SCANDINAVIA.

DENMARK.—We perceive, by a paper sent us from Copenhagen, that some friend has built and presented to our mission a small chapel in the vicinity of that city.

SWEDEN.—We learn, by a letter from Superintendent Witting of April 30, that in addition to the seven chapels which our people under his care have built of their own means, thirteen more will be built this summer.

AT HOME AND ABROAD.—The dedication of a new Scandinavian church in Brooklyn, N. Y., took place May 19, favored with the presence and services of Bishops Scott, Simpson, and Ames, and of Rev. Brother Anderson of Chicago, Stenson of Norway, with Drs. Slicer, George, and Kynett, Chaplain M'Cabe, and many others. Pastor Hedstrom's friends, the trustees, were about him, and, as usual, aiding and encouraging him. The following paper was prepared for the dedication occasion:

The Scandinavian Missions of the Methodist Episcopal Church took form when the New York Conference, at its session in the Forsyth-street Church, in 1845, appointed Rev. O. G. Hedstrom missionary to the Bethel Ship on the North River, at Pier No. 11.

Its special purpose was to meet the spiritual needs of the Scandinavian emigrants, seamen, and residents among us.

The pastor commenced his mission without a single member; but by going from house to house among his people, and from ship to ship, from Denmark, Norway, and Sweden, he gathered his congregation.

From the date of his beginning in 1845, when such men as the late Francis Hall, George T. Cobb, and John Raynor were among his trustees, he has held on his way, and seen the work of the Lord prosper in his hands. He hath not labored in vain, nor spent his strength for naught.

On this auspicious day he is able to announce that there are now 94 pastors employed in the *Scandinavian work*, 8,824 communicants, 71 churches, and 21 parsonages. These statistics take in the work which is prosecuted in the "fatherland," for there too this work, kindled by a spark of grace, has gone, by the testimony of converted sailors and landmen, who hastened home to show to their kinsfolks how great things the Lord had done for them. Some of these, from being simple witnesses, received such gifts from the Holy Ghost as to make them evangelists, teachers, preachers, and pastors.

The pastor would be unjust to himself and the grace of God were he to omit mention of the truly good brethren who commenced with him in his labors, and were faithful unto death: their associates and successors have been not less devoted and faithful, and but for their zeal and munificence, with that of the pastors and people of this city, and of New York, he would not have been able to welcome this audience as he now does to this goodly temple—the house of God, to whom, with his Son our Saviour, and to the Holy Ghost, be all the glory now and evermore. Amen!

BEQUESTS AND DEVISES TO THE MISSIONARY SOCIETY.

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

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

FORM OF A DEVISE OF LAND TO SAID SOCIETY.

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

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

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

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

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TERMS.

The Board of Managers of the Missionary Society proposes to supply *gratuitously* the "Missionary Advocate" monthly to our Churches throughout the Connection, but in no case can the supply exceed *one copy* for every *five members* of the Church. But the Board requires reasonable assurance that this shall be done without needless waste, and has charged the Secretaries and Treasurer to see that its wishes take effect.

THE CONDITIONS on which this general and gratuitous distribution has been authorized, and with which all parties wishing to avail themselves of its advantages are expected strictly to comply, are the following, namely:

1. Application must be made by the "Committee on Missions" appointed by the Quarterly Conference, of which the Preacher in Charge is Chairman.
2. The application must be in writing, and must state that it was written by order of the Committee.
3. The application must set forth the *number of members in full connection* in the Church on whose behalf the application is made.
4. In the application the Committee must promise to prevent waste of the papers, and to see that they are properly distributed.
5. The Committee must give specific instructions how to direct and send the papers, and agree to provide for the postage or freight on the same at the place where they are received.
6. All applications are to be addressed to the *Secretaries* at the MISSION ROOMS, 805 Broadway, New York.

In this liberal missionary movement the Board relies on the honor and fidelity of the Missionary Committees in the several Churches respectively for the faithful accomplishment of its wishes.

Though it may cost you some trouble to carry out the foregoing regulations, yet we must be persuaded that your love for the cause, and your zeal in promoting its interests, will lead you cheerfully and faithfully to fulfill conditions which our experience has shown to be well-nigh indispensable to a successful administration of this important branch of our work.

POSTAGE.—The postage is twelve cents a year for any number of copies not exceeding *eight*, 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.