Lor notches, and ties them fast with rattans, which answer the purpose of cords. This makes a kind of frame-work. He next takes smaller pieces of split bamboo, and lays them on these others, close together, with their smooth sides up, and ties them down fast with rattans. These make the floor.

"Do people live in such a house, mother?"

"Certainly; do you not see five persons sitting near the door?"

"I do, but I did not notice them before. What kind of a house is it?"

"It is a Karen house. This picture was drawn by Mrs. Mason, who has long been laboring as a missionary among that people."

"How do the Karens build their houses?"

"They build them very differently from what we do ours. They do not have to hire carpenters, masons, stone-cutters, and blacksmiths. Their materials and their work are so simple that they even build their own dwellings. A Karen, when he wants to build a house, just goes into the jungle, or forest, with an ax on his shoulder, selects ten or fifteen long poles of bamboo, cuts them down, and then carries them home, one or two at a time. He then returns and cuts more for other parts of his house. He then collects a quantity of rattans, which grow wild, like a long vine. He also gathers an abundance of large leaves. When he is ready to build, he digs holes in the earth, at proper distances from each other, and plants firmly in them the lower end of his bamboo poles. These are the pillars which are to support the house. At the height where he intends the floor to be, he either cuts holes through the posts, or notches on the sides. He then takes smaller bamboos, puts them through these holes, or notches, and ties them fast with rattans, which answer the purpose of cords. This makes a kind of frame-work. He next takes smaller pieces of split bamboo, and lays them on these others, close together, with their smooth sides up, and ties them down fast with rattans. These make the floor.

"But how does he make the sides, mother? for it looks in the picture as though it was basket-work."

"You are correct, my daughter. The Karen takes the bamboo when it is green and tender, splits it, spreads it open, and makes it flat. He then puts it into a kind of coarse basket-work, and with this he makes the sides and ends of his house. The doors and window-shutters are made in the same manner, and then tied to the house with rattans so as to swing as if fastened with a hinge."

"What kind of shingles does he have for the roof? in the picture they appear to be beautifully carved."

"He leaves bamboo over the top of the house, so as to make a kind of lattice-work, and then covers them all over with long, narrow leaves. In the picture you see leaves, not carved shingles, on the house."

"I should not think it would be very pleasant to live in such a house."

"It is not. Mrs. Wade says, as soon as the leaves of the roof become dry, the dust and dry bits of leaves are constantly falling; besides which, such a roof forms a favorite habitation for various disagreeable insects, reptiles, spiders, and scorpions, and sometimes snakes, which often fall upon the table, beds, &c."

"How many rooms have they?"

"Many of them have only one room; and it is a very common thing for a large Karen family, grand-parents, parents, children, grand-children, and great-grand-children, to cook, eat, work and sleep, in a house of this description, without a single partition. That is to say, the whole family live in one room."

"What kind of stairs do they have to go into the house?"

"Plain steps, you perceive, have nothing but a ladder. A woman is now going up it. But many of the houses do not even have a ladder. They are furnished with nothing better than the branch of a tree, with long knots, or stems. One end of this branch pole is on the ground, and the other against the door. And sometimes it requires considerable skill to ascend or descend safely. These ladders and poles the Karens draw up into the house, so as to prevent robbers from entering their dwellings."

"But do these Karens ever make any improvement in their buildings?"

"After they become Christians, they make partitions in their houses, and take more pains with them in other respects. Yet, though these houses are so poor and frail, they are inhabited by immortal beings, who hold the gospel, and we should be encouraged to pray and labor for their conversion, from the fact that confession and prayer are as acceptable to God when offered from these humble dwellings, as we have heard in gorgeous palaces."

From the Foreign Missionary Chronicle.

THE RELIGIONS OF CHINA.

NUMBER FIVE.

HALL OF ILLUSTRIOUS RELATIONS.

Continued from page 34.

On the left of the Tsung Shing Kung, described in the last letter, is the Shing Lun Tang, or "Hall of the Illustrious Relations." This is a large building, measuring about one hundred by forty feet, paved with brick, and, as the front is closed only by a railing, it is a light and airy hall. Till this building is intended to show the importance of the human relations of which the Chinese philosophers say a great deal. They say that here are five relations of chief importance, which lie at the foundation of all human society, and if these only are rightly attended to, the world will possess the utmost peace and happiness. These relations are those existing between parent and child, between husband and wife, between elder and younger brothers, between master and servant, and between friend and friend. These are the relations of human life; and much of what is said about them is good, though they say some things to which the Christian cannot accord. To give you some idea of the way they write on this subject, a translation of a chapter in the "Trimestrical Classic" is here added, though I am afraid my young readers will think it is very dull.

In describing the human relations and the nine degrees of consanguinity, there are ten duties that deserve our serious consideration. The first are those that are required between father and son. He who begets me is my father. I who am his son, am the heir of his property, but he who provides for the house, but the woman is the guardian of the home. The next are those between husband and wife. The man is he who provides for the house, but the woman bears the family. When between husband and wife mutual love, union, harmony, concord, complaisance, and forbearance, prevail, then is exhibited an example, the very sight of which is sufficient to transform evil into good. The next duties in point of importance are those between elder and younger brothers. Although there may be a disparity in their years, yet the root and source from which they proceed is the same. The elder brother should show all friendship and love to the

VOLUME III.
NEW-YORK, SEPTEMBER, 1847.
NUMBER 6.
The next duties are those between friends. Equal virtue and equality in condition are necessary in those who would be friends. Their dispositions must be similarly affected by the same obligations and department of life, and molded by the same rules. Among friends there may be the disparity caused by more or fewer years, and greater or less experience and knowledge; but they must never, together as harmoniously as the hands and feet of the same body, their views of rectitude must be uniformly the same, in life and in death, and their emotions and actions such as these, the country will possess peace and harmony, and the principles and benefits of good government will be widely diffused. But if these are not the characteristics of ruler and people, then the prince will be proud, the subjects flatterers, and the state will be the harshest of tyrannies.

Now, to sum up what we have said—Father and Son, Husband and Wife, Elder and Younger Brother, Friends, Prince and Subject—these are the duties which the father’s affection to the son’s piety; the husband’s gentleness and the wife’s submission; the elder brother’s love and respect; the union and harmony of the family; the prince’s gravity and care, and the subject’s reverence, the intimate union of the Christian sabbath; and it must be regarded as an agency of contractors, shall be discontinued on government and a Christian people, that they may not only a duly, but a privilege, to come hither to receive the efficient aid of the pious in Christian lands, and to tell you help to plant his seed!

Now, to sum up what we have said—Father and Son, Husband and Wife, Elder and Younger Brother, Friends, Prince and Subject—these are the duties which the father’s affection to the son’s piety; the husband’s gentleness and the wife’s submission; the elder brother’s love and respect; the union and harmony of the family; the prince’s gravity and care, and the subject’s reverence, the intimate union of the Christian sabbath; and it must be regarded as an agency of contractors, shall be discontinued on government and a Christian people, that they may not only a duly, but a privilege, to come hither to receive the efficient aid of the pious in Christian lands, and to tell you help to plant his seed!
and unite with me in my humble efforts to communicate to this people the knowledge of Jesus Christ and him crucified! Are there no Christians on the spot, with who they might at least make some connection, and to their sons and daughters to come hither and engage in this good and glorious work? Are there no ministers of Jesus Christ, who, in the sanctuary and at the throne of grace, might declare to them the love and grace of God, and want of a deep and holy interest in their behalf on the part of American Christians? O, it ought to perish in ignorance of the way of salvation, for the want of a deep and holy interest in their behalf, if they cannot communicate to this people the knowledge of Jesus Christ, who shed his blood on behalf of many hearts in my native land who feel for the many millions of these myriads, that it will not be so. There are many hearts in my native land who feel for the heathen, and only want the requisite information to awaken a holy activity in their behalf.

**ADVANTAGE FOR A MISSION.**

I have already rented a small house for the sum of eighty dollars a year. It is now empty, but is to be finished by the 17th inst, when I hope to enter it. It is within a few rods of my present home, directly in the midst of thousands of the poorest and most destitute of my countrymen, yet thousands of thousands, yet in bondage to sin and Satan. I now know of two or three large dwellings on this island that might be rented for from eight to twelve dollars per year; the people to Fuh Chau, in the general, appear friendly and well disposed toward strangers. Labor and food are very cheap, and missionary operations might be conducted on a large scale, with less expense than at any other of the five ports open to foreign residents. Unlike Canton, access can be had to every part of the city, both within and without the walls; and probably buildings might be erected, and ground leased for buildings, in different sections of the city. The climate is universally acknowledged to be uncommonly healthy. I already feel its invigorating influence in my own increased physical and intellectual vigor. The thermometer ranges at this season between fifty-two and sixty-seven degrees. Sometimes, I am informed, there is a slight frost.

**LET US PRAY.**

I am afraid we do not pray enough for the heathen children in India who give up their false gods and come to this house in such numbers, and some of them, I feel I know, to what trials they are exposed. I will tell you about one young boy who has just been baptized at Goobe in India: he is eighteen years old, and had attended the Mission school for some time. About four months ago, he said he wished to be baptized; as soon as I heard of his resolution to become a Christian, they all met together and questioned him about it; and, finding he was firm in his purpose, they excluded him from their house, or had nothing to do with him, or have anything at all to do with him. On Sunday morning, the 11th of October, in the presence of seventy-five boys, two schoolmasters, and about thirty regular hearers, Rungo, for that was his name, repeated his belief in the Papists, "but who have no religion in their hearts. I have many respectable relatives in Mysoore and Bangalore, all of whom have been converted, and have been so closely with him as to the utter unpreparedness of a Christian name without possessing the vital power of godliness, he replied:—"Sir, nothing but a strong desire to save my soul would induce me thus to ask for Christian baptism. I know many in Mysoore and Bangalore who have the name of Christians," referring to the Papists, "but who have no religion in their hearts. I have many respectable relatives in Mysoore, Bangalore, and Tankoork, all of whom would induce me thus to ask for Christian baptism; but I know my eternal happiness depends upon the Papists, in which I encourage him to stand fast in the midst of all his persecutions, and warn him against the snares which would induce him to stand fast in the midst of all his persecutions, and warn him against the snares which would be set for him. This letter I sent to his house; but he was already in Toomkoor. But, to our great joy, on the morning of the day on which we left for Bangalore, Nasronyman again made his appearance, and stood with us several hours. I domes told him the best use of this opportunity, warning him against delay. He solemnly avowed his full and decided determination to receive Christian baptism for the year 1846. It is a great deal of money! a very large sum; the largest, I should think, that ever has been collected by any missionary society. There is a great deal of money in the Wesleyan Methodist Missions for religious purposes; for, besides what is subscribed to the missions, there are tens of thousands of pounds given for schools, and many other things besides.

When Mr. Wesley was alive, he was very much afraid the Methodists would become a rich people, and then get worldly, and lose their religion; and said he would not have the Methodists become a rich people. He said he would not have the Methodists become a rich people; and, after receiving their annual offering, he said, "That will save the Methodists, and help Padres are resolved upon the seduction of your children. He said he would not have the Methodists become a rich people; and, after receiving their annual offering, he said, "That will save the Methodists, and help Padres are resolved upon the seduction of your children. He said he would not have the Methodists become a rich people; and, after receiving their annual offering, he said, "That will save the Methodists, and help Padres are resolved upon the seduction of your children."

One hundred and sixteen thousand pounds.

This is the income of the Wesleyan Missionary Society for the year 1846. It is a great deal of money! a very large sum; the largest, I should think, that ever has been collected by any missionary society. There is a great deal of money in the Wesleyan Methodist Missions for religious purposes; for, besides what is subscribed to the missions, there are tens of thousands of pounds given for schools, and many other things besides.

There is one thing to be noticed about this hundred and sixteen thousand pounds: which is, that there have not been many large donations, but the greater part has been given by people who are comparatively poor. If the rich gave in the same proportion as the poor, the missionary income might be much larger. I see many rich people who give only a small sum, and say, "I have all the money she received for one whole year? Yet the little orphan girl at Lyon, that Mr. Holford tells us about, did it for me!"

And now just a word for 1847: perhaps we shall not get so much money this year as we did last; there is a great deal of distress in our own...
LAND, and many want our help to buy food. But let us see if we can find out new ways of getting money for the missions; God will bless our efforts; and, with his blessing, what is there we cannot do? Be encouraged, my dear young friends, to persevere in your efforts, and God will reward your labor of love! — We. Jw. Off.

LITTLE GIRL AND HER DOLLAR.

A little girl in Ohio sent me a dollar, not long since, to aid in printing Bibles for the heathen. And as her parents were not rich, I was curious to know how she came by the money. Her father told me it was her "coffee money." She had read the little missionary papers, and began to feel very sorry for the miserable heathen. But her father had never seen such a thing; while we know many who have prospered by the knowledge of the importance of benevolence. To melt anything considerable of sordid gain from the base channels in which it commonly circulates, is truly to get "money's worth." The calculation cannot be made in this life, what the wealth of a lifetime will amount to; but once it has been thus rescued, and consecrated to God; but "the day will reveal it." - Sunday-school Jour.

MISSIONARY ADVOCATE.

NEW YORK, SEPTEMBER, 1867.

NEW MISSIONARY PROPOSITIONS.

Were we to judge of the prevalency of the missionary spirit in the M. E. Church, from the number and variety of the propositions for raising missionary funds, we should be able to make a large and impressive calculation, that, if one or two hundred persons would contribute five or ten dollars per annum, for a given number of years, to sustain a missionary in some remote field, we should see much money to send to the missionaries. She agreed with her parents, though she did not at once appear to believe. She drank no coffee. It is now a little more than a year since she made this bargain, and the dollar she sent me, is what she saved in fifty weeks, just two weeks less than one year. — Par. Miss.

THOUGHTS ON CHRISTIAN LIBERALITY.

If any one doubts whether there is wealth enough in Christendom to sustain the largest schemes of philanthropy, let him reckon up the single cost of war. How far would these wasted millions be employed, if that which is needful to sustain a missionary in China; and, at the same time, lamentable fact, that with all the new propositions which have been introduced within the last eight years, scarcely any advance has been made in the aggregate amount of our receipts. So the thought pleases him, and forthwith he publishes his proposition. Another brother proposes either a new field, or a new plan to secure the same object. And others, not less distinguished, strongly suggest the importance of an entire change in our missionary organization.

Now, while we fully appreciate the wisdom, the piety, and the motives of these good brethren, we must take the liberty to remind them that we are not suffering so much for the want of plans and propositions, as for action and execution. Almost any of the numerous propositions which have been brought forward, if faithfully, and generally carried out, do much to redound to the missionary treasury; and perhaps none of them have been entirely fruitless. But, unfortunately, after a few responses, the spirit appears to become a self-destroying and abortive. What is wanted most of all, is steady, earnest, and persevering action. With this, almost any system for raising funds will succeed; without it, the best-constructed plans will utterly fail. It is a remarkable, and, at the same time, lamentable fact, that all the new propositions which have been introduced within the last eight years, scarcely any advance has been made in the aggregate amount of our receipts.

From this statement, which is painfully susceptible of the strongest demonstration, it will be seen that it is not upon peace merely, however important and excellent they may be, that the church is generally inclined to the opinion that our people would generally be unfavorable to two annual applications for missionary funds, instead of one; and that if one department should gain something by the new arrangement, the other would lose nothing. Still, the church get up what it can, but the wish of the contributors is not sufficiently regarded. Now it is our firm conviction that quite as much as is contributed for the support of missions, according to the ability of the contributors, which may be in reserve, are doubtless, in his estimation, sufficient. But, as this scheme can only be viewed in the light of an experiment, not made in our church, it must pass for the present, without our prevale. We must have two Missionary Boards, two sets of offices, at least in part, and two annual missionary collections, in every part of our work.

This is evidently a favorite project of the President, to justify which, the reasons he has given, and others which he may have in reserve, are doubtless, in his estimation, sufficient. But, as this scheme can only be viewed in the light of an experiment, not made in our church, it must pass for the present, without our prevale. We must have two Missionary Boards, two sets of offices, at least in part, and two annual missionary collections, in every part of our work.

Perhaps the church would be prepared to become a great missionary enterprise, which is evidently a favorite project of the President, to justify which, the reasons he has given, and others which he may have in reserve, are doubtless, in his estimation, sufficient. But, as this scheme can only be viewed in the light of an experiment, not made in our church, it must pass for the present, without our prevale. We must have two Missionary Boards, two sets of offices, at least in part, and two annual missionary collections, in every part of our work.

The last year has been made out of those who have improved themselves by charitable contributions. We have not been able to procure the first name; while we know many who have prospered in proportion to their benevolence. Perhaps they may be indulged of better views on this point from the training of children to acts of benevolence. To melt anything considerable out of the flight of aged avarice, is more than we can do, but what we can do, is not less; when they come to be profuse in giving them by making the child more philanthropic than his forefathers. As soon as an infant learns the meaning of money, he should be taught that his noblest use is to enrich human happiness, and promote Christ's kingdom. Teach him that he must account for it to God, and he will go through life with a new impulse.

"It is more blessed to give than to receive." Ponder on this blessedness. The thought will brighten his eyes, and make him like the bookbinder, the tailor, the merchant, the manufacturer, the farmer, the skilled mechanic, the biscuit maker, the watchmaker, and all other useful and honest laborers. If it is good, he stands pledged to the amount of one half his salary, and thinketh it commonly circulates, is truly to get "money's worth." The calculation cannot be made in this life, what the wealth of a lifetime will amount to; but once it has been thus rescued, and consecrated to God; but "the day will reveal it." - Sunday-school Jour.
societies connected with the church," we cannot seri­
ously object to his plan, because, as we conceive, the
General Conference does, in substance, what he recom­
mands to be done at its session. In the sixth section of
the Discipline, paragraph No. 3, a mis­
sonary Auxiliary be established within the limits of
any Annual Conference. In the fifth and sixth par­
graphs, it is made the duty of the presiding elders to
proclaim to the churches, by missionary collectors,
who shall collect all the monies of all the members of
the church, and shall collect from each as it may feel
it necessary to contribute, at the rate of one cent per
week, or fifty cents per year. This is an epitome of the
plan that was resorted to which are, in the judgment of some,
societies connected with the church," we cannot sen­

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plan that was resorted to which are, in the judgment of some,
societies connected with the church," we cannot sen­
sent to this, that if there are many thousands of our members who are ignorant of
their relation to the Missionary Society, and of the
missionary publications; it is not owing to any deficiency
in the present system of finance, but to a criminal de­
fect in the same system. There are those who cannot
read, and hence they are less informed, because the
missionary publications, which are in the judgment of some,
exceptionable measures, but not give up the system because it has
been tried and found wanting. The small and probably decreasing
generous contributions, both from the church and from the
missionary Auxiliary; yet the love of Christ prompting us to an unceas­
ing consecration of ourselves to this holy work. Then shall
the saving graces in Christ's charity be showered richly
and the rills flowing rivulets open an ocean of love and
benevolence, which shall waft the vessel of salvation
to every land and to every clime under heaven.

BOOK NOTICES.

THE TWENTY-EIGHTH ANNUAL REPORT.

The Twenty-eighth Annual Report of the Missionary
Society of the M. E. Church has just been issued at No.
206 Madison-square, New-York. The Managers' and
Treasure's Report, the former containing 124, and the
latter, with some miscellaneous matter, 56 pages, are
bound together, making a volume of 180 pages. It may
be obtained at the Methodist Bookroom, in New-York,
or at Burlington and Hardwick, and through any of
the book-dealers. It will be most gratefully to the order of those
who may desire it, excepting the postage or freight, which
must be paid by the receiver.

DR. D'AMBROISE'S VINDICATION OF THE PRO­
TECTOR.

This is a most interesting volume, designed by its
author as a vindication of the character of Cromwell
against the aspersions of his enemies. It contains
powerful and triumphant defense of the religious char­
acter of the Protector, and not less so of Protestant
Christi­

anity, with which all his interests and movements
were identified. To the friends of true catholicism the
words of this volume are a powerful and striking
replica of this work will work a rich result. It is a
diocese volume, neatly executed, containing nearly
three hundred pages. It is a republication from the
English edition, by Robert Carter, 50 Canal-street, New­
York. The name of the distinguished author will be its
passport to public favor, and we heartily wish the enter­
prising publisher may succeed in giving it an extended
circulation.

SHORT HISTORY OF THE CHURCH OF ENG­
LAND.

This is an octavo volume, of about 350 pages, well
executed, and issued from the press of Stanford &
Swords, 139 Broadway, New-York. Allowing some­
time for the almost unavoidable habitual delay after
the close of the work, the appearance of this book is
an additional tribute to the memory of the late Sir
Robert Peel, who has been so long identified with
the cause of the church. The work is thoroughly
accurate and trustworthy, and contains a wealth of
information not found in any other work in the same
line.

COMMUNICATIONS.

GERMAN MISSIONS.

TO THE CORRESPONDING SECRETARY OF THE MISSIONARY
SOCIETY OF THE M. E. CHURCH.

Dear Doctor Pittman,—Knowing that you take a
deep interest in all the departments of the missionary
work, especially in our missions among the Ger­
man, I have translated the following from the Chris­tian
Apologist, by which you will see that the German mis­
ionaries in the west are going ahead, with their new
formed and free of debt. We had also the privilege
of a house of worship in Galena; and we hope, before
the Lord finishes the work, his church shall be
finished and free of debt. We had also the privilege
of a house of worship in Galena; and we hope, before
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finished and free of debt.
MISSIONARY ADVOCATE

Brother J. H. Barth, laboring in the Second German Mission in Cincinnati, has had an increase of ten members during the past quarter, and the prospects are encouraging.

New York, July 12, 1847.

INDIAN MISSIONS.

To the Corresponding Secretary of the Missionary Society of the M. E. Church.

Dear Brother Pitman,—I now sit down to make the fourth report of the Osawago and Otsind Mission, for the present conference year. Since the last report but little of interest has occurred in the mission, excepting what relates to the Sunday schools. We now have two Sunday schools in the mission, enrolling nine officers and teaching fifty-five scholars. The Sunday-school Union of the M. E. Church has made the schools a grant in Sunday-school books, to the amount of sixteen dollars; together with these were twelve little lilies and thirty-six Testaments, so that we are now well supplied with books, which we trust will prove a last blessing to our Indian friends, as the last direct aid of the mission society we receive. The following want list is now on file, and the supply of everything which may be required is much needed.

There will be considerable increase in membership during the present quarter. We have held two camp-meetings, and two Sunday schools in the mission, embracing nine officers and teaching fifty-five scholars.

The following appeal for missionaries, which we copy from the June number of the Missionary Herald, though made for Syria especially, is equally applicable to every foreign mission field, and of equal value in different places.

Dear Brother J. H. Barth, laboring in the Second German Mission, request that it may be appropriated to the cause of missions, requesting that it may be appropriated to the cause of missions.

The following appeal for missionaries, which we copy from the June number of the Missionary Herald, though made for Syria especially, is equally applicable to every foreign mission field, and of equal value in different places.

To have to do with the "last will and testament" of any of our fellow-men is serious business; and with vessels it is peculiarly solemn and affecting, for this service requires much more knowledge of men than of strangers. Happily, however, the wit, and beneficence, and piety of our citizens, have derived a variety of ways and means whereby the souls of the oceans may avail themselves of the same facilities as land-bound for securing their own and appropriating them, in the event of their death, in such a way as to ensure them something seem.

Your missionary was lately called, as in many cases heretofore, to visit the sick at the Seaman's Retreat, on Staten Island; he was a lover of his own country, and gladly sought advice for the health of his soul, and then besought the pastor to become the executor of his "last will and testament." To this, of course, he could not assent except it would have been done to see the dying man resign himself to his destiny, after having engaged the pastor to forward, for the benefit of his wife and child, what little property he had in this world. The pastor attended many functions, in the savings bank, for seamen, and on an order on the boarding-house keeper in this city, who had his chests and clothing in keeping. All things were now ready; and the dying sailor, having in himself assurance that his last orders had been performed, and moreover, that he would never return, was satisfied that through an adorable Redeemer, he should feel himself ultimately along the leading of the pilgrim on the road to Everlasting Deliverance.

All things were now ready, and he could die content.

Then, too, the sons of the ocean pass away; and, therefore, the pastor to become the executor of his "last will and testament." To this, of course, he could not assent except it would have been done to see the dying man resign himself to his destiny, after having engaged the pastor to forward, for the benefit of his wife and child, what little property he had in this world. The pastor attended many functions, in the savings bank, for seamen, and on an order on the boarding-house keeper in this city, who had his chests and clothing in keeping. All things were now ready; and the dying sailor, having in himself assurance that his last orders had been performed, and moreover, that he would never return, was satisfied that through an adorable Redeemer, he should feel himself ultimately along the leading of the pilgrim on the road to Everlasting Deliverance.

All things were now ready, and he could die content.

So do many of the sons of the ocean pass away; and, therefore, the pastor to become the executor of his "last will and testament." To this, of course, he could not assent except it would have been done to see the dying man resign himself to his destiny, after having engaged the pastor to forward, for the benefit of his wife and child, what little property he had in this world. The pastor attended many functions, in the savings bank, for seamen, and on an order on the boarding-house keeper in this city, who had his chests and clothing in keeping. All things were now ready; and the dying sailor, having in himself assurance that his last orders had been performed, and moreover, that he would never return, was satisfied that through an adorable Redeemer, he should feel himself ultimately along the leading of the pilgrim on the road to Everlasting Deliverance.

All things were now ready, and he could die content.

To the Corresponding Secretary of the Missionary Society of the M. E. Church.

Respectfully yours,

O. G. Hestrom.

June, 1847.

APPEAL FOR MISSIONARIES.

The following appeal for missionaries, which we copy from the June number of the Missionary Herald, though made for Syria especially, is equally applicable to every foreign mission field, and of equal value in different places.

The appeal comes from those who are on the spot, and whose circumstances and personal knowledge of facts, give them claims to be heard. It is written with deep feeling, and urged with an earnestness which commends it to the heart, and conscience of every true friend of missionary enterprise. But it speaks for itself. Let it be read and studied; let it be read and pondered, and let its influence be for us and for all the influence of the world to exert the salvation of a perishing world.

When Ezekiel was called to prophecy upon the slain, the Spirit of the Lord carried him out and set him down in the midst of the valley which was full of bones; and made him pass by them. And he cried with a loud voice, like the voice of a crier among the people, and said to the bones, dry bones, hear ye the word of the Lord. Thus have we endeavored to prophesy upon these slain that they may live. And God has raised up pious, efficient native laborers, who have taken up the gospel to the dying and the dead.

And this certainty compels us to speak. We are your messengers. You have sent us, few, feeble, and all unworthy as we are. We have toiled on in the field, and another have fallen by the way, and others are failing. And you must be told that the voice of your messengers will soon cease to be heard in this land unless you speedily, and in earnest, labor to fill up the places of those who continue not by reason of death. We are on the ground. The necessity is before our eyes. It presses upon us with a fresh importunity. There were very many who had been pious, efficient native laborers, who have taken up the gospel to the dying and the dead.

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VALUE OF RIGID ECONOMY IN THE EXPENDITURE OF FUNDS.

On this subject we extract the following very sensible and appropriate remarks by Rev. E. Byland in a communication and dedication to the Missionary Advocate:

Rev. F. C. Johnson as a Baptist missionary to China:—

The infidel world, to a man, and too large a portion, alas! of the Christian world, still affect to regard the missionary enterprise as a money-making business. This "ignorance of foolish men" can best be put to silence by exhibiting a self-denial that makes a moderate draft upon their liberality, and a disinterestedness that rises far above all suspicion of mercenary aims. The only demand that a missionary should make of his brethren at home is a frugal support. This we pledge ourselves to give. And when we think that a thousand objects at home solicit our donations, we are supplied with a remonstrance by the offerings of the rich as by the mites of the poor; that self-denial and economy alone enable most of our contributors to furnish any aid, we feel that we should pledge ourselves. Besides, economy is an element of moral power that should not be despised in missionary efforts. Suppose, for example, that five hundred dollars can sustain a missionary for a year; one thousand dollars, two hundred, then, can sustain three. But if two are sent forth, whose style of living demands for each seven hundred and fifty dollars per annum, they are responsible for the support of a third laborer from the field. Far be it from me to cater for the avarice of the churches; but far be it from me also to diminish the already small benefactions of the churches by showing them this unprofitable expenditure. The Board, I trust, will act in all their financial arrangements on this motto, "In appropriating our own private funds to the cause of God, liberality; in distributing those of others, rigid economy."

THE ARABS ARE ACCESSIBLE.

The Arab people are eminently sociable. They are everywhere disposed to visit the missionary, and to welcome him to their houses in return. They are also intelligent, inquisitive, and easily influenced by what inspires them to become at all acquainted with. And as most of them know more about religion than about any other topic of conversation, it is not difficult to introduce the subject of religion. There is throughout the country, therefore, a great mass of accessible mind. The missionary can begin his labors as soon as he knows how to utter a single sentence in the language of the people.

As long as he lives among them, he may find daily opportunities to speak directly to perishing sinners about the great things of salvation. Nor need there be any other limitation to the amount of this constant, direct, personal effort, but what is found in the health, strength, abilities, and heart of the missionary.

But, besides these efforts with and for individuals, there is a great mass of ways and opportunities to preach the gospel to them collectively. The missionary, long before he is able to preach publicly, finds in his domestic circle, and among his immediate friends, an opportunity to begin to expound the word of God. We encounter very little difficulty in gathering around the family altar, licly, finds in his domestic circle, and among his closest associates, an opportunity to begin to expound the word of God. We encounter very little difficulty in gathering around the family altar, licly, finds in his domestic circle, and among his closest associates, an opportunity to begin to expound the word of God.

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MISSIONARY ADVOCATE.

The thirty-first anniversary of this society was held at the Broadway Tabernacle, New-York, May 15th, Hon. Theodore Frelinghuysen in the chair. The following statistics are taken from the circular published on that occasion.

The receipts of the year have been $206,006, being an advance of $7,790 25 on those of the previous year.

The number of Bibles and Testaments printed is 671,500 in English, German, and French, besides 4,160 imported in other foreign languages. The distributions of the year have been 620,808 copies, being an increase of 44,656 over those of the previous year, amounting to $1,524,143, since the formation of the society. The managers have just published a new Portuguese Bible; and in no other language are the Scriptures more eagerly sought, particularly among Portuguese whaling men in American vessels.

Grants of money have been made to publish Bibles in other lands to the amount of $18,000. And $10,000 have been appropriated to all the circulation of the new version about to be issued in China, and nearly the same amount toward publishing the Hebrew-Spanish, Hebrew-German, and Modern Armenian Scriptures in the Levant.

FOREIGN EVANGELICAL SOCIETY.

This society celebrated its eighth anniversary in Dr. Hutton's church, New-York, May 11th, Dr. De Witt being in the chair. From the treasurer's report it appeared that there had been appropriated and paid to promote the objects of the society, in Europe, $7,690 37; in Canada, $1,003; in South America, $300 64; and in Africa, $50. The cost of publications has been $173 51, and other home expenses, $4,412 46; leaving a balance in the treasury of $103 00.

The report of the executive committee was submitted by Rev. Dr. Baird. In this, it was represented as making rapid progress in France, Belgium, and Canada, as also among the Oriental churches in Papal countries, hitherto inaccessible, the obstacles are continually diminishing. The efforts of the society in Valparaiso have been successful, and the way seems to be open for the distribution of the Scriptures.

AMERICAN PRESbyterIAN BOARD OF MISSIONS.

The annual meeting of this board was held in Dr. McElroy's church, New-York, May 9th. Rev. J. C. Lowrie, one of the secretaries, presented the annual report, from which it appeared that the board had missions in Western Africa, Northern India, China, and nearly the same amount toward missions in Western Africa, Northern India, and in other home expenses, $4,412 84; leaving a balance in the treasury of $103 00.

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AMERICAN BIBLE SOCIETY.

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TRUE LIBERTY UNOSTENTATIOStI.

The Hindos carry on a complete system of bargaining with their gods, or rather a compound of fruit, flowers, &c.; or, "I will worship you alone for so many days." If this is not successful, it will not give me so and so, I will keep you without a drop of water; or, "I will put a rope round your neck and drag you round the house;" or, the most disgraceful of all, "I will give the stick a slipper." In time of drought, or of any great extremity, they will absolutely brick up the entrance to an image, and threaten to keep their god close prisoner until he calls her away from loved friends, and from labors for the miserable here, she says, in a sweet effusion written on shipboard:

"Stern duty!" No, Love is my ready winging; To preach the mighty name In Jesus' strength he came May we this ever think Whether we rest or rove, Among the savage horde, Wild forests of the west; Release from Satan to the Lord, From Satan's fear, Release from Satan's fear, May we from Satan fear; Release from Satan's fear, Wherever we go.

The MORAIVAN MISSIONARY.

A servant of the Lord, A messenger of peace, With might and main he spake, Glad tidings of release; Release from sin's enthrallment, Release from Satan's fear, In God's own book enrollment, To each believing soul. He traversed, lone and dreary, Wild forests of the west; He thought, when cold and weary, Of everlasting rest. He sought the western warrior, In his lion-like shroud; For danger was no barrier In the service of the Lord. In Jesus' strength he came Among the savage hordes, To preach the mighty name Of his Redeeming Lord. Then, having preached the word, By visions oppressed, Depend on the Lord. He laid him down to rest. The savage chiefs admire Their awestruck hearts desire To preach the mighty name In Jesus' strength he came. Their awe-struck hearts desire To preach the mighty name In Jesus' strength he came. Their awe-struck hearts desire

British and Foreign Bible Society.

The forty-third annual meeting of this society was held at Exeter Hall, London, May 5th, the Marquis of Cholmondely being in the chair. The Secretary, Rev. A. Bradram, read the annual report, from which it appears that the receipts of the past year amounted to £117,440, which were £16,354 more than those of the preceding year. The receipts for Bibles and Testaments amounted to £61,483. From one legacy £8,143 have been received, and considerable more will be realized. The issue of Bibles and Testaments were one million four hundred and nineteen thousand two hundred and eighty-three volumes; while the issues from the beginning have been nineteen million seven hundred and forty-one thousand seven hundred and seventy volumes.

The Missionary Advocate is published on the first of each month, for the Missionary month, at the Methodist Episcopal Church, by Lane & Tippet, 200 Mulberry-street, New-York, and may be had of them or of G. C. Rand & Co., Boston. It is under the editorial supervision of the Corresponding Secretary of the Society.

All communications for the paper should be directed to "The Missionary Advocate."