THE RESIDENCE OF THE WESLEY FAMILY,
On the Rectory-House at Epworth, is here introduced, and shall be followed by an ingathering of Rev. Samuel Wesley, and also one of Rev. George Whitefield; because we have now to mention what the whole Christian world will be interested to know, that Rev. William J. McGill, having recently finished his earthly course. He had attained to his eighty-fifth year; some three years older was he than Rowland Hill at the time of his departure to the shores of the blessed. Mr. Hill had introduced Mr. Jay, when he was yet a lad of sixteen years, into his own pulpit.

Samuel and Samuel's sons, with the giants of those days, are now doubtless with loving John, and zealous Peter, and ardent Paul, keeping company with them and their Lord, in sight of the glory which he had and which he hath again taken. Reader,

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MISSSIONARY ADVOCATE.

after his return he took, to his studies and his work again as before.

I have six other native girls that were brought to me between that time and the 23d of February, five of them being from a Baptist family, and one is a Cape Palms girl. I don't know but I have told you all this before; it seems reasonable thing so to say. I have not of late had lamp-lumpers of this paper, and accept the only apology I have for not sending more; but I find it much harder now than formerly to reduce me to such a weakness, that writing, or talking, or any work that is necessary for me to do, does not often wear me head much, and causes past events either not to be remembered at all, or that they are remembered, but in such a state as almost takes away my dreams.

If I found not it possible for a good while past to keep a journal; at least it has been so nearly impossible that I have omitted it. A fit of illness, more chills and fever, has made me several times not only to be kept at home, but also to reduce me to such weakness, that writing, or talking, or any work that is necessary for me, does not often wear me head much, and causes past events either not to be remembered at all, or that they are remembered, but in such a state as almost takes away my dreams.

I think it is well that sister Reynolds has come just as soon as she has; for it does not seem probable that I can survive many more such reductions as the last; and I was greatly startled by the news of my gradual recovery from the effects of the last, so that I hope I may be able to teach again. If this last is useful I will not forget while writing, to ask for some more Arabic Bibles or Testaments; but I think as I said be- fore, I should not receive, as it will be too much to expect, and if by some accident should find them out by the hands of others, by the hand of some one who has received them for me, I will be very grateful.

I must not forget while writing, to ask for some more Arabic Bibles or Testaments; but I think as I said be- fore, I should not receive, as it will be too much to expect, and if by some accident should find them out by the hands of others, by the hand of some one who has received them for me, I will be very grateful.

The following is a recital of the name of the library, which contains the Bible and Hymn-book, a lady's work-box, a portfolio, a Chinese dictionary, and some other books:-


Protestant Mission—Missionaries, 2; teachers and assistants, 10. Total, 12. Annual expenditure, about $45.

GERMAN.

It was heard that the eldest brother Wunder- lich was restrained from preaching in Saxony, his native state; and finally he returned to the United States, and is now engaged in our German work. But God has raised up a brother in Saxony, who has entered into the work with his whole heart, and received the spirit and manner of the early Methodist preachers in England. Although he is not permitted to gather churches, nor has he churches to preach in, yet he assembles the people in his own house, and in the various private and public places, speaks in the town and region round about, and excites them, and preaches to them, and holds class-meetings with them, and meets them in Bible-clubs, and thusdiffuses the life and power of religion among the masses of the people. The effect of this movement, as indeed of our mission in Germany, is to quicken the old State Churches, as early Methodist did the Churches in England and in America.

The following letter is from brother F. Wunderlich, and is addressed to Rev. L. S. Jacoby, Superintendent of our Foreign Missionary Government, and by him forwarded to me.

Residence, December, 1852.

DEAR BRO. JACOBY,—I intended to write to you a long time ago, in order to inform you how mat- ters are with us here. Many important events happened every day, and for this reason I waited for the leisure of our affairs. To the honour of our Lord, I dare say, that our labour is going on well. We hold a meeting regularly every Sunday in Rassdorf, and then visit the different places, that is, we come by a horse of four miles, so that our meeting is always well attended. We rejoice at our brothers and sisters, for they have a great desire to come to this place, and of our own accord in some of our sisters to walk so far on account of their feeble health; and they are not yet able to walk, though it will be impossible during the winter. For this reason I held a Bible-class every week with our brethren in different parts of the town, that we might be able to read the word of God to all, and do what I can for their edification. We have had also a Bible-class in the brother Kupfer's house, every fortnight, in a small back-room; but this was done secretly in the hour of midnight, when the enemy sleeps, and thanks be to the Lord he still comes to his people, and enters when the door is locked to pronounce his blessing. Peace be with you! He has always been very kind to me, and will remain with me always.

In Brantichwale, a village in the district of Altenscheiche, there lived for many years a few brethren and sisters who requested me to come out to them, in order to hold a meeting with them. On the 14th of February I went there, and was enabled to preach to them; it was the feast of dedication with them, and many of them advancement of their faith; and we were so packed that we had to wait for half-an-hour before we could over come for the purpose of providing greater facilities of communication between Liberia and the United States, and more especially between the different Mission-stations, which are scattered over an extent of 325 miles along the coast. It is proposed to manage the transportation and ownership of the vessel to a board of merchants, and the missionarium express confidence that the enterprise will prove successful in a pecuniary point of view. They state that scarcely a vessel leaves direct for the West Coast of Africa, to decline freight, passenger, and for want of accommodations; and a line of monthly steamers, which has been for nearly a year established between Plymouth, England, and the various settlements on the West Coast of Africa, (touching at only one port in Liberia,) has been found to be so profitable that a sufficient number of steamers is to be added to the line to make it semi-monthly. The aggregate expenditure of the various missions in the republic is about $47,000; a large proportion of which is for salaries sent from the United States, and which form a bulk of not less than 1,500 barrels per annum. The following statistics in reference to the missions show the pressing necessities under which they labor, and the great desideratum a young coloured man.

A change instantly, and some appear angry for the mo­ment, when we tell them they ought to believe in Jesus Christ, they talk very cheerfully and friendly about their belief, and after salvation. It is rather difficult for some of our Mohammedans who read it, the true theory of the divine character of Christ, which seems to be the one thing in the life of Mohammedans is, that they do not believe in him; but I have never yet been able to convince them of this fact. The prophecies, read in connexion with the New Testament, might tend to convince them that the New Testament were one of their books; and the prophecies too, read in connexion with the Old Testament, might tend to convince them that the Old Testament was part of their books; but I think as I said before, that the whole Bible is preferable, as it will teach the people the genuine history of the world, and the true theory of the divine character of Christ, which seems to be the one thing in the life of Mohammedans is, that they do not believe in him; but I have never yet been able to convince them of this fact. The prophecies, read in connexion with the New Testament, might tend to convince them that the New Testament were one of their books; and the prophecies too, read in connexion with the Old Testament, might tend to convince them that the Old Testament was part of their books; but I think as I said before, that the whole Bible is preferable, as it will teach the people the genuine history of the world, and the true theory of the divine character of Christ, which seems to be the one thing in the life of Mohammedans is, that they do not believe in him; but I have never yet been able to convince them of this fact. The prophecies, read in connexion with the New Testament, might tend to convince them that the New Testament were one of their books; and the prophecies too, read in connexion with the Old Testament, might tend to convince them that the Old Testament was part of their books; but I think as I said before, that the whole Bible is preferable, as it will teach the people the genuine history of the world, and the true theory of the divine character of Christ, which seems to be the one thing in the life of Mohammedans is, that they do not believe in him; but I have never yet been able to convince them of this fact. The prophecies, read in connexion with the New Testament, might tend to convince them that the New Testament were one of their books; and the prophecies too, read in connexion with the Old Testament, might tend to convince them that the Old Testament was part of their books; but I think as I said before, that the whole Bible is preferable, as it will teach the people the genuine history of the world, and the true theory of the divine character of Christ, which seems to be the one thing in the life of Mohammedans is, that they do not believe in him; but I have never yet been able to convince them of this fact. The prophecies, read in connexion with the New Testament, might tend to convince them that the New Testament were one of their books; and the prophecies too, read in connexion with the Old Testament, might tend to convince them that the Old Testament was part of their books; but I think as I said before, that the whole Bible is preferable, as it will teach the people the genuine history of the world, and the true theory of the divine character of Christ, which seems to be the one thing in the life of Mohammedans is, that they do not believe in him; but I have never yet been able to convince them of this fact. The prophecies, read in connexion with the New Testament, might tend to convince them that the New Testament were one of their books; and the prophecies too, read in connexion with the Old Testament, might tend to convince them that the Old Testament was part of their books; but I think as I said before, that the whole Bible is preferable, as it will teach the people the genuine history of the world, and the true theory of the
We present our readers with a portrait of Mr. Wesley, taken from one in the London Methodist Magazine for 1808.

**REV. GEORGE WHITEFIELD.**

It is praise enough to record of this eminent minister of Jesus Christ, that he was a member of that “Godly Club, consisting of John and Charles Wesley, James Hervey, and others of like spirit.”

**REV. SAMUEL WESLEY, SENR.**

We present our readers with a portrait of Mr. Wesley, taken from one in the London Methodist Magazine for 1808.

**MISSIONARY ADVOCATE.**

France and Italy.

Corsica, Italy—New Mission.—The Church has already been advised, by the letters of Rev. Dr. Cook, of a remarkable awakening in the city of Bastia, in the island of Corsica; and that our General Missionary Committee and Board deemed it proper, in view of this, and other pressing calls in France, to extend increased aid to our brethren of the French Methodist Conference. Encouraged by this aid they have, after due inquiry and precaution, instituted a mission in the city of Bastia, in Corsica, and appointed the Rev. Mr. Gallienne to serve in it. The French government has authorized the mission, and we have good hopes that it may be a station from which will go forth the pure, simple gospel of God to the adjoining countries.

We give below the first letter from the Rev. Mr. Gallienne. It will be read with intense interest. We will shortly give a letter from the young man who was the instrument, under God, of the awakening among the people. It is written in French, and is addressed to the Board of Managers. In the mean time let the Church pray, that God may pour out his blessing upon us, or to obtain our ejection. Newspaper articles, alert to allow us to do all we would in favour of this mission, are written, and our brethren of the French Methodist Conference pray, that God may pour out his blessing upon Corsica, the land of the Christian Church.

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mourning; and often the fears of hell and the terrors of misfortune and abandonment, to cease preaching the profession of faith at Bastia, by the divine blessing, had the people to hope that I would not return without the evangelization of Corsica.

At last, by ways incomprehensible, I began to see that the time had come for me to return to France. The death of my father, called to his rest, and, in consequence of extreme necessities and imperative circumstances, I was obliged to leave the country, so gloomy in relation to religion. He was an admirable man. The work, dear brother, is worthy of the brief Christian sympathies, for many reasons; and at my departure from Corsica, I led among them will be converted into Pauls, who will pro
duce a revelation of the real temper of the times and the positions to the same end, for which we have all desirous to consecrate myself wholly to the service of liberty of the redeemed of Christ.

In 1851 the pastor, Mr. Porchat, was succeeded by Mr. Thomas Walsh, a gentleman connected with the firm, and preached sentiments in perfect harmony with the laws, and not calculated to provoke opposition against any disturbance, the chapel of Mamers was suddenly closed, and within a few minutes, without any notice, without even a declaration of the reasons of the closing of the chapel, the minister of Mamers was ordered by the juge de paix to leave his pulpit and place himself on the bench of the congregation, as the pastor of a Roman Catholic Church, and not a Protestant.
operating, at every opportunity, on the people and the rulers. By public, private, direct and indirect means, they are very much in evidence for the cause of atheism, still.
DEATH OF DR. PITMAN.

At a special meeting of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, held January 16th, to take into consideration the afflictive intelligence of the decease of our Church, and our dear and honored brother, the Rev. Dr. Pitman, a former Corresponding Secretary of our Society, the Rev. S. Martindale, Presiding Elder of the New-York District, and one of the Vice-Presi­dents of the Society, being in the chair, the meeting was opened with prayer by Rev. J. S. Porter, of the New-Jersey Conference. Brother Martindale, in a brief but affecting manner, referred to the character and services of our deceased brother, and was followed by more ex­tended and interesting remarks by brother Porter, who spoke so many years in the service of the denomination.

Rev. Dr. Kilder then presented the following pro­nouncements and resolutions, which were unanimously adopt­ed:

Whereas, intelligence has reached this Board of the decease of Rev. Charles Pitman, D. D., on the 14th, instant, therefore,

Resolved, That we cherish with grateful recollections the memory of the long and valued labours in the Church of this eloquent and successful minister of Christ.

Resolved, That we feel called upon to express our con­gratulations to God for having raised up, at an early and important period in the history of the Church, a minister of so great ability, and for having given him grace for so many years to promote, most extensively and efficiently, the spread of the truth and the salvation of souls, believing that his memory will long be cherished by the Church, and his example will long be useful.

Resolved, That we hereby tender to the widow and family of our departed brother our sincere and heartfelt sympathies in the great bereavement which they, together with the Church at large, have so recently experienced.

Resolved, That this Board doth appoint the following persons a delegation to attend the funeral of Dr. Pitman at Trenton to-morrow—

Francis Hall, Esq., Rev. S. Martindale, Rev. Dr. Bangs, Rev. J. S. Porter, Rev. Mr. Durbin, Rev. Mr. Williams, Rev. Dr. Kidder, Dr. Tuscock, Rev. Dr. Floy, Rev. J. B. Hagnay, Rev. J. Ayars, Rev. Mr. Phelps, Rev. J. B. Wakyte.

Resolved, That a copy of these resolutions be trans­mitted to Mrs. Pitman, and also published in the public papers.

That we feel called upon to express to the Society of which Dr. Pitman was the Correspond­ent Secretary, Mr. Lane's voice was tremulous with emotion, as, with his eye upon the coffin before him, he asked, in the concluding stanza of the hymn, "—

"A! where shall we weep,
And where shall we labour?"

With our translated friend!"

The funeral oration of the bishop was founded upon passages in the Acts of the Apostles, describing the death and burial of the profane-martyr Stephen, and gave a concise narrative of the ministerial services of the deceased, with a glowing tribute to his eloquence, zeal, and success as a preacher of the gospel. After the ex­ercises of the church, the procession again formed, and at the grave the solemn burial service was read by the Rev. Mr. Porter, of New-Jersey.

SEAMEN’S DEPARTMENT.

DEATHS OF THE LAKES FOR THE YEAR 1853.

We find in the Buffalo Express a statement by G. W. Rounds, Agent for the Northwestern Company, in re­lation to the Lake disasters for the last year—amount­ing to two hundred and sixty-six. Loss of property, $587,148. The number of accidents exceeds those of last year by thirty-seven, while the loss of property is less by $118,516.

St. Thomas, West Indies—Rev. E. Whitehouse, of Canaan, Conn., sailed for this island December 3d, 1853, under the auspices of the American Seamen’s Friend Society.

SAILORS TALKING PREACHERS.—It is not a new thing in the Church of God to have sailors and fisher­men becoming preachers. A Swedish sailor " down east " writes to pastor Hedstrom that he is " fishing " in the season, and attending school the other part of the time, in hope that he may yet he honoured with a call and work in the cause of missions among his coun­trymen.

THE GREAT REPUBLIC.—We were on board boat; but went the second time, and could bare—we were about to say, and will say—"wet;" we saw her hands, but had known her before. A house-town forty-four feet, fifty feet deep, and four stories high, is as large a tenement as often as we were about to say, and will say—wept: we saw a beautiful picture of the Missionary Ship in it. Over and over again, we were all fancying ourselves on board, and had parted from our English friends, we saw the ship moving away, and Mr. Mann showed us on the map the voyage we were taking, and we soon found ourselves, ship, and all, in the tropics to east, in Africa following a beautiful wagon drawn by oxen, and travelled up several hundred miles into the interior, and saw and heard such wonderful things about the country among the Portuguese and missionaries had done for them. Then we returned, and got on board again, and sailed to Madagascar.

And O, ma’am, I wish you had heard what the Chris­tian missions, and he showed the young people such sad scenes, that I thought, if I were a man, I should have come as a missionary, and I did not wish to tell all the people that live on the earth.

Brother Cocagne, of the New-York French Mission, recently made a touching appeal in behalf of the suffer­ers from the fire that nearly arrived there, we saw a ship on fire, and all the people were obliged to take to the boats, just as some of them did when they were on the voyage we have been on board and sailboat, and sailed from Philadelphia, New-York, N. Y., the funeral service was performed by Bishop James, assisted by clergy of the Methodist and Presbyterian Churches. The services commenced with that beau­tiful and appropriate hymn from the pen of Charles Wesley, commencing, "—

"Servant of God, well done!"

which was read by the venerable and Rev. George Lane, so long associated with the deceased as Treasurer of the Society of which Dr. Pitman was the Correspond­ing Secretary. Mr. Lane's voice was tremulous with emotion, as, with his eye upon the coffin before him, he asked, in the concluding stanza of the hymn, "—

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And where shall we labour?"

With our translated friend!"

A SWARM OF BEES WORTH RAVING.

B patient, B prayerful, B humble, B mild;
B helpful, B kind;
B sure you make matter B subject to mind;
B sure you make matter B subject to mind;
B sure you make matter B subject to mind;
B sure you make matter B subject to mind;
MISSIONARY ADVOCATE.

WHY, I can't do much; but Mr. Mann told us of a little girl who had laid aside more than two dollars in one year in subscriptions of a farthing a week, and I think I can do a little more. We have, as you have seen, so many ministries and missions, as so many missionaries wanted for one country? China is one of the largest empires in the world; look at the map, it is a part of the world. China is full of people; if you were to put all the people in Europe and America, you would have many millions left over. There are so many millions of people in China; forty missions would be one missionary to every ten thousand people. Is that a large or small number? The Chinese, by different denominations of Christians. This Board is young. They may die, but it will live—live for centuries, for in heaven we shall all meet again. This gospel shall brighten the whole face of the earth. Until we, dear fathers and brethren, I bid you "Good morning!"

JOHN WESLEY A MISSIONARY.—There is a mission society in Great Britain called the "Society for the Propagation of the Gospel." John Wesley was one of the society's missionaries. In 1765 he received the office of honorary appointment, and the society has paid, in its last report, the following high tribute to his worth:—

"It may surprise some to learn that the celebrated evangelist of the South was John Wesley. When he received an appointment from the society as one of its first missionaries, it was believed that he would meet his duties, as no one ever exhibited more real or greater devotion to his duties. His manner of life was remarkable; he was indefatigable in his mission; and as there were scattered settlements of French, Italians, and Germans within his mission, he officiated to those several congregations in their own tongues. No soldier of Christ, who had been acquainted with him, would believe he was capable of anything like that. He was well versed in the language of all, and could speak to all with ease. From this, the saying was, "Wesley can talk to all.""

THE POWER OF HEATHENISM.—In the West, there are so many people in the world that the power of heathenism is broken: the rebels say, "We are independent of the Commandments; and we will not have them to oppose it. But where is the money to be got? I will send them forty missionaries to China, and I will tell you of a plan that has been proposed, by which the Sunday-school children in England may collect ten thousand pounds a year. You may ask, what is the plan? The answer is, the plan is this: every Sunday-school child will be asked to send one penny a week for the support of a missionary. The answer to this question is, that there are such things as missionary societies, and it is possible to do something for them. The children of the West, it is possible for you to collect this large sum of money: will you try? You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing. You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing. You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing. You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing. You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing. You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing. You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing. You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing. You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing. You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing. You have been told of the millions of people in China perishing in sin: should you not like to do something for them? A children's mission movement would be a good thing.
The number of the homeless classes, that is, of persons sleeping in barns, tents, and the open air, on the night of the census, was 18,249. The following table gives the number of these classes, together with those sleeping in barns and vessels —

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Each of these facts call for serious consideration on the part of both preachers and people; and we trust that the subject will not rest without an effort to ascertain and remove the cause of this retrogression of a Church which is essentially more aggressive in its character and operations than any other. We cannot help thinking that if our brethren here would at once call out their latent energies, and bestir themselves with something of the spirit and enterprise manifested by our friends in neighboring States, as shown in the following article, Methodism in New York would soon wear a different aspect.

CONGREGATIONALISM IN NEW-ENGLAND. — A correspondent of the Boston Journal concedes the following statistics respecting the number of churches, ministers, and members of New-England, which, though not new, may be profitably repeated. In Maine there are 231 Congregational churches, 163 ministers, and 17,278 Church members; 708 have been added by profession in 1853. In Massachusetts 318 churches, 207 members, and 661 additions during the year. In Vermont 186 churches, 212 ministers, 18,623 members, and 333 additions. In Connecticut 276 churches, 310 ministers, 29,197 members, and 1,275 additions. In Rhode Island 44 churches, 30 ministers, 2,711 members, and 181 additions. Total 1,378 churches, 1,530 ministers, 164,500 members, and 3,934 additions during the past year.

COLLEGES OF THE UNITED STATES. — Two hundred and fifty years have passed away since the first college—Harvard University—was founded in our country; and at the close of the seventeenth century the number had increased to only three—Harvard, in Massachussets; the College of William and Mary, in Virginia; and Yale, in Connecticut. But within the past century a great change has come over the spirit of the age. There are now 190 colleges in the United States. The number of undergraduates in these institutions is nearer 10,000— which, increased by the students who are connected with their preparatory and professional departments, amounts to about 14,000. There are also thirty colleges in New-England, some of which may be denominated national institutions, deriving their students more or less from every state, and sending forth their influence to all parts of the Union. These thirteen graduates about 500 students annually. Since their establishment they have graduated 25,000 students. Most of the colleges of the United States have been founded and directed by the clergy and other members of the Congregational and Presbyterian denominations. Thirteen are now under the superintendence of Baptists, thirteen of Methodists, eight of Episcopalians, and eleven of Roman Catholics.

The following is a list of the institutions, or those connected with them, there are 45 theological seminaries, nine of which are in New-England; 35 medical schools, seven of which are in Massachusetts, and 13 law schools, two only of which are in New-England—being those connected with Yale and Harvard Colleges—Boston Journal.

PAPERS IN ILLINOIS, MICHIGAN AND WISCONSIN. — The following is the number of newspapers published in Illinois: daily, 20; tri-weekly, 7; weekly, 118; semi-monthly, 3; monthly, 55. Total, 166. Of this number Chicago has—daily, 3; tri-weekly, 2; weekly, 15; semi-monthly, 1; monthly, 4; bi-monthly, 1, total, 20.

In Michigan there are—dailies, 6; tri-weeklies, 5; semi-weeklies, 2; weekly, 65; monthlies, 4; quarterlies, 1. Total, 81. In Wisconsin—10 dailies, 4 tri-weeklies, 65 weeklies, and perhaps 8 or 10 periodicals—making in the aggregate about 80 publications.