

MISSIONARY ADVOCATE.

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

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BROTHER BUTLER IN INDIA.

The Church has already been advised of the great danger of our brother, Rev. William Butler, in India. This mission field is in the midst of the mutinous district, and Bareilly, the city in which the mission is located, was the scene of a terrible massacre. The narrative of the escape of Brother Butler and his wife and children, is given below from his own pen, in a long letter, addressed to the Corresponding Secretary, dated at Nynsee Tal, in the Himalaya Mountains, July 10, 1857. Let every member and friend of the Church read it, and then say whether such missionaries shall be left alone and desolate, or whether they shall be supported. And remember, the Board has not the means to grant even the relief asked by Brother Butler. We appeal to the Church for instant aid.

Brother Butler gives it as his opinion, that the true cause of the revolt in India was and is, the alarm which has been prevailing among the Mohammedan population at the rapid and wide spread of Christian principles and Christian civilization, threatening the entire overthrow of the Mohammedan religion. They saw that Christianity would establish itself as the religion of the country, if they did not quickly crush the British power which protected and cherished it. The rebellion was skillfully planned, and the purpose secretly kept, until the hour to strike came. We need not detail the progress of the rebellion; we are more interested to know how our missionaries escaped the terrible blow which was intended particularly for them. It is thus described by Brother Butler:

ESCAPE OF BROTHER BUTLER AND HIS FAMILY.

PERSONAL HISTORY.—You are aware that we were proceeding hopefully with our work in Bareilly, having already gathered the elements of a congregation and class, and were looking anxiously for the arrival of our brethren and sisters in the fall. We had as many as sixteen or eighteen natives regularly attending our Hindoostanee service, which was led by my worthy native local preacher, Joel. (He was, you are aware, the generous gift of our American Presbyterian brethren at Allahabad.) We found many friends, and our prospects were bright.

On Thursday, May 14th, the commanding officer at Bareilly kindly sent his adjutant over to our house with a serious message. Not knowing what he especially wanted, we engaged, for nearly an hour, in religious conversation; but I thought, from his manner, that he looked anxious. With gentlemanly delicacy he was unwilling to mention his message before Mrs. Butler, lest it might injuriously affect her, as she was in circum-

stances where any shock was undesirable. He accordingly asked to see me alone, and then communicated the intelligence of the mutiny at Meerut; that word had arrived from the lieutenant governor that the insurrection was spreading to Delhi and other places, and that fears were entertained as to the intentions of the Sepoys at Bareilly. Under those circumstances the commanding officer felt it his duty to request that all ladies and children should be sent off quietly, but *at once*, to the hills; and also that he considered it prudent, from the reports in circulation concerning us and our objects, (already referred to,) that I also should accompany Mrs. Butler and the children, as he considered me in rather special danger in the event of a mutiny. I promised the adjutant that I would prayerfully consider the message, and let my conclusion be known to the commanding officer that evening. I then committed the message to Mrs. Butler. She received it with calmness, and we retired to our room to pray together for Divine direction. After I had concluded my prayer she began, and such a prayer I think I never heard; a martyr might worthily have uttered it, it was so full of trust in God and calm submission to his will, whatever might happen. But when she came to plead for the preservation of "those innocent little ones," she broke down completely. We both felt we could die; but it seemed too hard for poor human nature to leave these little ones in such dreadful hands, or, perhaps, to see them butchered before our eyes! We knew that all this had been done on Sunday last in Meerut, and we had no reason to expect more mercy from those in whose power we were, should they rise and mutiny. But we tried hard to place them and ourselves, and the mission of our beloved Church, in the hands of God; and he did calm our minds and enable us to confide in him. On rising from our knees, I asked her what she thought we ought to do. Her reply was that she could *not* see our way clear to leave our post; she thought our going would concede too much to Satan and to these wretched men; that it would rather increase the panic; that it might be difficult to collect again our little congregation if we suspended our services, and, in fact, that we ought to remain and trust in God. I immediately concurred, and wrote word to the commanding officer. The evening wore on, and we held our usual weekly English service. I tried to preach from Deut. xxxiii, 25: "*As thy days, so shall thy strength be.*" The commanding officer was present. I felt much for him. His responsibility was great; for on his discretion and judgment our entire safety, under God, depended. We passed a restless night, startled at every sound, feeling that we slept over a volcano that might burst forth at any moment and scatter death and destruction on every side. Before going to bed we arranged our clothes for a hasty flight, should any alarm be given. But we beheld the morning light in safety; and that mail brought me the *Christian Advocate* of March 19, and one of the first things I saw was the little paragraph which you had headed with the words, "*Pray for your lonely Wm. Butler!*" How much I needed to be prayed for. Before that simple sentence my heart gave way, and I could not resist the tears that came. The past and the present were such contrasts! But God graciously soothed my feelings, till I wondered why I had ever doubted for a moment or failed to see that God, who had brought us hitherto, would not now

forsake us, or allow our mission to be broken up. I felt assured that thousands in your happy land did pray for their "lonely Wm. Butler."

Three times between that and Saturday evening did my kind friend send to warn me to leave, as did also other friends among the military. By that time nearly all the ladies and children had left. The place looked very desolate; and I began to question whether I was right in resisting advice any longer. My *moonshee*, teacher, Joel, told me candidly he thought I "*ought to go.*" Being a Mohammedan, and having a pecuniary loss in the suspensions of my lessons in the language, his warning had much weight with me. I had then to settle the question whether our resistance to going under those circumstances was not more a tempting of rather than a trusting in Providence. I hated to leave my post, even for a time; yet to remain, and that till an insurrection occurred, and I became a victim, looked like throwing away my life without being able to do any good by it; and the Missionary Board would probably have blamed me for not taking advice, and acting on that prudence which "foresees the evil," and takes refuge "till the indignation is overpast." Still, had I been alone, or could I have induced Mrs. Butler to take the children and go without me, (a proposition she met by declaring she would never consent to it, but would cling to her husband and cheerfully share his fate, whatever it might be,) I would have remained.

I therefore arranged to suspend my English service, (indeed, most of those who attended were already gone,) and my native local preacher, Joel, agreed to keep up the Hindoostanee service, and look after our native work till I returned. This we hoped might be soon. But we little imagined what a storm would sweep over the country within four weeks after.

Saturday night we lay down to rest, not to sleep, until daylight broke. It was a solemn Sabbath. We had but ten persons at the native service, and less at the English one. People seemed afraid to come out. A rumor had got afloat that Sunday was to be our last day; that the Sepoys intended to murder the Europeans on that day.

Our class-meeting was a solemn but profitable time. We used it as if it were our last. Had it been, I think each of that little band, seven in number, would have been found of God in peace. We lay down again to seek rest; but it was short and disturbed repose. Monday morning came. I tried to find palankeens for our journey, but all were away; so I obtained some bamboos and rope, and took three "charpays," (an article like that our Lord referred to when he bade the man "take up his bed and walk,") turned the feet uppermost, put on the bamboos, and threw a quilt over each, and we were equipped. I left three native Christians in the house with Joel, besides two watchmen for night. That evening, at six o'clock, the news arrived that the Sepoys had risen in Delhi, murdered the Europeans, and proclaimed the emperor. The details were frightful. A hero of the British army, Lieutenant Willoughby, seeing the rebels approach, blew up the magazine, to prevent its falling into their hands. A grand service to our cause; but it is feared the noble fellow sacrificed himself to do it. We were ready when our bearers came at nine o'clock, and I went into my study once more. I looked at my books, etc., and the thought flashed across my

mind that *perhaps*, after all my pains in collecting them, I should never see them again. I took up my Hindoostanee Grammar, two volumes of manuscript theological lectures, a couple of works on India, my passport, my commission and letter of instructions, with my Bible, a hymn book, and a copy of the Discipline, and sorrowfully turned away, leaving the remainder to their fate. My two little children were lifted out of their beds and placed in the palky. We shook hands with Joel and the others, and moved off by the light of the mussachee's torch. We crossed the bazaar, but no one molested us; they simply asked the men, "Who have you?" The reply was, "The Padre Sahil;" and we passed through the crowd unmolested. We moved on in the silent darkness, having seventy-four miles to go.

We reached the first chokee safely, changed bearers, and then entered the *Terai*, (a belt of deep jungle, about twenty miles wide round the Himalayas, reeking with malaria, and the haunt of tigers and elephants.) The rank vegetation stood in places like high walls on either side. At midnight we reached that part of it where the bearers are changed. The other palankeens had their full complement of men; but of the twenty-nine bearers for whom I paid, I could only find nine men and one torch-bearer, and this, too, in such a place! Darkness and tigers around us. The other palankeens were starting one after another, each with its torch to frighten away the beasts. The bearers taking advantage of the rush to extort heavy "bucksheesh," all but two had gone off, and there we were with three palkies, and only men enough for *one*; no village where we could obtain them nearer than twelve miles. What to do I knew not. I shall never forget that hour. At length I saw there was but one thing to be done. I took the two children and put them into the palky with Mrs. Butler. A bullock hackrey, laden with furniture, was about half a mile ahead, with its light fading in the distance. Desperation made me energetic, at the risk of being pounced upon. I flew after the hackrey, and by main force drove round the four bullocks and led it back, sorely against the will of the five men in charge of it. But I insisted that they must take Ann (our servant) and me, with what little luggage we had with us. I put her and the luggage up, the driver grumbling all the while about his heavy load and the delay. I then turned round to see Mrs. Butler off, but her bearers did not stir. The hackery-driver turned his bullocks round, and, out of all patience, was actually putting his team in motion; but, in spite of urging, there stood my men. It was an awful moment. For a few minutes my agony was unutterable. I had done all I could, and now everything was on the brink of confusion and failure. I saw how vain was "the help of man," and I turned aside into the dark jungle, took off my hat, and lifted my heart to God. If ever I prayed, I prayed then. I besought God in mercy to influence the hearts of these men, and decide for me in that solemn hour. I reminded Him of the mercies that had hitherto followed us, and implored his interference in this emergency. My prayer did not last two minutes, but *how much* I prayed in that time! I put on my hat, returned to the light and looked. I spoke not; I saw my men at once bend to the palky, it rose, and off they went instantly, and they never stopped a moment. Wife and babes slept soundly. The run of fifteen miles was made, and at daybreak they laid them safely down at the door of the travelers' bungalow at Catgodam! Ten hours we were going those fifteen miles. At last day broke, and our torch-bearer was dismissed. "Hungry and thirsty, our souls fainted in us," indeed. It was twenty-two hours of traveling and exposure since we had tasted food, and when it was served up it was indeed welcome.

We stopped all night at the bungalow, which was crowded, and the heat was beyond anything I ever felt

before. Major T. had kindly sent down jampanies, (a kind of arm-chair, with a pole on each side, carried by four men,) to fetch us up the mountain. We began the ascent at three o'clock next morning, having eleven miles to reach *Nyneer Tal*. As soon as day broke the view was sublime; something of the Swiss scenery in its appearance, but more majestic. The road (a narrow path) wound round and up one mountain after another, by the brink of precipices and land slips. As we rose the cold increased till we came into a region where trees and shrubs of European growth were flourishing; bilberries and raspberries made their appearance; and the English *cookey* was heard. At length, after seven hours' toiling, we gained the summit, seven thousand feet above the plains below. What a prospect! In the bosom of these cool mountains lay the sanatorium of *Nyneer Tal*, with its beautiful lake, while behind it rose up the "snowy range," twenty-one thousand feet higher still! All looked so peaceful, and felt so delightfully cool. The little church-bell was ringing; it was a day of fasting and humiliation, to invoke Him who made these everlasting hills to have mercy upon India.

For several days the news from Bareilly was all that could be desired, everything going on so peacefully that some of us began to regret that we left it, and rather wished ourselves back again at our posts of duty. On the 25th we heard of the mutiny at Allyghur. Sabbath the 31st, (of May,) the chaplain being absent, I preached twice, (the first Methodist sermons ever uttered on the Himalaya Mountains,) from Acts xx, 21 and Romans viii, 16. I tried to preach as "a dying man to dying men."

Monday came, and *no mail* from Bareilly! We feared something must be wrong, and our fears were all verified by the arrival of the first of the fugitives in the evening, bearing the terrible news that at eleven o'clock on Sunday morning the Sepoys had risen and commenced shooting their officers. The artillery then opened upon them with grape, and they had to fly. Poor fellows! they rode the ninety-four miles without refreshment, or a change of horses, and when they came up the hill to us next morning they were ready to drop from sheer exhaustion.

As soon as the officers fled, the Sepoys fired their houses, shot four European sergeants and their families, broke open the treasury and took the money; and then, as if possessed with the demon of madness, they went to the jail, broke open the gates, and let loose two thousand four hundred criminals upon society. These wretches completed what the Sepoys had begun. The houses of the civilians were sacked and burned. All the gentlemen that had not fled, or were overtaken, were either killed or taken prisoners. They then proclaimed the Emperor of Delhi, elected a nawal, *Khan Bahador Khan*, who had held the office of Deputy Judge under our friend Judge Robertson. It is understood that the prisoners were all brought before the new nawal next morning, Judge Robertson, Dr. Hay, and Mr. Rakes being of the number, and this wretch deliberately condemned them to death by the law of the *Koran*—"they were *infidels*, and must die!" And he ordered them to be beheaded in his presence! But if there was a man there fit to die, and whose last breath would be used for his Redeemer, it was Judge Robertson. They went to my house, and professed great regret at not finding me. They are said to have declared they "specially wanted me." I fear they killed my local preacher and the few Christians, for I can hear nothing of them. They then destroyed our little place of worship, and burned my house with all its contents, so they have made me as poor, in a worldly sense, as a man can well become. *All is lost*; but life, and the grace of God, and the sympathy and prayers of our beloved Church, are still our own. So, the bereavement is not so great, after all.

But it would be affectation if I were to profess to be unmoved at my loss; far from it; I sometimes feel overwhelmed by it. I had everything *so complete* and well arranged for my work. But all is gone, and some things gone that never can be restored. All my *manuscripts*, my *library*, about one thousand volumes, (the collection of my life, and which perhaps I loved too well,) so complete in its Methodistic, and theological, and missionary departments; books that I had hoped might one day have served an important purpose in our mission, when it would have been our privilege to have trained some of the young men of India for usefulness; and then my globe, maps, microscope, our clothes, furniture, melodeon, buggy, stock of provisions, everything gone; and here we are, like shipwrecked mariners, grateful to have escaped with life. My total loss is probably about three thousand dollars in value. But "the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." Personally I should not so much regret it. It is on account of my *mission* that I am depressed. In that respect I feel as if we were crippled for life. The only consolation I have is they have been sacrificed for *Christ's sake*, and his cause is welcome to them all, and to more if I had them.

Our record books, communion service, hymn books, and other requisites, are also destroyed; as was also the stock of Bibles belonging to the North India Bible Society for the Bareilly division, the depository being in my house.

Thus the mission of the Methodist Episcopal Church to India has, in the first year of its establishment, been covered with a cloud, and the faith and patience of our Church is being severely tested. It is a solemn question to us all, *how* we shall take this dispensation of Providence. Shall we recede at the first difficulty? Shall we give way because earth and hell have roused themselves up to resist us? Nay, "Greater is He that is for us than all that can be against us." Besides, our experience is not singular. Many missions, that have been eminently successful, have had very unpropitious beginnings. And God eminently honored the faith that did not shrink from difficulties. You recollect with what interest the Church of Scotland sent forth her first missionary, *Dr. Duff*, to lay the foundation of her mission in India. But seldom has a voyage been more protracted or disastrous than *Dr. Duff's* first voyage to India, (in 1830.) His ship went down off the coast of Africa, and he lost all he possessed in the world, (including a valuable library too,) except one copy of the word of God, he and his devoted wife barely escaping with their lives. They made their way to the Cape of Good Hope, and sailed again; but, off the Mauritius, came near foundering, and actually were a second time shipwrecked in the Bay of Bengal: so that their disastrous voyage lasted eight months, from the time they left England till they reached Calcutta. But, what a glorious work of God has sprung from that perilous and untoward commencement! God grant that, twenty-five years hence, the Methodist Mission to North India, notwithstanding "the fight of afflictions" in which it has begun, may find its sufferings, and its faith and patience honored by similar success. And why not? I thank God we are not discouraged. Notwithstanding all we have passed through, or may pass through, (for our trials are not over yet,) no regret that we have come to India, and have lost our all, has been felt by us—*FAR FROM IT*; and, could a wish waft us back to your happy shores, we would not breathe it. We are here to live and labor, or, if God wills it, to suffer or to die for India. We have lost neither heart nor hope. This country has a bright future before it, and our mission *will live*, and "triumph in Christ," among the very people at whose hands we have suffered.



MONROVIA ACADEMY.

This is to Certify, That _____ has passed through a partial course of study in the usual English and other branches prescribed in the **MONROVIA ACADEMY**, and, on repeated examinations before the Committee, has been found competent therein!

Principal.

Monrovia, _____ 18.....

Chairman of Com.

AFRICA.

OUR MONROVIA ACADEMY IN LIBERIA.—The following passages are taken from the report made to us by the Rev. J. W. Horne, Principal of the Academy, of the semi-annual examination of the pupils. We omit the notice of the examination of the primary class, and refer only to the examination of the higher classes. Mr. Horne says, under date of July 24:

Wednesday, 10th, had been appointed for the examination of the scholars of the higher department. A goodly number of ladies and gentlemen favored us with their presence, among whom were the president and ex-president, Hons. F. Payne, D. B. Warner, and J. H. Chavers; Revs. J. S. Payne, S. H. Marshins, John Roberts, A. Herring, and E. F. Williams; Her Majesty's Consul, of Cambridge, England; and others.

The subject matter of the examination was, in Latin, the Reader, Cæsar, and two Books of Virgil. In Greek, the Reader and Greek Testament. In Geometry, solid and spherical, 7th to 10th book inclusive. In Algebra, to 9th section, Loomis. Natural Philosophy, Physiology, Governmental Instructor, Rhetoric, General History, Scripture Evidences, etc. In all these matters of study, the pupils were not only closely questioned, but, whenever it was admissible, as in the Algebra and Mathematics, problems and examples were given, at the will of the teacher, and were solved and demonstrated almost without a failure.

The late examination was, perhaps, the most pleasing and promising we have held. With a single exception, all the scholars did *passably*, many of them *creditably*, and a fewer number *admirably*. I have now no fear but that we shall be able to send forth from the school a number of well-instructed young persons; and I pray God they may have that sobriety and earnestness of character which will further fit them to turn to good account the mental furnishing and ability they may have acquired. The number in attendance, on this department, during the half year, has been twenty-seven.

In conclusion of the examination, Rev. Mr. Payne, having stated that all present were satisfied the school was in a state of progress, reminded the scholars of the great object the Missionary Board had in mind in the maintenance of high schools in the republic, namely, to train and prepare a class of superior teachers for the common schools of the land, as also to take the place of foreign agents now laboring in the communities.

Rev. Mr. Williams spoke of the unlimited capability and boundless capacity of the human soul, and raised our thoughts from the contemplation of secular to that of Divine and eternal knowledge; and I endeavored to insist, that to the healthy and progressive prosperity of a school, not only must the teachers, but also the pupils and the parents, come up to the full and untiring discharge of their respective duties.

It afforded us high gratification to notice, on the late occasion, that the gentlemen of the committee, and our friends and visitors generally, remained both patient and apparently interested spectators, through the several hours of the examination. We feel especially indebted to His Excellency the President, who, on both the days, was the first to reach, and the last to leave, the Academy buildings.

REV. J. W. HORNE writes, under date of August 14th:

The hard times we have experienced and do experience, have been regarded by some of us as intimations of the Divine displeasure. Religion has been at a low ebb, and worldliness and pleasure have been at large. The ministers and missionaries in town, [Monrovia,] of all denominations, have been driven closer together. We have formed a weekly ministers' meeting, and our coming together has been blessed to our souls.

Sabbath Schools also, especially for natives in the families of citizens, have been opened in all the churches; and the town has been divided into sections, and visitors sent all over it to get the number of native youth and adults, and to urge the heads of houses to send the natives in their service to the house of God. We have held one public meeting touching this matter at the Presbyterian Church, and another is appointed for Sabbath evening at the Methodist Church. May God give his blessing to these efforts in Christ's cause!

A Memento.—Brother Horne acknowledges the receipt of a box of valuable presents, from a little Church he used to serve six years ago when at college.

He is ordered home.—Dr. McGill is sending me home for the winter. He will not agree to my attempting to remain here till the end of the year. As the missionaries and my friends seem of the same opinion, I suppose I shall have to return to the States. I have reopened the school, and shall stick to it to the last. Mr. Le Page is down the coast, with a view to secure improved health.

Mr. Seyes is in town, having finished his work at Careysburgh, awaiting the departure of the "M. C. Stevens," by which he expects to be a passenger to the States.

A Scholar deceased; one of our mission scholars. He was a good lad, eighteen years of age, "diligent in business, fervent in spirit, serving the Lord." There was hope in his death.

Miss Kilpatrick is well, and is prosecuting her work at school, training her pupils with great care

Death of a Missionary of the Protestant Episcopal Church.—The Rev. Mr. Holcomb, a hearty, cheerful-looking young man, who arrived about fifteen months since.

The Rev. Mr. Rambo, one of their missionaries, will be a passenger for the United States in the "M. C. Stevens."

"THE END OF THE COMMANDMENT."—The Rev. Edmund Douglass Taylor, a man of color, and formerly one of our missionaries in Africa, now writes us from Mobile, whither he went on account of his wife's health, and where she deceased: "I read your statement about the suffering of the brethren in Liberia, and I could not refrain from making an appeal to the colored Church in this place for some aid to relieve at least two of my brethren in Liberia, namely, Rev. Brothers W. M. and J. T. I want to send money enough to buy one barrel of flour and one barrel of pork for each of them. I will send enough to cover the expenses of freight, etc., out there. When you send these articles, get their acknowledgment and send it to me, that I may read it in the Church for the encouragement of these our poor slave brethren; it will make their hearts glad to know that they have done some little good for the cause of God and of missions."

REV. J. W. HORNE, with his wife and child, arrived in New-York from Africa on Tuesday evening, the 7th inst., in comfortable health, the voyage home having done them much good. The missionaries and their families generally were as well as the extremely trying circumstances of the country would warrant us to expect. Miss Kilpatrick was, at the time at which Mr. Horne sailed, August 21st, in better health than usual for her; indeed, her own language is: "I never was as fleshy nor had better health in my life. When the country people want to describe me, they say, 'Dat one dat be red too much!'"

CIVILIZATION OF AFRICA.—The advices by the African steamer Gambia state that an exploring expedition to the River Niger and its tributaries, in charge of Dr. Backie, R. N., left Briss River for the Niger on the 10th July, all well. The expedition is composed of Kroomen, twenty-five natives of the countries bordering on the Niger and Chadda, and fourteen Europeans. It is said to be the intention of Mr. McGregor Laird to form trading ports on the banks of the river for the collection of cotton, butter, and other products of the interior, provided the climate offers no insurmountable obstacles.

GERMANY.

THE REV. DR. MCCLINTOCK was appointed chairman of the Committee on the Foreign German Mission, at its first formation, January 21, 1850. Dr. Scott, then book agent, now Bishop Scott, was also on that committee. Our readers are aware that Dr. McClintock was appointed co-delegate with Bishop Simpson, by the General Conference of 1856, to visit the Wesleyan Methodist Conference. He also accompanied the bishop to the first annual conference in our mission at Bremen, of which he gives the following account:

BREMEN, GERMANY, Sept. 7, 1857.

The First German Methodist Conference held under the presidency of a bishop, was opened on Saturday morning, September 5, in the Methodist Episcopal Church in Bremen.

Seven years ago I was in this city, and saw the beginning of the work which to-day assumed the full

form and pressure of a Methodist organization. At that time the labors of the missionaries were confined to very narrow limits. In the city of Bremen service was held only in an upper room of the Krameramt-Haus, or Grocer's Hall. In the few years that have since elapsed, God has so blessed this movement, that Methodism may now be considered an established institution in Bremen, which is, perhaps, as good a place for the beginning of a work in Germany as could have been selected.

The Church Building is very neat, even handsome, and fitted up very comfortably and conveniently. In connection with it are the Book Rooms, committee rooms, and a dwelling; and these are all combined into an edifice of fine proportions, and which stands in George-street, one of the best streets in the city. Our missionaries have shown excellent judgment in the selection of the site for this their first building, as well as in the plan and style of the building itself.

The Conference was opened at nine o'clock, with reading of the Scriptures and of a hymn in German, by Bishop Simpson, and a prayer by the undersigned in English, and by the Rev. L. S. Jacoby in German. The business of the conference was carried on in the most orderly and formal manner, just as in one of our old conferences at home. I could not but be struck with this illustration of the adaptability of our Methodist organization. Small as this body is, it has an organization adapted to any degree and rapidity of growth. Two brethren were elected to deacon's and elder's orders, three were continued on trial, and two were admitted on trial. The whole number of laborers, including colporteurs, engaged in the work under the control of the conference, is, I think, twenty-three. Besides these, local preachers are coming out in the different circuits, and there is good reason to hope that a sufficient number of preachers will spring up from the societies here to supply the growing demands of the work.

The examinations of the young men who were admitted on trial were very thorough, the committees reporting duly as to their literary proficiency, and the presiding elder speaking to their capacity and usefulness as preachers. Some of the statements of this latter kind were very interesting. The case of the Rev. Ernest Mann was especially so. He was converted in our Methodist chapel in Bremen, and shortly after went back to his native place, Pirmassens, in the Rheinpfalz, where he began to tell what God had done for him, and in a short time, under his earnest labors, thirty souls were brought to God. Thence he went to Weissebourgh, in Alsace, which, though a German district, belongs to France. Here, too, his preaching was beginning to bear fruit, when he was arrested by the police, and imprisoned for seven weeks. On his release the police advised him to leave the place, and he proceeded to Lausanne, where again the fruit of his labors soon appeared in twenty or more conversions; and the work spread in Morges, and other places in the neighborhood, until a promising circuit was formed. This is an illustration of the way in which our work is spreading here, and it is precisely the way in which it has spread, from the beginning, in England and in the United States. The brethren here concur in stating that German Switzerland is one of the most promising fields; there is no hindrance in the shape of police regulations, and there are many places calling for laborers. Zurich will be the proper center of this work, and it is to be hoped that before long we shall have a church built there, and a Book Room opened, as in Bremen.

Conference Sunday.—Yesterday was the Conference Sunday, and it was a great day for our infant society here. English services were held in the morning at

nine, and in the evening at five. I preached to a small congregation in the morning, and Bishop Simpson to a larger in the evening. At half past ten German service was held in the church, which was crowded to its utmost capacity.

Ordination, Love-feast, and Sacrament.—As many preachers as possible were employed in the service. Dr. Nast read the first hymn; Brother Riemenschneider prayed; Bishop Simpson read the lesson from the New Testament, and I from the Old; and Dr. Nast preached the sermon, which was full of earnestness and feeling. After the sermon, the sacrament of the Lord's Supper was administered to about two hundred communicants. The occasion was full of the most touching and tender interest. The first table was filled up by the preachers and laborers, who partook of the emblems of the Saviour's passion amid the sympathizing sobs and tears of the large congregation. As the table was filled again and again with men and women, evidently full of Christian life and feeling, I could not help saying in my heart, "What hath God wrought!" I am sure that if our friends in America, who have contributed to the support of this German Mission, could only have attended this one service, they would have thought as I thought, that ten times the outlay of money and labor would have been amply repaid by the results as they now appear.

At three o'clock a German love-feast was held, and the house was again crowded to its utmost capacity. The brethren and sisters spoke freely and feelingly; it was clear that they had been well trained in Methodist usages by the missionaries. After the love-feast Brother Mann and Brother Dietrich were ordained deacons for the traveling ministry, and a Brother Peters was ordained as a local deacon. I need not say that the congregation was deeply impressed with the ordination service; it was the first time a bishop had been among them; the brethren ordained were the fruits of the work; and the ordination itself was a pledge and an illustration of the continuous activity of the Church. The bishop's visit has been hailed with joy here, by both preachers and people; they will all go to work now with new zeal and activity; encouraged by the consciousness that the Church at home has sent one of her bishops to oversee the work, and to ordain ministers to carry it on.

Prospects and Statistics.—The present year will, I have little doubt, open a new era for our work in Germany, which has already advanced so rapidly, even beyond our most sanguine expectations, as the following gratifying statistics will show:

	Members.	Local Preachers.
Bremen	141	3
Oldenburg	92	2
Bremerhaven	58	1
South German Mission.	279	1
Hamburg	14	
Zurich	40	
Lausanne	20	
Saxony	154	

Missionary Collections for the year, \$405 60.

Officers and Teachers in Sunday Schools, 109.

Sunday Scholars, 1,125.

JOHN M'CLINTOCK.

FRANCE.

LAUSANNE, Switzerland, September 17, 1857.

To the Corresponding Secretary:

DEAR BROTHER: Our French Conference terminated early last week: it left, however, much for me to do, and has been followed by the distribution among the brethren of their respective portions of the subsidy for September. That being done, I turn toward you, to give you, dear doctor, some account of our state and of our prospects. Our increase in the year is one hundred and forty-two members, with sixteen local preachers, and five Sunday schools.

Two new Ministers.—We have taken into full connection at this conference, the preachers you enabled us by your liberality to take on trial. You will be gratified to learn, that in my judgment they are, both of them, with their excellent partners, most valuable acquisitions; possessing in an eminent degree the grace and gifts which, in our judgment, are indispensable to whosoever "taketh upon him this office and ministry," and having had in abundance that Divine seal to their Divine call, which is evidenced by their "turning many to righteousness." This view of the subject encourages us greatly for the present.

The Ministry to come.—We are not less encouraged for the future of our ministry, by the clear and full Methodist experience of the two young brethren whom we take this year on trial, and the rich spiritual blessings which have accompanied their labors as local preachers. The good Lord keep them as the apple of his eye, and make them polished shafts in his quiver and in his hand.

Bishop Simpson.—You know that, through some misunderstanding, the same day had been fixed for the opening of the Conference of Bremen and Lausanne. This, however, through Bishop Simpson's great kindness, did not entirely deprive the French brethren of the pleasure of seeing and hearing him; and as the brethren always meet a short time before the conference, having many things to arrange in preparatory committees, all the members of the conference were enabled to see and hear Bishop Simpson, and only the regular formal opening of the conference was wanting. This was to us all in the premises a great subject of satisfaction.

Rev. William Arthur.—This year we have been honored and encouraged by receiving a delegate from the British Conference; honor and encouragement which have been greatly enhanced by the choice of the delegate, the Rev. William Arthur. You know the man and his communication, and it will help you to understand how much we have had reason to rejoice in such a visitor.

Reduction of the Work.—We have succeeded in reducing our expenses this year to the level of our receipts. We have been enabled to do this by giving up one or two of our preachers to other work, so that they will be provided for out of other funds.

Prayer for Friends.—We fervently pray that your pecuniary embarrassments may speedily come to an end, and that we may once more hear you sound the joyful note of advance: "Let us go up at once and possess the land, for we are well able," as you sounded it a year or two ago.

Future Conferences.—In order to avoid in future the interference of our French Conference with yours at Bremen, we have determined to hold ours much earlier, in the end of June. This will, we hope, greatly facilitate a visit from any delegate of your board, who, by leaving the United States only a fortnight or three weeks earlier than is necessary to be present at the Irish Conference, will be able to attend successively all the European Conferences.

Ministerial Students.—We have not been able, as you will suppose, from the straitness of our finances, and the loud calls made on them, to consider the important question of preparatory studies for the ministry. God is our helper. One of the two young men whom we have taken on trial has the first literary degree given in this country, and the other will probably be able to take the same degree at Paris, where he is stationed with the qualification of "Etudiant."

Our Conference has been a happy one, and the brethren, as far as I can judge, have returned to their respective fields of labor, full of thankfulness for the past and hope for the future. That God may bless our dear brethren, your bishops, and your missionary board, and prosper your every work of faith and labor of love, is the hearty prayer of, yours sincerely,

CHARLES COOK.

DR. MONOD, OF PARIS, said, at a public meeting in New-York, October 7th, that he had been for thirty-five years a secretary of a Bible Society. A Bible Society is more important than other religious societies, because it gives life and strength to all of them, and, more than other means, binds together in inseparable ties Christians of all denominations all over the earth. They can unite on that platform with the same faith and the same prayers, and join their hands in extending the circulation of the blessed book.

The first regularly instituted Bible Society in France was founded in 1818. Louis XVIII, then reigning, gave permission to found this society on the condition that the Bibles should be distributed exclusively among Protestants. After the revolution of 1830, some of the members of the society deemed it advisable to give up the above limitation, and also to issue a Bible without the apocryphal portion, which had hitherto been printed in it. The managers of the society did not agree to these propositions, and the French and Foreign Society was then established. Since its foundation 4,280,048 copies of the Bible had been circulated in France. During the past year the circulation amounted to

55,912 copies. The receipts of the year were \$10,720, and the expenses \$10,900. The speaker appealed to the American Bible Society for assistance in supplying France with the Gospel.

INDIA.

REV. WILLIAM BUTLER.—Our friends will be interested to read anything from the pen of this missionary at this time:

NYNEE TAL, District of Kumooa, June 3, 1857.

To the Corresponding Secretary:

MY DEAR BROTHER: I send this note with but feeble hope that it may ever reach you, as the insurgents are cutting off the posts as fast as they can; but if it reaches you, then it will tell you that at this date we were alive and well. And as it is certain the money orders now on their way will be seized by the hordes that invest the dawk road between Delhi and Bombay, will you please send me immediately a fresh money order to William Stewart, Esq. (Henderson, Stewart, & Co., 2 Wellesley Place, Calcutta.) If I am alive at the time it reaches Calcutta, Mr. Stewart will know where I am, and will do his best to forward it to me. I shall greatly need it; indeed, I need it now, but Mr. Stewart kindly sent me a small remittance just before the mutiny broke out in Bareilly. Bareilly fell on Sunday; the Sepoys murdered (as far as we can ascertain) about twenty of our friends, fired all our houses, and so all we had in the world except the clothes we had with us; my cherished library, furniture, and all is gone, and we are utterly destitute, so far as the hand of Hindoo and Mohammedan violence could make us. But there is "a treasure in the heavens that fadeth not away;" that and life yet remain to us. We are "cast down, but not destroyed," and in the midst of all our great loss, we are still grateful we ever came to India; and if God spares our lives, are as determined as ever to live and to die for her salvation! Blessed be God for consolations of grace that have sustained us in our hours of peril. If you and our beloved committee knew what we have passed through, during the past few days, you would be surprised; but I am unable to say more to-day, and there is no use till God enables the government to put down the rebellion and restore peace, so that our letters can be sent safely. I am rejoiced that my dear Brother Parsons at Meerut is still safe; but we cannot join each other; dare not try; he is at Meerut, and I in the mountains, about one hundred and fifty miles northeast from him. One sentence in closing. Believe me this is one of the last terrible efforts of hell to retain its relaxing grasp on beautiful India, and the issue will be salvation for her millions! Don't be discouraged for us. If the sufferings abound, so do the consolations. But if I am cut off, (which is not improbable,) remember my mission and sustain it.

P. S. Tell Mr. Stewart if anything befalls me to remit the money order to Brother Pierce on his arrival. Farewell, doctor. Again let me beseech you, whether I live or die, remember my mission and sustain it. FOR INDIA IS TO BE REDEEMED.

The Rev. Mr. Hay, the American missionary to India who escaped from Allahabad, is decidedly of opinion that Delhi will not be taken before November or December. The fort is built after the native fashion. Heavy guns would soon batter down its walls. Unfortunately, the guns sent to batter them down were captured by the rebels at Philour.

Mr. Hay thinks the issuing of the greased cartridges to have been a great mistake. The intelligent leaders of the mutineers well understood that the greased cartridges were withdrawn, and that the government explanations were satisfactory; but the illiterate natives never were convinced that the outrage on their religion was discontinued. He said he had not the slightest doubt of their defeat. There are about twenty-one thousand European troops now up in the northwest provinces. The Sikhs, he believes, will be faithful

The missionaries who were killed in Delhi were English Church missionaries. Mr. Hay believes that four of his brother American missionaries with their families, dear friends of his, and with whom he corresponded, were massacred at Ruttighur.

CHINA.

THE WESLEYANS AND THE GOVERNMENT.—In answer to a letter from the Mission House to the government of the country, Lord Clarendon was pleased to signify to the secretaries, that instructions had been given to Lord Elgin, the British plenipotentiary, lately appointed to China, to secure, as far as possible, religious liberty and protection to Christian missionaries there, both as it regards their life and their property. This included in a treaty which may be expected to be made with the Chinese authorities very shortly, may prove of supreme importance to missionary operations and successes in that part of the world in future years.

THE WESLEYAN METHODIST MISSION at Macao has yielded fruit, and the Rev. George Piercy gives the following account of the evidences of its genuine character, and of the methods pursued in order to the edification of the converts:

In regard to the life of God in the soul of man, we have the inspired maxim as an index, "By their fruits ye shall know them." The application of this maxim is necessary in every land, but nowhere more so than in China. Taking this then as a guide, what fruits do these Chinese Christians show? We can say, they have family prayer, they constantly read the Scriptures, both to their families and in private, portions of the sacred text are carefully committed to memory, together with the attentive perusal of tracts: then we can perceive a growing apprehension of the extent of Christian duty, and an increasingly active discharge of it; concern for the spiritual interests of those who know not the truth; also a growing appreciation of the public means of grace, diligent attention to the preached word, and public prayer. Such fruits spring from faith in Christ, and are, I conceive, the true results of his grace in their hearts. It is still true they are immature Christians, and we need to watch over them, and pray much for them.

Our attempts to build them up in the faith are the ordinary means which have succeeded so well everywhere when faithfully used, the preaching of God's word, and familiar exposition of its sacred truths. In this way I have lately expounded the Acts of the Apostles; chiefly with the view of showing the rapid progress of the Gospel in these early days, with the earnest simplicity of character manifested by all these primitive Christians. Frequent catechetical exercises are mixed with these expositions, and these enable us to mark the amount of interest taken by all who hear the word.

BULGARIA.

REV. DR. RIGGS, OF CONSTANTINOPLE, at a public meeting in New-York, October 7th, remarked that the work of disseminating the Scriptures in Constantinople was diversified on account of the character of the population there. It was necessary to present the Scriptures to them in eight or ten different forms. He would confine his remarks, however, to the efforts which had been made to put the Gospel in the hands of the Bulgarians. They had been for more than ten centuries stretching from Servia on the west to the boundaries of the Austrian empire on the east. They belonged to the Greek Church, acknowledging the precedence of the patriarch at Constantinople, but managed some of their local affairs independently. Though attached to the Greek Church, they are not Greeks, but Asiatics. The Christian religion was introduced among them one thousand years ago. It is about one hundred years since the Bulgarians became subject to the Patriarch of Constantinople. They are now disposed to resist the oppression which they have sustained from the patriarch, and which has reduced them to a condition equally abject with that of the population of Constantinople. The Bulgarians gratefully received the gift of the New Testament from the British and Foreign Bible Society, notwithstanding the hostility of the Greek clergy. The attempts of the head of the Greek Church to root out the nationality of the Bulgarians, has led them to look for aid and encouragement elsewhere. Some of them have an utter hatred of everything Oriental. The speaker had often seen groups of them purchasing copies of the Testament with joy upon their faces. Since 1848, two editions of the Bible, of two thousand copies each, had been disposed of, and a third

and fourth edition were now in process of sale. Preparations were making to issue a fifth edition. Very few books have been printed in the language of the Bulgarians, and this gave a stimulus to the circulation of the Scriptures in that tongue. The speaker, in view of the facts presented by him, urged the need of a still more abundant distribution of the Scriptures among the Bulgarians.

Rev. Dr. Schauffler, of Constantinople, at the same meeting, illustrated the progress of the Christian religion in Turkey by several interesting anecdotes. He had recently baptized a Mussulman and his wife, and the mother of the lady had applied to the Minister of Foreign Affairs to obtain possession of her daughter, (and the latter's daughter,) on the ground that she had been compelled to profess Christianity. The government declined to interfere in the matter, stating that entire freedom and equality were granted to the Turkish population in matters of religion; only reserving the right to interpose its power in cases where persons were compelled to make Christian professions. This the speaker regarded as yielding all that could be desired.

SWEDEN.

"GOOD NEWS FROM A FAR COUNTRY."—We have received information from Brother Lindalius, a converted seaman, who went out from the Bethel Ship as a missionary to *Gotland*, that the pleasure of the Lord is prospering in his hand. So remarkably is the work advancing that the ancient saying is revived: "Their rock is not as our rock, our enemies themselves being judges." Brother Lindalius was sent out under the patronage of the American Seamen's Friend Society.

THE SWEDISH REGENCY.—The "Norwegian Storthing" has unanimously adopted the proposition of the government, for the appointment of the prince royal as regent.

WORDS FROM THE TREASURER.

TO REDUCE THE DEBT.—*The Rev. A. Akerly* says he made haste to read the Missionary Circular to his people, and they promptly gave him *seventy dollars*; a part of what they expect to give.

Rev. C. Stone, of the Maine Conference, sends us five dollars.

Rev. J. K. Cheeseman, of Schenectady, Troy Conference, twenty dollars.

Rev. E. B. Morrison, of Delaware Conference, sends us three dollars on his own account, and says: "I intend to present your claims early, and remit promptly." Gives one tenth of all his increase.

Rev. W. C. High sends thirty-four dollars, saying: "We feel that the debt must be met, and will be, if the preachers call the attention of their people to it."

Rev. A. B. Pulling sends us six dollars sixty-nine cents to assist in paying the debt.

Rev. W. Bryan, of Pemberton, New-Jersey, sends forty-five dollars, the fruit of an extra effort to sink the debt.

G. H., of Lewisburgh, Pa., sends five dollars, and says: "It is all I have to give at present, unless it is my poor prayers that this great enterprise may be abundantly blessed of the Lord."

The Juvenile Missionary Society of the Union Methodist Church, Philadelphia, passed the following resolution, and will forward over *two hundred dollars* in a few days: "Resolved, That, in the coming year, we request our managers to appropriate all moneys received into our treasury to the Parent Missionary Society, for the purpose of liquidating its debt."

H. P., of Ionia, Michigan, sends us two dollars.

She, too, hath done what she could.—A good sister, of Albany County, had been proposing to send a gift for the missionary treasury. Upon reading that a poor widow had sent five dollars, and would send five more as soon as she could earn it, she at once put *ten dollars* into the hands of Pastor Hedstrom for our treasurer.

Rev. J. E. Bowen, to Brother Carlton, our Treasurer.—It ought to stimulate all to go instantly and do likewise, and the treasury would be relieved:

"*Dear Brother Carlton:* Inclosed you will find a small remittance (\$21 45) to aid in liquidating the missionary debt. The financial pressure is felt severely here among these Green Mountains, yet the missionary cause is entrenched in the hearts of some of the people as firmly as the hills appear about us. We expect to send on an enlarged general contribution by and by, to help keep the missionary ark afloat, but desire to do a little something now to help raise her from her embarrassments."

Rev. Henry Wheeler sends toward the liquidation of the missionary debt \$14.

James Butterworth, Esq., of Buenos Ayres, S. A., sends us \$5.

Rev. William H. Sutherland writes:

"I am happy to inform you that Christie Chapel, Cincinnati, which I have the honor to serve, during the conference year just closed, paid into the treasury of the Parent Missionary Society of our Church the sum of \$1,078 98, an average of \$2 54 per member, including probationers. \$500 of this sum was voted to constitute Mr. John Pfaff, of our charge, a *life patron* of the Parent Society; and \$150 to make Rev. William H. Sutherland a *life director* of the same society."

Money in answer to Prayer.—So said Sister Crittenden, of Lee, to her pastor, Brother Lent, when she handed him \$80 for the relief of the missionary treasury. One who had failed owed her this money; and when she heard of the embarrassment of the treasury, she betook herself to prayer that God would give the debtor ability and good will to pay the same, and she would devote it to his holy missionary cause. In a few days the debtor came voluntarily and paid the money; and she sent it to the relief of the treasury.

A POOR PREACHER, rich though in faith, we trust, writes: "I am a poor preacher, doing missionary work in old Connecticut, and many would say, You have nothing to spare; but God has blessed my labor, and given me great comfort in it, and this is my thank-offering."

An extra twenty-one dollars is sent forward by a brother, who says: "You may rely upon us for our full usual annual collection in addition."

A result of the "Circular," in the hands of one brother, is seven dollars, and he says: "We hope to do largely this year on this charge for missions."

Five dollars comes from a brother by the hands of an associate pastor, or "one of the preachers on the circuit," as he calls himself, for the relief of the treasury.

"Some one" sends, through the Rev. F. G. Hibbard, one dollar and fifty cents to apply to the missionary debt. And this "some one" belongs to the class who have for their recollect: "They were last at the cross, and first at the sepulcher."

One of them, and a good sister, we suspect, sends ten dollars, saying: "One of six thousand; my contribution to aid in paying off the treasury indebtedness."

Another.—A. Harrow sends "ten dollars toward paying the missionary debt."

Two of them.—And a good sister, too, sends the amount of two shares (twenty dollars) toward relieving "the missionary deficiency."

"The Lord bless the preachers!"—How often has this exclamation escaped from the lips of our aged godly brethren and sisters. We join them heartily when reading the note from the poor preacher, and the following note from another of them: "You may credit thirteen dollars from the Church, and ten from myself."

"How much owest thou?"—A pastor sent twenty dollars, saying: "It is toward canceling the treasury debt; if this is not our part let us know, and we will raise the rest." This amount comes from six females. We cannot say what their part really is until after the male members have reported. Speak, brethren, everywhere!

Long Island has an end; but we hope not to hear an end of the voices we have lately heard from there, akin to the following: "I send sixteen dollars toward the missionary debt."

"We do not intend the cause shall suffer for want of attention on our part," says a brother who forwards from his station forty-three dollars.

A free-will offering of thirty-five dollars comes from another pastor, which he asks us to apply toward the liquidation of the missionary debt.

A few more of the same sort as the preachers who have already made themselves known, and as the one who writes the following note, will deliver the treasurer from his trouble: "My labors are among a people who have hitherto thought it was all they could do to support the Gospel among themselves, and have raised no money for our benevolent operations. I calculate to take the regular collections, and the missionary cause will come up in order this month. I did not think it best to make an extra effort among my people; but in close \$5 as my extra contribution."

Repeating the Act.—A Marylander writes: "I send you again the sum of \$10, as I proposed to remit this sum monthly to the Missionary Society. This will be my second share of the six thousand, as you propose to raise the amount of \$60,000 by subscriptions of \$10 each. I delayed a few days over the month because it was not convenient for me to get to a post office, and also as I wished to remit the money the beginning of every month, instead of the latter part. I pray that God may give prosperity to the great missionary enterprise, and as I feel myself bound to advance its interests as far as I can, I would be glad if you would send me at any time any missionary documents."

Are there any more of the same kind of "people" as the writer of the note before us?

"The Lord's people 'Down East,' as well as other men, are very much troubled for money about these days; but the 'earth is the Lord's and the fullness thereof,' and we are only stewards intrusted with his property and business. Here is a draft for fifty dollars, if so small a sum will be of much use in paying the debt of the Missionary Society. I wish I were able to give more."

My heart is with you, writes a brother, who sends along five dollars. I only wish I could render you extensive aid.

Two favors.—One to the treasurer, by remittance of twenty dollars, and the other to the "life member" of the Missionary Society, who will see his name accordingly.

The Green Mountain State has many other "rural charges," we doubt not, who could send "eight dollars over and above their usual collection." Do it, brethren.

"My mite" is just the gift for the missionary cause at this moment. "Would that I were able to give more." No doubt of it.

Think of it!—The widow of a deceased missionary stepped in at our door, and put an eagle into our hand for the missionary cause.

Infant voices are ever charming when saying, "Accept five dollars as the savings of a little boy nine years of age."

A lady sent ten dollars to our office, but would not allow us to know any more about it than that it was designed to relieve the treasury.

ANNUAL SUBSCRIPTION IN ADVANCE.—A noble-minded brother, who is in the habit of giving forty dollars annually, hearing that the treasury was in debt, took his subscription in advance to his pastor, to be forwarded to us. Men of such forethought will not be likely to fail us in the time of trouble. Come, brethren, this is one way of relieving our present distress.

DOMESTIC MISSIONS.

NEBRASKA CITY DISTRICT, KANSAS AND NEBRASKA CONFERENCE.

To the Corresponding Secretary:

DEAR BROTHER: The second quarter upon this district has closed favorably. Since my last I have employed Rev. Z. B. Turman to organize Salt Creek Mission upon our extreme West, and take charge of it for the remainder of the year. This fills our entire work. No other change has taken place. The preachers are all in health and at their posts.

Our camp meetings have been seasons of gracious revival. Increase of membership the past quarter forty-five. Eight additional Sabbath schools, now well supplied with books, principally by a donation from our Sunday School Union.

WILLIAM H. GOODE, P. E.

Nebraska Territory, Sept. 14, 1857.

A MOTIVE.—A correspondent of the Episcopal Recorder, writing from Kansas, in reference to the progress of religion in that new world, says what follows of the part the Methodist Church has taken in it. Can our people read this, and know that the work has been done by the Missionary Society, and not come quickly and liberally to its support? Brethren, think of the honor of the Church and the glory of God when you read what a minister of a sister Church says, a Church not too liberal in her judgment of other Churches:

It is here that I cannot but recognize great good in the efforts of the Methodists in these vast regions of the West. They have done this work almost alone. They have done it at a less expense and a wiser economy of means than any other Protestant communion has as yet known. They have accompanied it with a religious literature which has sometimes been the only literature within hundreds of miles of the spot where it was cast. They have thus cultivated a taste for letters, no matter how rude, by which all the enthusiasm of religious conviction has been used as the motive power by which the farmer's boy, or the girl at the mill, is enabled to acquire the process of reading in print that language in which Shakespeare and Milton, as well as the translators of the Bible, wrote. But, beyond all this, they have done more than any other human agency in impressing upon this wonderful region that august, though it may be sometimes sombre, view of the solemnities of the future, by which alone the intense appreciation of the claims of the present can be overcome, and that vivid, if not ecstatic estimate of the delights of fellowship with Christ, which is in like measure necessary to overcome the concentrated vitality into which the perceptions of the merely human and worldly are here forced.

NORTH PITTSBURY CIRCUIT, Troy Conference, paid into the treasury of the Parent Missionary Society \$42.85, received from the following persons, namely:

Wm. J. Baucus and wife	\$6.00	A. Miller	\$	50
John Comstock	2.00	H. A. Sherman	25	
George Ingraham	1.00	A. Sherman	25	
C. A. Banker	1.00	Mrs. S. M. Jones	25	
John Becker	1.00	Mrs. H. Westenhous	25	
T. Banker	1.00	L. J. Abbott	1.00	
H. M. Ingraham	1.00	Mrs. Abbott	2.00	
E. J. Weatherwax	1.00	D. Case	50	
W. R. Tillinghast	1.00	J. Russell	50	
Mrs. F. Ingraham	1.00	J. R. Russell	50	
L. Potter	1.00	B. F. Harrington	50	
Mary Potter	50	S. C. Moseley	50	
L. W. Potter	50	William P. Abbott	25	
M. C. Eycleshymer	50	S. Yanna	25	
Lovina Eycleshymer	50	Malvina Sherman	25	
M. G. Minks	50	N. Cronkrite	25	
John Hunter	50	N. Eycleshymer	1.00	
Jane Hunter	50	Jane Eycleshymer	50	
Sally Shed	50	Mrs. Bowen	50	
George H. King	50	Mrs. Hunt	25	
Wealthy Hunt	50	Mrs. William Perry	25	
Martin Baucus	25	Dorcas Mosher	25	
R. P. Higgins	25	A. Friend, by D. L. Hitch-		
E. Hurd	25	cock	1.00	
H. Hurd	25	Sums less than 25 cents	3.60	
M. C. Harrington	25			
N. Wallace	25			
Miss E. E. Hunt	2.00			
Mrs. E. Tillinghast	1.00			
George Lee	1.00			
H. Kotchpan	1.00			
			48.85	
		Counterfeit	1.00	
		Total	\$42.85	

MISSIONS TO FOREIGN POPULATIONS.

EMIGRATION.—Up to the 30th of September there had arrived at this port 145,157 foreign emigrants since the first of January, against 103,419 last year.

SWEDISH MISSION.—Our domestic work in the West among this people has now led to the formation of a distinct and separate presiding elder's district. Not twelve months have yet passed since a distinct district was formed for the benefit of the Norwegians. Our beloved brother, the Rev. J. J. Hedstrom, has had the oversight of the Swedish work, which has now been regularly organized, and we are pained to learn the entire failure of his health obliged him to retire from the active duties of a pastor.

With the close of the services of Brother Hedstrom he communicates the following interesting particulars:

The district has eight charges, to which ten preachers have been appointed.

The members and probationers number 688.

The value of Church property in the district is \$15,000.

Missionary Collections among these people during the last past conference year have amounted to \$671.25.

A New Church, the second, [?] has been built by the Swedes in Galesburgh, Illinois; with the opening of the church a revival commenced, and has been going forward to this time.

GERMAN DOMESTIC MISSIONS.—New-York Conference: Rev. W. Swartz, presiding elder, calling in at the office, reports that at East Baltimore Mission, Rev. F. Grimm, pastor, a gracious work is in progress. Six persons were taken on probation at the late quarterly meeting occasion, and eight persons professed to be converted during the services held at the visitation. The Sabbath school is prospering; several of the pupils are earnest seekers for the pearl of great price.

West Baltimore, Rev. John W. Freund, pastor, experienced a blessed quickening at the quarterly meeting; two persons joined on probation.

Philadelphia, Rev. F. Wallon, pastor. This mission is evincing a purpose to hold on and press forward in expectation of better days. The quarterly meeting occasion proved a reviving season to them.

New-Haven, Rev. S. F. Zimmerman. The congregation is increased; the love-feast revealed a growth of grace among the members. Six joined on probation; four of them heads of families, under the influence of erroneous religious opinions heretofore, and enemies to the cross of Christ, scorning all spiritual religion. One them, having met with a sore accident, was led to consider his ways, and was thus brought to declare his conviction that God had in mercy afflicted him, in order to bring him to repentance, and that it was matter of thankfulness with him that God had brought him to suffer loss; it had proved great gain to him. At an evening service, during the meeting, nine persons were forward for prayers, and there is good reason to expect that this good begun work will go forward and spread. May God grant it!

AN EDITORIAL VACATION has been taken by the editor of the German paper published in Texas, by our brethren of the Church, South. He has spent it much after the manner of his countryman in Pennsylvania, who called his men in the heat of the day from the harvest field to rest in the barn; "and now while we rest," said he, "let us thrash." So this editor has spent his time in visiting his brethren in the West, Northwest, and in the North, assisting them at camp and other meetings, and feels blessed in reporting that above four hundred persons have been added to the Churches. A blessed vacation!

YOUTH'S DEPARTMENT.

THE LITTLE WAX-LIGHT.—One dark day in December, the dim twilight was falling on the congregation, during the afternoon service, in the church of a large country town. There was no gas in the building, but a handsome chandelier was hung over the middle aisle. A man made his appearance, bearing a tall wand, to the end of which was fastened a small crooked bit of wax-light, whose little flame seemed a mere spark in the midst of the tall arches among which it moved. It was pleasant to watch this little mounted light, visiting taper after taper among the beautiful branches of the chandelier, waiting for a second or two at each, rather longer, perhaps, with one more obstinate than its neighbors, and leaving every one of them alight, bright as itself, very welcome to the people below. It was rather a slow business to be sure, but the little crooked taper moved on, and on, and on, till the whole thirty were lighted up; then the man went away with the little wax-light, and the chandelier shone forth, bright, useful, and beautiful. The dim words on the pages of the books became clearly seen, and the worshippers united in a hymn of praise.

Reader, this little wax-light may suggest to you several lessons. I will suppose you are a child; it may be a little one, young and feeble, possessing neither learning nor wealth; yet you may be useful. Little things often do us good service. Drops form the shower, rays the sunbeam; and children may do much good if they try. They may even impart the light of life to those who are sitting in darkness, and in the region of the shadow of death.

The little wax taper had to be lighted before it was of any use. So it must be with you. By nature we are all dark as to the things of God. "Ye were once darkness," says St. Paul to the Christians at Ephesus, "but now are ye light in the Lord." They had received Him into their hearts who is the light of the world; and he had so enlightened them that they could enlighten others. Of the Christians at Philippi the same apostle writes: "Among whom ye shine as lights in the world, holding forth the word of life." This is what all Christians ought to do, and what they will do when the true light reaches them. If you would be thus employed, ask God to enlighten you by the teaching of his Holy Spirit; ask him to "shine into your heart, to give you the light of the knowledge of his glory, in the face of Jesus Christ."

Lighten our darkness, Lord!
Open our eyes to see!
And shed thy saving light abroad,
Till all are taught of thee.

The little waxlight could not reach the great chandelier by itself; it required to be moved and guided by the hand of another. Let this remind you, that "of ourselves we are not able to help ourselves," and that the Lord Jesus has said, "Without me ye can do nothing." The power and providence of the Lord are now displayed in enabling the little ones of this land to impart light to the dark regions far over the seas. And whenever success attends any of our missionaries, it may be truly said, as of old, "the hand of the Lord was with them," "the power of the Lord was present to heal."—*Carrier Pigeon.*

SEAMEN'S DEPARTMENT.

REV. MR. CUYLER, OF NEW-YORK, seems to have been quite alive to the real interests of man, in a late visit to Europe. No charitable foundation escaped him. He says: "There is a fine *Sailors' Home* in Well-street, London, near the docks, to which I paid a visit. The building is large enough to accommodate three hundred. What a tarred crew of weather-beaten fellows there were gathered in the dining hall as I went in! Several of them were as black as 'Uncle Tom.' 'Is there no prejudice here on account of color?' I inquired. 'O, no,' said the steward. 'They all eat, and walk, and smoke, and sleep together, black, white, and brown.' The rooms were very neat, though the *cabins* in which the sailors sleep seemed rather too narrow for comfort. There is a chaplain, who conducts worship twice a day; and a good school of engineering and navigation is held in one of the upper rooms. The price for board is fourteen shillings sterling per week for able seamen; twelve shillings for ordinary seamen, and eleven for apprentices. Four meals a day are provided. Everything looked tidy and comfortable. Poor storm-tossed, plundered *Jack* seemed really to have found there, what is so rare for him, a genuine sailors' home."

MARINE LOSSES FOR SEPTEMBER.—Our monthly list of disasters to sea-going American vessels is unusually heavy for the month of September. It embraces no less than 32 vessels, totally lost; namely, 2 steamers, 3 ships, 4 barks, 5 brigs, and 18 schooners. Besides these, there are two reported missing, and which it is very improbable will ever be heard of again, and

ten others which went ashore within the month, but not given over, although several of them may probably never be got afloat again.

The names of those totally lost are as follows:

Name.	Where from.	Where bound.
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Steamers.

Central America	Aspinwall	New-York.
Norfolk	Philadelphia	Richmond.

Ships.

Lexington	New Orleans	Liverpool.
Lion, (whaler, of Providence,)	so reported.	
Floating Zephyr	Pensacola	Buenos Ayres.

Barks.

Susan, (whaler, of New-Bedford.)		
John Bird	Rockland	New Orleans.
John Parker	New Orleans	Rotterdam.
Zidon	Eastport	Hillsboro', N. B.

Brigs.

Reveille	Jacksonville	Port Spain.
Albion Cooper	Portland	Cardenas.
Vermont	Pictou	Boston.
James Wakefield	Bath	Cardenas.
Sarah Thorndike	St. Stephen	Matanzas.

Schooners.

L. H. Scott	Bristol, Pa.	Boston.
Frances, (whaler, of New-Bedford,)	so reported.	
Ontario	Port Richmond	Boston.
Ohio	N. Brunswick, N. J.	Hudson.
Emily Ward	Charleston	New-York.
Abdel Kader	Wilmington, N. C.	"
Eureka, (pilot boat, of Quincy.)		
New Republic	Philadelphia	Wilm'ton, N. C.
Mary Eliza	Millville, N. J.	Westport.
Wake	Wilm'ton, N. C.	New-York.
Albion	Calais	Philadelphia.
Lucinda Jane	Philadelphia	Belfast, Me.
Schoolboy	New-York	Philadelphia.
Guilford	Savannah	Nassau, N. P.
Rattlesnake	Kingston, Ja.	Philadelphia.
J. R. Calvin	Hunting Creek	Norfolk.
E. S. Willets	Washington, N. C.	"
Horatio, (fishing vessel, of Plymouth.)		

The following are the "missing" vessels reported during the month:

Ship.	Where from.	Where bound.
M. de Embil	New-York	Santander, Spain.

Schooner.

Minnehaha	Boston	St. Helena.
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The sacrifice of life in connection with these wrecks would not have been very serious considering the number of vessels lost, but for the calamity to the steamer *Central America*. On the others, including the "missing" vessels, probably not more than about twenty people have been lost.

MISCELLANEOUS.

THE BERLIN CONFERENCE.—*Rev. Dr. Baird* says: I must not bring this notice of the Berlin Conference to a close without calling attention to several incidental matters, which are worthy of attention.

1. The king came to Conference several times, and was present, with the queen, at the closing proceedings, and seemed to join heartily in the *Te Deum*. The "Prince of Prussia," as his brother William, the heir to the throne, is called, and the Prince Charles and his consort, were present at the forenoon session of this the last day. It was said that the *Austrian* ambassador was also present; if so, it may have been to hear what Dr. Szeracz of Pesth had to say about Hungary, and the government of his master, the Emperor of Austria! The American ambassador, the Hon. William Wright, was present almost every day, more or less, and his presence gave great satisfaction to everybody. His little speech on the first day of the Conference greatly astonished the audience by the vigor, grace, and fluency of its delivery. Lord Bloomfield, too, the British ambassador, was present at the last session; but, like Mr. Wright, not in the capacity of an ambassador, but simply as an English Christian. I ought, perhaps, to say that the king and other "members" of the royal family sat in a portion of the gallery reserved for them. The friend of the king, the well-known Chevalier Bunsen, often attended, and was much interested in the proceedings of the Conference.

2. Last Friday afternoon, the entire Conference, in compliance with an invitation of the king, went out to Potsdam, a distance of eighteen English miles, by a special train which was placed at their disposition, and were presented to his majesty, and many individuals to the queen, at what is called *The New Palace*. As there were nine hundred members, and a few ladies, the presentation took place on the pavement along the "back front" of the palace. The members were ar-

ranged by nations, the little band of Americans, some thirty-five in number, being placed at the head of the line. The king came to them first, and was addressed by Mr. Wright in few and appropriate words, and then several were presented to him. Your correspondent introduced them to the queen. The king then passed along the line, and received the English, French, Swiss, and others in order, and last of all the Germans. As he was about to retire the English and Americans saluted him with a generous *Hurrah!* And the Germans sang, with powerful note, Luther's noble hymn: *Ein feste burg ist unser Gott*. Both the king and the queen were greatly affected by the scene.

3. At the commencement of the Conference a large committee was appointed to consider and report upon several incidental subjects. This committee divided itself into three large sub-committees, to which different parts of Europe were assigned. In this way the persecutions in Sweden and several parts of Germany were considered, and appropriate action recommended: so, too, were the difficulties in Schleswig and Piedmont. The subject of renewing the mission to the Jews was considered, and the question of the publication and distribution of the Scriptures in Russia. On the last named topic, an excellent Memorial to the Emperor of Russia was prepared, and a committee of four persons was appointed to present it to him, which was done yesterday, at Charlottenburg, four miles distant, just as he was rising from the table of his uncle, the King of Prussia. In short, a great deal of business was done by this large committee and its sub-committees. Those persons who were on several committees, as was the case with myself, had a busy time of it, from early morning till late at night.

4. Last Sabbath morning, at nine o'clock, some two hundred persons, Americans and English, assembled in the large saloon of the *Hotel de Russie*, and partook of the Lord's Supper. It was a most interesting scene. Episcopalians and Presbyterians united with the Baptists, Methodists, and Lutherans in this delightful ordinance. At night the same brethren met for mutual edification in prayer and exhortation. There was English preaching during the day at four different places, and several able discourses were delivered.

6. On Monday last the American ambassador gave a dinner at the *Hotel d'Angleterre* to the American members of the Conference, and to the ladies of such as had ladies with them. It was a very pleasant occasion.

6. While there were many able German professors, pastors, and laymen present at the Conference, it was cheering to see at it such men as Sir Culling Eardley, Lord Roden, Sir Edward Buxton, the Rev. Dr. Alford, Rev. Dr. Alexander, (of Edinburgh,) and other distinguished Britons, the Rev. Dr. Grandpierre and Pastor Fisch, from France, the distinguished Dr. Merle d'Aubigné of Geneva, the Rev. Dr. King of Athens, and the Rev. Dr. Dwight of Constantinople; all men whose "praise is in all the Churches." It is seldom that so many eminent men, from so many different countries, are brought together.

7. And lastly, the number of the enregistered members of the Conference was 1,254. Of these, 876 were from Prussia, 103 from the other parts of Germany, making in all 979 from Germany. From Spain there was 1, from France 12, from Switzerland 11, from Italy 2, from Holland 11, from Belgium 4, from Denmark 11, from Sweden 2, from England 166, from Russia 12, from Hungary 7, from Turkey 2, from Greece 2; making in all 1,222 from Europe.

From Asia there were 3, from Africa 3, from America 23, from Australia 3. Making a total of 1,254. But it is certain there was a considerable number of persons whose names were not enregistered. It would be safe to say, that there were at least 1,300 ministers and laymen, from first to last, at this great and glorious meeting. May it be followed by many blessings!

B.

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