

# 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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## CHINA.

### NATIVE SELF-SUPPORTING CHURCHES.—

A necessary condition of the success of modern Christian missions among heathen people is, that all the native members shall contribute something toward the support of the Gospel among them, if it be but a penny; and that they shall be made to be *self-supporting, under native Pastors*, as soon as possible. This policy is at the foundation of all our missions in foreign lands, and also at home, and is practiced to the extent of the ability of the people. Our China mission has taken the following wise and vigorous action on this very important subject at its meeting, September 1, 1868. It should be read and examined carefully, as it indicates the thoroughness of the administration of our foreign missions in heathen lands.

1. In any place where a day-school is desired the Missionary in charge shall call upon the people to estimate what amount they will pledge themselves to give toward it; and if satisfied that they are willing to give to the extent of their ability, he may supplement the amount by mission help, not exceeding two dollars per month for a teacher, and one dollar per quarter for rewards.

2. The mission will not assist any native Church in fitting up a chapel until there are at least twelve members.

3. At important places, where the mission judges it advisable to open chapels for preaching to the heathen, the native Christians will be freely granted the use of said chapels; but it is expected that they will contribute, according to their ability, to keep the chapels in repair, and will provide for the incidental expenses of their own services.

4. In other places, until there are twelve members, we expect the brethren to meet in private houses, according to the ancient usage of the Christian Church, and the custom of the Methodist Episcopal Church from the beginning.

5. When there are twelve or more members who wish to have a chapel, they shall furnish a building free of expense to the mission for rent. The mission will then aid to the extent of ten dollars in fitting up the chapel.

6. Chapel-keepers shall be supplied only at large and important centers.

7. At the last Quarterly Conference in each year every Missionary shall discuss with his official members the ability of each society in his circuit to assist in the support of its Pastor, and it shall be expected that the sum decided upon after such discussion will be raised by the society for the coming year. In any case where it is inconvenient to settle this matter at the Quarterly Conference.

ference, the Missionary shall bring it before the separate societies, and get them to agree to contribute some definite amount. The amount so contributed shall in all cases be collected by the Class Leaders and Stewards, and paid to the native helper; and the mission will supply the balance needed for his support.

8. It shall be the duty of each Missionary to preach upon the subject of self-support, and urge each congregation to do its utmost toward sustaining the institutions of the Gospel.

9. At each annual meeting there shall be a report from each society, showing how much it has contributed to its own support, and how much it has received from the mission during the year.

### KIU-KIANG—A DEPUTATION TO THE MISSIONARY—A NIGHT IN A TEMPLE—A NAP WITH THE GRAND OLD IDOL.

We have received at the Mission Rooms interesting accounts from our new station in China, in the city of Kiu-Kiang. It opens with much promise, and with some remarkable providential indications. Under date of September 9 Brother Hart gives us a very interesting account of a respectable deputation of native men who urged him to visit their people. They received him kindly, and gave him a lodging in their grand old temple, very near to their grand old idol. On his return home three representative men accompanied him. But the reader will very naturally prefer to hear Brother Hart's own account of this interesting matter. He says:

On the 14th of August a man came to us from the neighboring province, Hu-pek, to invite us to go to his village and the neighboring villages, stating that he had been sent by a few head men of the villages upon this errand. He wished us to take books, and if possible open a chapel.

After repeated examinations we deemed him honest, and had no reason to doubt the truthfulness of his statements. After keeping him from Friday till Monday, August 17th, I set out with him for his hilly home, and after three days' journey reached a Buddhist temple, where he said we would wait for the assembling of the villagers. It was night, but many came in to see the Missionary, and hear of Jesus, and read the Scriptures which I carried with me. We talked and read the Bible till late in the night, when I was conducted into the center of the temple near to the monstrous idol, and pointed to my bed. Before retiring I knelt with them in prayer—the first prayer that was ever offered in that crumbling temple—I mean Christian prayer. The next day many more came, and the following day I visited many villages among the hills and valleys. Nothing but good-will

was expressed toward me, and the doctrines which were given them. A goodly number of those who wish to enter our Church and learn our doctrines have formerly been under Jesuitical influence; but some two years ago they secured two copies of the New Testament, and afterward five small books from Hankon. These books have been their light, and hearing that missionaries had come to Kiu-Kiang, they came to invite us to bear the Gospel to them.

On my return three of the men accompanied me. To one we have given directions to hire a chapel or house, and to distribute books, and to give his whole time to this work, and learning the doctrines. He is a man of influence among the people. A much younger man, but more promising, we have retained with us here to act as assistant in distributing books, and prepare himself for full service as helper. Last Sunday nine of the people came down to this place to hear the word; came all this distance, and took five days of their time in coming and going to hear the doctrines explained. In about two weeks I expect to make a second trip to these people, and organize a class of inquirers; shall also visit some of the surrounding cities and towns. When I return we can give you something more definite.

To us this seems a wonderful opening, and being in so close proximity to this city, though in another province, is easily worked. You will see by the map that Kiu-Kiang is near the boundary lines of three provinces. Portions of these three provinces must be worked from this point, if worked at all.

CHARLES SPERRY MACLAY, third son of Rev. Dr. Maclay, Superintendent of our China Mission, departed this life December 16, aged thirteen years, four months, and sixteen days.

Our readers will have in mind with this announcement, that Mrs. Maclay brought her six children to this country for the purpose of completing their education, and they are now at our New Jersey Conference Seminary at Pennington. This lamb of the Saviour's flock has been an invalid from infancy; but henceforth he will be with the good Shepherd, and never know a pain.

May God prepare the heart of the father in China for the sad words which will reach him!

## INDIA.

AN INSIDE VIEW.—Would you know some of the labor, the ministrations, of the Missionary and his wife:

*The Law of Divorce.*—Rev. T. J. Scott says:

Mrs. Scott and myself set off to Khumak,

Narain Sing's village, that she might have a final interview with his wife, and fully explain to her that if she wished to be Narain Sing's wife she must now decide, as he would delay with her no longer. Since becoming a Christian he put the concubine away, and the lawful wife has refused to live with him. For the relief of converts, where an unbelieving wife or husband prefers "to depart," British law now provides for the divorce of such, and a new marriage can be contracted. This was the matter to be laid for a final decision before Narain Sing's wife this morning. An interview was had with her alone, but she utterly refused to remain the wife of Narain Sing, and now he will take the necessary steps for a divorce. It has been a severe trial for the poor fellow.

*The Sanctuary against Satan.*—I had the pleasure of seeing where he has laid the foundation for a little chapel. Twenty or more men were erecting the building not far from a "green tree," beneath which, but a short time ago, he worshiped a stone which stands there still. The temple of God and the temple of devils will thus soon stand open side by side for the worship of these villagers.

*Efforts for a Son.*—I took Narain Sing's oldest son to one side, and earnestly urged him to join his father in his profession of Christianity, and showed him the satisfaction this would be to him, as it would almost certainly induce his mother to yield. This, as well as motives of personal safety, were urged with some little apparent impression. The boy said he was studying Christianity: that his father had told him it is a spiritual religion, and requires the acceptance of the heart: he would study and see.

*Medical Science.*—Before leaving the village I was called to one side to look at the eyes of the earnest Ratan's mother. She has been growing blind for a few years. White patches are forming on the cornea, and I told them I could do nothing for her. Medicine can be made of great use in missionary work. Every missionary should prepare himself to administer at least simple remedies, and keep medicines with him constantly. Good done to the bodies of the people does much to conciliate them, and incline them toward the missionary and his message. The Saviour's miracles of healing were not simple miracles in attestation of his authority, but doubtless intended to excite the love and attachment of the people. "Medical missions" are becoming popular in many foreign fields. The idea is a good one.

*Mohammedan Opposition.*—As we were about to start for camp, a Mohammedan came up and joined with the Hindoos in opposition to our message. "It is a very foolish, wicked thing (said he) for men to change their religion," and he ranted away on this text for a time. All this was simply out of jealousy, and to counteract any possible impression that our words may have made. Religiously the Mussulman hates the Hindoo and his religion, and considers him a blasphemous, idolatrous dog, destined to the lowest hell. All intelligent Mohammedans will acknowledge that Christians, as not being idolators, and as possessing a true revelation, are nearer to themselves, and infinitely better than Hindoos; and yet, such is their jealousy touching the progress of Christianity among Hindoos, they prefer to see the Hindoo wallow and die in his idolatry to his becoming a Christian. This impertinent fellow was acting out the real

Mohammedan. I in a few words shamed him on the unreasonable and contradictory position he had taken, and he soon left.

#### JAPAN.

JOHN WESLEY was the name of the first Japanese ever baptized in the Methodist Episcopal Church. This event transpired in St. James's Church, New Brunswick, New Jersey, Sabbath, November 22, 1868.

Dr. Tiffany, the Pastor, briefly narrated some points in the history of the young man who left Japan some three years ago to obtain an English education; went to England, where he remained two years, and then came to this country, arriving at New Brunswick last spring. In visiting the different Churches in this city he came, unsolicited, to St. James's. Being pleased with the church, and understanding better the preaching of Dr. Tiffany than any other of our ministers, he continued to attend service there, united with the Sabbath-school, and was a constant worshiper. On the first Sunday in October he gave evidence of a Christian experience, and after several interviews with the Doctor proposed to be baptized. The Doctor advised him to do so, and to leave to future study and to Providence the question of particular Church membership. Nagai's friends objected to this course, and he, greatly desiring to honor Christ, began the investigation of Church organizations, and becoming satisfied that the doctrines of Methodism fairly represented the teachings of Scripture, and that the usages of Methodism were well calculated to assist in the development of Christian character, he decided to join that Church, and made his election emphatic by taking the name (of his own motion) of the great reformer whose labors resulted in the organization of the Methodist Church.

The service was very impressive, and after the baptism and the reception of Nagai and four others, the Doctor spoke briefly of the influence which the service might have on the future of the Church and the evangelizing of Japan, taking as his text Zech. iv, 10: "Who hath despised the day of small things?"

Special interest attaches to this case from the fact that, though there is a Protestant Christian mission in Japan, there have been no open professions among the natives, and we believe that John Wesley Iwoski Nagai is, with one single exception, the only baptized native of Japan. At a time when the changes of nations are so startling and rapid, the hope may well be indulged that by the time he is ready to return to his home the laws of that empire may not only protect him in the enjoyment of his new faith, but the people may welcome him as the bearer of glad tidings from a far country.

#### TURKEY.

REV. W. F. FLOCKEN, one of our Missionaries in Turkey, has made a communication to the *Ladies' Repository* of December, 1868, which will lay the friends of missions in all the Churches under great obligation to him. To the Editor of the *Repository*, who has elicited this paper, we feel specially obliged. It is not a little gratifying to us that we have a Missionary to write such an article, covering four pages, double columns,

of the *Repository*, and that we also have a Missionary in the same field, who, as a linguist, is regarded as not second to any one in the East.

Brother Flocken's article is "Protestantism in Turkey," and the conclusion of his able historical article is in the words following:

At the present moment the American mission of the American Board, which may in a measure still be regarded as the superintending body of the Armeno-Protestant community, has under its charge four theological seminaries, in which the higher branches of secular education are included; one high school for boys, not theological, and four high schools for girls. There are one hundred and twenty-five common schools. These establishments number about seven thousand pupils, as many as the space at the disposal of the mission will permit. The number of churches is fifty-five, besides which seventy-five minor places of worship have been established in places where the Protestant communities are small. The average total of the congregations is estimated at about nine thousand. The annual sale of Bibles and religious books amount to fifty thousand; none are distributed gratuitously. No hinderance is offered to these proceedings. The ancient enmity between Protestantism and the old Armenian Churches is fast declining. The Armenians themselves have given up many of their old prejudices, and in many instances a direct friendship and sympathy exists between the two sections of Christianity. In the capital itself the movement makes but small progress; but the printing of Protestant books and tracts, and parts of the Bible, is carried on with much activity, and greatly promotes the interests of Protestantism elsewhere. The Armenian community has hitherto been subjected to few or none of those interruptions to their internal tranquillity so common in the other Christian sects in the East. The first chief and representative at the Porte, Stephen Effendi, who was appointed under the vizierial letter, and continued under the firman, died last year of cholera; he was a man of negative character, easily swayed by the last person with whom he came in contact, and without the energy necessary to give due impulse to the movement in the capital: his successor, Gazerous Effendi, is a man of much more decided character, and the chances of Protestant progress at Constantinople are undoubtedly improved by his appointment. Still the most congenial ground is to be found in the North-west of Asia Minor, the original birthplace of the Armenian religion.

In European Turkey Protestantism is making progress among the Bulgarians. A Protestant newspaper in Bulgaria is published in Constantinople, as well as one in Armenian, and a third in Armeno-Turkish.

Of the efforts of the English missionary societies to commend Protestantism to the Mussulmans of the country, it may, we believe, be affirmed that little success has as yet crowned the endeavors of their agents, whose zeal in the summer and autumn of 1864 led to an imbroglio with the Porte.

#### SWEDEN.

The Church has already been advised of the glorious work going on in our missions in Sweden. There is also a great work of

God going on in the Baptist missions in this country. A few years ago Pastor Hedstrom, of the Bethel ship, New York, visited Sweden, and published the Gospel with great success in many places, among them in *Carlscrona*, the capital seaport town of Sweden on the Baltic. The seed which he sowed then has brought forth much precious fruit, which has been gathered, and formed into classes; and now they write to Pastor Hedstrom to cause a Missionary to be sent to them. We rejoice to say, we believe the General Missionary Committee, at its last session, did make such arrangements as will enable Rev. V. Witting, our Superintendent in Sweden, to take them into the list of our missions, and provide for service among them.

**AN EXPENSIVE WORK.**—See how a Missionary puts the case:

Fault-finders and enemies of Christ have calculated how much it costs to convert a heathen to Christianity; and cold-hearted Christians are easily discouraged because the work goes so slow. Yes, it costs much to convert a heathen; but his conversion is no more expensive than the conversion of those who dwell in Christian lands. Think of the valuable time of the mother spent in inculcating the first principles of Christian morals. Think of the exertion of the faithful Sabbath-school teacher, and the time spent in the study of the Scriptures. Think of the cost of educating and maintaining the ministry, of the costliness of church edifices, and of every seventh day for religious devotion; and, in short, the endless items that swell the cost of religion and thus the conversion of souls. And, last and costliest of all, the priceless value paid by Him who purchased us with his own precious blood. God was not niggardly in giving his Son. Let us be perfect, like our Father in heaven, and let us remember that the law of God makes cost and compensation equal.

#### AMERICAN BOARD.

**THREE FACTS OF THE PAST YEAR.**—The officers of this Society say these are:

I. The time for reaching the women of Mohammedan and heathen lands in their own homes appears to be close at hand. More women are offering to go forth to this work than the Board is able to send.

The single women under the care of the Board at this time are, in Western Turkey, seven; Central Turkey, four; Eastern Turkey, eight; Nestorian Missions, four; Syria, three; Zulu Mission, two; Ceylon, three; Madura Mission, four; Foochow, one; North China, three; Hawaiian Islands, three; North American Indians, one: forty-three in all. Of these, two in the Hawaiian Islands are supported by tuition fees and by a ladies' benevolent society in the Islands; one in Eastern Turkey by a gentleman in New York city; while another, in the same field, keeps her sister company at her own charges; one, in Syria, has all her expenses defrayed by her parents; and seven, in different fields, are at the charge of the Woman's Board of Missions, organized in Boston.

II. China is daily becoming more and more an object of interest. In a few months it will be one of the nearest missionary fields

from New York. Not far from one hundred devoted men and women, from this country, are already there, representing various evangelical denominations. *Our Methodist Churches have provided to send four families to that field this year.*

III. The uprising of the Church to meet and liquidate the debt of the Board.

The saddest feature in the missionary debt was not the pecuniary embarrassment; it was the discouragement, the breaking down of heart and hope in the missionary circle; the feeling that Christians at home were not remembering them in their work.

The officers of the American Board say this action of the Churches will mightily quicken the missionary corps. Undoubtedly it will! The officers express themselves in these words: "Thanks to the generous givers of *their wealth*, but joy before God, and renewed courage, because of the great constituency of the *humble poor*, who did what they could; and when they had no money, *gave their prayers*."

APPROPRIATIONS OF THE A. B. C. F. M. for 1869, \$547,500, an advance of \$22,500 upon the appropriations for 1868.

This advance is made chiefly for the missions of China and Turkey. The amount appropriated was to meet the wants of the work *as it is*.

The officers of the Board say: "If the Holy Spirit shall lead the young men at home to heed the painful cries heard for help from Africa, Turkey, Syria, India, and China, they will gladly expend the \$600,000 proposed at their late annual meeting. Will not the Churches pray, earnestly and importunately, that they may have this high privilege?"

#### JUVENILE MISSIONARY CERTIFICATES.

**DEMAND FOR—HOW TO OBTAIN THEM.**

The action of the late General Conference, making it "The duty of the Preacher in charge to see that each Sunday-school in our Churches and congregations be organized into a Missionary Society," is producing great activity in the Sunday-schools. Both teachers and scholars are entering promptly and heartily into the movement. The provision of the same General Conference, directing that "the missionary contributions of the Sunday-schools shall be reported in a separate column in the Annual and General Minutes," is adding to the force and extension of this movement. It promises to become universal, as the General Conference intended it should be.

In pursuance of this order of the General Conference, the contributions of the Sunday-schools will appear in the Annual Minutes of the several Annual Conferences, and thus pass under the notice of the Churches and Sunday-schools among whom the collections have been made; and will also be reported in the General Minutes, and thus become of permanent record in the archives of the Church. Fifty years hence the Sunday-school children of the present generation will be able to look into the permanent

Church records, and see what the Church did in their childhood, through the agency of her Sunday-schools.

This increasing activity of the Sunday-schools in the missionary cause very much increases the demand for *Juvenile Missionary Certificates*; and the youthfulness of the children makes them impatient to receive them as soon as they have three or five dollars to appropriate to make some favorite scholar or friend a life member of the Juvenile Missionary Society, which is auxiliary to their Churches respectively.

The impatience of the children to receive the certificates when they have collected the money, leads the Pastor of the Church or the Superintendent of the Sunday-school to ask for a supply of Juvenile Missionary Certificates to be kept on hand, to be used as the Sunday-school may be entitled to them. But the office in New York cannot send Juvenile Missionary Certificates to be thus kept on deposit, and to be used as occasion may require. Each certificate is a formal receipt for money paid, or to be paid, into our treasury; and therefore when we send the certificates we must be assured in writing by the Pastor of the Church that the money is in hand, and will, in due time, be paid into the treasury of the society; or that he will be responsible for all the money which the certificates represent, that it shall be paid as stated above.

The payments for the certificates may be made as other missionary moneys are paid, that is, at the sessions of the Annual Conferences severally.

#### OUR TRANSLATED FRIENDS.

AMONG the number now "gathered unto God" is Laban Clark, known on earth, among the aged and the young, as Rev. Laban Clark, D. D. Affectionate mention of him is due from the Missionary Society, for he it was who offered the first "resolution," in 1819, in favor of forming the Missionary Society of the Methodist Episcopal Church. That resolution was at that time "adopted;" and Brother Clark, Nathan Bangs, and Freeborn Garrettson, were appointed a committee to prepare a constitution to be submitted at a subsequent meeting. Of the nine preachers present at the meeting in which Brother Clark offered the resolution referred to he was the last to depart. All are, we doubt not, "forever with the Lord."

The time of the departure of Brother Clark was November 28, 1868, in the ninety-first year of his mortal life and in the sixty-seventh year of his ministry. He lived through a marvelous period in the history of our Church.

The first year of his connection with the Missionary Society the income was but \$823 04: it has since reached \$671,090 66. The membership of the Church in 1801, at the time he entered her ministry, was 64,894, with 287 Preachers. We now have 1,264,958 members and 8,481 Preachers.

## Missionary Advocate.

NEW YORK, TUESDAY, JANUARY 19, 1869.

### OUR MISSIONARY SYSTEM.

THE Corresponding Secretary took occasion recently, in a Preachers' Meeting, to explain our missionary system, and to show how certainly and successfully it had worked in the great expansion of our missions and the steadily-increasing support it gave them from year to year. As a specimen of this support we showed them the advance in the last ten years from 1858 to 1868. This advance was from \$158,924 in 1858, to \$607,520 in 1867. There will be a further advance in 1868. In these ten years the contributions fell off but in one year, and this owing chiefly to particular receipts the previous year which could not be repeated. We stated that as the receipts into the treasury advanced, the work expanded both at home and abroad (particularly at home) much more rapidly than the receipts increased, so that the trouble in the treasury is not because of a decrease of receipts, but because of the great expansion of the work, particularly in the South. We stated to the meeting that this great demand of the work over the present annual receipts presented to the Church the alternative of curtailing our missionary work now on hand, or largely increasing our missionary contributions. The meeting seemed not only to accept the action of the General Missionary Committee, but to heartily approve of it, as set forth in the aggregate appropriations.

**THE MITES WE NEED.**—From an orphan boy, the son of a missionary, one dollar. A writer from the Catskill Mountains says: "We are a mission station, and have hard work to meet all our obligations, as we have secured a church and parsonage this year; yet our schools enjoy paying their 'mite' for the good cause. All that is wanted is for the people to understand the claims of the Missionary Society, then they will meet them."

**CHILDREN OF MISSIONARIES.**—We have been very much struck with the report made to the American Board on the characters and fortunes of the children of missionaries. The report says:

A circular addressed to 212 children, of whom 190 answered, revealed the following statistics: Of 95 males 81 are members of the Church, 51 have received a collegiate education, 31 are now in college, and 18 are now in the Gospel ministry. Of 89 females 78 have been educated and are professing Christians, and 13 are the wives of missionaries. The answers to the circulars sent out show that the system pursued with children of missionaries has produced most happy results. No other class of children can exhibit such a moral and religious average.

**HOW IS THE MONEY COMING IN?**—We can say but in part, but here are some notes:

We spent Sunday, November 22, with the Church in Burlington, N. J. It was their annual missionary Sunday. The Rev. S. Post had well prepared the way for the collection which was taken morning, afternoon, and night, and resulted in an advance of ten per cent. over last year, when a very heavy advance had been made over the contributions two years ago. We think the Church is giving indications of ability and will to sustain our missionary work on its present extended plan both at home and abroad.

Up to December 1, 1868, only one Church had advanced one hundred per cent. over the previous year in her missionary contributions. This was Eighteenth-street, New York. But last Sunday, November 29, the Garrettsen Station in Albany advanced more than one hundred per cent. over the previous year, when they thought they had done well. The Rev. D. E. Clapp had well prepared the way, and the whole day was given to the missionary cause. In the morning a sermon by the Corresponding Secretary, in the afternoon the Sunday-school, and in the evening a platform meeting. There was neither pressure nor bidding, not even to the making of a life member. The people brought their *sacrifices to the Lord*, and the whole matter was accomplished simply by announcing the names of the givers to the Secretary at the table. We have rarely seen a people who made their contributions so pleasantly, and seemed to be so well satisfied with what they had done.

The Corresponding Secretary had an interview Monday morning with the preachers of Albany and Troy, and a few chief laymen. It was a meeting of cordial assurance by resolution, not only of approbation of the appropriations for 1869, made by the General Missionary Committee, but of a determination to sustain them heartily among the people.

THE success of the vast missionary plans of the Methodist Episcopal Church depends largely on the organization of each Sunday-school "into a Missionary Society," according to the order of the late General Conference, (Discipline, Part IV, section 3, paragraph 12.) The success attending these

juvenile missionary societies becomes more and more manifest every day. The Rev. J. J. Manker, writing to the Mission Rooms from Athens, Tennessee, under date of November 8, says: "Our Sunday-school Missionary Society is working well. Last year, with an average attendance of sixty-seven, we collected \$80 78 for missions. For the more systematic collection and distribution of missionary intelligence we have a committee for each grand geographical division of the earth, to report latest items of interest at each monthly meeting."

### LEGACIES.

WE have been struck with the liberal bequests made annually to several missionary societies. Last year the American Board of Commissioners for Foreign Missions received \$73,903 44. Ten thousand dollars of this sum was the tenth annual payment of \$10,000, under the will of the late Anson G. Phelps, of New York, granting the Board of Commissioners a bequest of \$100,000. Quite a proportion of the annual receipts of the American Board come from legacies; while the receipts into our treasury from this source are very moderate, ranging from \$8,000 or \$10,000, to \$24,000 in the year 1867. Thus, while our treasury receives annually only about one sixtieth of its income from bequests, the American Board received last year about one seventh of their whole income of \$535,838 95. Here is a reasonable and indeed a noble example to our people who have, within the last twenty-five years, increased in wealth amazingly, when the wealth in the hands of so vast a multitude as are in our Churches and congregations is considered. How just and appropriate is it for the Christian, to whom God has given worldly substance, to use it wisely while he lives, and bequeath a suitable portion of it to promote the kingdom of God among men after he departs hence to another world for judgment! We shall never forget a little incident that occurred at one of the Western Conferences a few years ago in what may be called a missionary love-feast. A tall, lean, angular built brother, in plain farmer clothes, rose to speak. His eyes were downcast, and he stooped forward very much. He stood perfectly still and silent for so long a time that the people began to feel uncomfortable, when he slowly upturned his sunburnt face, which was wet with tears, and said: "My brethren, I have adopted the missionary cause as one of my children, and I mean to support it while I live, and make it one of my heirs when I die," and then he sat down. His whole frame shook with emotion, and there was not a dry eye in the house.

The bequests should be in proportion to the substance which the testator has at his proper disposal, without distress or injury to others who have just claims upon his property. But if he cannot give much, let him give little, if it be but fifty dollars, as did a Christian brother within the New York Conference some years ago, and left a memorandum saying, "I do not give this small bequest for its value, so much as to testify my debt to God, and as an example to others of very moderate means." In these bequests, be they large or small, it is best to make them without conditions, that they may go directly into the treasury for current expenses, as God in his providence gives us day by day our daily bread as we need it.

It is very important that every Christian brother should take good counsel, that his will may be clear and in due form, both for the sake of his heirs, and of the Missionary Society also. In regard to bequests to the Missionary Society he may consult the Preacher in charge or the Presiding Elder, or a well-disposed and reliable lawyer. Be sure that your will shall take effect as you desire it. The following forms are printed on the cover of the reports of the society for each year. The first form is for a "bequest," or grant in money or personal property. The second form is for a "devise," or grant in "land," or real estate. See that there is a sufficient number of witnesses to your will, as required by the State in which you live. The forms of bequest and of devise are as follow:

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

FORM OF A DEVISE OF LAND TO SAID SOCIETY.

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

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

While on the subject of bequests, we will take occasion to allude to some disappointment which is occasionally felt upon the decease of wealthy friends who have long taken great interest in our truly great missionary cause, and yet have not remembered it in their wills. They have adopted it as one of their children, and given it support while they lived, but they have not made it one of their heirs by their wills, although they have liberally, perhaps too liberally for their good, endowed their children.

We are aware that neither the Missionary Society nor the Church, nor any individual, has any right to dictate or to complain in regard to the disposition any one shall make of his property by will. We should not call in question the character or conduct of a deceased Christian brother or sister on account of the disposition they have made of their property by will. And yet, when we remember that the people in our Churches and congregations have acquired their property by the habits of personal industry and frugality which they obtained by the experience and practice of religion in the Church, under the blessing of God, we cannot but feel that it is fit and proper that they should provide in their wills for sending this Gospel, that has made them and their families what they are, to those who have it not.

We take this occasion to repeat the request, that Pastors of our Church generally would report to us in New York the making or the existence of any will in favor of the Missionary Society which may come to their knowledge, or of which there may be well-founded rumors, with such suggestions as they may think proper to make.

\$850,000.

THE General Missionary Committee at its late meeting found it absolutely necessary to appropriate *Eight Hundred and Fifty Thousand Dollars* to carry our missionary work at home and abroad through the year 1869, and unless this sum be realized the treasury will be embarrassed.

The Committee, believing the Church to be both able and willing to make all needful contributions to maintain and carry forward this great and growing interest, ordered the distribution of the aforesaid eight hundred and fifty thousand dollars among the Conferences and Churches, that all our Pastors and people may have due notice of the same.

In pursuance of this order the distribution is made as follows, namely:

Alabama.....	\$2,000 80
Baltimore.....	32,883 44
Black River.....	7,384 78
California.....	4,466 37
Central German.....	7,705 17
Central Illinois.....	16,443 26
Central New York.....	19,732 71
Central Ohio.....	14,327 68
Central Pennsylvania.....	20,492 54
Cincinnati.....	28,385 18
Colorado.....	559 78
Delaware.....	1,810 88
Des Moines.....	5,686 24
Detroit.....	15,727 46
East Genesee.....	15,437 78
East German.....	2,114 47
East Maine.....	3,624 73
Erie.....	24,893 70
Genesee.....	8,398 73
Georgia.....	2,180 60
Holston.....	4,156 60
Illinois.....	24,809 38
Indiana.....	15,665 43
Iowa.....	10,571 56

Kansas.....	\$3,639 86
Kentucky.....	2,954 37
Louisiana.....	1,437 80
Maine.....	7,231 76
Michigan.....	11,340 56
Minnesota.....	5,971 56
Mississippi.....	1,024 00
Missouri.....	4,128 70
Nebraska.....	1,119 67
Nevada.....	299 62
Newark.....	25,227 94
New England.....	25,496 67
New Hampshire.....	8,294 32
New Jersey.....	22,402 95
New York.....	48,407 80
New York East.....	50,605 00
North Carolina.....	500 00
North Indiana.....	18,295 51
North Ohio.....	16,160 91
Northwest German.....	5,315 98
Northwest Indiana.....	10,121 04
Ohio.....	26,534 32
Oregon.....	2,308 26
Philadelphia.....	51,091 61
Pittsburgh.....	37,349 17
Providence.....	13,050 93
Rock River.....	20,613 30
Saint Louis.....	4,758 90
South Carolina.....	2,737 60
South-eastern Indiana.....	14,399 96
Southern Illinois.....	12,362 41
South-west German.....	5,133 32
Tennessee.....	1,685 00
Texas.....	497 60
Troy.....	21,175 37
Upper Iowa.....	10,561 02
Vermont.....	8,804 29
Virginia.....	2,167 18
Washington.....	1,310 78
West Virginia.....	7,001 78
West Wisconsin.....	6,856 59
Wilmington.....	15,427 91
Wisconsin.....	10,579 24
Wyoming.....	14,139 14

\$850,000 00

SOUTH AMERICA.

REV. DR. GOODFELLOW, in sending his *third* Quarterly Report, under date of October 1, 1868, says:

It is the first entire quarter of the labors of Rev. Henry G. Jackson, whom Bishop Clark sent to our aid from the North-west Indiana Conference. By episcopal arrangement he takes the old church, as it may be called, after twenty-five years of occupancy. On June 4, A. M., Brother Jackson arrived, and his labors commenced with as little inconvenience as attends a change at home. He is a good and faithful man, and his undivided attention to his charge is already producing good results.

A series of meetings was held in August, resulting in ten or twelve conversions, and about as many accessions to the Church. The congregations are good and attentive.

*Statistics.*—The following statistical items belong to the close of the quarter from Brother Jackson's charge:

Church members 86, probationers 40; average attendance at church 300, at prayer-meeting 40, at Sunday-school 130; number of officers and teachers 19.

*Spanish Work.*—During the year thus far Rev. J. F. Thomson has occupied our only church in the city with Spanish preaching on Sunday evenings. Of late the interest in this work is increasing on all hands, and there are many signs of progress. The number of interested persons in the city is gradually increasing; and at the Boca, a town about a league out of the city, our day and Sunday school is a nucleus of a great deal of value. It is a benefaction to a very destitute locality, and many of our scholars promise well. One of our friends here has purchased for us a lot for building a house at the Boca, suitable for all our purposes,

and we have begun, with hope, a subscription here, to raise the amount necessary, which will be about four thousand dollars gold. The lot costs one thousand five hundred and twenty dollars gold.

**ROSARIO.**—This city of about fifteen thousand inhabitants has often been spoken of as the probable location of the national capital, as it is only temporarily at Buenos Ayres. Until the present year we have been alone in sustaining English preaching in Rosario, but about the middle of 1868 a minister of the Church of England began a service, and two congregations are now growing up side by side. That city has become the center of immense trade. It is at the point where a railroad of two hundred and fifty miles in length terminates at the margin of the magnificent river Paraná.

Rev. Thomas Carter, M. A., is at Rosario for his fourth year. He has a neat little church which serves also for a school, and there is room on one side of it for a parsonage and on the other for a church when we shall again build.

There is a day-school of fifty attending scholars. The New Testament is read in the school daily. There are fifteen children in the Sunday-school and one hundred and fifty volumes in the library. There are nine members of the Church and ten probationary members.

**ESPERANZA.**—At this place Rev. D. F. Sauvain has been toiling for nearly three years. He was preceded by a lay missionary, who was there two years. We have on the public square of the town, which is in the center of the colony, a church 24 by 44 feet, which also serves for a school. Under the same roof we have a parsonage of six rooms. There is attached a beautiful garden of fruit and ornamental trees, a monument of the skill and industry of the Pastor. The colony is just the size of a western township, that is, six miles square. The farms are eighty acres each, and sometimes smaller, but never larger. The population is about sixteen hundred, of whom about one third are Protestants. The day-school has seventy pupils, and it is conducted by Brother Sauvain himself, who, besides this and his pastoral work, preaches in German and French every Sunday, and conducts the Sunday-school. Owing to the distance of the residence of the people the Sunday-school is small, but there are always gathered in it the most advanced in Bible knowledge, and the most serious.

**SAN CARLOS.**—This place deserves to be named, as we have here a beautiful building site, adjoining the central town. This colony also is six miles square, and has fewer Protestants than Esperanza. Our lot contains about seven acres, and if a suitable man offered for the French work, we might occupy the place permanently. For the present the German portion of the people are not accessible to us.

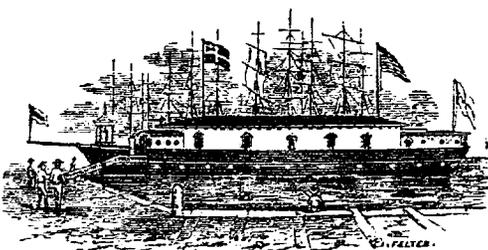
**VILLA DE URQUIZA.**—Here, also, we have about seven acres adjoining the town, and within its inclosure is a neat and well-built edifice serving for church and school. Brother J. J. Rau is here, working under many disadvantages. The circumstances of the colony are not prosperous, and we wait the action of the government in widening the bounds of the colony, as the only means of making a community of wealthy farmers, as was first intended. Meanwhile Brother Rau continues preaching, (in German,) and conducts the day-school and Sunday-school. During the last quarter he visited another

German settlement farther up the Paraná River, where they are very desirous of having regular preaching. At that place, Cayesta, there is a new colony of about thirty Protestant families. I hope to visit them soon.

**OTHER PLACES.**—For three years nearly we have in some manner or other occupied *Cordoba*. It is a place of great importance, as soon great changes must come over that city, caused by the immigration and activity that will be caused by the completion, in about one year, of the Central Argentine Railroad. This railroad is two hundred and forty-seven miles in length, and it will open communication by rail between that productive region and the Paraná River at Rosario.

For two years we have supplied the country district southward, where eight or ten widely scattered neighborhoods welcome us very cordially. The supply for this year cannot continue, and no one is at hand to fill the place. Many of the people there would be entirely destitute if we were to suspend the *Tuyu and Laguna de los Padres* work. One round on the circuit involves a ride of about three hundred miles, and implies rivers, swamps, and roadless wastes that would remind one of pioneer work in the West.

Altogether we have a field of toil but also of hope. Many indications of good are recognized by those on the ground that might not appear so cheering to one at a distance.



### Seamen's Department.

**WESTERN SEAMAN'S FRIEND SOCIETY.**—This society is designed to carry the Gospel to all who do business on the great waters of the West—on all our great lakes and rivers west of the Alleghany and east of the Rocky Mountains. The following resolutions were adopted by and published for the society by the Secretary:

*Resolved*, 1. That we are deeply interested in the moral and religious elevation of seamen and watermen, that the fullness of the sea may be converted to God.

2. That as the Western Seaman's Friend Society has been accepted by the Churches of the West for the last twenty years as their united agency for Bethel work, we will continue to co-operate with it, and commend its agents, missionaries, and work to the benevolent consideration of our Church and the Christian public.

3. That we will bid a hearty God-speed to any denominational missionary work of this kind wheresoever thought best by any Church. Yet, until the Western Seaman's Friend Society should prove inefficient or unworthy the support of the Churches, we most earnestly deprecate and will not countenance any increase in the number of General Bethel Societies asking aid of the public. But to prevent all unnecessary in-

crease of agencies and expenses, and to preserve the public confidence and secure the united support of both city and country in this great and good work, we recommend all well-meant new Bethel organizations to harmonious auxiliary relations to said Western Seaman's Friend Society, or to seek support only in their immediate vicinity as local societies.

### FOREIGN POPULATIONS.

**CENTRAL GERMAN CONFERENCE.**—Rev. J. A. Klein has four missions under his care, and reports:

I. *Madison-street, Louisville*, with a membership of one hundred and sixty. They have during the last three years enlarged and beautified their church, built a new one also about seven miles from the city, and a parsonage in the city. They now send their grateful remembrance to the Missionary Society which has aided them so long, and say they will, with the Divine blessing, support themselves hereafter.

II. *Charleston Mission.*—This mission is, for the present, ministered to by two Local Preachers.

III. *Cannelton* has a membership of one hundred and thirty-four, in which there are thirty-seven families. Sixteen members were added during the last year.

IV. *Nashville, Tennessee.*—This mission was formed by Bishop Morris in 1864. It was commenced with sixteen members. After a variety of sore misfortunes they have a church of their own at this time which cost them \$7,000. A debt remains of \$2,500. This had been a sterile soil, but after all adversities they reckon now thirty-five members. There are parsonages and Sunday-schools in connection with the several churches, and the Elder regards the work under his care on the whole to be in a very hopeful state.

**MISSISSIPPI CONFERENCE.**—Rev. A. C. McDonald, the Superintendent of Missions on Holly Springs District, reports:

I. *Holly Springs* has had a steady increase of members. There are now 277 members and probationers, a force of Local Preachers and Exhorters, and a well-managed Sunday-school of 120 scholars.

II. *Columbus*, S. H. Scott, Missionary, (successor to Hardy Ryan, gone to Liberia.) A good work is in progress in this mission. Members and probationers 405, six Local Preachers with Exhorters, a church valued at \$3,000, and a Sunday-school of 100 scholars, with a supply of teachers.

III. *Aberdeen Circuit.*—This work has increased. The late quarterly meeting was held in a grove, and was a time of great interest to the hundreds of people who attended. The people have built a church for themselves valued at *five hundred dollars*. There are 115 members and probationers, with two Local Preachers, two Sunday-schools, and a supply of officers and teachers.

IV. *Aberdeen* has 164 members and probationers, a church valued at \$2,500, and two Sabbath-schools with 1,000 scholars.

V. *West Point.*—There has been intense excitement in this field, so that it was not thought prudent to hold some of our meetings. There are 100 members and probationers and 50 scholars.

VI. *Okolona*.—Our people have had some prosperity in their new church, but times of trial are upon them, trials peculiar to the region, but no loss has yet been felt. There are 75 members and 40 probationers, and a church valued at \$2,000.

VII. *Corinth*.—Less has been accomplished at this than in any other part of the field, but there has been a slight gain. There are 130 members and 16 probationers, a church valued at \$2,300, and a Sunday-school with 50 scholars.

VIII. *Oxford*.—After two years of intense opposition the people have erected a church, but the Preacher has recently been obliged to apply for military protection. The late quarterly meeting has proved the beginning of a new era; a revival has commenced, and an accession of 100 members has been made. There are 200 members, a number of probationers, a church valued at \$2,000, and a Sunday-school of 126 scholars.

IX. *Grenada*.—Nothing special; a membership, with probationers, of 177, a church valued at \$2,800, and a Sunday-school of 140 scholars.

X. I have filled four appointments on the fourth round of quarterly meetings, have taken in one Preacher from another Church, organized a Church of 49 white members, and the prospect of extending the work among the whites of Mississippi is encouraging.

## Youths' Department.

**PARTING WITH ALL FOR CHRIST'S SAKE.**—The influence of heathen relatives is always exerted to prevent those to whom they are related from becoming the followers of Christ. Many have to undergo severe persecution from those whom they love, and are compelled to give up father and mother and relatives for Christ. A heathen boy was being driven away from his home and friends because he determined to be a Christian. He loved his home and his parents very much, and for some time he hesitated about leaving them. But the longer he waited the more dissatisfied he became, for he could not serve Christ and the heathen god that his parents worshiped. He went to a good Missionary for counsel as to what he ought to do. The Missionary told him not to barter the riches of heaven for those of this world. He also repeated to him the words of the Apostle Paul, "Come out from among them." 2 Cor. vi, 17. He then resolved to leave his home and heathen relatives. One of the Christian converts gave him a home, and he became quite happy and useful as an assistant to the Missionaries. Now, my little readers, if this heathen boy was willing to give up his friends and home for Christ, ought you not willingly to yield your heart to the Saviour? Is it not reasonable that you should love him in return for all that he has done for you? Can you not deny yourselves of some comforts or pleasures to help support their religious teachers?

"IF YOU PLEASE, MAKE ME A CHRISTIAN."—I well recollect, in the course of

my labors, a poor Hindoo youth, who followed me about the garden of the school, asking of me to make him a Christian. I said, "It is impossible, my dear boy; if it is possible to do so at all, it is possible only through the Lord Jesus Christ to make you a Christian. Pray to him." How well I recollect the sweet voice and face of that boy when he soon after came to me and said, "The Lord Jesus Christ has taken his place in my heart." I asked, "How is that?" He replied, "I prayed, and said, 'O Lord Jesus Christ, if you please, make me a Christian!' And he was so kind that he came down from heaven, and has lived in my heart ever since." How simple and how touching! "Lord Jesus Christ, if you please, make me a Christian!" Can you say that you have made a similar appeal in your spirit as this poor Hindoo boy? And can you say, my young friends, that Jesus Christ has come down from heaven to live in your hearts?—*Rev. Dr. Boaz.*

**A SERVANT'S GIFT.**—In Scotland I was attending a missionary meeting, and you know in Scotland it is the fashion to give money at the door coming in or going out. Going away from the meeting a servant dropped in a sovereign. The Deacon standing there said, "I am sure you can't afford to give that."

"O yes, I can."

"You will have to go without clothes."

"O no, I sha'n't."

"Do take it back," he said.

She replied, "I must give it."

The Deacon then said, "Take it home to-night, and if, after thinking of it during the night, you choose to give it, you can send it."

The next morning I sat at breakfast, and there was a little note came, and it contained two sovereigns. The good Deacon said, "You won't take it."

I said, "Of course I shall, for if I send it back she will send four next time."—*Rev. Mr. Scott.*

## Miscellaneous.

**CANADA METHODISM.**—The Conferences in Canada have just closed. The Methodist New Connection has upward of 8,000 members and 88 ministers, with a corresponding number of other officials. The Primitive Methodist Connection has upward of 6,000 members and 88 ministers, etc. The Bible Christian Conference has upward of 5,000 members and 58 ministers, etc. The three denominations ought to unite in Canada. I would not suggest that Primitive Methodism should unite with the others in England; it has a mission of its own to do.

The correspondent of a Canadian paper says: "Their ministers preach the Gospel to the masses; its ministers do (and to their honor be it spoken) what the ministers of other sects neither would nor could do—preach the Gospel effectively and successfully to the very lowest classes; they preach the Gospel to the poor—emphatically that is a characteristic of their mission.

Long may it distinguish them! I consider Primitive Methodism to be entirely a child of Providence. It had not its origin in division and strife; it has never meddled with the divisions of other Churches, but has pursued the even tenor of its way, trying to do good and lead sinners to Christ, and God has blessed it abundantly. In Canada I think the cause of truth would be served by the three denominations joining, and forming one large and influential religious community."

## Statistics.

**CHURCH EXTENSION.**—On the Sabbath morning of November 22, (during the annual session of this society,) collections were taken up in *twenty-one* of the churches of Philadelphia and vicinity; they varied from \$20 to \$1,075, making an aggregate of \$4,871, or an average of \$231 90. This is said to be an increase of very nearly fifty per cent. over the collections taken in the same churches last year.

The Conference appropriations were adopted, as follows:

Alabama, \$2,000; Baltimore, \$2,000; California, \$1,000; Colorado, \$2,000; Delaware, \$500; Des Moines, \$2,000; East German, \$1,000; East Maine, \$500; Georgia, \$2,000; Holston, \$2,000; Kansas, \$1,500; Kentucky, \$3,000; Louisiana, \$5,000; Minnesota, \$2,000; Mississippi, \$3,000; Missouri, \$500; Nevada, \$1,500; North Indiana, \$500; Oregon, \$1,500; South Carolina, \$1,500; Southern Illinois, \$500; St. Louis, \$2,500; Texas, \$2,000; Upper Iowa, \$500; Virginia, \$4,000; Washington, \$1,000; West Virginia, \$1,500; West Wisconsin, \$1,000; Wilmington, \$1,000. It was agreed that the other Conferences having special need should apply to the Contingent Fund. It was agreed also that the Conferences should be assessed \$150,000. And the assessments were made.

**STARTLING FIGURES.**—The total sales of merchandise for New York last year were \$3,313,618,058; Boston, \$928,173,020; Philadelphia, \$662,097,190; New Orleans, \$526,795,400; Chicago, \$342,182,708; Baltimore, \$324,966,303; Cincinnati, \$213,253,051; St. Louis, \$213,034,368; San Francisco, \$151,367,720; Louisville, \$116,216,645; and Milwaukee, \$110,675,054. None of the remaining cities reach \$100,000,000 of sales. These totals are more suggestive than any comments could make them.

**THE LATE SIMEON BENJAMIN**, of Elmira, has bequeathed to Elmira Female College, in addition to his former gifts, \$25,000; to Hamilton College, \$20,000; to the Presbyterian House of the city of Philadelphia, for home and foreign missions and for Bible and tract distribution, \$30,000; to Auburn Theological Seminary, \$10,000; to the Orphans' Home of Elmira, \$2,000. Mr. Benjamin had previously given to Elmira Female College the sum of \$55,000, and the \$25,000 contained in his will makes a sum total to that institution of \$80,000.

**THE ROMAN CATHOLICS** have appropriated six hundred thousand dollars for their church extension purposes in the South.

STATISTICAL RETURNS OF THE METHODIST EPISCOPAL CHURCH FOR 1868.

CONFERENCES.	Total 1868.	Increase this year.	Increase last year.
Baltimore	17,735	1,967	1,721
Black River	22,197	354	354
East Baltimore	42,312	4,006	1,404
Eastern German	2,805	146	231
Kansas	9,184	2,138	1,119
Kentucky	17,350	3,353	7,101
Maine	13,124	586	401
Mississippi	16,164	8,265	5,207
Missouri and Arkansas	25,746	5,330	7,708
Nebraska	2,286	180	109
Newark	29,308	1,843	2,210
New England	23,178	972	1,255
New Hampshire	12,650	30	597
New Jersey	30,272	2,684	dec. 182
New York	39,895	2,449	989
New York East	37,372	2,060	1,530
North Indiana	32,830	2,751	1,822
Oneida	19,348	dec. 349	412
Philadelphia	59,760	1,873	2,103
Pittsburgh	48,478	4,429	868
Providence	18,054	635	1,184
South Carolina	18,200	8,532	6,531
Texas	3,391	1,807	...
Troy	28,610	2,092	57
Vermont	13,909	634	502
Virginia and N. Car'n'a	27,556	2,085	...
Washington	21,036	3,573	4,251
West Virginia	27,959	1,176	7,675
Wyoming	17,844	811	191
Liberia	1,830	131	269
East Maine	11,717	1,665	dec. 625
Germany and Switz'd.	6,334	406	578
Delaware	9,801	777	899
Des Moines	14,771	1,889	793
East Genesee	24,232	374	438
Erie	32,881	1,008	1,603
Colorado	561	37	193
Oregon	4,505	287	873
Cincinnati	30,025	dec. 983	208
Detroit	20,596	1,228	2,228
Iowa	20,522	1,336	1,641
Upper Iowa	18,066	1,397	1,598
Central German	9,891	299	438
Nevada	448	81	122
Michigan	21,048	1,055	1,929
North Ohio	18,923	2,552	725
Southeastern Indiana	22,839	5,126	dec. 429
Southern Illinois	24,788	2,550	1,089
Illinois	34,675	1,840	2,205
California	6,185	419	1,284
Indiana	28,276	dec. 464	1,303
Central Ohio	19,094	dec. 973	923
Northwest German	7,071	548	504
Minnesota	10,160	1,370	48
Central Illinois	22,385	649	1,332
West Wisconsin	12,708	616	507
Northwest Wisconsin	...	...	181
Rock River	21,143	110	595
Northwest Indiana	20,063	2,047	34
Ohio	33,814	1,965	684
Tennessee	9,474	3,458	2,843
Wisconsin	12,708	375	507
Southwest German	7,688	131	553
Holston	25,723	2,003	5,509
Genesee	9,679	214	194
Georgia	15,134	4,521	...
India Mission	550	192	93
Alabama	11,554	2,345	...

Total this year ..... 1,255,074  
 Total last year ..... 1,146,081

Increase this year ..... 108,993

Taking the number of Bishops and Preachers as reported this year, and the lay members of the mission work as reported last year, we have the following additional figures:

Number of Bishops	9
Number of Traveling Preachers	8,481
Lay members in Scandinavia	769
"    "    in China	454
"    "    in South America	171

Total ..... 9,884  
 Add total above ..... 1,255,074

Grand total of members ..... 1,264,958  
 Total last year (including as above) ..... 1,155,479

Total net increase this year ..... 109,479

**METHODIST EPISCOPAL CHURCH, SOUTH.**—The following are the statistics of the membership of the Methodist Episcopal Church, South, for 1867, compiled from tables just

published. The Traveling and Local Preachers and probationers are included in the column of members.

CONFERENCES.	Trav'g Prs.	Local Prs.	Tot. Mem. and Prs.	Inc. or Dec.
Baltimore	143	78	17,155	5,156
Virginia	165	155	37,497	208
West Virginia	46	69	6,731	6,689
North Carolina	119	176	36,104	d. 618
South Carolina	155	180	47,078	d. 9,721
North Georgia	128	363	45,387	...
South Georgia	110	216	26,869	5,287
Florida	46	74	6,386	d. 6,856
Montgomery	119	312	31,228	d. 632
Mobile	108	183	22,577	d. 1,258
Louisiana	71	71	9,978	d. 11
Mississippi	119	69	19,043	d. 1,556
Memphis	178	399	39,085	1,718
Tennessee	179	398	40,800	3,094
Holston	103	194	25,965	1,506
Kentucky	78	103	15,583	d. 646
Louisville	99	149	22,689	d. 822
St. Louis	83	84	12,638	4,595
Missouri	93	105	14,300	2,180
Arkansas	65	123	13,951	7,399
Little Rock	64	83	9,073	1,406
Indian Mission	12	..	1,788	1,185
Texas	48	50	4,543	d. 16
Trinity	40	128	8,237	8,130
East Texas	32	..	7,107	...
Northwest Texas	36	89	4,731	212
West Texas	36	36	3,486	535
Columbia	16	10	758	232
Pacific	50	39	2,642	d. 18
Illinois	11	16	2,561	2,561
Total in 1867	2,581	3,952	535,040	...
Total in 1866	2,485	3,769	505,101	...
Increase	96	183	29,939	...

The Centenary M. E. Church, South, in St. Louis, Missouri, raised on Sunday, November 8, after a strong plea by President William A. Smith, the large sum of sixteen thousand dollars for Central College. The St. Louis *Advocate* thinks the amount will be largely increased by the subscription of the absentees. The same congregation recently gave a collection of eleven thousand dollars for the *Methodist Orphan's Home of that Church*.

STATISTICS OF UNITED BRETHREN:

	This Year.	Increase.
Bishops	5	..
Meeting Houses	1,334	87
Parsonages	25	13
Itinerant Preachers	864	27
Local Preachers	783	13
Preaching Places	4,618	190
Societies	3,663	218
Members	108,122	10,139
Sunday-schools	2,268	226
Sunday-school Teachers	16,057	2,054
Sunday-school Scholars	106,002	11,822
Raised for Missions	\$29,150	\$2,151
" for Preachers' Salaries	\$262,093	\$48,724
" for S. S. purposes	\$27,125	\$2,071
" for Church Expenses	\$191,284	\$61,254
" for College Funds	\$6,383	...

The total amount raised by the United Brethren for the various Church purposes is about \$526,000.

**EDUCATION.**—The following summary of literary institutions in the Methodist Episcopal Church is believed to be nearly accurate: 22 universities and colleges, with 183 instructors and 5,200 students; 7 theological schools, with 27 instructors and 250 students; 85 academies, with 504 instructors and 14,100 students.

**BENEFACTIONS.**—During the last five years the benefactions to American literary institutions have reached the prodigious sum of \$15,212,500, of which colleges have received \$8,858,000, theological seminaries \$1,359,500, and societies \$540,000, the re-

mainder going to various educational institutions.

**PRESBYTERIAN CHURCH IN THE SOUTH.**—The Minutes of the late General Assembly which met in Baltimore report 10 Synods, 48 Presbyteries, 786 ministers, 51 licentiates, 92 candidates, 13 licentiates, 1,298 churches; added on profession, 2,857; on certificate, 7,411. Total communicants, 76,949; Sunday-school membership, 33,714. Total amount of contributions, \$419,051.

BEQUESTS AND DEVISES TO THE MISSIONARY SOCIETY.

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

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

FORM OF A DEVISE OF LAND TO SAID SOCIETY.

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

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

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

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

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**TERMS.**—One copy will be given monthly to each family in our Churches throughout the connection, on application of the respective missionary committees. The application in every case must be in writing, and must set forth that the committee ask for but one copy for each family, that they will scrupulously take care of the papers and see that they are properly distributed, and that they will provide for the postage or freight on the same. The missionary committees in the several Conferences west of Erie and Pittsburgh will make their application to Hitchcock & Walden at either Cincinnati or Chicago, and the committees in the several conferences east of the Pittsburgh and Erie, but including these two Conferences, and the Conferences of the Pacific, will apply to the Secretaries at 200 Mulberry-street, New York. Let each application state particularly to whose address, and by what mode of conveyance, the papers are to be sent.

**POSTAGE.**—The postage is twelve cents a year for any number of copies not exceeding five, when sent in a single package to one address, and at this rate for any greater number sent in the package, and must in all cases be paid quarterly or yearly in advance at the post-office of the subscriber.