Workers in Gonda.

The above is from a photograph of Rev. Mr. Badley, wife, and their native helpers. To the right hand of the missionary in the picture are Enoch Joel and William Peters, two of the first graduating class of our Theological School, both very worthy young men. To his left hand, John Bernard, our oldest preacher, who superintends the work at Barachi, and is very efficient; and next to him Joseph R. Downey, our home missionary, supported in India. He was educated in our Boys' Orphanage, and is a very earnest and devoted worker—named after the lamented missionary, Downey. On the lower line are the exhorters, teachers, etc. The picture is Methodist throughout, as it was taken by Brother Gilbert, who is in Government service, and is an amateur artist.

Three Months a Missionary.

BY REV. D. W. CHALLIS.

It could hardly be expected that I could add much to what has already been told you by Brother Flocken in regard to the work in Bulgaria. My own impressions, I suppose, are what you would like to know. It is now about three months since we arrived here. I have given my whole attention to the study of the language. I am making satisfactory progress in its acquirement. I find it rather easy, compared with the other continental languages. There is, however, a lack of means for study for those who use only English, and the helps in French are not very satisfactory. A grammar and dictionary for the use of English-speaking students are much needed, and ought to be furnished by some one, if the work of this mis-
sion is to be prosecuted, as I hope it will. I have 
not been out of Rustchuk since I came here, but I 
have been able to learn a little by observation and 
inquiry in regard to the condition and prospects 
of our work, or rather, of God's work, among this 
population. It seems to me that this is an exceedingly 
encouraging field. There is a general willingness on 
the part of the people to receive the Scriptures and 
hear the preaching of the Gospel. Almost every 
village contains a number of persons who would 
gladly join the Protestants if they had an opportu­ 
nity. In a number of instances the priests are 
unsettled in their faith in the forms of the Greek 
Church. While I cannot speak with so much confi­ 
dence with regard to these things now as I expect 
to after more extended experience, I still cannot 
doubt what I have said. I feel a very deep interest 
in the work here, and am very desirous to have it 
receive its due share of attention. The time will 
doubtless come when all the Slavic races will be 
accessible. In such a case it would be a great advan­ 
tage to have a corps of trained workers ready to 
enter and possess the vast field. In the mean time 
there are over four millions of Bulgarians 
who will fully occupy the time and talents of a 
large number of laborers. Brother Flocken is an 
efficient and active laborer, and has a great deal 
that requires his attention. If four or five young 
men were here now, preparing for the work, it 
would not be too large a number to place in this 
field. Brother Flocken has seven young men now 
with him preparing for the native ministry. Some 
of them are really superior young men, and one 
of them—who is my teacher—is a man who 
promises more than ordinary usefulness. If suffi­ 
cient help is given now, it seems to me it would 
not take long to raise up a native ministry that 
would be very efficient. The work is not without 
drawbacks and difficulties, but the encouraging 
features are sufficient to make me feel very enthusi­ 
sastic.

I am longing for the time to come when I shall 
be able to enter fully into the work. I hope to be 
able to preach by next winter at least. Proper 
houses of worship are very much needed; we now 
occupy rooms in private houses for that purpose. 
Congregations would doubtless be much larger if 
our preaching-places were more public. The peo­ 
ples are too poor to build for themselves at present. 
They but poorly support their own priests. I do 
not know but I have said enough for such a novice 
as I am; but I do hope this field will receive more 
attention in the future than it has heretofore.

Perhaps I may prove a failure; but, the Lord 
being willing, I don't intend to. I am happy and con­ 
tented, and trusting in the Lord.

Mrs. Challis is very kindly received by the Bul­ 
garians, and has a good many calls for medical 
assistance. She does not practice much now, 
however, her time being fully occupied in the 
study of the language. I doubt not she will have 
good opportunities for Christian work in her pro­ 
fession when we get to our appointed field. Of 
this we shall know more hereafter.

Need of a Spanish Literature.†

BY REV. THOMAS HARWOOD.

The General Conference, at its approaching 
session in Baltimore, will be asked to make some 
 provision for the publication of a Spanish litera­ 
ture.

We believe the Church ought to publish a weekly 
paper in the Spanish language, and open a Spanish 
Department in the Book Concern at New York.

To do this it will be necessary for the General 
Conference to take action in the matter, and elect 
an editor. The editor should be a man well qual­ 
ified in other particulars, but especially in the 
Spanish language, of which he should have a criti­ 
cal knowledge. He could edit the paper, the 
Spanish Tracts, Sunday-school books and paper, 
and also the General catalogue of Spanish books.

Having labored among the Spanish-speaking 
population of New Mexico six years, I know how diffi­ 
cult it is to resist the strong tide of Romanism 
without a paddle to our boat in the shape of a 
religious literature in the language of the people. 
All our missionaries here have felt sadly the same 
want; and the same difficulty is doubtless felt 
with the missionaries among the Spanish-speaking 
people of other lands. In our opinion, the Gen­ 
eral Conference could do no greater service to the 
Church, nor a work more commendable, and worthy 
the nation's centennial, than to provide for this felt 
want in our Spanish work.

There are so few books published in the Spanish 
language, written on the line of Methodist thought, 
we find it impossible properly to instruct our peo­ 
ples. We find among many of our Protestants in 
New Mexico a great desire for books in their own 
language—really a hungering and thirsting for 
knowledge. Liberal and well-informed Catholics 
often call upon us for books, and manifest a desire 
to become acquainted with our views. We furnish 
the people such books as we have; but too many 
of them are written in support of some theory, 
doctrine, or dogma not at all in harmony with 
our views. We are sometimes asked whether we 
believe in this doctrine, or that, or the other; 
as, for example, baptism by immersion only, or 
infant rejection from baptism. We answer, No,

* We must not be considered as indorsing all the views 
of the writer of this article, but there can be no doubt 
that the need of a Spanish literature for our mission is 
upon us. Ninety millions of souls speak the Spanish 
language, and we have entered upon the work of evangel­ 
zizing them, and we cannot do it without books.
and are then met with the pert question, "Why, then, do your books teach it?" We are then compelled to give an answer and make an explanation, which reveals the humiliating fact that our Church has no books published in the Spanish language.

It is something of a relief, however, to tell them, as we now can, what Dr. Butler and his missionaries are doing in Mexico with their press. The doctor's "Spanish Hymns," "Ritual," and a few other publications, take well with our people here. But by the time we get them the expense becomes a serious objection.

Brother Steele's translation of the "Articles of Religion," with Scripture proofs, will take well. This little tract, I believe, is the first in Spanish ever published by our Book Concern. We hope it will be but a drop before a more plentiful shower of a wholesome literature for our Spanish-speaking people.

Dr. Butler's publications in Mexico, so far as we know, are sustained by private grants and patronage, but are none the worse for that. We bid him God-speed, and rejoice that he is able to publish anything in the language of his people. But publications in Mexico, so far from the base of supplies, must of necessity be expensive, and cannot answer the demand of the masses of Spanish-speaking people in this and other lands.

The Church ought to take hold of this work, and publish a literature in Spanish in some central place, say New York city, where all kinds of printing materials can be purchased cheaply, and from which mail and transportation privileges will be good.

In New Mexico, Arizona, California, Colorado, and Texas there are two hundred and fifty thousand souls, whose only language is the Spanish in some of its districts. These are our brethren, voting with us, and living with us under the same governmental roof. But they are "sitting in darkness and in the shadow of death;" yes, they are "perishing for lack of knowledge." What can we do with them? We would save them by divine help, but how can we? Our hands are tied, and our efforts paralyzed for want of suitable books, etc., to put into their hands.

Our Methodist fathers felt the want of a Church literature, and provided it. What would the Church be to-day without it? What would we expect a Methodist preacher to do on a circuit of English-speaking people, where not a single subscriber to any of our Church periodicals could be found, and not a single Methodist book on his charge?

The above picture is dark enough, and we can easily see how discouraging it would be to any minister, but it does not yet reach our case. Add to it the fact that his people were brought up in a different faith, baptized in that faith, and drilled in it from infancy—that their fathers for generations past had lived, died, and were buried in the same faith. Add again the fact that that poor lonely preacher, in all his pastoral visits and labors, is watched by a well-trained priesthood, who follow close at his heels, denouncing him as a "hetero-etic," "child of the devil," and threatening with excommunication from Church and the loss of heaven to all who give aid or countenance to his teaching. This is our condition. "Well," says one, "I would quit." So would we if we did not feel that God, the Bible, and truth are all on our side. If these are for you, "who can be against you?" Yes, but God works by means, and an intelligent press is one of those means.

In making provision for the Spanish-speaking people within the limits of our own government, the Conference provides at the same time for the multitudes of other lands who speak the Spanish language: for Mexico and Central America, with a population of twelve millions; for the Republics of South America, with a population of fifteen millions; for the West Indies and other islands, with a population of eight millions; for Spain, with a population of fifteen and a half millions; making fifty and a half millions of people speaking one of the most beautiful of all the living languages. And one fourth of this vast population reside upon our own division of the Western Continent, and are, as Bishop Haven very appropriately calls them, "our next door neighbors."

But, will it pay? From a money point of view, for a few years it will not; but in process of time, we believe, it will pay well.

The literature the Church could give through a well-managed press would be so far superior to any thing published by the Spanish-speaking people themselves, that that of itself would make an extensive sale. Then, in addition to this, the joy, the unspeakable joy in entering such a field, with such an enterprise, and reclaiming such a vast number of priest-ridden and backslidden people! Rome must either be reformed, head and heart, or be converted to the Protestant faith.

Light in Egypt. The United Presbyterian Church has a very successful mission in Egypt. At one of its schools, the Maharajah Dhuleep Singh's wife was educated, and on each anniversary of his wedding the Maharajah makes a contribution of five thousand dollars, which he has done for eleven years, making the sum he has contributed fifty-five thousand dollars. Should this mission be favored with a few more such contributors, it will do a still greater work for that country.
Missionary Excerpts.

Agreeable Surprise.—On the 29th of May, 1850, a beautiful vessel, which had left San Francisco on the 7th of April, was wrecked on the weather reef of Ongea, one of the Fiji Islands. Knowing the savage, cannibal character of the natives, the shipwrecked mariners looked at each other in mute despair. A momentary silence reigned unbroken, save by the roar of the breakers and the dismal sighing of the wind. The sea making continual breaches over the vessel, and threatening to sweep the decks fore and aft, the crew, after a brief consultation, destroyed all the spirits on board, and then took to the boats. They were aware of their danger from the cruel natives, but there was no choice; so they pulled toward the shore, from which they were distant about seven miles. After crossing other reefs, they approached so near the shore as to see the natives standing on the beach.

"They approached," says Mr. Plunkett, "and made signs, but we could not understand them. For awhile we lay upon our ears, for the purpose of discussing how we should act. Some were for seeking a passage out to sea, and shaping their course for the Isle of Pines, nine hundred miles distant; others were for urging our way through the reefs toward the shore. I was of this number, for I preferred the natives to the billows; and in this, at last, all concurred. We hoisted our ensign, and gave it a cheer; upon which the natives launched a canoe and came off, giving us a hearty shake hands. We were astonished, and having landed, the moon shone forth, and the bay was tranquil. We once more trod the green sward, and my heart beat quick. Being met by several natives, they conducted us to a hut, where an ample supper of yams and cocoanuts was provided. Before retiring they had prayers in their native language; and as they sang their evening hymn, I felt a calm devotion, to which, I regret to say, I long had been a stranger. I need not say I was agreeably surprised to find that, instead of being among cannibals, I was in the midst of devout Wesleyans. O what gratitude I felt toward the missionaries, those brave soldiers of the Cross, who came into these distant lands to teach the will of God to these benighted people! Well and faithfully have they labored, and we derive the benefit of those labors. No longer were the diabolical orgies of the heathen priest tolerated. The wall of victims no longer fell upon the ear; the solitude was undisturbed by sounds of midnight massacre. All here was peace, piety, and religion."—Moister's Missionary Anecdotes.

Honor God with Your Substance.—But some excuse themselves with the idea that to preach the Gospel to every creature is binding on the ministry, and not upon them; and, therefore, they have no duty to perform in that direction. But a little reflection will show that money is an absolute necessity, and, further, that it is a command of God to give it. The Bible evidently teaches that we can, and ought to, serve God with our substance. Is not he who refuses to obey the command of God as far from him as he who is an unbeliever? Does not the lack of works prove there is a defect in the faith? Is not a defective faith betrayed by the failure of works? Does not a failure to do something in the cause of missions indicate a want of evangelical faith? Shall not an interest in the cause of missions be made a Gospel test? We will grant that there is a degree of ignorance lingering in the minds of many on this subject. God, in times past, has winked at the sins of ignorance, but now he commandeth all men everywhere to repent, and show their faith by their works. A man who, at this time, professes to be a Christian, and does nothing for the cause of missions, gives doubtful proof of his Christianity, of his love for Christ. How can he love his Redeemer, and yet live habitually in disregard of one of his plainest commands? What proof can a man give of love to Christ who makes no personal sacrifice to publish the Gospel, and to carry the news of salvation to a perishing world? What proof does a man give of his love when he gives nothing? Can those who give nothing to save the perishing claim that they are controlled by Christian principle or the Gospel golden rule? Our interest in the work of missions may be regarded as a test of our Christianity.—Dr. S. T. Anderson.

Missionary Bullocks.—In the Banbury Circuit there is a small village named Little Bourton, the inhabitants of which number about one hundred and fifty. A few years ago the missionary income of this place, from all sources, did not exceed five pounds. The chapel is small, and the members few. Mr. John Archer, the society steward there, is a farmer, a respected local preacher, and an enthusiastic supporter of the mission cause. In 1870 he conceived the plan of buying a bullock about the weather reef of Ongea, one of the Fiji Islands. Knowing the savage, cannibal character of the natives, the shipwrecked mariners looked at each other in mute despair. A momentary silence reigned unbroken, save by the roar of the breakers and the dismal sighing of the wind. The sea making continual breaches over the vessel, and threatening to sweep the decks fore and aft, the crew, after a brief consultation, destroyed all the spirits on board, and then took to the boats. They were aware of their danger from the cruel natives, but there was no choice; so they pulled toward the shore, from which they were distant about seven miles. After crossing other reefs, they approached so near the shore as to see the natives standing on the beach.

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Honor God with Your Substance.—But some excuse themselves with the idea that to preach the
and other causes, Little Bourton in 1873 raised over fifty pounds for the mission fund, and there is reason to believe that in future this amount will be still further increased.

There are thousands of Methodists scattered over England who have grazing-farms, and who could well afford to make an experiment similar to that which has been so successfully tried in the Banbury Circuit. May we ask them to do so during the coming year? If so, we venture to predict that the result will surprise and delight all those who take an interest in missions.—Moister’s Missionary Anecdotes.

The Church not Awake.—Did the Church really believe the Gospel to be as necessary to the heathen as it is to us, there would be at once and forever an end to her guilty repose. They who give full credit to such truths do not sleep over them. It would be easier to find rest in our beds above the throes of an earthquake. The agonies of Laocoon and his children dying in the coils of the serpents, were but pastime compared with those above the throes of an earthquake. The agonies of Laocoon and his children dying in the coils of the serpents, were but pastime compared with those above the throes of an earthquake. The agonies of Laocoon and his children dying in the coils of the serpents, were but pastime compared with those above the throes of an earthquake.

Christianity gives Light.—It is the work of Christian Missions to destroy paganism. Paganism can only live in darkness, and in the region of the shadow of death. It cannot abide in contact with a Christian civilization. It will not flourish in the presence of steamships, railways, telegraphs, and the wonders of modern mechanism. It will wither before the telescope, the microscope, and the spectroscope. The printing-press will shame it out of existence. The mere material civilization of Christendom will break down and destroy paganism. It is breaking it down, crushing it to the earth, grinding it to powder. All idolatrous systems are doomed. I do not mean that the shrines, temples, and altars of paganism will be deserted, any more than they are in papal countries, where the ideas of the nineteenth century of the Christian era are inflowing. But they lose their hold on the thinking mind. Increase of light and knowledge produces increase of doubt and disbelief. The more any form of paganism, any system of superstition, is seen in the light of a Christian civilization, the more impotent, worthless, and despicable it will appear. To lift men up, is to lift them above it. It is a religion which the human mind can outgrow. Our western ideas are the product of Christian teaching, and when brought into contact with the wisest speculations, researches, and conclusions of Oriental philosophy, no cultured man can doubt the result. I know a superstition is a hard thing to kill, but it cannot survive the light. It is only because the light dawns slowly that its extinction is so gradual.—Dr. A. C. George.

MISSIONARY WORK.—A monthly concert for prayer for missions should be held in all our churches, and yet in many churches they are never held. Who is responsible for this neglect? The pastors, mainly. A few will be found in many of the churches who will object to such concerts; but by the prudent management of pastors, they may be held without difficulty, and greatly to the advantage of all concerned. In some of the churches they are among the most interesting and profitable meetings of the month. And why should they not be? Is not the subject an inspiring one? Look at the great field—what glorious triumphs of the Gospel do we behold? What wonders are being wrought in saving men everywhere throughout heathendom! Look at China—what triumphs of grace! What earnest, bold defenders of the faith among the converts from heathenism! What clear, powerful witnesses of perfect love! How consistent and proper to meet once a month to pray for the Holy Ghost on the missionary work! And should not such meetings be full of interest? With suitable preparation for them by the pastor they should be, and would be, largely attended. Don't give up the missionary concert. Rally to its support, and it shall be made a power for good—a means of quickening and reviving the entire Church.—Rev. B. W. Allen.

God Blessing the Work.—It appears to me as if God was co-operating with us as never before. I distinctly see the hand of God in the progress of the missionary cause. When he battered down the walls, when he opened every land, he mingled this great subject with all the strife of nations. Whenever war has broken out between whatever powers, whatever men, whatever its occasion, or whatever may have been its issue, one thing has inevitably followed, and that was, that when the
MISSIONARY ADVOCATE.

smoke and din of strife had passed away, the blessed standard of Jesus Christ was pitched farther than the enemy, deeper into the darkness, and the cause of the Redeemer had absolutely progressed. Has not God wonderfully shown his disposition to help us by the manner in which he is pouring out his Spirit upon our missions? So wonderfully has God poured out his Spirit upon the work that there are now increased demands upon us. In other words, God has gone before; the Captain of our salvation is ahead of us, and we are following him. And the great question is, whether we shall march abreast of him or compel him to come back to us.—Dr. J. M. Reid.

WHAT A CALL TO PREACH INCLUDES.—We may consider a call to preach the Gospel a call to be a foreign missionary; for the language of the call is, “Go,” not “Stay where you are.” Any one thus called by the Holy Ghost to the office and work of the ministry should prayerfully consider the question whether he is not called to the foreign field. All are not required to go abroad, but the language of the call certainly includes the heathen world. The present distribution of ministers is apostolic. It is hardly reasonable to suppose that the Holy Spirit has called sixty thousand men to preach the Gospel in the United States, and only four hundred and eighty-nine to carry it to the eight hundred millions of the heathen world.—Dr. W. E. Cunninghham.

A GREAT QUESTION.—“The question,” said Bishop Pierce upon one occasion at a missionary meeting, and with thrilling effect, “is not simply whether the heathen can be saved without the Gospel, but whether we can be saved if we do not give it to them.”

Compulsory Education of Indian Children.

BY C. A. HUNTINGTON, U. S. INDIAN AGENT.

For six months past the Indian school at Neah Bay has not increased in numbers. Twenty-four was its maximum number six months ago. Three have died, and two have run away across the straits; so that since the first of January our number has been less than twenty. At first the majority of the children in the school were orphans, or semi-orphans, a sort of castaways. We took such because we could get them, and could get no others. The public sentiment of the tribe, with the exception of two or three families, was opposed to the school, and in spite of every persuasion on the part of the agent they refused to put their children into it.

From Sunday to Sunday the school children and the children of the camps are brought face to face in the public meeting, where the former, neatly attired and well-behaved, take part in the singing and in the worship; while the latter, in their nakedness, filth, and rudeness, enables us to see the extremes of barbarism on one side, and of Christian culture on the other. The contrast is referred to every week, and the Indians are urged to bring their children to the school. Their answer is, “We are Indians; we want our children to be Indians, not ‘Bostons.’” Every possible argument has been used, in vain, for a year and a half to induce them to accept the offer of subsistence and of education for their children.

Seeing there was but one alternative—either to take the children by force, or give up the work as a failure—I appealed to the commissioner for an order that would justify me in using compulsion, and relieve me from responsibility in the event of an interruption of peaceful relations. To this appeal I received no response, the commissioner, no doubt, deeming it prudent to leave the question with each individual agent, who ought to know better than himself the temper of the tribe, and the probable result of coercive measures. I at length determined, the Lord being my helper, “to go out into the highways and hedges, and compel them to come in.” Of course I was not insensible to the fearful risk of such a measure, arbitrarily undertaken on my own responsibility.

To invade even an Indian’s house, and by force take from him his children in the face of his own remonstrance and that of all his neighbors, is a step involving a question of personal rights “which white men are bound to respect.” And yet there are some rights that white men cannot respect, and which, if they have the power, they ought to overcome; and one of these is the right to be a senseless, unreasoning savage—the right to blindfold his own eyes and those of his children to the only light that can make his life anything better than a curse.

Believing it right to override the whims of the Indians, and compel them to accept for their children the benefits that the Government, at great expense, is offering them, I advised them of my purpose to take their children into the school, “peaceably if I can, forcibly if I must.” I accordingly notified an Indian whom we call Barker—who had under his guardianship a boy some ten years old, whose mother lives across the straits; that on a given day I should call for his boy, and take him home with me to place him in the school. He expressed all the stereotyped objections, but I told him I was in earnest, and that I wanted him to have the boy ready for me when I should call.

Happening around at the appointed time, I inquired for the boy. Barker assured me he was not there; that he had gone across the straits to his mother. But I soon ascertained that this was a
The Lord every day since I came here to put a
better mind into the Indians concerning their chil-

dren. He has answered that prayer, and given me
conquest such as I never had faith to expect.

Our Mission in Mexico, and the Pronun-
ciados.

On the 15th of March we received the follow-
ing:—

"Dr. Butler does not think it necessary to say
much of the state of affairs here, as you can learn
all from the public papers. Mr. and Mrs. Siberts
child arrived safely in Vera Cruz on the 10th
instant, and here on the 13th—just one day before
the rebels seized the railroad. If the roads to the
north continue safe, Mr. and Mrs. Siberts will start
for their destination next week.

"You are aware that the principal trouble with
the "pronunciados" is to the east and south of us.

"Not knowing what may occur, Dr. Butler has
made the best possible arrangements for all the
stations in the mission. He has borrowed money
to send to each station a remittance on behalf of
the second quarter’s claims, so as to avoid any
financial embarrassment to the brethren and their
helpers in the event of any of the stations being
cut off from us for a time, or we from them. He
wishes me to repeat to you what he said in his last
letter—that he apprehends no personal danger to
any of the members of the mission, and also to say,
that, with the exception of the cities of Puebla
and Mexico, where the press-gang are taking up
men for the army, the attendance upon our reli-
gious services has not diminished in consequence
of the circumstances around us.

"By his request the brethren in each station
write to him every second day, so as to keep him
fully informed of the events around them, and of
their work. If any thing afflicting should occur,
he will try at once to telegraph to you. Of course
you may rely on hearing from him by every mail,
unless there should be some continuous obstruction
on the railroad by the rebels.

"Ask the Church to pray for this mission and
for Mexico."

Light Amid the Gloom.

The following is evidently born of the Divine
Spirit:—

"Last week I sent an order of fifty dollars from
Austin, Minn., not expecting to get this quite so
soon. Now I forward seventy-five for the same
object, to aid in spreading the glorious Gospel of
our blessed God. As it is the fruit of much toll,
may it prove a means of the salvation of many for
whom the Saviour bled. Please credit to ‘Friend,’
on St. Albans District, Vermont Conference, same
as the other."
Editor's Desk.

Review of the Quadrennium.—These have been four eventful years. Ourselves were three; we now are but two. One is not; for God took him. We opened our labors amid prospering business and accumulating fortunes, and we close the term in the midst of unparalleled financial distress, and with many fortunes in ruins that were dedicated to our holy cause. Yielding to the wish of the Church, and pressed by the needs of a perishing world, the General Committee, at its first session, largely advanced the appropriations of the former year, calling upon the Church for $855,925 75, as against $588,328 86 disbursed the previous year. In pursuance of the provisions made by the Committee, our line of domestic missions was every-where extended. The work in India and China was reinforced; Bulgaria was re-energized; missions in Italy, Mexico, and Japan were established, not naming the Bombay Mission, which the Lord had wonderfully opened, and to which we sent immediate assistance; and Arizona and New Mexico admini-tered as foreign missions. The work for Italy and Mexico was actually begun before the Committee had adjourned, Dr. Vernon having been ordered by telegraph to Bologna, and Dr. Butler being under appointment as superin- tendent for Mexico. The bishops and the Board were prompt to execute the orders of the Committee.

It is needless to say that the Church in all lands felt a thrill of joy and confidence at these onward movements. But the year had not passed before a most fearful financial panic overspread the country, paralyzing business at the very moment our fall collections were being made. Yet under the inspiration of the new movement the Church responded. But the year had not passed before a most fearful financial panic overspread the country, paralyzing business at the very moment our fall collections were being made. Yet under the inspiration of the new movement the Church responded. But the year had not passed before a most fearful financial panic overspread the country, paralyzing business at the very moment our fall collections were being made. Yet under the inspiration of the new movement the Church responded. But the year had not passed before a most fearful financial panic overspread the country, paralyzing business at the very moment our fall collections were being made. Yet under the inspiration of the new movement the Church responded. But the year had not passed before a most fearful financial panic overspread the country, paralyzing business at the very moment our fall collections were being made. Yet under the inspiration of the new movement the Church responded. But the year had not passed before a most fearful financial panic overspread the country, paralyzing business at the very moment our fall collections were being made. Yet under the inspiration of the new movement the Church responded. But the year had not passed before a most fearful financial panic overspread the country, paralyzing business at the very moment our fall collections were being made. Yet under the inspiration of the new movement the Church responded.

The income of the American Board missionary Association, for 1874, was $361,539 91; for 1875, $411,070 64. Decrease, $49,532 27.

The American Board was able to maintain its collections last year to within $2,200 of the year before. None have escaped the effects of the pressure. However satisfied we may be with the efforts and liberality of our friends, it is painfully true that our income has been altogether inadequate to support the greatly advanced work upon our hands, and an actual indebtedness stares us in the face at this time of not less than $150,000. But as we look at this debt we look also at the grand results of the quadrennium. and we say, "Give us the debt twice over, with all the care and anxiety incident to it, rather than deprive us of the golden harvest of souls, the Churches founded to endure for all time, and other glorious fruits from the expenditure." Would we part with Mexico, Japan, Italy, and Bulgaria for $150,000? God forbid!

Let us be worldly-wise for a moment. In Mexico we have real estate estimated at $61,903; in Japan, $13,000; in Italy, $10,000—total, $84,903; and we have expended, during the quadrennium, on our older missions, not less than $50,000 for real estate. Sell this real estate and it would cancel our debt, leaving all the inestimable spiritual fruitage inglorious in our eyes and heighten our desires. Besides this, by means of rents and otherwise, our one fourth of the publishing-house and mission building, which was in debt November 1, 1873, $58,724 69, may be pronounced, at this date, free from debt for its purchase. We are not bankrupt.

Take still another view of the subject. We have expended, during the quadrennium, upon our new foreign fields, including Arizona and New Mexico, more than $300,000, or double the amount of our present indebtedness, and have sent more than forty new missionaries to foreign lands, while such has been the increase of native preachers that the total number of workers in our foreign missions has been nearly doubled.

* These aggregates all embrace moneys disbursed through our treasury for Bible work received from the American Bible Society.
Glady we would have brought all this fruitage without a drawback. We are by no means certain that this might not have been. Most generous contributions have been offered toward liquidating the debt; but, yielding to the advice of the truest and most liberal friends, we have not made an effort to this end at this time. A more propitious hour cannot be very remote when this numerous Church, in the first flush of new prosperity, will gratefully wipe out this debt, and bid us go on unfettered toward the world’s redemption.

Tribute to a Missionary.—Dr. T. S. Johnson having arrived in this city from India, at once started for Richmond, Indiana, where the North Indiana Conference, from which he went out fourteen years ago, was in session. Here he was most lovingly greeted by his old friends, who were just proceeding to the election of delegates to the General Conference. At once the question was raised, whether he, being a member of the India Conference, could be chosen to represent North Indiana Conference. The bishop found nothing in the law forbidding it, and he accordingly received a most generous vote, coming near an election. This is alike creditable to the Conference, and appropriate of this worthy missionary.

Africa.

Our recent advices from Liberia are very full, embracing the minutes of the Conference held in Monrovia, beginning January 13, Daniel Ware presiding, and J. H. Deputie, secretary. The report on the state of the work says:

"During the year nothing has occurred to change the general features of our work, except that produced by the rebellion in Maryland County, by which our mission station in that county has materially suffered. No general or extensive revivals resulting in the conversion of many souls have blessed our field. But the Lord has blessed the Churches in gracious outpouring of the Holy Spirit, and we indulge the hope that some at least of the messengers of Christ have received fresh anointing, while the membership have been quickened to holier living."

Of Mount Olive, our most prominent station among the natives, the Committee say:

"If we are interested in the evangelization of the heathen here let the Liberia Annual Conference show it. About four miles from Mount Olive there is a point called Galilee. O that Methodism would resolve to take this section of country for Christ! No Christian can stand upon the top of Mount Galilee and cast his eyes over millions of acres of land, and thousands of souls, without feeling of heart and resolution of reconsecration to the work of a Christian missionary. Providence is here, as in other parts of our work, pulling down the barriers in the way of civilization and Christianity."

In reporting St. Paul’s River District they say:

"While in many of its most important features there is much to dampen the ardor of the Christian minister, yet there is withal enough to encourage him to hope on and to work on. The universal latitudine and dearth that hangs like leaden weights upon every department of State seems to send their chilling effects into the very bosom of the Church. The entire nation seems to be in the worst part of the enchanted ground, where slumbering and sleeping prevails to an alarming degree. What has brought us into these dangerous waters? is a question for statesmen to discover and conclude upon. Whether the mismanagement of our national affairs, or through artful and corrupt politicians, are questions we should here pause to consider upon. Suffice it to say, that the Church languishes under the blighting atmosphere surrounding her, and calls loudly for earnest prayer and watchfulness. We have had, occasionally, some faint gleams of light, some occasional movings of the Holy Spirit upon the bosom of the turbid deep, and gracious indications that behind the lowering clouds our heavenly Father hides a smiling face, and soon storms shall cease."

On extending the work they say:

"As to the subject of the ‘extension of the work,’ your Committee seriously considers the question of the utility or wisdom of year after year reporting on this matter. We can see no good resulting from the oft-repeated reports on the extension of the work which the Conference adopts from year to year. It seems to your Committee to be a needless consumption of the very precious time of the Conference, if the results are to be no other than those which have attended our earnest cries for help. The world knows that Liberians are not able to sustain for one year their ministry. It ought to be known that eight thousand five hundred dollars is not sufficient to carry forward, as it ought to be carried on, the work that we have in this land. It is not sufficient to hold our own. Our work is dwindling away. Our stations among the heathen are scarcely worth the name. To be identified with such a state of things is voluntarily to call upon one the opprobrium of the world. It is to subject ourselves to a most uncomfortable situation and condition. It can hardly be the fault of the Liberia Annual Conference that our lot was cast in a poor country, or a country as yet poorly developed. O that we could in or by extension of the work bring back Hedington, Rob. erstville, Mount Wilkins, White Plains, Joe Wear’s Station, Barreke, Sarrake, Decruch, Bolobo! etc. If it required thirty-two thousand dollars some thirty years ago to keep up healthy mission operation in Liberia, what can eight thousand five
hundred dollars do in 1876, especially when we take into consideration that it has not been until our day that the doctrine of supporting, as regards the mission fields, was taught; since which we have one self-supporting Church, the effects of this teaching, within the last sixteen years. We say that this matter of self-support formed a very small part of the teaching of former days. Are we responsible? Should the living energies of this youthful membership of this Liberia Annual Conference be cramped? Should their desires to rank heads and shoulders with other missionaries of the age be crushed for the want of confidence in our ability to do, ere we are tried? Should we be suffered to hear the thunders about our ears and in our hearts to extend? Our hearts beating in unison and we not permitted to go or to extend our borders? If the Church and the Board mean that we shall extend, may the great Head of the Church give them the hearts and the means, and the men to act; so vigorous prosecution of the work committed to us may be our motto.

The Conference reports one hundred probationers, two thousand one hundred and fifteen members, forty-four local preachers, thirty-three churches valued at seventeen thousand two hundred and twenty-three dollars, six parsonages valued at six thousand and seventy-five dollars, thirty-eight Sunday-schools, two hundred and forty-nine officers and teachers, one thousand eight hundred and thirty-one scholars, and thirty-three dollars raised for missions.

Wounded in Battle.

BY REV. T. J. SCOTT.

DISABLED missionaries, falling back from "the front," appear in the lines of the home Church. If the case of the "returned missionary" be fully understood it is well. An unusual number came halting in from India this year, and a word of explanation touching that peculiarly trying field may be in place. Some do understand this matter. In the MISSIONARY ADVOCATE for February the Secretaries write of India: "Our toilers in that field yield to nothing short of the sight of the gaping grave, and then only retreat for a season to return anew to the conflict." During the trying months of that climate many when sick flee to the mountains for temporary relief. But not all. Last year the presiding elder of Lucknow District wrote: "Brothers Craven and Cunningham are both sick, yet doing their work." The work of each of these brethren was more than two well men should do. A recent note in the Northern, from the missionary editor, himself bearing honorable scars of India's battles, runs thus: "We are not at liberty to announce the names of parties who we know intended leaving India for home till they really get off, as so frequently missionaries remain after physicians order them away." Noble women not a few have suffered, and some have been stricken down, by the climate of India. Connected with our mission the list is a long one, and we refrain from recording names here. How reluctantly they leave the field and ever long to return. After years we recently met Brother Spencer and his wife, who had been driven from India by ill health, followed by the tender sympathies of all their co-workers, still longing for the field of their early choice. The readers of this "Advocate" remember the earnest appeal of Brother Brown for a "substitute." When, stricken down by paralysis, he was ordered away, and forever, from India. Years ago Brother Hoskins, now on his way home, hesitating between serious prostration and abandoning the field, remarked that he would rather die than go home. Thus these names come up; but we must stop. These hints show the spirit of the workers.

While the missionaries in some instances have to return home with their children, who cannot secure a proper physical or mental or moral development in India, yet the frequent cause of their return home is the climate. Here is the point we wish the reader fully to understand, that he may not wonder at this frequent falling back from India. The climate of that country, as a rule, is the constant, persistent, uncompromising enemy of foreigners. In his Russian campaign Napoleon said the three most inveterate enemies he had ever met were cold, hunger, and sickness. Our only unconquerable enemy in India is the climate. For six months, including what are the winter months in the United States, it is most charming. The remaining six months are simply intolerable, for nearly all break down in time. Intense heat, penetrating dampness, and wide-spread malaria, do the mischief. The sun is a treacherous foe never to be trusted. Even in the cold months sunstroke may happen, while in the hot months the head must always be protected by an immense pith or cork hat resembling a great Roman helmet. The heat is indescribable. In no country of the same latitude do you find so dangerous a temperature. In the hot season, as a rule, foreigners remain indoors from seven or eight o'clock in the morning till sunset. To preserve life and health the wives of British soldiers are fined if found out of barracks after eight o'clock in the morning. When the rains come on, India becomes a vast hot vapor bath. The dampness penetrates every part of the house, and into every trunk and box. This dampness depresses every part of the body, and into every trunk and box. This dampness depresses every part of the body, and beguils widespread malaria. The organs that generally give way first are the liver, spleen, and bowels. In time the brain battery degenerates, and one cannot think so vigorously, and the memory loses its tenacity. With a century of observation and experience, English physicians aver that Europeans
cannot remain in the climate of India beyond ten years without suffering serious physical, and even mental, deterioration. For all Government servants, military, civil, etc., furlough rules are provided, affording leave from the country under ten years. Formerly, before experience had worked out this form of relief, the death rate among Europeans was much greater than at present. Missionaries have had to pass through the same schooling. Formerly many more died than at present. There is no such thing as getting acclimated to India. An attempt to brave the climate under all circumstances and through years is foolhardiness. Most new missionaries try this just a little too far, but all get wiser as the years roll on by the things they suffer. The question has been seriously discussed by Indian missionaries whether it were not best to go on bravely right in the teeth of the climate and never waver, and end their term of service by an early death, doing more in a brisk but shorter term of life than by a cautiously protracted one. But prudence is thought the better part of valor in this warfare, too. Economy of time and money lies in the direction of conserving the health of the missionaries. The last fifteen years of a thirty-year life in India are much more valuable than the first fifteen. Hence one life of thirty years is much more valuable, other things being equal, than two lives of fifteen years each. We are learning in this great campaign against the empire of Satan. As Blucher came up at Waterloo he said, "We must let the English army breathe, or the day is lost." Immanuel's army never was better organized, but the Church must have patience, and let the advance guard bristle betimes. The capture of three hundred millions of souls in two or three short generations is a grand project. This for the campaign is India alone. Let fresh recruits move fearlessly to the front! As the wounded come in, let no one be disheartened. In spite of the climate one may live to a good age, even in India. And there is no better place to die.


A brief but interesting letter from Dr. Maclay, dated Yokohama, March 9th, closes with the following interesting passage:

"Last Saturday and Sunday (March 4, 5, 1876) our third joint quarterly meeting in Yokohama was held in the new church under Brother Correll's charge. It was a time of great interest and profit. Brother and Sister Soper, from Tokio, were with us, and contributed largely to the success of the meeting. Brother Soper preached for us on Sabbath, both forenoon and night, and succeeded admirably. He uses the Japanese language with great fluency, and the Japanese were delighted with his discourses. It may, perhaps, not be amiss for me to say that in our love-feast Sister Soper witnessed for Christ, speaking in Japanese with great clearness, pertinency, and unction. It was a blessed season. The Gospel sounds well in Japanese, and we hope soon to have our Methodist legion proclaiming the glorious tidings throughout Japan. Let the Church pray for us, and send us help!

"You will be sorry to learn that Brother Correll has been compelled to suspend all work in consequence of extreme physical prostration. He is now under the care of his physician, and we hope he will rally so as to be able to resume work. Brother Correll has been a most devoted missionary, consecrating all his powers to the service of the Master, and laboring even beyond his strength in the cause so dear to his heart. His present prostration is an unspokensh trial to him, and to Sister Correll, who thoroughly sympathizes and cooperates with him in his work. Pray for him, and for us all!"

Hope for Central Africa.

Mr. Robert Arthington has proposed to contribute to the London Missionary Society five thousand pounds for a new effort for the evangelization of Central Africa, and the proposition has been accepted. Rev. Roger Price has accordingly been dispatched to Zanzibar to make preliminary inquiries.

For the Bays and Girls.

A Turkish Boy.

MISSIONARY lady in Asiatic Turkey thus tells of the self-denial of a little boy in that land:

"One of our Protestant neighbors has a son, about twelve years old, named Arshag. Yesterday morning, while reading in his little Armenian paper, the 'Avedaper,' ('Bringer of Good Tidings,') of the sufferings of the poor starving children in the famine-stricken region, he turned to his father, and said, 'Father, how much may I eat to-day?' 'His father, who is not a poor man, replied, 'Three piasters' worth, that is, twelve cents' worth.' "Well," Arshag said, 'I intend to fast to-day, and give the money to these poor hungry children.' "No, no," the father said; 'eat as usual, and you shall have the money all the same.' "But that will not answer the purpose," the boy persisted; and he declined to eat with the others.
“During the day tea was prepared and passed around; but Arslag refused to drink his, saying, “I wish to sell my cap.”

“His grown-up brother inquired for how much he would sell it.

“For a piaster,” he replied.

“So Alexan gave him the money, (four cents,) and now he has sixteen cents to give to this good cause. It is no question with me which will be the more blessed, the giver or the receiver.”

The man who told me this story said, “I feel condemned. I keep saying to myself, ‘Can I not give up smoking for a week, if this little boy can go hungry for a whole day?’” — S. S. Visitor.

He wanted the Heathen to Have Them, too.

The spirit and aim of those who are sending the Bible to the heathen is beautifully illustrated by an incident narrated of little Miller Bissell, of Norwalk, a dear child seven years of age, whose early death occurred a few months since. He belonged to a “Sunbeam Circle,” a company of little children who gathered up in “mission boxes” such gifts as they could, and who in this way, during the last year, raised sixty-five dollars for the foreign field.

Often during the week that Miller was so ill did he ask to have his “box” opened, that he might see how much he had for the “poor heathen children.” Once in opening it his mother’s attention was attracted by a little piece of newspaper among the pennies. “Why, Miller, what is this?” she said; “you don’t want this in it!” “O yes,” he said in his quick, bright way, “yes I do, mamma; why they are beautiful, beautiful verses about God. I do want the heathen to have them, too; they are beautiful. I know they will like them.” And so the precious little paper was put back, to be sent with his other treasures for the Lord.

He admired the verses, and wanted the heathen to have them, too. This was genuine benevolence. It is not true love, and it illustrates the nature of true love,

ACKNOWLEDGMENTS.

The following monies were received by the TREASURER of the Missionary Society of the Methodist Episcopal Church to April 15, 1876.

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MISSIONARY ADVOCATE.

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B EVERLY. Treasurer: REV. R. E. BOLGREN, D.D., 366 Broadway, N.Y.

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