Annual Meeting of the Bulgarian Mission.*

BY REV. F. W. FLOCKEN.

THE ANNUAL MEETING of the missionaries and helpers of the Bulgarian Mission of the Methodist Episcopal Church convened in Rustchuk, April 22, 1876, F. W. Flocken, superintendent, presiding.


* Those familiar with the persons will recognize in the cut Dr. Long, with his full beard, and Superintendent Flocken sitting on his left. On his extreme left is Lounsbury, and on the right Challis. Above them standing, beginning at their right in order, are Tordaky Zwetkoff, Naidin T. Vojnov, Teun Nachoff, Gabriel Elief, Dimitry Matteff, Stephan Getchoff, Yordan Djamaloff, Todor A. Nicoloff.

Brothers Gabriel Elief, Naidin T. Vojnov, Stephan Getchoff, Tordaky Zwetkoff, Todor A. Nicoloff, Dimitry Matteff, Teun Nachoff, and Yordan Djamaloff, helpers.

The business of the meeting was opened with religious exercises by the superintendent; after which, upon the motion of Gabriel Elief, seconded by Stephan Getchoff, Brother Yordan Djamaloff was elected secretary.

After a congratulatory and edifying address from the superintendent, in which he explained the object of the meeting, and the order of business in which it was proper that subjects should be brought up for consideration before the meeting, the report of the examinations of class studies which had been held during the two preceding days was read.

After this Brother Gabriel Elief, Stephan Get-
The minutes of both sessions of the meeting of Saturday were read and adopted.

The committee appointed to prepare the letter to the American Bible Society presented their report, which was read and adopted.

The president then gave permission for the proposal of any subject in accordance with the object of the meeting.

It was moved by N. T. Voynoff, seconded by T. A. Nicoloff, to recommend that new preachers, when unaccompanied by missionaries, should, if possible, go out two by two. After a discussion, taken part in by N. T. Voynoff, S. Getchoff, G. Elief, and T. Nachoff, the motion was lost.

On motion of T. Nachoff, seconded by S. Getchoff, it was resolved to recommend to the colporteurs greater attention to visiting the villages and hamlets in their districts.

It was moved by N. T. Voynoff, seconded by T. Nachoff, to recommend to the brethren the strictest conscientiousness in regard to postage accounts to be paid by the Missionary Society. After a discussion participated in by S. Getchoff, N. T. Voynoff, and others, the resolution was adopted.

It was further resolved to recommend that the students of the Theological Training Class be sent out to preach in the villages once a year.

It was moved by N. T. Voynoff, and seconded by T. Nachoff, to recommend our brethren to observe the festivals of our Lord at the same time with all Bulgarians. After a discussion participated in by G. Elief and others, the vote being taken, the motion was lost—three approving and four disapproving.

N. Voynoff then moved that it be recommended to our brethren as proper, when visiting the Bulgarian bishop, to kiss his hand, in accordance with the etiquette of the country. Upon this there ensued an animated discussion, and the appointed time for adjournment having arrived, the meeting adjourned until two o'clock P. M. Benediction by Dr. A. L. Long.

Afternoon Session.—Religious exercises by Dimitry Matteeff.

The resolution before the meeting at the hour of adjournment was announced from the chair as in order. The vote was taken upon the question, and lost.

Dimitry Matteeff requested permission from the Chair to propose a question to Dr. A. L. Long concerning the custom of making the sign of the cross, to which Dr. Long replied by expressing his opinion on the question.

The following resolution, moved by E. F. Loudon and seconded by T. Nachoff, was unanimously adopted:

Resolved, That we do recommend to all our preachers, as also to all members of our Church, to endeavor with all zeal, as it is also enjoined upon them in our Church Rules, to oppose the
spread of intertemperance from which the nation suffers so much, and which is the cause of the loss of so many souls.

No other business being proposed and the hour of adjournment having arrived, the superintendent addressed to the meeting words of exhortation in regard to the work of the coming year; after which the 114th Hymn, "Brothers, ere we part," was sung, and the appointments for the coming year were read by the superintendent, who dismissed the meeting with the apostolic benediction.

BULGARIAN MISSION APPOINTMENTS.

Rustochuk: F. W. Flocken, superintendent; Gabriel Eliev, assistant, (local preacher.) Address, Rustochuk, Turkey.

Sistof: D. W. C. Chalils, missionary; D. Matteoff, helper, (exhorter.) Address, Sistof, via Rustochuk, Turkey.

Tirnova: E. F. Lounsbury, missionary; Y. Djamaleff, assistant, (local preacher.) Address, Tirnova, via Rustochuk, Turkey.

Lovetch Circuit: N. T. Vovnoff, assistant, (local preacher.) Address, Lovetch, Turkey.

Orchania Circuit: S. Getchoff, assistant, (local preacher.) Address, Orchania, Turkey.

Pleven Circuit: Y. Zwetkoff, helper, (exhorter.) Address, Pleven, Turkey.

Sistof: D. W. C. Chalils, missionary; D. Matteoff, helper, (exhorter.) Address, Sistof, Turkey.

Widin Circuit: T. A. Nicoloff, helper, (exhorter.) Address, Widin, Turkey.

Tulufka Circuit: To be supplied.

The War in Bulgaria

The whole district of the American Board of Bulgarian Mission is disturbed, so that the brethren at Constantinople had not been able to get any news of their missionaries for the past few weeks. In our mission field the only place that got disturbed till now was a village near Tirnova, but the movement was suppressed, as we hear. Brother Lounsbury has not yet left for this, his new field. All our places where we have appointments. As we do not know what may happen in the next hour, all our brethren have to be very careful of what they say, especially our native brethren.

The movement at Constantinople, as you will have seen from the "Levant Herald," has evidently some extraordinary man somehow connected with it; who it is no one knows. The victory of the "Softas" is the first one in the history of Turkey; and I am fully convinced that, having gained so much, they will not stop here. Great things may be looked for in a short time, and of an altogether different character from what Europe expected. We trust that God will direct all and every thing to the glory of his name and the advancement of his kingdom in this land.

What Might Be—An Example.

The following letter, just received, [by the "Herald,"] sent with a contribution of $110 50 from a very feeble Church, furnishes a good illustration of the readiness with which the Board might be relieved from all financial difficulty by prompt action on the part of pastors and other friends:

"Dear Sirs—We are glad to send you so liberal a contribution this year. Our Church has been very much weakened by migration, and we have only a handful left. The monthly concert has been maintained month after month. In one of these monthly concerts a digest of the 'Herald' was given. Among other things there was the suggestion of each Church member increasing his subscription for the year by one dollar. This suggestion was instantly acted upon, and all present readily agreed to advance their subscriptions by one dollar. Others not present were allowed the same privilege, and very generally gave the required sum. Some did not content themselves with one dollar; as, for instance, our senior deacon, who gave forty dollars. It may be safely inferred that this deacon has been largely instrumental in keeping alive this time-honored institution of the Church—the monthly concert. This, sir, is what has been accomplished by a weak Church; and did all the Churches respond half so liberally, the Board would soon be relieved of all embarrassment. As a means of keeping alive the missionary spirit, the Churches should hold fast to the monthly concert. Its influence in this Church has been great."

A Phenomenon.

The American Board say their income last year from legacies was $90,202 88; but during the nine months of this year they have received only $35,061 64. If this decrease continue proportionately to Sept. 1, the total loss will amount to $42,130 88; this would be an event without a parallel in their history. Their explanation is: The financial derangement, which has affected the living so widely, and often so disastrously, has affected the estates of the dead, so that their benevolent intentions are frequently baffled, in whole or in part. The inference is obvious. Inasmuch as the God of missions cannot be supposed for a moment to desire the curtailment of the missionary work, but sees fit, nevertheless, to diminish one of our two main sources of revenue, we must be relied upon to supply this unexpected lack of service. This, then, is the problem for our Churches: Let there be an advance of not less than ten per cent. to cover the prospective deficit in legacies.
Harvest-Time in India.

BY REV. B. H. BADLEY.

March, with us, is the general spring harvest-time. All through the fields about us the people have been busy cutting the ripened wheat and barley, the tall, heavy dui, pulling the low-headed gram, and uprooting potatoes, and other like things. Looking across lots, we have seen the people dotting the ground, men, women, boys and girls, with sickle in hand cutting, binding, and carrying away the grain to the threshing-floor to some convenient clump of trees. The gleaners, too, have been industriously at work gathering up the little left behind.

We, also, have been reaping, and although our harvest is but two sheaves, it has filled our hearts with joy—the joy of all we find on earth—that of bringing precious souls to Christ. Of these two sheaves one is a woman, Amiran by name, formerly a Mohammedan. The seed in this case was sown but a few months ago, and has therefore ripened early. Last year she was employed as a dui (collector of the school children) in Mrs. Badley's girls' school here at Gonda, and when not otherwise occupied she was accustomed to sit and hear the Christian teacher (a Bible woman) explaining the Lessons, the Lord's Prayer, the Commandments, etc. She thus heard of Christ and his salvation, and opened her heart to the truth. Early this year she went to Nawab Gunge to serve in the family of our native helper there, and was further taught in the right way. A few weeks since, when I was there inspecting the work, she expressed her desire to become a Christian, and said she was ready to be baptized at once. Accordingly, one evening, in the presence of the native preacher and family, I baptized her, and added her name to our little list. She has since been greatly persecuted: her heathen name, "Jugernath," we cast aside, and substituted "Prem Das," (servant of love.) He is an amiable young man, and goes rejoicingly forward in the Christian way. He was at once treated as an outcast by his elder brother, who grieved not a little that he should have thus disgraced the family by abandoning the faith of his fathers. Prem Das, however, began praying for him, and his prayers are being answered. The brother had been employed for years as a messenger in the Government schools, and was industrious and faithful. A few days after the baptism, going to the native inspector of schools, (a Hindu,) he was informed that, as his brother had become a Christian, he might expect soon to lose his place! This only shows how bigoted and narrow-minded the people about us can be, and how quick they are to cast hinderances in the way of those desiring to become Christians. No other offense was urged against this man, but after a few days he was discharged. He has been sorely troubled over losing both his brother and his employment, and has decided to become a Christian himself. As soon as he can obtain his wife and child from her father's house (it is not customary among Hindus to leave one residence for another during the month of March) they will all be baptized. We feel confident that the feet of Gayadin will be as swift to run for Christ as they have been prompt in the service of Government.

In this wonderfully fertile land the cultivators begin preparing for the new crop the very day after the harvest is cut. Last week where the barley was standing ripe and uncut the plow is now breaking up the ground. And we, too, turn our harvest into seed-time. We exhort our converts to bring their brothers and other relatives to Christ, to tell them what a dear Saviour they have found, and to pray for their conversion. We have just returned from a most enjoyable season of seed-sowing at the great "Devi Patan," mela, of which I wrote two years ago. In company with Brother Cunningham, presiding elder, three native helpers, and two colporteurs, we journeyed to the mela, where we were joined by Brother Joel Janvier and two others. We pitched our tents in the midst of the people, and for eight days gave ourselves to
speaking against the idolatry and reckless blood-shedding practiced all about us, and to bearing testimony for the blessed Saviour, who once for all had poured forth his own precious blood and redeemed the race. We have every reason to believe that the seed dropped into good soil. People gathered about as we stood singing and talking under the tamarind trees, on the shady side of the blood-sprinkled temple, or on the busiest corners, morning and evening, and listened to our words. Many came privately and asked to have the message more fully explained. One morning an intelligent fabir, who had listened attentively to our preaching, declared before a large audience that he was convinced of the truth of what we were saying, and would henceforth believe on Christ. He at once began arguing against Hinduism, and exposed some of its weaknesses and inconsistencies. He disappeared the same night, but we trust his confession of faith was genuine. Much seed was sown in the way of books, tracts, and Gospels, which the people purchased and took to their homes—books showing in a manner hard to be resisted the superiority of the Christian religion, and the uselessness of idol-worship and sacrifice of animals. Nearly eight hundred copies were thus disposed of, and have gone preaching into many villages and country homes.

How precious Jesus was to us in that aceldama! How precious every day! How eagerly we are kept from day to day by the power of his blood, "which speaketh better things than any other!"

O that our spiritual harvests in India were as correspondingly rich as those reaped season by season from the never-weary, never-exhausted soil of the land! O that the Church would send more reapers into this ripened field!

A Visit to an Out-Station of Kiukiang.  

BY REV. V. C. HART.

Before we start for our out-station allow me to premise a little. A year and a half ago we deemed it prudent to occupy the city of Sinui-Ch'ang, which lies nesting at the feet of little hills at the extreme end of a wide, fertile valley, which extends from Kiukiang directly west twenty odd miles. We established ourselves so far as to rent a shop for a chapel, to pay one or two visits and sell some of our religious books. This innovation of old-time customs could not pass unnoticed, so the noble literati excited the people to threaten the chapel-keeper and expel him from the city. As soon as the chapel-keeper made us acquainted with the state of affairs Brothers Stritmatter and Hykes, of the mission, hastened to the chapel, which they found closed. Upon their advent a crowd of rowdies collected, at the instance of officers and literati, and continued to increase in numbers and hostility manifestations until they reached the office of the magistrate, who, to their surprise, refused to see them, and kept them standing at the entrance for two hours, subject to the abuse of the infuriated crowd. At length, when admitted, they did not receive any encouragement, but rather courteous abuse from the magistrate and "underlings." Finally, with promised protection if they would leave the city, they took their departure from the official residence, but the promises were meaningless words. They had gone but a few steps when the pent-up fury of the crowd was let loose upon them; kicks and knocks came thick till the little dilapidated wall of the city was reached, when bricks were found more effective, and here, at midnight, the brethren were driven into a canal, and barely escaped with their lives. The matter was promptly placed in the hands of our Government's representative at this port, (Kiukiang.) After more than a year of diplomacy, during most of which time the case was conducted at Peking, it was decided in our favor, and it was permitted us to return to the city. The matter was settled—thanks to our representatives at Hankow and Peking—much more favorably for us than we had cause to anticipate. The same missionaries returned to the place a few days since, and were permitted to visit all the streets unmolested. Our chapel building has been turned over to us, and a chapel-keeper has opened the chapel for daily conversations and book-selling.

I will now proceed with the trip. Twenty-three English miles is the journey through one unbroken valley covered with barley, (in head,) wheat, beans, and the vegetable plant which looks like wild mustard, from the seeds of which oil is expressed. The willow and bamboo groves give pleasing variety, and numerous songsters at this beautiful season of the year warble their sweetest songs. We had proceeded but a little way when our attention was diverted from "Littell's Living Age" to a farm fight, and no sham either. I thought at first it would be all words, as usual, but when I saw the fists flying, there was evidence of real grit. Soon one of the combatants was knocked over a stone roller, and was receiving much the worst when the bystanders, headed by an old lady, entered the contest, and the last I saw of the melee the old woman was holding the coat tail of one of the pugilists and bobbing from side to side upon her little feet as the contestants plunged at each other. Ten o'clock brought us to a little village which delights in the name of "Wash-facet Bridge," but one of the old inhabitants informed me that the name used to be "Wash-the-heart Bridge." I think the people that paddle up and down its filthy street ought frequently to wash their feet, and I concluded it best to hold to the present name. After leaving this town, I noticed by the
Sides of all the ponds and lakes conical-roofed houses supported by about a dozen pillars each. Underneath were pumps of very large dimensions, worked by oxen to irrigate the paddy fields, instead of by women and men, as in most parts of China. Buttercups, dandelions, and violets lined the roadway from this section of the journey to the gates of the city. At 1:30 P. M. the gate of the city was discernible, and within a quarter of an hour I was at the door of our chapel.

Soon after our arrival a large number crowded into the chapel. At the end of the chapel farthest from the street a platform, about three feet high and ten feet square, had been used as a sitting-room for guests by the officer who had rented the building the previous year. I took this for a pulpit, and commenced preaching, and kept it up, with the aid of the chapel-keeper, for near two hours. Many of the hearers swarmed the pulpit to get a better view and ask questions. Out of the number I espied a little boy with a towel over his shoulder, which was the badge of his order. To make myself more friendly with the people, I hired the boy to shave me. To those who have not seen a Chinese barber-shop, or the mode of shaving actually gone through, it may to such be interesting if I describe a little. The shop, of course, he carries on his shoulders, which consists of two divisions: the one a little bureau, where are treasured knives, pin-cers, probes, etc.; the other a stand, with pewter hot water dish, upon the top of which is a wash bowl, and a razor strop tied a little above. I took my seat in a straight-back chair in a room with very little light or ventilation. The black rag that a few moments before hung over the boy's shoulder was put into the wash bowl, wrung, and then rubbed over my face; this process repeated a few times. Some hands that had the appearance of long neglect began a rubbing process. My face having been well rubbed, (no soap being used,) the scraping process commenced. A knife, the blade of which was a little over an inch in length, and about the same in width, played lively until the little fellow cried. Out of the number I espied a little boy with a towel over his shoulder, which was the badge of his order. To make myself more friendly with the people, I hired the boy to shave me. To those who have not seen a Chinese barber-shop, or the mode of shaving actually gone through, it may to such be interesting if I describe a little. The shop, of course, he carries on his shoulders, which consists of two divisions: the one a little bureau, where are treasured knives, pin-cers, probes, etc.; the other a stand, with pewter hot water dish, upon the top of which is a wash bowl, and a razor strop tied a little above. I took my seat in a straight-back chair in a room with very little light or ventilation. The black rag that a few moments before hung over the boy's shoulder was put into the wash bowl, wrung, and then rubbed over my face; this process repeated a few times. Some hands that had the appearance of long neglect began a rubbing process. My face having been well rubbed, (no soap being used,) the scraping process commenced. A knife, the blade of which was a little over an inch in length, and about the same in width, played lively until the little fellow declared the job done. Just then Brother Stritmatter entered, having come by boat. We repaired to the chapel, and had more preaching. A terrible specimen of opium-smoking crowded to the front, and wanted to know if we could help him. We found by a few questions that his father was a merchant in the city, and that he was wandering over the country, a miserable beggar, with merest rags for clothing. A companion, not quite so far degraded, stood by his side. We improved the occasion by preaching from the parable of the prodigal son. At five o'clock we called upon the magistrate of the city, after which we repaired to Brother Stritmatter's boat for the night. Thus ended a pleasant day's work, such a day as the missionary looks back upon with pleasure.
vet, any who chose were permitted the privilege of manifesting their reverence for the deceased queen, and their sympathy for the bereaved monarch, her son, by laying offerings at his feet, to be used at the funeral rites. Costly garments and jewels, whole webs of cloth of gold, and magnificent adornments of various kinds, were brought into requisition; and the more valuable the gift, the greater was the sympathy for the bereaved king—at least, so he and his courtiers professed to be able to measure their affection of the people for their sovereign.

One noble lady I knew bent tirelessly over her embroidery frame, in seclusion of her own beautiful home, till the days passed into weeks, and the weeks into months, and her delicate cheek grew pale from confinement, that she might present costly garments, literally covered with tasteful embroidery, the work of her own deft fingers, as cerements for the regal corpse. Knowing that these were to be laid on the funeral pyre, and with the body reduced to ashes, I suggested to the fair embroiderer that less elaborate work might answer such a purpose just as well; especially as the dainty garments would be deposited by herself, and the exquisite delicacy of the work be scarcely known by any other. Indignantly she rejected my counsel, and with inmeasurable surprise asked—

"Do you think I would offer any but the best for the funeral of the queen-mother of my king?"

Are we with our purer faith always thus consistent? Does he give the best of time, talents, property, influence, affection to his King? Or if not, shall not the very heathen, from his land of darkness, rise up in the last great judgment to condemn him who received so much, yet gave so little?

Shall we not give the best—of heart and life and all—to Him who gave his best, his only Son, a ransom for our sins, that we might be saved through him?—Missionary News.

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Quarterly Meeting at Tokio.

Rev. Julius Soper says: "We held our 'Third Quarterly Meeting' for the current year on the 8th and 9th of April. The following is a report of the work during the quarter: Adults baptized, five; children baptized, one; received by letter, one; preaching-places, three; average attendance, forty-five; class money, four dollars and ninety cents.

"On Sunday morning, April 9, at half-past nine o'clock, we held service in a building used for manufacturing agricultural implements, about three miles from Tsukiji, in a section of the city called Azaba. This is one of our regular preaching-stations. At this service we baptized four young ladies, scholars in Miss Schoonmaker's Day and Boarding School. These are the first-fruits of Miss Schoonmaker's labors in Japan. Her labors have been earnest, untiring, and unceasing. How rejoiced was her heart, as well as ours, in seeing these girls coming to Christ, and taking upon themselves the vows of the Christian faith! Including these four, we now have twelve Church members in Tokio. Besides these, we have baptized four children.

"After the baptismal service, Dr. Maclay, who also presided at the Quarterly Conference, held on Saturday, preached a good sermon to an attentive and interested congregation. In the afternoon we held the quarterly love-feast, conducted by Dr. Maclay. There were about thirty present. Some ten or twelve gave their testimony for Christ. 'It was a meeting of interest and profit.'

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From Italy.

In a business letter, Dr. Vernon writes thus:—

"In general terms, I may say our work is going on nicely. In Rome, at both St. Paul's and in the Military Church, we are making constant progress. During Easter week five were received into full connection at St. Paul's, and forty in the Military Church. In Naples, too, we are having very gratifying success. Fourteen have recently been received or more probationers, also good congregations. A plot, instigated by a priest, to maltreat and probably kill Brother Ravi there, was discovered before the first blow was struck by the fifteen rogues confederate, and no harm was done. At Perugia we have begun very well, and have very good prospects. The most learned professor in their university has been converted, and he and his wife have joined us. Another professor or two advise, publicly, their students to attend our services for religious instruction. We have large congregations for Italy. I have sent Dr. Caporali there. At Florence, also, we are going on prosperously and very hopefully. At Bologna we advance surely and safely, though not very rapidly; and so may I say, also, of Forli. We are becoming well established in each of these places.

"At Milan Brother Mill is working very hard and faithfully, but the city is very material, rationalistic, brilliant, and indifferent to religion, and we do not see great results. Something is, however, being done, but the fruits come slowly. At Ravenna our work has not reached a very large number. A few fair cases, however, of conversion soothe the anxious heart of our faithful preacher. At Bresello the work goes on quietly, with hopeful success."

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MISSIONARY ADVOCATE. 103

CHRIST for all the world, and all the world for Christ.
What the General Conference Did for Missions.—A very able committee, Hon. Hiram Price, of Iowa, chairman, was raised by the General Conference, which industriously considered the subject of Missions. Few changes were made. Among the most important was, reducing the number of corresponding secretaries to two. This will, of necessity, greatly abridge their visitations to the Conferences and Churches, and devolves greater responsibilities upon the Church in general to supply the lack.

Another important measure was the erection of Conferences in South India, Norway, Sweden, and Foochow, and possibly one in Italy. Denmark, also, may, at the option of the bishops, be thrown into Conference relations with Norway. Conferences of the Methodist Episcopal Church are rapidly overspreading the world.

The chapter on Missions in the "Discipline" was revised, and the effect of law given to some things hitherto undefined. The office of superintendent is declared to be equivalent to that of presiding elder in the home work, and he is made the organ of communication with the Board and bishops. Provisions were made for the suspension and removal from office of a secretary or treasurer for sufficient cause.

Some very important reports were left upon the table unacted upon when the Conference adjourned, such as the plan for a more systematic and thorough canvass of the Church for missions, the report on the Woman's Foreign Missionary Society, on the Minard Home, etc., etc. These premature adjournments of the General Conference are to be greatly deplored.

What was not done is as significant as what was done. For example, after a thorough consideration the committee recommended that the Society should not be divided into Domestic and Foreign; that no missionary bishops should be elected, and no bishops designated for the foreign field, etc.

Missionary literature occasioned much discussion, and two plans were adopted, either or neither of which may be effected. One is to publish a Church monthly for all the benevolent societies; the other, to unite the missionary publication with a Sunday-school weekly. We forbear to express an opinion on this subject.

On the whole we remain about as we were, as far as practical working is concerned. Hard work, born of an intense love for Christ and a perishing world, must mark the quadrennium. We are ready for it, and the Church, we feel, is also ready.

Hon. John Macdonald.—This gentleman, who is Treasurer of the Missionary Society of the Methodist Church of Canada, and was one of her dele-
First Annual Meeting of the South American Mission.

This was held April 17, 1876. Present, all the missionaries—Brothers Jackson, Thompson, T. B. Wood, M'Clintock, and J. R. Wood. The following points are made in a statement of the work drawn up by a committee:

"First. This mission is supposed to be one of the oldest in the Church, while in fact it is among the youngest. It figures in the Missionary Report as second only to Africa in age, whereas in reality it has no juniors but Italy, Japan, and Mexico. Its date is commonly reckoned from 1836, when the English chaplaincy of Buenos Ayres was established: but it should be reckoned from 1867, when the first effort looking toward the evangelization of these countries was made. The true founder of this mission was not born till two years after the supposed date of its founding. Preaching in Spanish was begun in Buenos Ayres, in 1867, by Brother J. F. Thompson; in Montevideo, in 1866, also by Brother Thompson; and in Rosario, in 1871, by Brother T. B. Wood. The results attained since those dates, great and encouraging though they are, have failed to satisfy the expectations of the Church at home, in view of the mistaken idea that they are the results of forty years of missionary labor and expenditure.

"Secondly. The self-supporting character of this work is a striking feature of it, which has been strikingly misunderstood at home. The magnificent property belonging to the Board in Buenos Ayres has cost the Missionary Society but a fraction of its value. That in Montevideo was partly paid for by subscriptions in the mission. The valuable property in Rosario never cost the Board one cent. It is believed that no other mission of our Church can present such a showing as this in its incipient stages. The current expenses of all the congregations and Sunday-schools are met by the local contributions, while in Buenos Ayres the salary of the superintendent of the mission has been entirely met for many years by the English congregation which he serves as pastor.

"After Brother Thompson's removal to Montevideo, to attend to the growing demands of the work there, the Board failing to send out help for Buenos Ayres, left Brother Jackson alone in that city with the whole burden of the Spanish work in Buenos Ayres added to his other duties. Thus, practically, the Spanish work there, as well as the English, was for a long time entirely self-supporting. It will be so again on the removal of Brother M'Clintock to Montevideo, now about to take place. Thus the mission consists of three points, two receiving the main part of their support from the Board, the third (the oldest and most important) receiving nothing. And yet the impression seems to prevail at home that the work done in this mission is not commensurate with its cost. It is confidently believed that no new mission can present a parallel to it.

"Thirdly. The scope of this work has been strangely and unfortunately underrated. The Republic of Uruguay, of which Montevideo is the capital, contains more square miles than Italy. The single province of Buenos Ayres is larger than Spain and Portugal together; and the vast interior of Spanish America, accessible through Rosario, is equivalent to all the rest of civilized Europe, or to the whole of Hindustan. True, this immense field has not the dense population of Europe or Asia, for in this respect it resembles the United States rather than any part of the Old World. But it also resembles the United States in being the goal of a streaming immigration, and the cradle of new civilization. That civilization, however, is utterly destitute of the saving element of the Gospel. That immigration is almost entirely from the unevangelized populations of Europe. Every thing needs to be radically reformed, and nothing has any tendency to reform itself, for want of the one thing needful. Doubtless, no field on earth presents a more urgent call for evangelization, especially to the American Churches, than this. Methodism alone has responded to the call. The only preaching of the Gospel in the vernacular, in all this vast region from Brazil to the Andes, is by the members of this mission.

"Perhaps the presence of other denominations actively working in this field would cause a more adequate impression in the Church concerning the importance of her operations here. But the actual state of affairs should produce a profound consciousness not only in us, but in all our Church, of the immense responsibility resting on us as the only band of laborers in this white harvest. This field ought to appear all the more important to Methodists from the fact that all others have passed it by.

"Our work is prosperous and promising. Congregations are maintained with unflagging interest in the three points occupied. Sunday-schools are growing and multiplying. Financial progress is being made in spite of the severest hard times known to these countries. Educational affairs, from the primary schools to the highest institutions of learning, feel our direct influence. The press, the social circle, and other levers that move public opinion, are accessible to us. Prejudices are being uprooted, truths disseminated, souls saved, and these rising nations, in their formative stage, influenced and fashioned for the glory of God.
of God has a very blessed influence. All this and much more of exceeding interest is told in Dr. Scott’s book, just published, entitled “Missionary Life among the Villages of India.” We cannot forbear making the following extract from this work.

The author says—

“Returning to camp, after a moment’s rest we repaired to the village chaupal for a night-meeting with the villagers. Narain Sing was stopping here with his relatives, who seem to entertain him kindly. Seats were placed for us on a high platform of earth, where a fire was kindled beneath a neem-tree. A group of natives crowded, in a compact circle, round the fire, while the circle was now and then enlarged by a new comer pressing into the curved, compact rank. The flicker fire flamed up anon as a handful of dry leaves or brambles was thrown on it, causing a weird mingling of light and shadow to flit among the pinnate leaves overhead. We had a very satisfactory talk, all listening with the greatest attention.

“Leaving Narain Sing with them, I retired to my tent for the night. After half an hour, as I sat reading a little before going to bed, to my surprise Narain Sing, late as it was. He began to talk of the fearful depravity of the people, apparently having a desire to awaken my deepest concern for them. Such an awful picture of human depravity I had never before seen portrayed. His eyes filled with tears, which trickled down his cheeks as he went on with the description, which he finished by saying, ‘And such was I.’

“The falsehood and deception of the natives seem boundless. Theft is a very common practice, the head men and well-to-do of the village often being in league with the professional thieves, robbers, and burglars, sharing in their spoils, and screening them from justice. Even the native police and constables, paid by the Government to aid in the suppression of crime, become partners in that crime. Native rulers and officers of justice almost invariably take bribes, to the perversion of justice and the injury of the poor and innocent. Licentiousness is quite universal. To instance one form, adultery is a very common sin. In Narain Sing’s own language, ‘The more wealthy class of villagers will forget and forsake their food sooner than abandon their daily thoughts and schemes of polluting somebody’s home.’ Murder is a common crime. Pride, anger, avarice, jealousy, hatred, etc., fill up the awful picture, whose fearful shades and delineations grow darker and more distinct to me every year. One can comprehend here, as never before, the necessity and righteousness of that Divine wrath that swept away the apostate antediluvian world, and of the fire from heaven that left the ‘cities of the plain’ a smoking heap, and of the Divine command that consigned the Canaanitish tribes, whose cup of iniquity was full,

Narain Sing.

This is the name of one of our native converts and preachers in India. In some way a report was put in circulation all through India that the greatest disasters had come upon him because he had forsaken the religion of his fathers, and that, forsaken and destitute, he was an awful warning to beware of the missionaries. As he appears in a village the people are surprised to find him well and happy, and his testimony to the excellency of the grace of God is a very blessed influence. All this and much more of exceeding interest is told in Dr. Scott’s book, just published, entitled “Missionary Life among the Villages of India.” We cannot forbear making the following extract from this work.

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to indiscriminate extermination. How sad, how absolutely awful, the state of society, when the conscience of a people seems seared, blasted, by iniquity, and incapable of producing shame for vice, or regret for wrong; when the throat becomes an open sepulcher; dark and dismal with deceit, deadly with the poison of asps, full of cursing and bitterness; when the feet become swift to shed blood; when iniquity is swallowed down like water, enjoyed and relished as that refreshing element by the thirsty; when the forsaken way of peace is not known, and there is no fear of God before their eyes. In such a state of society there is no security for property, no safety for life, no refuge or protection for innocence or virtue. British law in India, in some degree, stays the seething billows of this tide of depravity. Christianity alone can heal its polluted depths.

"When Narain Sing closed his description he proposed prayer, and, kneeling down, prayed most imploringly for Divine aid in the speedy spread of Christianity among his countrymen.

"November 17.—Early in the morning, in company with Narain Sing, crossed over the creek that flows near our camp, and visited the village of Mujarre, where we preached yesterday in the fair. We went to the chief chaupal, where a few boys were reading, under the zemindar's private teacher. The zemindar was lamenting the loss of two thousand rupees (one thousand dollars) through the roguery of a relative, who had borrowed it from him, and watching his opportunity, had stolen the receipt that he had given him on receiving the money, and then denied having received it at all. The heartless rascality of the natives knows no bounds."

"A number of villagers assembled, but heard our message with a very ill grace. At first, some one urged that Christianity does not save from sin; and, in confirmation of this statement, referred to the case of some Europeans who had been guilty of taking bribes, and of their great licentiousness. This point explained and settled, some one, in an impudent way, proposed that we try the effect, in spreading Christianity, of giving villages to converts. Others, with sincerity enough, naïvely averred that the plan was a good one, as the Mohammedans had tried it with great success in the propagation of their faith. Some one, also, in a sarcastic way, commiserated Narain Sing for not having got any thing for becoming a Christian. To this he made a very befitting reply—reproving their avaricious temper, ever aspiring only of the things of men.

"As we rode home, Narain Sing confirmed the notorious rascality of the natives by relating another instance that had occurred in this same village. A certain zemindar had two wives, one of whom was the mother of four sons, the other of one. A common illustration of the evils of polygamy in this and every country: the four brothers by one mother disliked the son of the other wife, and conspired to disinherit him by a most daring bit of fraud. A man was bribed to present himself, in company with them, before the English magistrate, and, personating the single son, pretended to sell and sign away his right to his portion of the paternal estate. The magistrate did not suspect the bold fraud, and the transaction was legally effected and sanctioned. All was staked on the daring hope that the brother would not hear of the matter for some time, when the magistrate's recollection would not enable him to identify the man who had pretended to sell his portion of the estate. Then, when the true party would come forward, they would bribe witnesses to swear that he had sold his title to the estate, but was now attempting fraud to get it back. Fortunately, the brother heard of the infamous plot in a day or two, and, hastening off to the magistrate, exposed it all. The magistrate saw that he was not the man who had appeared before him. The affair was investigated, and the other parties suffered imprisonment for their pains.

"All kinds of fraud and rascality, sustained by perjured false witness, is of constant occurrence here, and excites no kind of surprise. The difference between a country like this, and countries where Christianity has become a power, is, that here iniquity is dominant, triumphant, and rectitude trodden down; there rectitude reigns, while crime is in subjection and control. Without the religion of the Bible, selfishness and wickedness have always ruled, and ever will rule, the race. Where the spirit of the Bible prevails, justice and righteousness triumph."

Missionary Items.
are supposed to disturb the fung shuy of the whole neighborhood. Nothing but a pagoda must be allowed to tower above their dwellings, or shops, or farms, lest every form of good luck should be destroyed. A memorable disturbance was once created at Ningpo by the erection of a lofty steeple on the Roman Catholic Cathedral; and when, finally, it was blown down by a tornado, the people were certain that the vengeance of Heaven had been visited upon it as a piece of unpardonable sacrifice.

**The Coming People.**—The extent and growing importance of the foreign element in our population, and consequently of our home work, is but seldom realized. In 1850, out of an entire population of 23,191,876, there were 2,944,602 foreigners. In 1860, of the entire population of 31,443,921, there were 4,138,699 foreigners—nearly double the number of the ten years before. In 1870, our last census, of the entire population of 38,558,371, there were 5,567,229 foreigners—that is to say, in 1870 one person out of every seven was a foreigner. In 1870, out of the whole population of 38,558,371, there were 10,802,015 born of parents of foreign birth—that is to say, more than one fourth of all the people were the children of foreigners.

The relative numbers of these nationalities, in 1870, were:

- Germans ........................................... 1,761,387
- French ............................................. 128,955
- Norwegians ....................................... 114,346
- Swedes ............................................ 97,857
- Hollanders ....................................... 46,802
- Danes ............................................. 30,107
- Bohemians ....................................... 40,387
- Italians ........................................... 17,157
- Chinese 62,074. now (1876) supposed to be 150,000, chiefly to be found in the Pacific States and Territories.

**Sad, but True.**—Dr. Yates, of Shanghai, in a recent address let fall an observation which is verified the world over. Residents at mission stations, and visitors to them, inflict severe wounds by want of sympathy with the missionaries and their work. The doctor complained of the coldness of European and American residents in regard to mission work. He said, that during the thirty years in which he had labored in Shanghai no foreigner had ever called on him to inquire after the welfare of his native work.

**India Missionary Dictionary.**—Rev. T. Craven says:

"Our District Conference meets May 2. Brother Badley is deserving well of the India missionary public in getting out his ‘India Missionary Dictionary.’ It will be ready July 1. You will get a copy by September 1. Brother Mudge is also engaged upon a necessary work for India—‘Handbook of Methodism’—giving the history, polity, and doctrines of Methodism. It will, on the approval of the bishop in charge of India, be translated and printed in the vernaculars."

**Prosperity.**—Rev. Jno. E. Robinson, of Secunderabad, India, writes April 16, 1876:

*"The Lord’s work prospers. He blesses us at every point. Our beloved Church is extending her borders in every direction. We are having souls saved every week, glory to Jesus! The Lord keeps me graciously. I rejoice in his full salvation. He is my sun and shield—my light and life. Thermometer 104, but the Lord gives strength."*

**Central Illinois Conference.**—The Oquawka Mission is reported to have added twelve members during the quarter last closed, and to have acquired during the year a valuable brick parsonage at about one fourth its value, and the elder thinks the prospect is that the mission will be self-sustaining in the course of a year or two.

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**For the Boys and Girls.**

**The Children of China.**

**By Rev. James Sadler.**

WHEREVER you go in China these little children swarm about you like bees. Many of them are very pretty. They are peculiarly timid, because they are trained to believe in ghosts and spirits, which they feed sometimes, and at other times frighten away by letting off crackers. They are very curious to see foreigners, and yet run to hide from them. They suffer, some more and some less, from the heat, and from the bites of mosquitoes. Some, too, have very painful diseases—their heads covered over with boils, which show the more when their heads are shaved. The filth and dirt in which they are often left is very distressing. They are often beaten much by their parents, who say they have not time to amuse them, nor to train them in any better way; and often the one who has not done wrong is beaten because the mother does not try to find out the culprit. Their way of living is very miserable. They get their meals on the floor as they can. One who is a little bigger nurses the other a little less. Many of them huddle together on one bed; and if you ask, How can five sleep together? mother says, "Well, if they slip off they must lie on the ground." They have not nice little songs and hymns as you have. They are very fond of pictures, but haven’t any like yours. They have not much to cheer them, so they get some little toys, made of paper and mud, to imitation lions, tigers, cats, cocks, and hens, with nodding heads and tails. They easily break. These little Chinese boys and girls are not often sent to school, and when they are they learn very little, because their language is very difficult, and they
have not good teachers. While you are taught all that is good, they are taught all that is bad; so that they are not afraid to do wrong, as you are, and like to gamble, and steal, and tell lies. But God has not forsaken these poor little children. He gives them fruits which they like to eat. One kind is called the pumelo; its appearance is like an orange, as big as your head. The skin is very thick, and makes a good cap for a little boy and the children eat them when unripe—which to keep his head from the burning sun. Some­

God has not forsaken these poor little children.

But, best of all, God, through you, sends to some of these poor children the Gospel, and they are learning of Jesus, who loves little children, and of him who says, "I love them that love me, and those who seek me early shall find me."—Juvenile Offering.

Amusements for Children in Japan.

ANY of the shops are wholly devoted to children. Toys of every description, and toys that baffle description, are invitingly arranged in windows, and hung out before shop doors to attract little customers. Here and there a crowd of urchins turn their faces up to a mountebank, or watch the scenes of a Punch and Judy drama. They have a literature of their own in stories and picture books; the pictures being made to tell the story where the child cannot read, and the text added for those who can read.

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 Deed 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:

ACKNOWLEDGMENTS.

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<table>
<thead>
<tr>
<th>Name of Society</th>
<th>Amount</th>
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<tbody>
<tr>
<td>East Homer S. S., Cent. N. Y. Conf.</td>
<td>$5.50</td>
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<tr>
<td>E. Me. Conf. Miss. Soc.</td>
<td>$106.84</td>
</tr>
<tr>
<td>Aurora, M. E. S. S., Hana, Cent. N. Y. Conf.</td>
<td>$8.00</td>
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<tr>
<td>New Windsor, N. Y. Conf.</td>
<td>$8.15</td>
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<tr>
<td>Beq. of Mrs. Scudder, Egbert, dec'd, of Poughkeepsie, N. Y.</td>
<td>$100.00</td>
</tr>
<tr>
<td>Dexter Field, Salem, Or., for mission in Bombay</td>
<td>$80.85</td>
</tr>
<tr>
<td>First Place M. E. S. S., Brooklyn, May collection</td>
<td>$85.16</td>
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