The First Railway in China.

The first railway in China is now an almost accomplished fact, and, upon the whole, its inception and construction have met with less opposition, official or popular, than there was reason to fear might be offered to a project so revolutionary in Chinese eyes. It will hardly be credited by people in this country at this time of day, when every little town here has its railway, and every greater one its supplementary tramway, when the continent of Europe is traversed in every direction by distance-defying steam, when our enterprising cousins of centennial notoriety span their modest estate with an iron highway, leaving towns and traffic to crop up at leisure; when our future king makes an imperial progress through India by special train, that, in the vast and rich empire ruled by the Brother of the Sun and Moon, (aged four years,) with its 1,297,699 square miles of territory and its 387,000,000 of inhabitants, there is not a single line of railway, not one road worthy the name, and but a very partial canal system. The first step, however, and probably, therefore, the most difficult, has been fairly taken under foreign auspices, and with British capital, by the laying down of a line between the important native city and foreign settlement of Shanghai, on the Hwangpu, and a place called Woosung, an outer anchorage to the port of Shanghai, about a dozen miles nearer the sea, on the peninsula which lies between the Hwangpu and the Yangtskiang.

A few years ago the track for this line was acquired—piecemeal and after tedious negotiation —by a local association, and with British capital, by the laying down of a line between the important native city and foreign settlement of Shanghai, on the Hwangpu, and a place called Woosung, an outer anchorage to the port of Shanghai, about a dozen miles nearer the sea, on the peninsula which lies between the Hwangpu and the Yangtskiang. The aggressive attitude they assumed for various reasons, which, although it would take far too much space fully to explain, may be here briefly referred to. First, there are the mysterious elemental influences called feng-shuey, or "wind and water," any disturbance of which, most of all by efforts to acclimatize western inventions in China, is supposed to be very injurious to people living in the neighborhood. Thus when, ten or a dozen years ago, an attempt was made to set up a line of telegraph between Shanghai and Woosung, the enterprise being gone about with all caution and quietness, so as not to invite opposition, some old woman died in the vicinity, and all the other old women around, roused to a sense of their danger by this dire fatality, instigated an attack by which the telegraph poles were promptly and permanently prostrated. The fact that the old woman was a very old woman mattered nothing, there was no saying how much older she might have become had no maleficent influence destroyed her vitality by diverting the good feng-shuey from her dwelling. The filial duty which forms such an important element in Chinese training throws more power of a certain kind into
the hands of the old women than is, perhaps, the case among any other people. An old woman was the ringleader of the most serious attack on the railway staff in which a foreign surveyor was severely injured.

Akin to the feng-shuey difficulty is the superstitious dread with which a Chinaman regards his departed ancestors. As graves are scattered broadcast over the country, their sites being selected according to the advice of a prophet of feng-shuey who has made that mysterious influence matter of profitable study, the Chinese fear that railways disturb those last resting-places, and untold misfortunes befall the living from the anger of the outraged dead.

The promoters of the Shanghai and Woosung "Tramway"—as the project is really called, further to soften opposition—were very careful to give compensation for graves which had unavoidably to be crossed by their line, and to have the sacred relics removed by those who could lay claim to them. The high authorities of the country, who regard the introduction of railways as fraught with political significance, by extending foreign influence, pay intense respect to the superstitions with which a Chinaman regards his departed ancestors. As graves are scattered broadcast over the country, their sites being selected according to the advice of a prophet of feng-shuey who has made that mysterious influence matter of profitable study, the Chinese fear that railways disturb those last resting-places, and untold misfortunes befall the living from the anger of the outraged dead.

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The Chinese also assert themselves, as a broad, practical objection to railways, that they would throw people out of employment instead of increasing and raising the value of labor. It is but fair to the happy heathen to remark, that the same opinion was held commonly enough in this country fifty years ago, but has been abundantly disproved by facts which have gone on increasing in immensity ever since, till we are startled by a statement as that made the other day concerning the Midland line, that it alone, working a section of England, employs fifty thousand men. And this, of course, is not all, for besides the hands they immediately employ, railways have to be credited with calling into activity many new industries, and vastly enlarging the scope of many older ones. The Chinese are now, however, likely to have their ideas of railway economy modified on the experientia docet method, and the following, from the "North China Herald," goes to show that they are not unwilling to be taught when railways are presented to them as facts too powerful to be frowned down by prejudices:

"The works of the Woosung Railway, as the road approaches completion, have fairly aroused the curiosity of Chinese of all classes. During the past week, but especially since Sunday, they have each day flocked literally in thousands, not only from the settlements and native city, but also from the villages and districts for miles round, along its whole length. The streams of visitors are incessant from morning to night, and hundreds of jinrikshas—[jinriksha, 'man-power carriage,' a small gig-like construction drawn by hand]—wheelbarrows, and other vehicles, all occupied, throng the route to and fro. Yesterday afternoon, (March 29,) for instance, the road was almost impassable, so great was the crush. The visitors comprised men, women, and children, (the latter in large numbers,) and all seemed anxious to see and understand what the foreigners were doing. The great center of attraction was the little 'Pioneer,' now engaged in running trucks of pebble ballast for the purpose of filling in the interspace of the sleepers; and wherever the engine came to a stop it was instantly surrounded by dense crowds, who gazed at it with wonder, those nearest examining every part of its visible machinery with attention, and talking and gesticulating with an earnestness that must be seen to be believed; strongly reminding one of the excitement evinced, by the country people especially, during the early days of railway construction in England. Preparatory to starting on its brief journeys, the Pioneer's whistle was of course sounded, and it was amusing to witness the crowd hurrying off in all directions, amid shouts of laughter and other tokens of unmistakable delight and approval, to make way for it. It may credibly be asserted that such a sight has never been witnessed in China before; and it affords clear proof that, so far as the people are concerned, there would be no obstacle in the general adoption of this mode of transit throughout the empire."—Nairnshire Telegraph.

Capellini and his Military Church.

BY SOPHIA BOMPIANI.

The Evangelical military Church founded by Signor Luigi Capellini, and now under the care of the American Methodist Mission, is one of the most interesting Protestant congregations in Rome. Capellini is one of a distinguished Italian family, his brother being Regent of the University of Bologna. So strong, however, is the antipathy to his change of religion, that his brother refuses to acknowledge the relationship. Contrary to the example of all his family he entered the army at eighteen years of age, called, as he says, by an internal voice which urged him to serve his country. Soon after entering the army he accidentally found some torn leaves of the New Testament lying in a court-yard, which proved the means of his conversion.

"My soul," he says, "was irradiated by a hidden light, and seemed to issue from the bonds in which it had been held and to rise into higher regions, while it was ecstatic with an unknown joy." With a zeal almost apostolic this young soldier
from that time devoted himself to diffusing the knowledge of the Bible among his companions, and for eight years has continued his missionary work among them. Three years ago he found himself without means to continue it, having expended all of a small patrimony in renting halls and purchasing books for his purpose. He was then aided by the Rev. Mr. Waite, of the American Union Church, and afterward by Rev. Dr. Vernon, of the Methodist Mission.

His labors were not continued without many difficulties, arising from the prejudices of those around him; but, encouraged by the secret voice within him, and filled with compassion for their ignorance, he held regular meetings in the barracks, and gradually persuaded many of his fellow-soldiers to read the Bible and leave their old superstitions. When his regiment left Perugia, where it was stationed, to destroy the brigands in Puglia and Abruzzi, all the soldiers united with him in reading the Bible and praying together morning and evening. The soldiers carried portions of the Testament in their knapsacks, which they distributed to the poor shepherds on the plains whom they defended from the brigands, or to those in the cabins where they were quartered for the night.

It is thus that the army becomes an important means of distributing the knowledge of the truth throughout Italy. The military congregation in Rome contains members from every part of the country, who, when they return to their homes, will carry the Bible with them. It has been said that if Italy had not already an army, it would be necessary to invent one as the best means of destroying the old prejudices and antipathies between the different sections of the country, and of uniting the language. The various dialects of Sicily, Naples, Milan, Venice, etc., are almost like so many different languages, and it is related that when, for the visit of the Emperor William, all the servants of the various palaces of the king were collected together at Milan, the confusion of tongues was like that of the Tower of Babel. Men of peace, therefore, see in the Italian army a great means of national progress; and the most important of all the benefits to be derived from it is the aid it gives in the evangelization of the nation.

I regret that I have not space to give the whole of Signor Capellini's records of his missionary life, four years of which were passed in various campaigns, and the remainder in Rome. There is a vivacity and energy of faith in all that he says—a devotion which, in these days of indolent worship and dead faith, is rare. He seems to have read, marked, and learned the epistles of the Apostles so faithfully that his own words are full of the same simplicity, faith, and love. This vitality is felt in the services held on Sunday for the soldiers, many of whom take part in the prayers, and all singing with earnestness and evident satisfaction. At the third anniversary the register showed that over two thousand soldiers had listened to the services, and that three hundred and seventeen were communicants of the Church.

The opposition which this work has encountered in Rome has been continual. The various Roman Catholic newspapers inveigh against it in the most violent terms, and use every means to dissuade the soldiers from attending what they call the Protestant "shops where youth is corrupted from the ancient faith, and from its duties to the Catholic Church." The free distribution of the Bible excites them, and they recommend the authorities to "think well before allowing such acts of proselytism to the injury of the Catholic religion."

Signor Capellini gives an interesting account of the constancy and courage of three soldiers who were deprived of their Bibles and other books, and subjected to various privations and persecutions for their faith. When they were called before their superior officers, and asked who had induced them to renounce the religion in which they were born, they answered, "That God whom you also worship without knowing him, and in whom we all hope." They were at last permitted to leave, but commanded not to attend evangelical congregations, and not to read Protestant books. A list of these and other soldiers who had been converted to the Protestant faith was afterward presented to a council of generals, presided over by Prince Humbert as commandant, the object of which was to impede evangelical reunions among the soldiers. But Prince Humbert, who is an enlightened and liberal man, and must have many reminiscences of the Waldenses, always among the most faithful subjects of the House of Savoy, turning to the generals, said: "Watch, if you think that under the mantle of religion there are political plots; but do not forbid the soldiers from fulfilling the duties of their religion."—N. F. Observer.

Chinese Newspapers.

A Chinese newspaper is published at Shanghai under foreign auspices. The circulation has risen to nearly six thousand daily, the price being ten cash, or something less than a halfpenny. The proprietor has now made an effort to reach the lower classes by printing a smaller, and even cheaper, edition at half that cost. For one fifth of a penny a Chinese coolie, who had say two years' schooling, can buy one of these papers especially written for his benefit in the easiest colloquial diction, and made plain by breaks between the sentences, marks against proper names, etc., to help him to understand.
MISSIONARY ADVOCATE.

Missionary Excerpts.

GATHERED BY REV. W. T. SMITH.

Selfishness the Great Obstacle.—We all as women need to build an altar in our hearts, and burn an idol thereon; and that idol should be self. The plea of “my comfort, my ease, my social position, my health,” has dwarfed many a soul, if it has not debarred it from the heavenly kingdom, and has withheld that help from others that would have saved them from death. When a soldier starts for the battle-field he has to overcome his instinctive love for life, and all of the beautiful, instinctive domestic affections. So with woman in this moral strife. Her instincts are stronger than life, but a full baptism of the Holy Spirit will develop a love in her heart stronger than the love of a wife or that of a mother—a love of soul for soul—which is an eternal element laying hold of an eternal element. She who goes to India or China, and fastens her heart upon souls, may become the spiritual mother of many whom her love and prayers have brought into the spiritual world through Christ. And her heart may be kept as warm, and her daily life made as full thereby of love and motherly care, as though she led by the hand children of her own flesh, whom she had nursed on her own bosom. The selfish, indolent nature defeats itself. Many a woman in this country whose life is narrow, and shriveled, and cold, in a foreign field would find her heart overflowing with that fulness of joy that comes of unselfish efforts for others’ welfare, and the boundary of her narrow life would expand until it reached from the lowest of earth’s children to the throne of God. Is the path of duty so intricate? Is this question so involved? or is it as plain as Christ’s command to go into all the world?—Mrs. Dondale.

Negro Race.—Is Africa without her heraldry of science and of fame? The only probable account which can be given of the negro tribes is, that, as Africa was peopled, through Egypt, by three of the descendants of Ham, they are the offspring of Cush, Misraim, and Put. They found Egypt a morass, and converted it into the most fertile country in the world. They reared its pyramids, invented its hieroglyphics, gave letters to Greece and Rome, and, through them, to us. The everlasting architecture of Africa still exists, the wonder of the world, though in ruins. Her mighty kingdoms have yet their record in history. She has poured forth her heroes on the field, given bishops to the Church, and martyrs to the fires; and, for negro physiognomy, as though that should shut out the light of intellect, go to your national museum; contemplate the features of the colossal head of Memnon, and the statues of the divinities on which the ancient Africans impressed their own forms, and there see, in close resemblance to the negro feature, the mold of those countenances which once beheld, as the creations of their own immortal genius, the noblest and most stupendous monuments of human skill, and taste, and grandeur. In the imperishable porphyry and granite is the unfounded and pitiful slander publicly, and before all the world, refuted. There we see the negro under cultivation. If he now presents a different aspect, cultivation is wanting. That solves the whole case; for even now, when education has been expended upon the pure and undoubted negro, it has never been bestowed in vain. Modern times have witnessed, in the persons of African negroes, generals, physicians, philosophers, poets, linguists, mathematicians, and merchants, all eminent in their attainments, energetic in enterprise, and honorable in character; and even the mission schools in the West Indies exhibit a quickness of intellect, and a thirst for learning, to which the schools of this country do not always afford a parallel.—Richard Watson.

Missionaries Appreciated by Heathen.—The self-sacrifice of missionaries in their work is admired by the heathen. Of course, the more intelligent think the missionaries a deluded set, and prefer their own religion. But the love displayed by these men extorts from a Hindu this need of praise:—

“However we may differ with the Christian missionaries in religion . . . . as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land; nay, they are held by us in the highest esteem. European history does not bear on its record the mention of a class of men who suffered so many sacrifices in the cause of humanity and education as the Christian missionary in India; and, though the native community differ with them in the opinion that Hindustan will one day be included in Christendom, (for the worship of Almighty God in his unity, as laid down in the Holy Vedas, is, and has been, our religion for thousands of years, and is enough to satisfy all our spiritual wants,) yet we cannot forbear doing justice to the venerable ministers of a religion who, I do here most solemnly asseverate, in piety and righteousness, alone are fit to be classified with those Bishops and Molukmas of antiquity who derived their support, and that of their charitable boarding school, from voluntary subscriptions, and consecrated their lives to the cause of God and knowledge.”—Dr. Butler’s “Land of the Veda.”

True Missionary Spirit.—There was a race of parents that could raise a race of missionaries. Let me give you an instance of an old Moravian woman: A friend called upon her, with sadness in his looks, “Your son,” said he to the mother,
"Is gone." "Is Thomas gone to heaven through the missionary life? Would to God that he would call my son John!" Well, John did become a missionary—and he fell. And this time the committee were very sad; but before opening their lips the old woman anticipated the story, and exclaimed, "Thank God! would that he would call my last son, William!" And William, too, went and fell; when the noble woman exclaimed, "Would that I had a thousand sons to give to God! " O, would I had a thousand such mothers! then would our ranks be full.

The devoted Melville B. Cox, as he was starting to Africa, said to a friend, "If I should fall, you must come and write my epitaph." "What shall I write?" asked the friend. "Write, 'Though a thousand fall, let not Africa be given up.'"—Dr. Durbin.

Obstacles.—In reviewing the peculiar difficulties attending missionary labor in China, which have a foreign source, perhaps nothing more comprehensive could be said than this: In respect to morality and religion, the Chinese nation has not yet discovered our superiority. Nor is this to be wondered at. The West is still imperfectly known; and where there has been actual contact the happiest consequences have not always been realized. The political intrigues of the Jesuits had much to do with the overthrow of Catholicism in that country some two hundred years ago. The foreign name is deservedly associated with the opium trade—a traffic which is spreading the evils of poverty, sickness, crime, and death in every part of the land, and which augments and intensifies every other obstacle to the conversion of this heathen people. They have presented us "the cup that cheers but not inebriates;" they have sent to our shores their most beautiful and costly fabrics, and with these useful articles of commerce they have not mixed one pernicious tinge; but, in return for such generosity, Christian nations of the West have forced upon them this death-dealing drug, against the united protest of emperor and people.

L. N. Wheeler.

A Mother's Offering.—When Rev. Dr. Rogers was soliciting missionary funds, during his ministry in New York, he called at the house of a widow, in humble circumstances, who had recently lost her daughter by death, to comfort her in her sorrows. He mentioned, however, the object in which he was engaged, when she placed a considerable sum of money in his hands. Surprised at the amount, he refused to take it. But she said, "You must take it. I had designed it for my daughter, and I am resolved that He who has taken her to himself shall also have her fortune." This was a beautiful offering. How many in our Church have suffered during the year in a similar manner, but have made no such gift? Are there none who have thus means thrown upon their hands ready to realize the claims of those who are sitting in the region and shadow of death?—Foreign Missionary.

Working his Way to Heaven.—But yesterday saw a man who, to gain salvation, had held up his hands over his head till they had become stationary there, and were so withered that they would have been of little use could he have taken them down again. His finger nails were from four to six inches long, and his naked body was sore from lying on stones, for he was trying to work his way to heaven. Neither did he allow himself the privilege of speech.—P. S. Wilson.

Mudnapilly Free Reading-Room.

In 1870, after three years of baffled effort, a lot was obtained in the bazaar street of the native town of Mudnapilly, Madras Presidency, India, and a free reading-room was erected and opened by the missionary in charge, Rev. J. Chamberlain, M.D., of the "Arcot Mission" of the Reformed Church of America.

It was designed to obtain a hold of the educated young men of the place. Well stocked with newspapers, periodicals, and books, and with copies of the Bible in seven different languages on the tables, and with Scriptures, tracts, Christian books, and school books for sale, it was thrown open for their use on every week-day and evening, with the exception that on Wednesday evenings there was to be a "biblical lecture," which all were invited to attend.

On each lecture evening a parable, a miracle, a biography, a prophecy, a sermon of Christ, a historical account—as of the creation, deluge, Joseph in Egypt, the exodus, etc.—was taken up and illustrated. While it was endeavored to make the lectures attractive as a literary treat, the bearing of each subject on the Gospel of Jesus Christ and his salvation was never lost sight of.

From the beginning the room was always crowded, on these occasions, by intelligent heathen. At the close of one of these Bible lectures by Dr. Chamberlain, a Brahmin, one of the best educated in the place—not a convert—rose and asked permission to say a few words. In a neat address he urged upon his fellow-citizens the importance of availing themselves of the advantages offered for their intellectual and moral advancement, and in conclusion gave the following remarkable testimony to the Christian Scriptures:—

A Brahmin on the Bible.—"Behold that mango tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides toward the morning sun
until the last mango is pelted off, it is assailed
with showers of sticks and stones from boys and
men, and every passer-by, until it stands bereft of
leaves, with branches knocked off, bleeding from
many a broken twig; and piles of stones under­
neath, and clubs and sticks lodged in its boughs,
are the only trophies of its joyous crop of fruit.
Is it discouraged? Does it cease to bear fruit?
Does it say, 'If I am barren no one will pelt me,
and I shall live in peace?' Not at all. The next
season the budding leaves, the beautiful flowers,
the tender fruit again appear. Again it is pelted,
and broken, and wounded, but goes on bearing,
and children's children pelt its branches and enjoy
its fruit.

"That is a type of these missionaries. I have
watched them well, and have seen what they are.
What do they come to this country for? What
tempts them to leave their parents, friends, and
country, and come to this to them an unhealthy
climate? Is it for gain or for profit that they
come? Some of us country clerks in government
offices receive more salary than they. Is it for the
sake of an easy life? See how they work, and then
tell me. No: they seek, like the mango-tree, to
bear fruit for the benefit of others, and this, too,
though treated with contumely and abuse from
those they are benefiting.

"Now look at this missionary. He came here
a few years ago, leaving all, and seeking only our
good. He was met with cold looks and suspicious
glances, and was shunned, avoided, and maligned.
He sought to talk with us of what he told us was
the matter of most importance in heaven or earth,
and we would not listen. But he was not discour­
gaged. He started a dispensary, and we said, 'Let
the Pariahs take his medicines, we won't;' but in
the times of our sickness, and distress, and fear, we
had to go to him, and he heard us. We complained
if he walked through our Brahmin streets; but
cere long, when our wives and daughters were in
sickness and anguish, we went and begged him to
come, even into our inner apartments, and he came,
and our wives and our daughters now smile upon
us in health. Has he made any money by it? Even
the cost of the medicines has not been returned
to him.

"And now, in spite of our opposition, he has
bought this site, and built this beautiful room, and
furnished it with the choicest of lore in many lan­
guages, and put it in newspapers and periodicals,
which were inaccessible to us before, but which
help us now to keep up with the world around us,
and understand passing events; and he has placed
here tables to write on, and chairs to sit on, and
lamps for us to read and write by in the evening; and
what does he get for all this? Does he make money
by this free reading-room? Why, we don't even pay
for the lamp oil consumed by night as we read.

"Now, what is it makes him do all this for us?
It is his Bible. I have looked into it a good deal
at one time and another, in the different languages
I chance to know. It is just the same in all lan­
guages. The Bible—there is nothing to compare
with it in all our sacred books for goodness, and
purity, and holiness, and love, and for motives
of action.

"Where did the English-speaking people get
all their intelligence, and energy, and cleverness,
and power? It is their Bible that gives it to them-
And now they bring it to us, and say, 'This is
what raised us; take it and raise yourselves.' They
do not force it upon us, as the Mohammedans did
with their Koran; but they bring it in love, and
translate it into our languages, and lay it before
us, and say, 'Look at it; read it; examine it, and
see if it is not good.' Of one thing I am con­
vinced: do what we will, oppose it as we may, it
is the Christian's Bible that will, sooner or later,
work the regeneration of this land."

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Guanajuato, Mexico.

BY REV. S. P. CHAVEZ.

Knowing that you have a special interest in the
development of mission work in this "most Yankee
town in Mexico," I send a line in reference to it.
You are fully informed, no doubt, of the little ex­
perience we have had in the way of persecution,
and of the intense exasperation of the Bishop of
Leon that these " pobres Protestantes " should
dare to enter his holy diocese. However, he has
found that we are here, and that we evidently
mean to stay. So, after fulminating his edict
against us, and by the hands of his loyal subjects
trying the argumentum ad hominem of stones, he is
now using the press. This is just what we want,
since it gives us a chance, when necessary, to reply
to the charges made. Just now the clergy are issu­
ing a serial pamphlet entitled "Cincuenta y tres Ra­
zones y Motivos que obligan á preferir la Religion
Catholica á Todas Las Sectas y Errores que dividen
eI Mundo. Por el Principe Antonio de Brunswick."

But you have forgotten the Spanish, this means,
"Fifty-three Reasons and Motives which oblige the
preference of the Catholic Religion above all the
Sects and Errors which Divide the World. By the
Duke Antonio de Brunswick." It is to contain
important additions and explanations by "Don Juan
Gonzalez, Doctor of Sacred Theology." The first
number only is out. It is well written, and thus
far is perfectly harmless, containing more truth
and Scripture than the people have heard for a
long time, I presume.

Our first public services were held the first Sab­
bath in April, conducted by Señor Aguilas, assisted
by Señor Ramirez—the two native preachers Dr.
Butler has given me for this work. When we came
here the doctor and I secured a house which we
thought would be large enough for all purposes for
six months at least. I prepared a room with seats
for fifty persons. In the first service we had twelve
men; in the second, twenty-seven men and three
women; and at each successive service increased in
numbers, till now, at the end of six weeks, we have
an average of more than one hundred at every ser­
vice, the greater part of whom are regular attend­
ants. Of course, many come from curiosity, but,
thank God! they frequently remain to receive the
truth in love.

Our house very soon became too small even when
using two rooms. We then secured a hall belong­
ing to Governor Antillon, which we have seated
and arranged into a neat chapel with accommoda­
tions for two hundred and forty persons. Our
services are very interesting, and it would inspire
your already strong faith in Mexico's future re­
demption to see the eagerness with which the
people drink in the word of Life; yes, literally
drink it in, for they sit with open mouths and
eager eyes to catch every word. At our last service,
on Sunday night, the chapel was about two thirds
filled, and I confidently expect to see every seat
taken within six weeks more.

Dr. Butler says that the growth of the work here
is unprecedented, and we are greatly rejoiced that
the Lord is working so graciously with us. The
field is white, and we only have to thrust in the
sickle. O that we had the funds to carry forward
the work as fast as the demands would warrant!
But in these we are lacking.

This city is a very expensive one, and it requires
fully one third more to meet ordinary expenses
than anywhere else in Mexico. "A place where
money is made is not a good place to spend it,"
some one has said; but I would say, "not a good
place to save it." Rents are enormously high, and
houses very hard to obtain. The chapel is more
than half a mile from our house, but we have tried
houses very hard to obtain. The chapel is more
place to save it." Rents are enormously high, and

The mission ought to have property of its own at
least a hope, of obtaining one thousand dollars
for a Church here from a friend in Colorado.
Would to God, dear Bishop, you could get ten
such noble-hearted men to do the same generous
deed! The property where our chapel is situated
is for sale, and would make a magnificent mission
property, with ample room for church, mission­
house, orphanage, school, etc., all in one inclosure.
The price asked is ten thousand dollars, but it
could probably be had for less, and payment made
in installments. A few thousands more would
make it all we would want.

Our Brethren in Bulgaria.

Brother Flocken writes in his latest:—

"I am happy to say that we are still all alive
and well. The insurrection is almost ended. There
was not much of it in the bounds of our mission,
except in the vicinity of Orchamia, at the foot of
the Balkan. I have, however, a letter from our
preacher there, dated May 15, in which he informs
me that himself, wife, and Church members are
well. The most alarm in our field was felt at Tir­
nova and vicinity, and, therefore, am doubly glad
we did not move Brother and Sister Challis there
at our last meeting. You have heard of the de­
troulement and death of the late Sultan, and the
cession of Sultan Mourad V. I thank God that
the day has come in which the intrigues of that
most miserable government of Russia, which is
much more rotten and corrupt and barbarous than
the Turkish has been for the past fifteen years, is
becoming well known to Europe. May God grant
the powers of Europe wisdom once and forever
to overcome the avarice and hypocrisy of Russia,
which has been the drawback upon this land for
so many years! We are not yet at the end. Russia
is not yet sufficiently humiliated; but we trust
that God will continue to lead on and protect the
reformers of Turkey. Pray for us!

"Do your Gods Love You?"

"Do your gods love you?" asked a missionary
of some Indians. "The gods never think of loy­
ing," was the cheerless answer. The missionary
repeated the sixteenth verse of the third chapter
of St. John's Gospel: "For God so loved the world,
that he gave his only-begotten Son, that whosoever
believeth in him should not perish, but have ever­
lasting life." "Read it again," asked the arrested
pagan. "That is large light—read it again." A
third time the blessed words were repeated, and
with this emphatic response: "That is true; I feel
it."—Heart Satisfaction.
Editor's Desk.

Hon. H. W. Dennis.

This noble Christian gentleman, delegate to the late General Conference, departed this life at Monrovia, Liberia, on the 11th of June, at half past eight o'clock P. M. We have at this writing no particulars, save that his remains were interred the following day. He has for a long time been in feeble health, and this alone prevented his being present, in May, at Baltimore. At his death he was treasurer of the African Mission, and his loss will be deeply felt at the Mission Rooms as well as in the mission.

Prior to the General Conference he wrote a letter to this office, which, for the comprehensiveness of its views and the wisdom of its suggestions, challenged the admiration of all who have seen it. It may now be well to publish it. We shall strive to recover it from the files of the General Conference and give it to our readers. Rev. J. W. Horne describes him as "a mulatto in complexion, rather tall, fine figure, nicely dressed, an accomplished business man, and a Christian gentleman, about fifty years of age.

"He began his public life in Liberia as a clerk, perhaps with McGill & Brothers, and was so quick, and bright, and reliable, that in process of time he came to take rank among the first business men of the Republic in both the native and foreign trade."

He further says: "Mr. Dennis has been for many years the Agent, in Liberia, of the Colonization Society of this country, receiving the immigrants on their arrival at Monrovia, providing for their immediate wants, looking after their interests as well as those of the Society, keeping all the accounts, and always making such strict returns to the parent Society as have given entire satisfaction, while the immigrants have found no just cause of complaint.

"On the lamented death of Jas. B. Magil, Esq., the Financial Agent at Monrovia of the Methodist Episcopal Missions in Liberia—a gentleman in whose family we lived, and for whose upright, gentlemanly character we always entertained the highest regard—Mr. Dennis was appointed in 1863. The Mission Rooms, New York, we know, have been always pleased with his clear, business-like accounts, and with the manner in which he has discharged the duties of his agency in the mission. He is thoughtful, careful, judicious, and conscientious. The Methodist Episcopal Church and Sabbath-school of Monrovia owe much of their prosperity to the diligent interest which Mr. Dennis has taken in them, often supervising himself interesting concerts for the latter, and making himself active to provide music and singing for the regular services. He has also been Secretary of the Treasury, under the Government of Liberia, from which office only the failure of his health has obliged him to retire."

Within a year or two he has expressed to us a determination to retire from business and public life, and spend the remainder of his days in opening up interior Africa adjoining the Republic of Liberia to missionary work. The great Head of the Church strangely removed him, thereby preventing the accomplishment of his truly Christian purpose.

Missionary Literature.

We have scarcely issued a number of late but we have called attention to some valuable work on Missions. The books thus noticed during the year would of themselves make quite a little library. We add this month three more, namely—

"The Great Conquest."—This is the title of an excellent manual on missions, from the pen of Dr. Ellinwood, Secretary of the Presbyterian Board. It really touches with great suggestiveness most of the great questions of the hour bearing upon the work of Christian missions, and will be a useful help in preparing for the pulpit or platform.

"Mister Horn."—We have read with great interest a little tale, sold at 805 Broadway, under this title. It is an English publication, and we have commended it to the Agents for reprinting. Mister Horn was a character in his line kindred to Daniel Quorn, and in his own quaint way illustrates the duty and benefit of systematic and proportionate giving. "Mister Horn's" sermon, in the body of the volume, is a gem as to matter, style, and illustration. The whole tract—for it is nothing more—is well worth universal reading.

"These for Those: Our Indebtedness to Foreign Missions; or, What we Get for what we Give."—We have read with great interest a little tale, sold at 805 Broadway, under this title. It is an English publication, and we have commended it to the Agents for reprinting. Mister Horn was a character in his line kindred to Daniel Quorn, and in his own quaint way illustrates the duty and benefit of systematic and proportionate giving. "Mister Horn's" sermon, in the body of the volume, is a gem as to matter, style, and illustration. The whole tract—for it is nothing more—is well worth universal reading.

Why need we be crying out for information when the world is full of it? Let us take the same pains for missions as for temperance, and we will have plenty of good sermons and speeches with which to thrill the Church on this subject. Certainly we should use what we have before asking for more. Yet more is coming.

Compliments.—We are content in the belief that we have them. But please do not write them on the copy of "Minutes" you send us; they will cost us forty cents in addition to what they cost you.
ANNUAL MEETING OF THE BULGARIAN MISSION, 1878.—We have before us photographs of the parties or persons composing this meeting executed in the best style of the art. Twelve persons are represented, and so very accurately that the friends of Rev. Dr. Long, Rev. F. W. Flocken, E. F. Louise, and D. C. Challis will need nothing better. Dr. Flocken has had them prepared in two sizes, one of the size of the wood-cut in the July number of the Missionary Advocate—but very superior, of course—price two dollars and fifty cents, and another, half the size, at fifty cents. Superintendent Flocken writes: "We sell them for these prices, intending to create a fund for a Preachers' Aid Society for this mission." Persons wishing to do two good things in one, can do so by forwarding the money to this office signifying their wishes.

A POSTAL CARD costs one cent, and will save a waste of time and patience, if you will, when you find you need mission-cards, books, certificates, Missionary Advocates, etc., just say so on a card to the Corresponding Secretaries, 805 Broadway. You will, moreover, give them a real pleasure with the opportunity of promptly meeting your wishes.

EARNEST WORKING.—Somebody must do it if the treasury is to be relieved:—

"Go to the ants! for one poor grain
See how they toil and strive."

The president of a juvenile missionary society brought up the collections from twenty dollars in May, to over fifty dollars in June. Will not others try?

FRENCH METHODISM.—Our readers have an interest in French Methodism, having some acquaintance with the living J. P. Cook, and an affectionate remembrance of his martyr brother, the late Emile Cook.

The French Conference met during the closing days of June. We note a decrease of twenty-five members during the year. It is intimated that the jealousy of the ministry has been great for the interest in French Methodism, having some knowledge of its history, and having a most pleasant acquaintance with the living J. P. Cook, and an affectionate remembrance of his martyr brother, the late Emile Cook.

The French Conference met during the closing days of June. We note a decrease of twenty-five members during the year. It is intimated that the jealousy of the ministry has been great for the purity of the Church.

As to receipts for the connectional funds, they have increased in every item. They have also increased the amount of their Church property, and diminished their debt.

The sales at their Book Room increase.

The life of the late Emile Cook is ready for publication. It was resolved to lower the price of "Wesley's Sermons," so as to put them within the reach of all their official members.

Permission was given to station three ministers for the fourth year in their respective circuits.

Candidates for the Ministry.

THE MISSIONARY SOCIETY has a profound interest in the character of those graduated to the ministry, whether from the schools or from the ranks of the local ministry.

Our Wesleyan brethren begin to complain a little on account of a diminution in the number and quality of their candidates. They say:—

"One unfortunate consequence is, that college students are perforce taken away to supply vacancies before their term is completed, and thus much of the advantage of our institutions is lost. The diminished number of candidates tells upon the quality of ministers, because we think we cannot afford to be so nice and strict in the admission of candidates. There is strong temptation to lower the standard of attainment, and this in times which demand a higher one. The candidates are fewer. We wish we could say that they were proportionately better; but it is not so. The different grades of ability and mediocrity are found to the same amount as formerly. There is a very fair representation of the families of our ministers and laymen, where we may expect a reasonable degree of preparatory culture, but not at all beyond the average of former days. There is still a large amount of weakness and mediocrity which should be weeded out. To admit it under pressure, we are convinced, is a mistake which will find us out subsequently. Far better tell our circuits plainly, 'We have no ministers for you,' than give them a stone when they ask bread. If our people were brought face to face with the difficulty, and made to feel it in a practical way, they might be roused to seek a remedy. We should be the last to dream of rejecting a candidate with natural ability on account of defective early education. The wonder is, that when for so many years this has been matter of discussion, such candidates should still be found. Instead of bringing them forward at once and sending them to our institutions to be the perplexity of tutors and governors, by converting a college into a common school, would it not be wiser to keep them back and give them a little training? This class is a perpetual difficulty and weakness in our colleges.

"Without attempting to discover all the sources of decrease, we have no doubt that one is the greater number of openings and attractions which offer to our Christian youth. Great improvements have no doubt been made in the position of ministers, but not at all in proportion to those which have fallen to the lot of the rest of the community. It is sometimes forgotten that ministers have special wants and claims—books, for example; and surely it is the Church's interest to supply such a want. Starve the mind, and what will be the caliber of the sermons? Who reaps the
benefits of ever-advancing culture? We fear that the only side of a new book which most of our ministers see is the outside in booksellers' windows. We know that we are to pray for laborers; but, unless we use fitting means, we defeat our own prayers.

"The importance of the subject can scarcely be exaggerated. The increasing intelligence of the age, and, we fear we must say, the increasing skepticism of the age, make it imperative, if religion is not to lose its hold on the masses, that the pulpit should be abreast of the foremost capacity and thought. The strength of Methodism has been its preaching, not always polished, but strong, nervous, conscience-searching. This is our tradition, and we cannot afford to see it go down. To grapple with conscience, reason, and heart, is our divine calling, and for this we need men, not children—robust intellects, not weaklings. We know on the highest authority that preaching is a divine ordinance, the chief means which God uses in the extension of his kingdom of truth. It is chief among the weapons of our warfare. Let us take care that it is kept keen and bright, that no rust dims its blade, and no weakness paralyzes the arm that wields it."

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The Future of the Heathen.

"RESIST, if you like, to speculate as to their eternal condition, but do not refuse to preach Christ to them. While we are discussing they are sinning—sinning, it is true, without law; but, sir, I remember that there are words—words dark and mysterious, I know, but whose very darkness may cover some judgment for them. For as many as have sinned without law shall perish without law. At any rate this is certain: whatever their responsibility—and we can leave it with our God—our responsibility is clear. We are intrusted with the Gospel, and it is ours to obey Christ's command, 'Go ye into all the world, and preach the Gospel to every creature.' I heard the other day a simple, but touching story—many of you may have heard it; if so, you will forgive my repeating it—which, perhaps, may serve not only to conclude these remarks, but to deepen our sense of the enormous mass of work that remains yet to be done. A company, I think, of gipsies had encamped near a town. A lady who was occupying in doing the Master's work, and going to seek the lost, asked permission to be allowed to enter one of the vans. After some delay, she was allowed; and she found, upon entering, a poor boy lying on a wretched bed, evidently at the very point of death. She spoke to him kindly, but she received no answer. Then, stooping down, she whispered in his ear the old verse, and O, what a biography God is writing of that verse! 'God so loved the world, that he gave his only-begotten Son, that whoever believeth in him should not perish, but have everlasting life.' There was no reply. A second time she repeated the same words, and a second time no notice was taken of what she said; and then a third time, kneeling down, she whispered into his ears the same words; and then the eyes, already closed in death, opened, and the thin white lips moved, and the whisper came, 'Nobody never told me this before.' What a rebuke to us, brethren, in those words! At this moment there are myriads of men and women and little children for whom Christ died, and whom he loves as much as he loves you and me, who, if they were to hear that old verse, 'God so loved the world,' this morning, would say, 'Nobody never told me this before.' There are hearts, dark and degraded, I know, foul with all the nameless vices of heathenism, but hearts that Christ's blood can cleanse, that might turn to him with a look of love, and say, 'Thank Him kindly for it.' I ask you, I ask myself, 'What are we doing to tell the world of the infinite love of God in Christ?"—Rev. G. S. Barrett.

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A Singular Chinese Custom.

I saw in front of a small temple—every village has its temple, for the people say they must have a god to protect them—three persons kneeling on the brick pavement. They were, an elderly woman, a middle-aged woman, and a boy of twelve. Our road led close beside them, and I began talking to them. The middle-aged woman rose up, and I saw by the intensity of her large, expressive eyes that her soul was moved to its depths. No one who saw that face could say again that the Chinese are a stupid race, without feeling. She listened eagerly to what I said about praying to the heavenly Father, and as I was speaking, I heard the old woman, who still knelt before the idol shrine, begin calling upon "Tien-yeh-yeli." The younger woman explained to me that her son, nineteen years of age, had been speechless for several days, and at the point of death. After hearing this account of his case I advised some simple remedy, and passed on. Returning by the same road that afternoon, I stopped to inquire. I was informed that the clothes had already been put on, that is, the body dressed for the tomb. After some delay, she was allowed; and she found, upon entering, a poor boy lying on a wretched bed, evidently at the very point of death. She spoke to him kindly, but she received no answer. Then, stooping down, she whispered in his ear the old verse, and O, what a biography God is writing of that verse! 'God so loved the world, that he gave his only-begotten Son, that whoever believeth in him should not perish, but have everlasting life.' There was no reply. A second time she repeated the same words, and a second time no notice was taken of what she said; and then a third time, kneeling down, she whispered into his ears the same words; and then the eyes, already closed in death, opened, and the thin white lips moved, and the whisper came, 'Nobody never told me this before.' What a rebuke to us, brethren, in those words! At this moment there are myriads of men and women and little children for whom Christ died, and whom he loves as much as he loves you and me, who, if they were to hear that old verse, 'God so loved the world,' this morning, would say, 'Nobody never told me this before.' There are hearts, dark and degraded, I know, foul with all the nameless vices of heathenism, but hearts that Christ's blood can cleanse, that might turn to him with a look of love, and say, 'Thank Him kindly for it.' I ask you, I ask myself, 'What are we doing to tell the world of the infinite love of God in Christ?"—Rev. G. S. Barrett.

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M'Intosh.
MISSIONARY ADVOCATE.

Missionary Items.

Rev. J. W. Pelcher arrived at Shanghai May 1, and was stopping a few days with Rev. J. W. Lambuth, proposing to leave for Peking May 6. He writes:—

"Every where along my route I am met with most encouraging accounts of the progress now being made for the Master’s cause in all the mission stations. In Japan I was surprised to find the rapid growth that has taken place in our missions there in common with those of other Societies; and on my arrival here I hear reports of a gracious work now going on at Tientsin. The time for the harvesting seems to be already at hand, and just at a time when our force is particularly small.

We must have and are, of a certainty, looking for the two men pledged us in company with Bishop Wiley."

MISSIONARY SPIRIT NECESSARY TO A LIVING CHURCH.—Secretary Perks, of the Wesleyan Missionary Society, now on a visit to South Africa, says of that field:—

"Of one thing I am perfectly certain, that unless the Colonial Churches give themselves more systematically and generously to mission work for the conversion of the perishing thousands in Africa they will soon lose the life which has given them existence, and find out, when it is too late, that their candlestick is removed out of its place."

Liberia is sickly, and dying for want of enterprise in State and Church. Trade with the interior, and salvation for all Africa, would make Liberia rich. South Africa must be won!

A Preacher’s Widow says: "Inclosed find a draft for one hundred dollars, to be appropriated to the missionary cause. Please give a receipt, that my pastor, Rev. J. J. Jackson, Harlem Circuit, Pittsburgh Conference, may be able to report in the minutes of the Conference. I met you at Spring Grove (O.) Camp-meeting, and asked your advice with regard to this money, which I had consecrated to this purpose. My mind then was directed toward Italy as the special object. Upon mature consideration I think best to give it to the general cause. I should love to help place a stone on the head of popery in that sunny land. I long, too, for the redemption of China, and the elevation of our next-door neighbor."

"May God bless my little offering, which has cost self-denial and economy! My husband was a member of Pittsburgh Conference. For eighteen years he has had a home with the redeemed. One of his last utterances to my young breaking heart was, 'Live for God!' I cannot afford jewelry, nor fine clothes, neither can I afford to go treasureless to heaven. If the unnecessary ornaments and useless extravagance of my Christian sisters were cast into the treasury of the Lord, this world would soon be brought to God.

"With intense desire I pray for the missionary cause. The promised interest on this I give with my usual subscription."

TO BE IMITATED.—A pastor in New Jersey develops the following excellent family arrangement. He says:—

"I have three children, and desire they should early learn the duty of giving to the cause. Hence, every morning, after family prayer, the box is brought out, and each child drops in a penny. The smallest, three years old, says, ‘It’s for Jesus up there,’ pointing his hand heavenward. The other two have been taught to understand the purpose more fully. My box being full, please find inclosed post-office order for two dollars and fifty cents. Credit it to ‘Three Children, penny per day.’ The plan is to be continued."

ALL WELL IN MEXICO.—The Rev. J. W. Butler, under date of June 23, says:—

"Last Sabbath I exchanged with Brother Drees, of Puebla, and had a good day with his people. He is doing a grand work for the Lord Jesus in that fanatical city, especially with the young men whom he is training for the ministry. Remember him in your prayers. During the week I have received letters from all points of the mission, and am grateful to report all well and hard at work."

THE BIBLE SOCIETY AND MISSIONS.—The entire receipts of the American Bible Society have been seventeen million two hundred and twenty-nine thousand one hundred and forty-two dollars. Of this amount one million six hundred and fifty thousand and thirty-four dollars have been expended upon the foreign field. The expansion of our work in this direction is marked when we compare the expenditure of the first decade, which was two thousand three hundred and thirty-three dollars and seventy-five cents, with the expenditure of the last decade, which was seven hundred and eighty-six thousand four hundred and thirty-seven dollars and eighty-six cents. In other words, the amount devoted to the foreign field in the last ten years is almost as great as the entire expenditure for that purpose in the previous half century.

Get It.

By Rev. J. D. Brown, Late Missionary to India.

Missionaries generally urge people to give, but this time they are exhorted to get—a thing which most people are willing to do without any urging, far more willing than they are to give, notwithstanding the declaration of Divine inspiration, that
“It is more blessed to give than to receive.” Yes, dear reader, get and read

“MISSIONARY LIFE IN INDIA.”
BY T. J. SCOTT, D.D.

The author is one of the ablest of our zealous, hard-working missionaries in India, and has recently added to the many good things he has done for the missionary cause a very readable and instructive volume on what we missionaries call “Itinerating.”

In his book Dr. Scott has embodied much of his experience in that kind of work, of which he has ever been a strong advocate and faithful promoter. The reader of this new book can follow the good missionary and his native helpers, who have caught the same spirit which actuates him among Hindu and Mohammedan villages: witness the motley groups of villagers gathered around the stranger; hear their strange objections to the new religion, and thus acquire quite an amount of valuable information concerning the every-day life of missionaries, and the millions for whose salvation they live, and think, and work, and pray. In short, a careful perusal of this unpretentious account of missionary tours will give a truer conception of real missionary work in India than can be gained in any other way, save by actual experience. The book is a timely contribution to missionary literature, treating of a feature of that work about which little has been written.

I have long felt that what our Methodist people, indeed all Christians, most need to induce them to give a more liberal support to missionary work in foreign lands, is more information concerning the real nature of that work. It has been my happy privilege to spend a number of years as a co-laborer with the writer of this new book, part of which time we were in the same station; and my own experience fully corroborates all the writer says of the importance of systematically and energetically pushing forward this branch of evangelistic work among the towns and villages of India. Thus, and thus only, can its millions of idolaters be brought to Christ. The sowing-time may be long and wearisome, but the harvest will eventually be great and glorious.

While reading this book of my former colleague I have lived over part of my missionary life, and my soul has been warmed and stirred within me; and an indescribable longing to again gird on my armor and hasten to the front has taken possession of my being.

Let this new book on mission work—the noblest work God permits men to do—be put in every Sunday-school library; and if our preachers will help circulate it, they will find it a helper to them in raising their missionary collections. A chapter, read from it at the monthly missionary prayer-meeting would add to the interest of the occasion. It should be known that the author receives no pecuniary benefit whatever from his book, he having generously made over the profits to the Western Book Concern, where it is published.

Far the Boys and Girls.

The Heathen Boy.

OT many years ago, as a lady was sitting in the veranda of her house in Burmah, a jungle boy came through the opening in the hedge which served as a gate-way, and, approaching her, inquired with eagerness, “Does Jesus Christ live here?”

He was a boy about twelve years of age; his hair was matted with filth, and bristling in every direction like the quills of the porcupine, and a dirty cloth of cotton was wrapped in a slovenly manner about his person. “Does Jesus Christ live here?” he asked, as he hastened up the steps of the veranda.

“What do you want with Jesus Christ?” asked the lady.

“I want to see him and confess to him.”

“Why, what have you been doing that you want to confess?”

“Does he live here?” he continued with great emphasis; “I want to know that. Doing? Why, I tell lies, I steal, I do every thing bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard one of the Loogyees say that he can save me from hell. Does he live here? Tell me where I can find him.”

“But he does not save people from hell if they continue to do wickedly.”

“I want to stop doing wickedly,” said the boy, “but I can’t; I do not know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?”

“Nothing: but come to Jesus Christ, poor boy, like all the rest of us,” the lady softly replied; but she spoke this last in English, so the boy only raised his head with a vacant look.

“You cannot see Jesus Christ now,” she added, and was answered by a sharp cry of disappointment. “But I am his friend and follower,” said the lady, at which the face of the little listener brightened, and she continued: “He has told me in his word to teach all those who wish to escape from hell how to do so.”

The joyful eagerness depicted in the boy’s countenance was beyond description. “Tell me, O tell me! Only ask your Master to save me, and I will be your servant for life. Do not be angry. I want to be saved. Save me from hell!”
The next day the little boy was introduced to the little bamboo school-house in the character of "the wild Karen boy," and such a greedy seeker after truth and holiness had seldom been seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus and the way of salvation, and every day his eagerness increased, and his face gradually lost its indescribable look of stupidity. He was at length baptized, and commemorated the love of that Saviour he had so earnestly sought. He lived a while to testify his sincerity, and then died in joyful hope. He had "confessed," and had found a Deliverer from those sins from which he could not free himself. The lady, also, has since died, and she and the wild Karen boy have met in the presence of their common Redeemer.

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 $118.85; 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.

The following moneys were received by the TREASURER of the Missionary Society of the Methodist Episcopal Church to July 18, 1876.

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<td>Widow Cunningham</td>
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First Place S. S., Brooklyn, June collection | $50.50 |
Request of Fanny Green | $22.00 |
Forthwest German Church, New York | $50.00 |
Pittsburgh Conf. Miss. Soc. | $5.00 |
Unuddled approach to No. Pittick, Mis., Pittick. Conf., ret'd. | $50.00 |
Lyon, Cent. N. Y. Conf. | $27.45 |
"A friend to Miskaria," Newkay, Wyoming Conf. | $2.00 |
Moorer, Erie Conf. (in part) | $3.25 |
"Widow's M.'s," Johnstown, Troy Conf. | $6.50 |
Wheatport, Cent. N. Y. Conf. | $39.75 |
Miss. Soc. of Western College, Mass., for the Missionary S. | $8.00 |
Tahoe S. S. Des Moines Conf. | $8.00 |
Portland, Cent. N. Y. Conf. | $23.25 |
"Three Children, penny per day," W. | $2.50 |
Dumfacent, et al., M. E. Ch., Georgetown, D. C., being dividend on bank stock from est. of John Dickinson, Dec'd. | $40.00 |
Wellesvill, Western N. Y. Conf. | $7.00 |
Brightwater M. E. S. No. Ind. Conf. | $11.80 |
Lest of S. L. Little, ($800, less 50 cents each) | $499.20 |

N. B.—It is the purpose of the Secretaries hereafter to make acknowledgment in these columns, in as detailed a form as the parties may deem necessary, of all payments into the Treasury, provided the money is not detained till Conference time, when the pressure upon our columns would be too great, but forwarded promptly after collection. We solicit prompt and, if necessary, frequent remittances. To insure the acknowledgment in detail, a statement in the form desired to be published, and on a separate sheet of paper, should accompany the remittance, and be marked thus: "For Publication." This arrangement will obviate the necessity of the usual acknowledgments in the Church papers.

MISSIONARY ADVOCATE.

RATES FOR ADVERTISING.

EIGHTY CENTS PER LINE, EACH INSERTION.

No discounts on less than six months' advertising. Estimates promptly furnished on application.

All communications relating to advertisements should be sent to MISSIONARY ADVOCATE Advertising Department, 505 Broadway, New York.
A ROUGH, COATED TONGUE

is a sure sign of a deranged stomach. It is Nature’s thermometer, showing how the system is working. In all such cases resort should be had at once to Tarrant’s Seltzer Aperient. It will uncoat the tongue, by removing from the system the cause of the disturbance. It cures, as by a charm, all who use it.

SOLD BY ALL DRUGGISTS.

BUSINESS DIRECTORY,
Arranged Alphabetically under
Business Headings.

The circulation of the Missionary Advocate is now over 100,000 copies monthly, among the various societies of the M. E. Church in every State in the Union. An advertisement of one line under its proper heading in this column costs only $10 a year, payable in advance.

Bankers.

Baking Powders.

Books and Tracts.

Barlow’s Indigo Dye.

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