Shall White Superintendents be sent to Africa?

We believe they should, and such was the opinion of the late Hon. H. W. Dennis, expressed to our Board in a masterly letter written just before his death. We do not mean bishops, but resident missionary superintendents of the work. At least if a colored superintendent is employed, let it be one from this country; but a white superintendent would have great advantages. All the correspondence of the office points to this conclusion. Bishop Haven is soon to visit Africa, and personal observation may lead him to a different conclusion, and we reserve to ourselves the right to change our own opinion on better information. A like suggestion having been thrown out by the American Board of Commissioners for Foreign Missions, one of their pioneer missionaries in Micronesia enters his protest in the following very direct style, which we insert as a contribution toward the settlement of this important and difficult question. He says:

"I was much interested in an article from South Africa, in the December 'Herald' for 1874, which came in the last mail, on the willingness of the natives to start a foreign mission. My heart went up very high as I read of this very hopeful movement to reach the outside masses of that vast continent by sending out native converts. But down went my heart more than it went up at first when I read, 'They should not go alone.' 'White generals led the African troops to victory or death;' (and just a little more of the latter than the former, as I think they would do your African teachers!) We white folks, especially the 'regular army' part, may yet learn that raw recruits, with brave hearts and good sense, with the instruction and discipline they get in our training-schools, will do better fighting alone than with us. Manassa (Manaja) was baptized into this Church not quite ten years ago, (he must have been then twenty-five years old.) He was afterward made deacon, then licensed to preach, then sent to the island of Pingelap, is now ordained as an evangelist, and has charge of a Church of one hundred and twenty-two members, and a congregation of from eight hundred to one thousand, nearly all of whom are in school. A more respected or better kept leader could hardly be found. If I should hear that Andover or New Haven were heeding the call from Africa for 'white generals,' and one of them should be on his way to Pingelap, I should have the flag at half-mast pretty soon.

"The three teachers landed on the Mortlocks in 1873; each had a Church in less than two years, are living in neat houses built by their people, and all well provided for, at no expense to the Board. One of them is ordained, and all the ordinary means of grace are provided for those islands, with quite a start in 'literature' for their schools; and all the work of these teachers who were, fifteen years ago, in the darkness of heathenism. They went to a people of strange speech, very wild and savage; and when one said to me, 'Why, you don't think of leaving these teachers here without some trade with which to buy food?' I said, 'That is just what I am going to do. The people have agreed to feed them, and we will make the trial.' The trial was made, and just such a trial I should like to see made all over the world. Are not our converts just the best pioneers for people of similar habits with themselves? Who so likely to get the favor and confidence of their neighbors, and adapt themselves to the situation?

"Now let not Andover and New Haven draw back. Let them heed the loud call from Africa, and from all over the world, and from the headquarters in heaven. There is need of splendid generalship, but a generalship that can train raw recruits to go out and get victories alone. Missionary Boards can do little more than occupy central stations. Let them do this, and leave the work of spreading largely to the converts. Our native Churches must have foreign work. Kept at home and within themselves, they are mere dwarfs, hot-bed plants, having little chance or motive to grow."
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Missionary Items.

Happy Fellowes.—In a letter treating of missionaries, Dr. Field has the following: "And yet, in spite of all this, (and here is one of the mysteries of a life of self-denial and devotion,) the missionaries are the happiest men whom I have met in India, the most hard-worked, but at the same time the most contented and cheerful. In the two months we have been here I have been thrown among a great number of 'Anglo-Indians' connected with the army or the civil service, and of these I have found hardly one who did not pine for England. The military officers seem to be dying of ennui. If there was a war they would have excitement enough; but the life of the barracks or the camp is insufferably dull and tedious.

But the missionaries, on the contrary, are full of work, full of life, and full of enjoyment. Not that they prefer India to England or America. They feel the burning heat as much as any body, but they have an ardor in their work which gives them a power of endurance and a buoyancy of spirit which raises them above the weariness and discontent which hang on the idle and the listless. Never have I seen more fully exemplified the inspiration of a great object, and its power to raise men above those considerations of personal care and comfort which depress less heroic natures. But one thing our missionaries do feel most keenly. When we were last at Allahabad an order had just come out from the Board in America to reduce their expenses fifteen per cent. This was a heavy blow.—Evangelist.

An Exemplar of Success in the Field.—Messrs. Janney and Gilruth, it will be remembered, sailed for South India on the 23d of September. On the evening of October 4 Brother Janney wrote thus:

'We arrived at the mouth of the river Clyde to-day at four o'clock P. M. Will be in Glasgow to-morrow morning. Have had a very pleasant passage, although the wind was against us the whole time. The fifth day out we came among a number of icebergs, about sixty; passed through them safely. Yesterday the sea was very rough, but we enjoyed it, as we were not the least bit seasick. I was only seasick about ten minutes the day we sailed. Brother Gilruth was not sick at all. We held divine service on last Sunday. Brother Gilruth preached in the saloon in the morning. I talked to the steerage passengers and sailors in the afternoon. Three precious souls have been saved on board this ship during the voyage through the influence of a pious sailor on board. We had to contend with a confirmed atheist, Mr. J. H., of Glasgow. He talked very earnestly against the religion of our blessed Lord, to the disgust of nearly every passenger. Of course this fact brought out, and kept alive, the question of religion during the whole voyage. Men who were not professors of religion strongly opposed such views, and boldly stood up in defense of the divinity and power of our Saviour. We will sail from Liverpool next Saturday, if nothing intervenes, on the steamship Macedonia. We are both in excellent spirits. Pray that we may always have courage to do our duty!'--

The Bethel Ship.—We have not been in her "wake" latterly so often as in former days; but we are happy to report that she was never yielding better returns than since her new location near the Atlantic dock, foot of Harrison-street, Brooklyn, New York. The congregations of Scandinavians, seamen and landsmen, with their families, were never better. Awakenings and conversions are occurring every week, and Pastor Petersen is seeing the pleasure of the Lord prosper in his hands. Not a public service is held, Sabbath or week-day evenings, in which there are not penitent inquirers.

Mohammedan Cruelty in Turkey.—"People treat the Christians with violence every-where," says a correspondent, "and in many places they take pleasure in sharpening their large butcher-knives before their eyes, and frightening them with threats. 'Only a few more days and we shall give you the choice of Mohammed or death,' is a frequent remark. The whole performance is gone through with from a desire to tease the Christians; but the ignorant peasants, who begin to play with edged tools to frighten their neighbors, are very near to the position of dangerous classes."

Progress.—All the principal islands and groups of the great Pacific, both north and south of the equator, from the Marquesas on the east to the Loyalty Islands on the west, and from New Zealand on the south to the Sandwich Islands on the north, are either now occupied by different sections of the Protestant Church, or the responsibility of their occupation has been accepted; and that within a reasonable time they may all be expected to be under full culture, and that already the principal groups are really Christian countries, fast becoming independent of foreign aid.

Home Mission Churches.—The Presbyterian General Assembly at their last session required the Churches receiving aid through the Sustentation Department solely to be divided into two classes, namely:

"Class 1, to be designated 'Mission Pastors,' and consisting of one or more Churches, to constitute a pastoral relation, and contribute toward the support of their pastor a sum equal at least to an average of seven dollars and thirty cents per member, and more, if determined by the judgment of the Presbytery."

"Class 2, to be designated 'Sustentation Pastors,' consisting of one or more Churches, with
a house or houses of worship erected or in sure
prospect. Such Church or Churches must have a
pastor actually installed. They must contribute
an amount, exclusive of manse, equal to an aver­
age of at least seven dollars and thirty cents per
member toward the support of a pastor, and not
less than seven hundred dollars, and they shall
increase at the rate of fifty dollars annually un­
til self-sustaining, unless, in the judgment of the
Presbytery, such increase be deemed impos­
sible.

Our God is Marching On.—But sixty-eight
years have passed since the first missionary of the
cross landed upon the shores of the great empire
of China, and for years he dared not even mention
the name of Jesus in any public place. Had he
made known his object in coming to China, he
would at once have been expelled from the coun­
try. That man was Dr. Morrison, an Englishman,
who was refused passage in one of the East India
Company’s steamers, lest by preaching the Gospel
he might interfere with their trade. He went to
America, and there took passage for Canton, China.
Not long since a worthy missionary was heard to
say: “A remark made by Dr. Morrison many years
since has been a source of great comfort to me.
In a conversation had with him about the future
well-being of China, he said, ‘I have labored
twenty-nine years in China, and have but two con­
verts and my dictionary.’ Behold what a change!”

The Press among the Pimas.—Brother J. G.
Baldwin, of Middletown, has donated a little press
to Rev. C. H. Cook, our missionary among the
Pima Indians. We have now before us a beautiful
specimen of printing done upon it, being parts of
the Holy Bible in the Pima language. Perhaps
our readers will accept as a specimen

The Lord’s Prayer.

9 Ab-chim ’t Aw-ock talum-kahitch-im chirt ’t ta,
Satch-as-owlit me chocc-e-kick.
10 Va to chil-wia hoerl nis-neu-tam. Vat ha­
o-chu elht chir-wurt ap boem ta-cho, ha-po-mas-e­
a talm-kahitch-im chirt ha-po-wa.
11 Eh-te tars up hei-se-chu-huck t mahlk.
12 Wa to stoi-kal palit ’t chu-se-chick, ha-po­
mas-e-ma ’n ah-chim stoi-kal wu-es ah-chim pe-ahp
hap-pli-chu.
13 Wu-es sab-po et wua, wu-es hei-as-chu pe­
ah-po-kum wo e-wuh-sit: Wuh-e-le-chit ah-pe map
o-ot te-nah-tu-kam, ka-we-ki-tuck eri-nik, chierp

The Year in Norway.—In spite of many diffi­
culties and peculiarly hard times in money matters
the Norway Conference reports an increase of three
hundred members over last year, and an advance
of one thousand five hundred dollars gold in their
benevolent collections. Prospects were never bet­
ter than now on this mission.

Round Valley Indian Agency.—The mate­
rial, sanitary, educational, and religious interests
of this agency make a most commendable showing.
The produce of the farm is large, and in great va­
riety. Improvements in the way of buildings for
the reservation and dwellings for the Indians
have been numerous. The school is well attend­
ed, and pupils are making rapid advancement.
Drunkenness, licentiousness, and profanity are
vices scarcely named among this people for the
last two years. Lawful marriages are multiplying,
and thus a once fearful source of ruin to body and
soul is being rapidly dried up. There are eight
hundred and sixty-eight Church members, four
licensed exhorters, and five licensed local preach­
ers. In regard to their Christian steadfastness the
agent uses this language in his report: “I have
never known as great stability with any race of
people in their Christian faith.” One great need
is that of a man among them whose sole business
shall be that of pastor.—Rep. Cal. Conf.

The Church, South, in China.—There are at
present, in connection with the mission work of the
Methodist Episcopal Church, South, in China,
six native preachers and student helpers. They
have three foreign-built churches, and nine Chi­
nese houses used as chapels; boarding-schools or
mission homes, two—one for boys and one for
girls; also five day-schools, where the pupils learn
of Jesus. They have three book rooms, two in
Shanghai, and one in Foochow, and two colport­
eurs. There are four Bible women doing what
they can to lead their own sex to know the truth.
They have in other schools at present under in­
struction one hundred and two scholars.

Gifts of Native Christians.—The monthly
missionary collection of a Church in Siam, the
“Foreign Missionary” says, amounted to ten dol­
ars and twenty cents. Since July of last year
they have been fifty-six dollars and thirty-seven
cents. By dividing the proportion given by the na­
tives among the present number of native members
(twenty-three) their gifts proved equal to seven
days’ wages for each one per year. How many
American Christians give at the rate of seven days’
income per year to the Lord?

How Much Was That?—“I remember reading
that when Astor died he left of his millions but
four days’ income as his dying gift to the Lord! Are
there not many in heathen lands who will rise
up in judgment against civilized Christians who
have, all their life-time, enjoyed the blessings of
the Gospel, and yet render so little to the Lord
for all his benefits?”
A Contrast in India.

BY REV. E. E. JENKINS.

I wish to present to your readers the picture of a contrast that will exhibit in a narrow compass and in clear lines the mental and social revolution which is making all things new in India. Manarargoody, one of the oldest of our mission stations, offers a better stand for our observation than cities which are better known. It is probable that travelers in India may err in describing as changes which are passing over the country what after all may have only a local existence and bearing in cities like Bombay and Calcutta. But Manarargoody may fairly represent interior India. It lies out of the track of railways and telegraphs. Its inhabitants rarely travel from home. They have few business relations with the coast. They live upon the produce of their temple lands. Those lands are rich in revenue, and most sacred in the pious traditions of the past. Brahminism in Manarargoody is mighty in its compactness, in its wealth, and in its popular reputation. Manarargoody I first saw in April, 1846. I arrived here the other day at the end of March, 1876, an interval of thirty years. The review of this period should furnish a tolerably accurate index of the progress of those new ideas which are destined to have dominion in the mind of India.

My first recollection of Manarargoody presents to me a town and population "wholly given to idolatry." The Brahmins held an unbroken sway over the persons, the property, and the homes of the people. It is impossible to conceive of a more absolute enslavement of the understanding than that which was wrought in the Hindu by the Brahminical hierarchy at that period. It was not the negative bondage of inertness and security in ignorance; it was built round on all sides by an ecclesiastical system, and guarded by a vigorous and jealous pastorate. The rites of the faith were celebrated with reverence, the penances were submitted to with cheerfulness, the festivals were honored with unaniimity and enthusiasm. I was then the colleague of the late Thomas Cryer, a man equally distinguished for faith, courage, and labor. But even his ministry made little apparent impression, although there was every thing in it which could warrant success. The ordinary avenues through which a foreigner may find his way to the knowledge of a people among whom for a time he resides were closed to us. The community was mailed round by a caste of elaborate texture, and there was hardly a rift through which we could get a peep into the hearts of the people. Of the government that ruled them they knew nothing, except through the distorted medium of corrupt native officials. There was, in fact, every thing, both in their mind and circumstances, to make them inaccessible to new ideas of any kind, especially the impression of a new faith.

I happened to enter the town last week upon a great festival day, when the people pay exceptional honor to their god, Rajah Gopaul. The old massive car, which I remembered so well, was decorated for the procession; the Brahmins were completing their awful preparations; the new ropes were laid down waiting for devotees; guns and fireworks were exploding on all sides; but the town, which formerly was moved and thrilled through every nerve of its population, now looked on with cold unconcern. The only earnest work I saw was buying and selling; for the rest, there was a holiday for priests and—children. The temple, when I first knew it, was as colossal in its influence as in its structure; but now it bids fair to become the relic of a disappearing faith. Thirty years ago no respectable Hindu family would have permitted a daughter of the house even to approach the mission premises. As for allowing a missionary to be her instructor, it was simply an impossible supposition. But the other day one hundred and thirteen caste girls were brought into the mission house to see me, and to be examined in the New Testament—fourteen of them young Brahmin ladies; and this in a comparatively isolated town, remote from the swell of the great changes that are sweeping over the Presidency cities.

I have referred to the waning power of the Manarargoody temple; let me contrast with this decadence the rising power of another temple, the Manarargoody High School. Except the large temple, with which nothing can be compared, it is the most conspicuous building in the town. Here are gathered together, day after day, two hundred and twenty youths, the flower of Manarargoody. I spent a morning in this school, and what I saw impressed my imagination very powerfully. The fathers were in the large temple singing and drouning their devotions to an image which Christianity and science alike pronounce to be "nothing in the world." The children were assembled in the school for study; and before the books were brought out and the lessons commenced they all stood up, and a Christian missionary invoked the unseen presence of "the Creator of the ends of the earth," and "the blessing which maketh rich and addeth no sorrow thereunto." There was then a serious application to learning; the dreamy Eastern mind waking up, and trying its unused sight upon the inexorable demonstrations of truth; and whether in mathematics, in history, in natural philosophy, or in chemistry, proving every proposition, solving every problem, and judging every event upon the basis of facts; slowly, perhaps reluctantly, acquiring the solemn lesson which India is now compelled to master,
that truth has made error old; and that "that
which decayeth and waxeth old is ready to van-
ish away."

I was permitted to see one of the processes and
one of the results of this wonderful transforma-
tion. There is a school-building in the principal
street of the town where the brethren have an
evening preaching service for the Hindus. We
went on Saturday evening. A few Brahmins were
present. We opened the service by singing a
Christian Tamil song, and the music brought in
passer-by, until the room was nearly filled. After
the singing, Mr. Fryar read our Lord's conversa-
tion with Nicodemus. Then a catechist addressed
the congregation on the nature and necessity of the
new birth. When he had finished an old pupil
of the school, a Brahmin, rose, and, in words of
remarkable power, declared that in that very room
some ten years before he had been convinced of
sin, and had resolved to forsake home and friends
and all for Christ. He described what the Lord
had been to him ever since he had been the Lord's.
He drew a contrast, as none but a Brahmin could
draw, between the unmeaning and degrading wor-
ship of an idolater, and the rational and elevating
devotion of a Christian. There was a frankness, a
simplicity, and an animation in his manner which
made his address irresistible.—Missionary Notices.

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Work among the American Indians.

From official sources we obtain the following val-
uable statistics of educational work among the
Indians:

"The number of scholars registered, maintained
by the United States Government, is: Indian, male
2,315, female 1,703; Half-breed, male 375; female
341—4,734: Freedmen, male 61; female 61—122:
number of day-schools maintained by the United
States Government 76: Average attendance at the
same, Indian, male 788, female 697; Half-breed,
male 151, female 144—1,690: Freedmen's schools,
day, 3: Average attendance, male 39, female 45—
84: number of boarding-schools maintained by the
United States Government 42: Boarders at same,
Indian, male 700, female 492; Half-breed, male
109, female 72—1,363: Day scholars attending
said boarding-schools 282: average attendance at
day-schools 25: average attendance at boarding-
schools 39.

The number of schools maintained solely by
religious denominations is as follows: Presbyterian,
day-schools 5; aggregate attendance at same 215:
Protestant Episcopal, day-schools 4; aggregate at-
tendance at same 104: boarding-schools 3; aggre-
gate attendance at same 64: Friends, boarding-
school on Alleghany Reservation, State New York,
1; aggregate attendance at same 29: the number

of scholars attending schools in the State of New
York, not under the control or care of the United
States Government, is 944; the number of scholars in
schools maintained by the Cherokees, Chickasaws,
Creeks, Choctaws, and Seminoles, in the Indian
Territory, is 4,400: the number of children attend-
ing schools maintained by the United States Gov-
ernment who can read and write English under-
standingly, is, Indian, male 794; female 488; Half-
bread, male 180; female 174—1,636: the number
who can work in the first four rules of arithmetic
is, Indian, male 486; female 246; Half-breed, male
97; female 91—929: the number of teachers em-
ployed by the United States Government in schools
not under contract is, male 66; annual amount of
salaries paid them $45,860; average salaries paid
male teachers $650: female, 74; annual amount of
salaries paid them $34,410; average salaries paid
female teachers $465: cost of other employees at
boarding-schools $19,480: number of schools car-
ried on by contract 19; annual cost of the same,
not included in the foregoing figures $34,135 88.
Two boarding-schools, Congregational, at Santee
Agency, Nebraska, are maintained entirely by the
American Board of Commissioners for Foreign Mis-
sions, (Congregational,) at a cost during the past
year of $4,247, and with an aggregate of fifty
boarders besides day-scholars.

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China—A Typhoon.

BY REV. S. L. BALDWIN.

Foochow was visited by a typhoon on the 31st of
July. The wind blew nearly a gale all day Sun-
day, the 30th; but it was not until nearly 11 o'clock
on Monday morning that it took on the destructive
typhoon character of gusts, increasing in severity,
with brief lulls between them. It blew terrifically
from 11 A. M. until 2 P. M. from the east, and then,
after half an hour's lull, it blew as hard from the
south for several hours. The tiles were all ripped
off the east end of our sanitarium, and the heavy
rain soon soaked through the ceiling of our rooms,
(which are the easternmost;) many tiles were also
blown off the south side, and the water came
soaking through many parts of the veranda, and
through some of the ceilings of the front rooms.
The Sanitarium of the English Church Mission suf-
fared much more than ours; and a small house
just fairly completed, near ours, and belonging to
a gentleman at Foochow, was half demolished.
The sanitarium of the American BoardMission
suffered much more than ours; and a small house
just fairly completed, near ours, and belonging to
a gentleman at Foochow, was half demolished.
The sanitarium of the English Church Mission suf-
fured comparatively little. The occupants of
ours at the time were Brother and Sister Plumb, the
Misses Woolston, and my own family. It seemed
doubtful at the time whether we would have any
shelter left over our heads; but by crowding into
the dry parts of the building we were able to get
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through the storm. I suppose the damages can hardly be met inside of two hundred dollars.

At town our Compound suffered comparatively little. The capola-roof of Tieng-wag Tong was blown off. The rain was driven into the verandas of the seminary and printing-office building, and washed down some of the ceiling into the printers' cases, giving them more "pi" than they could dispose of for a day or two. Tiles were blown from all our houses, but not enough to do much damage. Small trees and shrubs were prostrated. On the hill many large trees were torn up by the roots. The house of the Commissioner of Customs suffered very severely. Rev. Mr. Hartwell says it was the worst typhoon that Foochow has experienced for nineteen years. Certainly I have seen nothing equal to it since I arrived here first, seventeen years ago.

Ting Mi-Ai, one of the deacons ordained by Bishop Harris in 1873, died a short time ago at Hok-chiang. His mind was affected for some time before his death, but I hear that his end was peaceful. This is the first death that has occurred among our ordained preachers.

### Two Missionary Heresies.

"CIVILIZE first, and Christianize afterward:" —how often do we hear this heresy put forward! sometimes with simple and good intentions, and with a belief—an innocent belief—that in the natural order of things it must be so; sometimes, I fear, with other and very different motives. But, I ask, can we here tolerate any such sentiment? What! is Christ, our Master and King, to wait until the merchantman has made the way before him? O no, my friends! "Civilize first, and Christianize afterward," is one of those expressions in regard to missionary labor which we shall all—and especially in those times, when we hear it produced in so many different ways—utterly and distinctly disavow. It is quite right that the Christian missionary should likewise be himself the pioneer of civilization. Let civilization go forward with Christianity, blessed by Christianity; but never let the one—civilization—be placed before the other. I may here say that we are acting on the principle I have mentioned. Our missionaries are now recognizing that their duty is, first of all, to preach Christ crucified, and then, also, to do every thing that God the Holy Ghost puts into their souls in the way of raising the heathen people among whom they labor. Both must go together; but Christianizing and Christianity ever, ever first. The second heresy—as I may venture, at any rate, in this audience, to call it—in regard to missionary labor, and against which the noble sentence I have read to you is a distinct protest, may be thus briefly formulated: "Teach those with whom you have to deal, by showing them that Christianity is somewhat better than the religion that the people you are speaking to may profess." This is a more deadly heresy, my dear friends, than the one I have just alluded to; for what is it but putting in competition with other religions the one true and only religion, the belief in our Lord and Master? And here I would say, Let no one think that I am, as it were, fighting shadows. Have we not heard, not so very long ago, lectures in time-honored edifices pointing in this direction? Have we not seen Christianity often placed on a kind of level very little above that of other religions? and are we not told that the way in which our missionaries may most successfully work is to acquire a full knowledge of the ancient religions, and, in fact, to show how Christianity is a kind of improvement upon them? Now, my friends, God forbid that our missionaries should ever act in such a spirit as this! Good it is, God knoweth, and useful is it, to study, especially in some of the more cultivated nations, the forms of ancient faith. I will say at once, in regard even of my poor self, and my own poor thoughts on this subject, that some of the most fruitful hours of my passing life have been spent in reading, with a kind of wonder and awe, some of the ancient hymns, say, in a work now hoar with the rime of forty centuries—the "Rig-Veda"—a book of Brahminic praise. I make no pretense; but through the medium of translations I have read, and wondered as I read, the marvelous ethics of some of the great Buddhist treatises, say such an old one as "The Pathway of Virtue." I have read, and I have wondered, and I have felt that God has never left himself without a witness in the human heart: nay, I have read, too, and that not without profit, some of those wondrous hymns and invocations which the reader will find in that strange, strange book of religion, the "Zenda-vesta" of the now dying out Parsees. I feel too much sympathy to denounce such studies as those; but I do earnestly protest against that mode of reasoning and thinking in regard to missionary matters, which places our own religion in any degree of comparison or relation to others.

My dear friends, let the missionary acquire that knowledge, for I believe it will be good and useful to him; but let him know that the knowledge for which he has to work in the hearts of those to whom he speaks is one only—it is Christ crucified. What he has to preach is that to which every human heart will listen—every human heart—redemption. Redemption is that which the missionary must bear, redemption through Christ crucified is his message; and this message he must preach as though it were different in degree, in kind, in every thing, from every other message that the world has yet received.—Bishop of Gloucester.
Openings in North China.

By Rev. J. H. PTKE.

I reached Huer Au (a market town of Pa-chou Circuit, about thirty miles west of Tientsin and sixty miles south of Peking) about dark, and went to an inn kept by one of the London mission men, who, with Chao Sau—a convert lately received by Rev. W. F. Walker—and one or two others were expecting me, and gave me a cordial reception. We had services in a large room which the innkeeper freely offered us, and there we saw all our members and inquirers. We had two very pleasant services on Sunday, members of both Churches all meeting with us. They have union services in this inn every Sabbath, and, according to their report and appearance, get on very harmoniously. I preached twice on the street, and found the people very respectful and attentive. There is a good deal of general interest manifested to hear this doctrine. I am sure you will be delighted to hear that, according to all the evidence I could gather—and it was considerable—the two Chaos are leading most exemplary lives. The boys' school teacher, Chao Heien-sheng, (received by Brother Walker a year and a half ago,) before he embraced the Christian doctrine was notoriously bad; in fact both of them were as bad as possible—smoking opium, gambling, getting money by false pretenses, and often by injustice and violence; in short they were a nuisance to community and a pest to their families. Now they are kind and peaceable, and the change is so great as to make a most favorable impression both upon the community and their own families. They and this innkeeper have preached the Gospel better and louder than any words could do. I visited them all at home, and their friends spoke of the change in them, rejoiced over it, and attributed it to this Gospel, which is surely the cause. All the inquirers date their conviction of the truth of this doctrine to their example.

I received Chao Sau's wife and father, the latter seventy-four years old. The former seemed to understand so well, and was so modest, nice, and evidently sincere, that at the request of herself and husband I baptized her. I also received on probation a man by the name of Cheu. I also received Chao Heien-sheng's father, who is seventy-four years old. Formerly this old gentleman was so disgusted at his son's conduct that he would have nothing to do with him or his family, and never saw the profligate and abandoned son without abusing him. Now he lives in the same room and sleeps on the same sofa, and has taken greatly to a grandson of Chao's, a great-grandson of his own, a child of two years or more. This old Chao and Chao Heien-sheng desired me to baptize the child, and I entered the old man on probation, He appeared so guileless, and seemed to understand sufficiently to warrant it, and withal was so feeble, that I baptized the two children together, the one two, the other seventy-four years old. The old man was apparently delighted, and, I assure you, I was happy myself. Besides I received a boy fifteen years old. He was around after us a couple of days; wherever we were there was that boy. At last some one said to him, "What are you following us for?" He said, "If I didn't want to hear do you think I would follow?" Upon questioning him I found he remembered a good deal he had heard, and had quite an intelligent understanding of the Christian doctrine. He asked to be received, saying he had asked his father and mother, and they said he might, that the doctrine is good. He is one of the nicest boys I have ever seen. He has attended school some three years, and may come to something. I declined a notorious opium-smoker who was very importunate, but who could not leave off without medicine. I had none. I declined another nice fellow whom the Chaos were anxious to have received, a special friend; but he was too ignorant, and had not heard enough. I left him a book, and he promised to attend their meetings and learn of the way. The man I have taken to most of all is Ying. I don't know that I have ever taken so much to a Chinaman. He has manifest independence of bearing and thought that wins at once. He is fearless and truthful, and has intellectual power. Even now he is the best preacher among them. On Sunday afternoon, at Chao's village, I preached to an audience of some twenty-five or thirty women, and then Ying, who had taught school in the village, preached to them for half an hour. I was surprised and delighted. He stated most clearly the doctrine of the creation, our preservation, duty to love and worship God alone, and the abasement, and then appealed to them very earnestly and forcibly.

In conclusion, I think there is a clear providential and promising opening, and we ought to have a chapel of some kind, and visit it at least monthly. I am confident very soon a society could be raised; and for one I say, most emphatically, we must enter this open door. I have written thus fully to you, knowing your most intimate connection with this work, and the deep interest you have in it and many of those persons individually. Excuse me if I have been too prolix. I have received two here (in Tientsin) since you left, one an old man of seventy-one years, I have baptized two. Pray for us.

How glorious and yet how fearful to be simply God's—to be in a position where nobody can touch you. It seems to me that both you and I are just here. Here let us abide.—Faith Words.
The Prince of Secretaries.

John Price Durbin, D.D., the Honorary Secretary of the Missionary Society of the Methodist Episcopal Church, breathed his last on the 19th ultimo, at the residence of his son, in this city. For a quarter of a century he has been actively identified with this Society, having been chosen Corresponding Secretary in 1850, and only ceased attendance upon his duties as a manager for a year or so past. No name as yet identified with our history as a Society is so memorable as that of Durbin, and justly so, for the inspiration of his soul, and the peculiarly methodical character of his mind, are stamped indelibly upon its every part. It is not our purpose to produce a sketch of his life and character. There is abundant material for this in his early struggles, in his identification with our great educational interests, in the fruit of his pen, and the marvelous power of his eloquence despite great natural and acquired defects, and in his connection with the world-wide interests of the great missionary cause. But long ere this will have reached our readers these things will have met their eyes in many a periodical. It only remains for us to make this brief but loving tribute to one who was indeed a prince among us. When he entered the office our income was but one hundred thousand dollars; now it exceeds six hundred thousand dollars. Then but thirty-seven thousand three hundred dollars were appropriated to foreign missions; now nearly three hundred thousand dollars are devoted to this work. Foochow was then really our only foreign field, for Liberia and South America could scarcely be so regarded; now the sun never sets upon our work among the nations. To his wisdom, foresight, comprehensiveness of view, and personal influence, these grand results must be largely attributed. His monument is in every land. For ourselves, he is photographed upon our very soul. We see him now as, fired with his theme, his frame became erect, his eye dilated, his imperfect voice orotund and ringing, and his arm outstretched, as if to snatch a flame from the very throne above and fling it into our bosoms. The portrait is ineffaceable. As late as we saw him moving his palsied limbs across the parlor of his home in Twenty-third street; as, later still, we saw him laid upon his pillow to wake no more to consciousness on earth, we could have wept. Like the fallen monarch of the forest of Mariposa, like the crumbling column that once so grandly supported the great temple, but not, like them, in hopeless decay, Durbin will bloom again—again he will resume his place in the temple of God to go out no more forever. As the sad tidings go out to Africa, India, China, Europe, and South America, veterans who went out to their far-off field with his benediction will heave a sigh and drop a tear expressive of their sense of the greatness of their loss. Heathen converts, more familiar with his name than any other in America, will feel a vacancy that cannot be supplied. The ranks are being thinned—the heroes of the glorious victories of the past are fast departing—great responsibilities are falling upon shoulders unaccustomed to bear them; but the work is the Lord's, and to him let us all cry for help. The funeral services were attended from St. Paul's Methodist Episcopal Church in this city, on Sunday afternoon, the 23d of October, Bishop Simpson giving the address, and Drs. Foss, Reid, and Chapman taking part in the services. On Monday the remains were borne to Philadelphia, where they will rest till raised in glory.

The Woosung Railway.

On the last day of June last, four miles and a quarter of this railway being finished, namely, to Kungwang, about half way between Shanghai and Woosung, there was a grand opening, a full account of which is given in the "North China Herald," and a photograph of the excursion now lies before us. "This," says the "Herald," "is an event that is likely to be the forerunner of the greatest political and social revolution that has marked either the past or modern history of China—an event that will do more, if properly followed up, to bring the people of this great empire within the fellowship of nations than almost any thing else that could be devised; it is the thin end of a wedge, powerful enough to break the toughest obstacle to which its force can be applied. The line is merely an experimental one, designed to show the Chinese what railroads are, and to familiarize them with this kind of locomotion. It is constructed with a view to something better following, and is of only two feet six inch gauge. All the earthwork is finished, and the station-houses at Woosung Creek, and at the signal station at Woosung, are built. Seven miles of rails are laid, and out of a total of thirteen bridges, twelve have been completed, and the thirteenth is in progress. The permanent station at Shanghai is in course of erection, and we understand it is to be of an ornamental character. The weight of the engines is nine tons, in working order, and each engine carries enough coal and water to run to Woosung and back. The carriages are well built and fitted, are five feet wide, and constructed to accommodate twenty passengers in the first class, and twenty-four in the second and third. The total length of the line is nine and a quarter miles.

"It was thought best not to delay the opening till the road was finished, and regular trains are advertised to run each day. The opening day was
devoted to free trips to Chinese, many of whom showed a strong desire to accompany the foreigners on the trial trip. Indeed, a lot of Chinese made a rush for the train directly the foreigners were clear of the station, and were allowed to run back in it to Kungwan, to their immense gratification."

A name famous in the missionary history of China is also embalmed in this great forward movement, for the existence of this road is due almost entirely to the energy and perseverance of a Mr. Morrison.

Get your purses ready, for the Gospel will soon be traveling by steam in China, and our little one will become thousands, and our small one a strong nation. The Lord will hasten it in his time.

"WE WANT STIRRING FACTS."—Do you? Well, you shall have them. Count the thousands of millions that are perishing for lack of the Gospel. Does that not stir you? Read the positive repeated commands of your Lord that you should see to it that these millions are no longer without the Gospel, and, tell me, does not this stir you? Read the prophecies of coming triumph to the Gospel, and does not that inflame your zeal? Is this what you mean? When you say, "Give us the facts," are not these stupendous facts sufficient to extort from every child of God his bottom dollar and an agony of prayer and effort? We tell you of our successes. Every ADVOCATE is laden with hopeful tidings; do not these cheer you on? What a plea for missions are the statistics of our report! Aye, but they are dull; you want something startling each month—some Sia Sek-Ong wringing tears from a thousand eyes—some king of thousands that casts his crown at the feet of Jesus. Some martyr to heathen cruelty will get your coin and prayers, if he only spill his blood freely enough. Mere conversion and salvation are too common, too tame to stir you. Is this the case with you? But why should Christ's work abroad differ so much from Christ's work at home? Startling events are infrequent here, and cannot be furnished weekly from the mission fields. If they could, is pepper wholesome diet, or the tall flames of shavings a sufficient fire for eternity? O, brother, the love of Christ, the love of souls, the voice of duty, should be enough! Yet you have more, far more. Read and see. We say unto you, Be stirred, and if your soul is stupid enough not to see or feel the impulse, cry to God to give you sensibility.

"OUR CHINA VISITOR" is the title of an eight-page quarterly published at Shanghai, China, by the Mission of the Methodist Episcopal Church, South. The number before us contains a cut of the chapel and parsonage, and very excellent matter. We wish our Brother Lambuth all success in this new undertaking.

Our Swedish Domestic Work.

The following from Rev. A. J. Anderson, presiding elder of Illinois Swedish District, gives a most interesting view of the steady, solid advancement of our cause among the Scandinavians of Illinois. We beg a perusal of these extracts from a recent report. The facts warrant an appropriation to this work:—

"Several of our charges have been visited with quite extensive revivals, and the word of truth is getting a stronger hold on the people in every place where our brethren are proclaiming the unsearchable riches of the blessed Gospel. The progress in this field has never been very great in any one year. The reason for this is, that there are circumstances connected with the Swedish work in this country of such a peculiar nature that large results, like those in the fatherland, will never be realized. The statistics will show, however, that ever since the Swedish Mission had an organized existence there has been a continual increase each year in every thing pertaining to Church-life; and I am happy in the full assurance of hope that this steady progress shall not only continue, but that it shall please God to grant us with each succeeding year a greater and still greater measure of success, until there is a Methodist Society in every Swedish settlement, and our missionary collections shall far exceed the appropriation. This is the desire of our hearts. For this we are working and praying.

"There were fifteen appointments on this district last year, but a new charge has now been formed in Chicago, making the number of pastoral charges sixteen for this year. We have erected and dedicated three churches during the year: one in Evanston, one in Chicago, and one in Ishpeming, L. S. These churches are small and cheap, costing together only about five thousand five hundred dollars; but they may be considered as clear from debt, as the remaining indebtedness has been secured with reliable subscriptions. The Rockford Society is now building a very good church, forty by seventy feet, with basement. It is faced outside with brick, and will cost, when finished, about seven thousand dollars. Being afraid of heavy Church debts, the main audience-room will not be finished at present; but the basement is nearly ready for use, and will be dedicated by Bishop Bowman on the 22d of this month, (October.) May the Lord grant his blessing!"

"Last winter the weather was very unfavorable for protracted meetings, and money has by no means been plenty among our people; but, notwithstanding all this and many other adverse circumstances that I could mention, the statistics for the year will indicate that something has been accomplished, and that the work is in a healthy
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condition. I make the following extracts from the annual reports:—

"EFFECTIVE MEMBERSHIP: In full connection, 2,045; on probation, 179; received during the year on probation, 335; in full connection, 125; number of churches, 22; number of parsonages, 10.

Value of churches ... $83,564.00
" " parsonages ... 10,750.00
Total ... $94,314.00

"COLLECTED IN CASH:
For build'g and improv'g Church prop'ty ... $10,090.00
current expenses ... 2,449.75
" ministersial support ... 7,861.39
" Sunday-school expenses ... 530.00
" General Conference Delegates ... 64.00
Total ... $21,898.08

"CONFERENCE COLLECTIONS:
For Missions ... $1,078.19
Church Extension ... 148.82
Conference Claims ... 107.74
Episcopal Fund ... 87.80
Sunday-School Union ... 29.61
Freedmen's Aid ... 59.72
Total ... $1,592.09

Our school is doing well. During the year six promising young men have been under the instruction of a competent teacher. Three of these have joined the Conference, and are assigned suitable fields of labor, and we expect several others to enter the school this fall. We are working on a small scale, as our means are yet very limited; but we trust that God will in some way give us the necessary means by which this small beginning of a school may advance to greater usefulness."

Last Day of a Santhal.

Let us now turn to the last day of a Santhal Christian. An old man called "Doos," (that is, Love,) who was the next in authority to the headman of his village, was baptized after he was upward of sixty years old. Nothing would satisfy him then until he had learned to read, and this, by dint of praying for help and strenuous efforts, he at length succeeded in. After this he was never to be seen without his hymn book and Catechism as his constant attendants; and though troubled with an impediment in his speech, he was always getting hold of some heathen fellow-countryman and endeavoring to persuade him to embrace Christianity, and diluting on the joys of a Christian. Although much troubled at home by his eight children's refractory and trying behavior, he lived a most consistent Christian life, and was a light and example to all around him during the three years which succeeded his conversion. He had also the great joy of seeing all his children, save one or two of his sons, become Christians ere he died. One day he was bitten in the calf of the leg by a mad dog, and the wound bled profusely. He turned round and killed the dog on the spot by strangling him with his hands. Some three weeks later he sent to us for medicine, which was so far blessed to him that the wound, outwardly at least, healed up. Three months afterward, however, it broke out again, and symptoms of hydrophobia manifested themselves. He endeavored to bite all around him, and warned people off, saying he could not help it, for, wonderful to say, he was in full possession of his intellect the whole time. His hands had to be kept down while he was fed, as otherwise he would have bitten his own hands in feeding himself. He sent for the other Christians of the village, and with them prayed that: this great affliction might be taken from him. On the second day these symptoms entirely disappeared, and he was much relieved. On the morning of the third day he called his wife to him, and said, "To-day I shall go home to the Lord Jesus, I know, for he has told me, and I am very happy." The Christians were again sent for, and when all were gathered around him he told them his time was come, and asked them to join him in prayer, which he led. He then called his family round his bedside, and apportioned to each their share of his property, and, turning to his wife, he said, "I am only going on a little before, and you will soon follow me, so do not grieve. I am going to the dear Lord Jesus, who has many mansions prepared for us, and when you meet me there we shall never part any more, but spend eternity together with him." Then turning to the assembled Christians, he exhorted them to stand fast in their faith, and to follow their Saviour, saying, if they only did so, they would be so happy they would never leave him. They continued in prayer and conversation with him for some time, and then, taking his wife's hand, he said to her, "I am going home now; farewell!" and, turning round in his bed, he quietly died. The Christians were almost petrified with astonishment, and sobbing aloud, exclaimed, "May our last end be like his!" a wish we can only heartily re-echo. Love was his name; in love he lived, and in love he died. — Report of Skrefland and Boerresen.

Brighter Prospects in Africa.

At Mount Olive, Montserrado County, Liberia, there are in progress throughout the country great revivals of religion. Monrovia, Bassa, Sinoe, Cape Palmas, and many intermediate points, are having seasons of refreshing. Sinners old and young, civilized and half-civilized, are being converted to God, backsliders are being reclaimed, and the heathen are becoming more and more interested about the salvation of their souls. It is time; I am glad to see the reform. Dark clouds had spread over our spiritual horizon, and many a time we were almost ready to give up in despair, and many a time some were almost ready to give up the work. Now we are seeing a brighter day; God is still with us, and
that to bless. Even from this charge, composed of a native membership, we contribute our quota, as evidence that God is with his people on all occasions when their hearts are prepared to entertain him.—Letter of Rev. J. H. Deputie.

The following event occurred in the colony of Sierra Leone, where so many recaptured slaves were formerly landed and taken care of. The writer says: “Last week we had a very interesting scene. A poor man came to the yard to seek his little girl, whom he had lost some five years back. He spoke through an interpreter. I had all the children arranged before him, though feeling sure it would end in a further disappointment for him, when suddenly there was a startled cry, and father and child were locked in one embrace. The child had been with us about four years. She had formerly told us that the Soo-soo people had stolen her from home when playing in the street. She is, I think, about ten years old. A constable brought her to us, having taken her from the Soo-soo people, who could not give a proper account of how they obtained her. The child is still with us, the father having gone back to tell his wife, who was too ill to accompany him. Mrs. Brierly adds a request that this child may be specially remembered in prayer, that she “may become a true child of God, and may lead her parents to the Saviour.”

FROM REV. C. A. PITMAN, MONROVIA.—“I have now been eighteen months pastor of this charge,” he says, under date of September 6, “and God hath wonderfully blessed my ministry to this people. A powerful work of grace has been going on for two months and more without intermission. The Churches are revived. Earnest and fervent prayers are going up to the throne of heavenly grace for a deeper work of grace, and for holiness of heart and life. Sixty and more souls have been converted. I have received on probation thirty-seven; more are ready to come. I have been my­self, thank God, greatly blessed.”

Organization.
FROM A SERMON BY REV. J. H. POTTS.

Christ is exalted by all organized efforts for the extension of truth. Such is the Church. Such is the Missionary Society, and all other benevolent enterprises of the Church.

When men associate themselves together for the accomplishment of a purpose, they find themselves possessed of a power which as individuals they cannot have. Look at business corporations, such as railroad and express companies, and great mercantile firms. Their doings affect the financial life of a nation. Their prosperity promotes confidence; their adversity spreads disaster. When they speak a nation listens; when they act a nation moves.

Look at organizations in the body politic. Who can estimate the worth of government in giving influence and inspiring confidence both at home and abroad? Take our own country as an illustration. What would the mere existence of forty-five millions of people on this continent signify if destitute both of government and the power to organize government. Verily it is our congresses, our legislatures, our executive and judicial systems and functions, that give us so high a place among the nations, and secure protection to all our citizens. So in religious affairs. Organization creates influence. Just as in chemistry the union of appropriate substances, combining in proper proportion, gives a compound more powerful than the aggregate of all the elements alone, so here. A society of ten men properly organized for Christian work, other things being equal, has more influence in the nation than many toiling single-handed and alone. Even two men walking together and agreed as touching any one thing, step with a firmer tread and awaken more interest wherever they go than many marching alone. Moody with his lay ser­mons, and Sankey with his songs, startled the world, and set all Europe in a blaze of revival which, we trust, will hasten the millennium, when either, alone, might have labored in comparative obscurity and with little success in winning souls to Christ. Our Lord understood the principle here involved when he instituted the Church, giving “some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” For this reason he put himself at the head, saying, “All power is given unto me, both in heaven and in earth; go ye therefore and teach.”

Paul understood this principle when he organized systems of charity among his Churches and exhorted his people to systematic benevolence. Indeed, it was this understanding which caused him and the other apostles to go forth two by two, preaching the everlasting Gospel wherever they could find hearers, encountering perils of robbers, perils by their own countrymen, perils by the heathen, perils in the city, perils in the wilderness, and perils among false brethren: nevertheless winning souls to Christ, rescuing communities from paganism, founding Churches, training ministers, and preparing every-where for a systematic, connectional, and world-wide extension of the Gospel of Christ.

The understanding of this principle has led our fathers in the Gospel from time to time through the history of the past to organize missionary societies under various regulations, and it was this which in the year 1819 led to the organization of the Missionary Society of the Methodist Episcopal Church.

It is undoubtedly true, also, that in proportion as the people have understood this principle—that
is, have appreciated the value of organization in missionary work, from the days of Christ on earth until the present, they have supported these institutions.

The world of ungodly men dreads organization in Christian effort. They know that if men toil alone—acting under no constituted authority, and with no common end in view—however pure and zealous they may be, the time will come when they shall pass away and nothing be left of their efforts but their effects upon the character of survivors; but if men toil together, doing their work decently and in order, and acting under constituted authority, though the workers may fail the work will go on. The organization will be perpetual though its original members for ages have slumbered in the grave.

Religious societies are also valuable in molding public sentiment. The association of persons together under a constitution promotes inquiry and commands respect even though the purpose in view is antagonistic to the common thought. If all missionary organizations had accomplished no more since the day when the first proposer of mission work was commanded to "sit down," on the plains that when God saw fit to save the heathen he would do it without human help, than to mold a sentiment which enlists the practical sympathy of nearly the whole Christian world, they would have been abundantly profitable; how much more so, then, when they have also been instrumental in exalting Christ before millions on millions of perishing souls, and now sustain hundreds of missionaries in preaching Jesus in all quarters of the globe.

Restoring Fourfold.

LITTLE Kaffir girl in South Africa came one day to the missionary and brought him four sixpences, saying, "This money is yours." "No," said the missionary, "it is not mine." "Yes," persisted the little black girl, "you must take it. At the examination of the school you gave me a sixpence as a prize for good writing; but the writing was not mine. I got some one else to do it for me. So here are four sixpences." She had read the story of Zacchaeus in Luke xix, and "went and did likewise." How much better was this than hiding her sin? Would she have been, and what a wonderful victory was this of Gospel truth and purity among a people who have been said to have no idea of either truth or honesty!

A Living Example of Faith.

The "China Visitor" says: "There is a small society, composed of the children of a missionary and of a family deeply interested in the mission work, and one Chinaman, who propose to give this year fifty dollars for the support of a little girl in Mrs. Lambuth's school in Shanghai. Two little girls, twelve years old, give seven dollars and fifty cents each during the year. Two other members give ten dollars each. One little boy gives five dollars, and four smaller children give five dollars, and the Chinaman gives five dollars. They are making the money in various ways, and have already collected the greater portion of the sum. One little girl says, "I have finished my tidy, and it will soon be ready for sale." Some are saving this, and doing without that, and making little articles for sale. Some are saving rags, old iron, eggs, and chickens for sale. Almost every thing you can think of is being made to go into the treasury of this little missionary society. One was going to make her
portions by economizing, and so they are all determined to support the little heathen girl, and have her taught the way to Jesus. Where in the United States can this be surpassed?

Bequests and Devices 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 Bequest to said Society.

I give and devise to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say: to have and to hold the same, with the appurtenances, to the said Society, its successors and assigns, forever.

ACKNOWLEDGMENTS.
The following moneys were received by the TREASURER of the Missionary Society of the Methodist Episcopal Church to October 17, 1876.

Kramer Ch., St. Benedict's Dist., E. Ohio Confern. ............................................................... $00.00
Kimber, Illinois Ch., .................. 50.00
Rockaway B. S., New York Confern. ................................................................. 20.00
Waverly, Ill. Confern., S. S. coll. $135.50, Ch. coll. $60, " A. B. Board," 1874, Proportion of Driv. $44, 25 06
Mrs. Mary E. Johnson, widow of Rev. W. J. Johnson, of E. Ohio Confern., deceased ................................................ 100.00
University Avenue Ch., Syracuse, Cent. N. Y. Confern. ........................................... 130.00
John Hiller, Horton, Des. Confern. .................................................................................. 2.00
Monroe, Des Moines Confern. ....................................................................................... 90.00
Mrs. Allen, Gimston, Des. Confern. .................................................................................. 50.00
Sixty-eighth-street and Broadway Church, New York. .................................................. 10.00
Nebroitas City Ch., Nob. Confern. ............................................................................... 4.55
S. S. Soc., Hedges Ch., Elmhurst, E. Gen. Confern. ..................................................... 45.54
Del. Confern., Miss. Soc., (in part) .................................................................................. 100.00
"M. S. N. " Rockaway, N. J., for India Thol. School ..................................................... 50.00
Auburn, M. E., Ch., Island, Cent. N. Y. Convern., (in part) ........................................... 250.00
Shawmut, E. Gen. Convern. ......................................................................................... 50.00
"Cash" ......................................................................................................................... 10.00
Del. Convern., Miss. Soc. ............................................................................................. 100.00
Unemployed appropriated to Chinese Mission, San Francisco ......................................... 600.00
E. K. Blyth, S. S. Class, First M. E. Ch., Rochester, for the education of a boy in India, named E. K. Blyth, .......................... 40.00
S. S. Miss. Soc., First Place Ch., Brooklyn, for August and September .......................... 95.26
Legacy of Mrs. Martha Hicks, of Izmir, N. Y., (balance) .............................................. 4.47
Mount Union Ch., Cent. Pa. Convern., subscription of Frank E. Simon, from March to August, $18, inclusive ........................................... 90.00
East Ohio Conference .................................................................................................... 232.96
Pittsburgh Conference .................................................................................................... 1,000.00
Rev. H. L. Stokes and wife, Troy Ch., ............................................................. 10.00
Jackson, Miss. Convern. ............................................................................................. 12.00
Randall, N. Y. Convern. ............................................................................................. 200.00
Terry .......................................................................................................................... 60.00
Cent. N. Y. Convern., Miss. Soc. .................................................................................. 650.00
Scharman, E. Gen. Ch., (S. M. Clark, pastor) .................................................................. 12.00
M. Sawyer, to be deposited with "the widow's mile" ...................................................... 1.00
Centralia, So. Ill. Convern. .......................................................................................... 80.00

N. B.—It is the purpose of the Secretaries hereafter to make acknowledgments 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 soon 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.

BUSINESS.

Assistant Treasurer: Rev. L. H. Bronson, D.D., Cincinnati, O.

Posts on MISSIONARY ADVOCATE must be in every case be remitted with the order for the papers, at the rate of five cents for one copy for a year, or one cent for a single number.

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