
Two truths in particular need to be more distinctly proclaimed, and more fearlessly reiterated, by all preachers of the Cross and teachers of the people.

One is, that only a part of what is in any man's keeping under the name of a "possession" is really his own, whether to hoard for himself, or to spend for any selfish satisfaction. Revelation, from first to last, discloses the contrary doctrine. No practical idea is more thoroughly rooted and interwoven in the whole groundwork and texture of the Christian religion than that all that the Creator of men allows us to have while we are here, to take care of, belongs to him, and that a certain proportion of it is to be regularly rendered back to him for divine uses. We can in no way nullify this fundamental law of the kingdom of love. We shall not go to the bottom of our difficulties or our duties till the secular illusion which invests the word "property" is dispelled. In the Christian vocabulary ownership is nothing but stewardship. The word "giving," too, by logical sequence, as literally applied to offerings to God, perpetually misleads. In relation to a fellow-man, what I part with may be a gift; in relation to my Maker and Father it is no gift at all, it is more like the interest on a loan, it is rather a small sign of indebtedness for an unreckoned and unreckonable bounty. Power to get wealth, the calculating faculty, physical capacity, time, opportunity, natural materials, are all the Creator's, loaned and withdrawn at his will. "Of thine own have we given thee," for of our own we have literally nothing to give. So long as these terms are emptied of their Christian meaning men will continue to disown their duty, refusing aims altogether, or making a merit of self-interested bestowments and a parade of insignificant enterprises, and will reckon as a reserved right the polite apology of having "nothing to spare," which the Bible calls by the plain and awful name of a "robbery of God."

Another sophism is that Christians are somehow fulfilling the obligation of almsgiving when they are only paying the costs of their parochial establishments. It has lately been said to me repeatedly, "Our congregation is doing less than we should like to do for missions or for the poor, because the pastor and people have so much to do at home. We are building a new church; we have an old debt; the minister's salary is in arrears; we want an organ; we want a Sunday-school library. Excuse us till these things are finished." The idea appears to be that all our expenditures for religion are to be reckoned on the credit side of Heaven's account with us. Heaven be merciful to that impiousness! Every pound that you yield for the appointments, conveniences, adornments of your parish church, which is your own household, or the maintenance of its services, is just as much a matter of interested outlay for a full equivalent as any other provision you make for the life of yourself and your children.

Build the grand roof half way to the sky, or only look on and boast while others build, in either case the question of charity is not touched. Few "popular fallacies" have done more mischief than the maxim that "charity begins at home." Avaricious people quote it, not intending that charity shall begin anywhere. Honesty, kindness, economy, thrift, and some other virtues, start, no doubt, in the home circle. Charity very rarely begins there, because, till we pass beyond that bound, the realm of voluntary and self-sacrificing bounty is not reached. Up to that point we have been at best only "providing for our own," doing what if we leave undone, an apostle says, we are worse than infidels. Almighty justice and almighty love can give us no receipts for our parochial decencies. God needs none of them; we need them, and he is gracious enough to lend us the ability to produce them. But if you were liberal enough to give half your goods for them, or faithless enough to provide none of them, so making yourself and your household heathen,
your obligation to offer in other ways of your substance to him to whom the silver and the gold belong would stand just as it stood before, and stands every-where.—J. M. in the Evangel. Mag.

The $10,000 for the Cawnpore School.

In an article entitled “Items from Lucknow,” which appears in the Missionary Advocate for October, the writer, a member of the North India Conference, in setting forth the embarrassed condition of the Cawnpore Memorial School, among other things says: “This project was undertaken with Bishop Harris’s express sanction and promise of ten thousand dollars.” I do not know on what authority the writer penned this sentence, but in relation to the statement therein contained I wish to say:

1. The project of founding an English boarding-school at Cawnpore was undertaken with my approval, which approval was given on two grounds: first, because of the representations made to me of the importance of such a school to the interests of the Methodist Episcopal Church in India; second, and the chief, because it was distinctly and repeatedly stated to me by the gentleman most actively engaged in the movement that the school would be founded and carried forward without pecuniary aid from the Missionary Society; and but for this assurance, and my confidence that it would be made good, my approval would not have been given.

2. It is not true in any sense, nor to any extent, that this school was undertaken with any sort of promise or encouragement from me, either expressed or implied, that the Missionary Society, or that I personally, or that any other party or parties in this land, or in any other land, would give ten thousand dollars, or any other number of dollars, or even a single pice, to aid in planting and sustaining this school. On the contrary, I said most explicitly and positively that I could not and would not approve or encourage the project if it was understood or expected that it would draw after it any such claim or obligation.

In view of all this it was distinctly stated by the gentleman in whose house the conversation on this subject took place, that the school should never be a burden upon the Missionary Society on any account nor to any extent, unless, indeed, it might thereafter be found necessary to procure a principal for the school from America, in which case it would be a favor to the friends of the school if the Society would send him out and provide for his salary; and in such an event I promised to use my influ-

ence to induce the General Committee to make an appropriation to the school sufficient for these purposes, expressing at the same time my fears that even so much as that could not be obtained for such a school.

That the case was thus understood by the gentleman referred to above, and whose agency was chiefly instrumental in establishing this school, is clear to me, not alone from my distinct recollection of our conversation on this subject, but from the additional fact, that in writing to me in less than a year after I was in India, giving in detail an account of the transactions concerning the school and of the straits into which its friends had, by the failure to realize as liberal contributions in India as they had hoped, and closing the whole with an earnest appeal to me to aid in procuring an appropriation of ten thousand dollars from the Missionary Society to help them in their distress, he does not give the remotest hint that I or any one else had in any way or to any extent, either directly or indirectly, encouraged the friends and founders of the school to hope for any such help in their enterprise; but his appeal is based on entirely different grounds, chiefly upon the failure of the communities in and around Cawnpore and in other parts of India, to respond in material aid as bountifully as had been anticipated. And to this day neither he nor any one else has hinted to me that I had made promises of any kind to any person in the interest of the school at Cawnpore which have not been redeemed to the full; nor can he or any other person truthfully say that I ever did, on my own behalf, or on behalf of the Missionary Society, or on behalf of any other party or parties, promise ten thousand dollars, or any other sum, to the English boarding-school at Cawnpore.

Moreover, that the Conference so understood the case at the time is to me quite clear. Its action when I was in India is in complete harmony with the foregoing statements, while it is utterly out of harmony with the hypothesis that large subsidies were expected or promised from abroad. On the third day of its session in 1874, a committee, consisting of Drs. Waugh, Thoburn, and Humphrey, was appointed to confer with the Missionary Board in New York be requested to send out and assume the support of a trained teacher to take the charge.”

I am not unmindful of the great importance of
this School to the Methodist Episcopal Church in India. I have great heaviness and continual sorrow because of its troubles. I would pay the debts which are crushing it out, and place it on stable financial foundations, if I could. I would evoke the benevolence of others on its behalf if my powers of persuasion were more winning. The General Missionary Committee will hear me witness that at its every meeting since my return from India I have pleaded for this school, and with both voice and vote have supported its appeal for help. All this and much more have I felt and done, not to fulfill any word of promise or encouragement spoken by me when in India to this purpose or intent, for no such word was asked or spoken, but for the reason that through the ill-advised action of well-meaning men, an enterprise of great importance to our infant Church in India has been brought into imminent danger, and the honor of Methodism is imperiled "in the sight of the heathen."  

WILLIAM L. HARRIS.

Bulgaria.

The first convert in our mission in Bulgaria came to the United States just previous to our late civil war. He came for educational purposes, worked his passage, and upon his arrival attached himself to the Sands-street Sunday-school, Brooklyn, New York, at that time under the charge of the late Hon. Moses F. Odell. When the war broke out many young men from that school entered the army and navy. Our young Bulgarian entered the navy, and toward the close of the war, his vessel going into an engagement, he hastily made his will, giving it in charge of an officer of the ship. He was among the killed. The will came to our office.

We had the carrying out of its provisions. A part went to his parents, and a part to the Missionary Society.

Superintendent Flocken, in charge of our Bulgarian mission, is a workman "that needeth not to be ashamed." He "hath done what he could" with the means at his command. The Scriptures having been translated by our Rev. Dr. Long and associates, and published by the American Bible Society, have been extensively circulated among the people, and more extensively read by the Bible-reading women from house to house, supported by our Woman's Foreign Missionary Society. The "seed of the kingdom" is among the people.

Superintendent has translated a Church history, Ralston's "Christian Institutes," Binney's "Compend," the "Discipline" of our own Church, and these, in manuscript, he has lent to his young students, no one being allowed to have either of the books but for a single month. So this "circulating library," with the superintendent's instructions, have laid foundations which will endure through he and all other American missionaries were killed or ordered out of the field. Moreover, there are eight or ten most promising young men in this country on the eve of completing a most thorough theological training, who will return home though they should be compelled to work their passage, that they may testify the "Gospel of the grace of God." We think it well in this connection to avail ourselves of the eminent opportunity items which are furnished from the "New York Observer":—

"A work just published in England, entitled 'The Border Lands of Islam and Europe,' has the following statistics in regard to the mixed character of the population of Bulgaria:—

"These consist of about one million and a half of Bulgarians, of half a million of Osmanli Turks, and of eighty thousand to one hundred thousand Tartars. The Circassians are about eighty thousand, the sandal six thousand, and the Roumanians forty thousand. The Gypsies amount to twenty-five thousand, and the Jews to about ten thousand. There are also ten thousand Armenians, and an equal number of Russians. The Greeks are eight thousand, and the Servians five thousand; besides a few Italians and Germans, not, together, more than a thousand.

"The Bulgarians are of Slavonic origin. The country now known as Bulgaria was, before the year 679, occupied by Slavs, who had driven southward or exterminated the old Thracian race. These settlers, known by the name of the 'Seven Tribes,' were, in their turn, subdued by the more warlike tribe of Bulgares, who descended from their resorts on the Volga, and who, like the Turks, were of Tartar or Finnic origin. The Bulgares, after giving their name to the country and the language, became absorbed in the more numerous Slavic race, but not without blending with it certain Tartar characteristics of feature and disposition which are still to be recognized in greater or less degree in the existing Slavo-Bulgarians."

RUSSIA, TURKEY, AND MISSIONS.

Universal religious toleration is enjoyed in the Russian empire; that is, every denomination of Christians, and the Mohammedans and the Pagans, enjoy their own religion without hindrance. The Greek Church is the State Church, and its members are not allowed to secede from it. The Moravians have prosperous missions in the provinces of Livonia and Esthonia. The Baptists have also established missions in Russia. In Russian Asia there are five hundred and fifty thousand pagan Buddhists, with three hundred and eighty places of worship, and four thousand four hundred priests. There are more than three million Protestants, the most of whom are Lutherans. There are more than seven million Mohammedans. The circula-
tion of the Bible is unrestricted in the Russian empire, and is encouraged by the Government and the Holy Synod of the Greek Church. It is therefore the height of folly to assert that the Russian Government would restrict or abolish Protestant missions if its empire were extended over Turkey.

But what has this apprehension to do with the question at all! Are the rights of men to their choice of a government to be trampled upon because we would be glad to teach them a better form of Christianity than the one they now profess?

Above all, do we want the Turks to hold these prostrate millions by the throat while we try to convert them? How painfully humiliating it is to hear American Christians pleading for the continuance of Turkish misrule in Europe in order that we may go on with our missionary work among the subject people! Of the American missionaries in Turkey Lord Shaftesbury said, "They are a marvelous combination of common sense and piety, and whatever may be the fears of some of them we do not believe that they will pray for the continuance of the reign of the false prophet in Turkey that they may be protected by him in the work of overthrowing his religion."

But the prospects of our missions in Turkey are not the Eastern question. Whatever thrones are set up or cast down that work will go on, for it is God's work. If he will send these missionaries to the Gentiles, heathen, and among the subject people of Turkey he shall also send them to the Turks. That is a fixed fact.

Therefore we desire to repudiate the sentiments of those whose sympathies are with the Turk in this Eastern question, and to unite our wishes and our prayers with those who hope that the day of deliverance has come for the nations who for six centuries have been drinking the dregs of the cup of persecution and oppression, crying out from beneath their altars, "How long, O Lord, how long!"

How Reduced Appropriations seem to Native Preachers.

The following letter was received by Rev. E. W. Parker from one of our best native preachers, a man raised up in our own work, and who has charge of a large circuit in India. It is so full of the right spirit that we give it to our readers. It was drawn from him on occasion of his receiving an extract from the secretary's letter concerning the prospect of reduction. He says:

"Your letter was received yesterday, and the news about the prospect of further reduction in appropriations makes me very sad. I have looked all around in every direction to see where we can reduce next year, but I cannot at present see any chance whatever. There are no preachers that can be spared, but several places, three especially, where we have important work, are vacant and require preachers. There has already been a great reduction on this circuit of mission money during the past few years. Formerly in this city over one hundred rupees per month were allowed for preachers, and now only forty-four rupees are allowed. In another large town, twenty-four miles from this city, thirty-one rupees were allowed, and now only twenty-one rupees.

"You ask about that new opening where those inquirers were. On the 23d instant the man I told you of and twenty-two others were baptized. He had met with great trouble in the death of a son and another relative; still he adhered to his determination to be baptized on the day fixed. He called together many of his friends, so that there were not less than one hundred people at his house, and in the joy of confessing Christ thus publicly he forgot all his sorrow. He was the first man in that town to receive Christ, and this is the beginning of Christ's Church there. Three preachers, and several class-leaders from other parts of the circuit, accompanied me to the village, and our service in the yard by the door of his house was very impressive, and all hearts seemed one.

"God came down into our midst, and powerfully moved all hearts toward himself. I received great comfort that day. God had lately taken to himself my beloved daughter; but now he gave me instead twenty-three others, among whom were brothers and sisters, sons and daughters, fathers and mothers, and truly my heart became a heaven.

"If the first part of this letter shows sadness and some feeling of discouragement, the latter part is certainly encouraging, and all is certainly in the right spirit. Such native preachers as this are not yet numerous among us, but they form the most encouraging feature of our work. We pray for more!"
Sweden.

REV. PRESIDING ELDER WALLEN writes from Wisby, Gotland District, Sweden, Nov. 1, 1876:—

"This district is the smallest in the Swedish Conference. There are six stations and seven preachers.

"Wisby. I am preacher in charge, with G. Låndstrom for assistant. This is the only town on this island. Our comfortable church is filled every Sunday with attentive hearers. Several sinners have been converted to the Lord and joined the Church. We have five appointments in the country. At one of them a chapel was dedicated last month. During the last three months thirteen have joined the Church, and twelve have been received on trial. Our three Sunday-schools have about two hundred and twenty-five children, some of whom are converted to God.

"Lommelunda, C. J. Johnnssen, missionary.—We have seven appointments, and have had some success. A good revival commenced last spring, but was hindered by a clergyman, who drew away the people from our meeting. There are two good Sunday-schools which have been hindered in their progress by this clergyman.

"Kappelshamn, C. J. Lundblad, missionary.—In this circuit a good chapel is building, which will be ready to dedicate this month. On this field the land is open all around for us, and we hope to see the Lord's work prospering. Many hearers visit the meetings; some of them are under the influence of the Holy Spirit.

"Boge, J. Nilsson, missionary.—This work formerly belonged to Kappelshamn, but was cut off from that circuit in August last, and Brother Nilsson was sent to the work. One of the most wicked persons, a blacksmith, in whose house Brother Nilsson lives, was in a wonderful manner converted to God at our quarterly meeting. On the night his wife was taken on trial into our Church, the blacksmith in his wrath declared he was not able to live, and said, 'I will go and drown myself.' He had no sleep during the same night. In the morning he said that Brother Nilsson and I had stolen his wife's heart. We spoke with him about his soul, and prayed for him, when God converted him in a moment. This change was wonderful. He is now one of our best friends, and works in the vineyard.

"Österberg, A. Anderson, missionary.—This is a hard field. Brother Anderson is a strong worker and a good preacher. He has eight appointments and two Sunday-schools. This brother has been in this place about two months.

"Buttle, J. C. Danielsson, missionary.—This circuit includes four appointments and one Sunday-school. Brother Danielsson has had some success and many hearers. One of his appointments is thirty-six English miles from his home. All the country around is open for us and our missionaries.

Italy.

G. HOLDEN PIKE says in the "Chronicle":—

"When the Italian army entered Rome on the 20th of September, 1870, a little carriage laden with Bibles, and drawn by a dog, was seen to follow the troops through the breach, and from that day the word of God has been freely offered for sale in the old capital of the Caesars. The excitement of the hour was well nigh unparalleled. The citizens warmly greeted the invaders, the troops were glad to capitulate, while others 'took forcible possession, in the name of Victor Emmanuel, of a printing office, and there composed and printed the first free Italian paper that was ever issued in Rome.' Meanwhile the Bible-seller took up his stand in a prominent position in the city and offered the book for sale. 'Why offer us your books?' asked the people who passed by; 'we have driven away the priests, and we don't want their teaching.' Persons who had embraced infidelity as preferable to the revolving system of the papacy would naturally ask questions similar to these. They have no faith in a profession which does not foster charity and the more tender traits of human nature. 'When, however,' says Miss Murlee, 'the colporteur explained it was not the priests' teaching he offered them, but the very books they had prohibited and excommunicated, lest their contents should hasten on the cause of freedom, then a rush was made to purchase them, and he had to return and fetch further copies.'"

Ellen Barlee, in her "Bible in Rome," says:—

"For the first few days after introducing the Bible there was enough to do in finding out what the children knew, and trying to teach them to think. It was at once evident that they knew nothing. Not one of them could tell the days of the week, the months of the year, or the year in which they were living. They had not the slightest idea of geography, history, or the elements of natural philosophy. Some of them could spell words of one, or even two syllables, but had never received a single idea from any thing they had read. One boy wrote beautifully, but did not read a word of writing. As to their religious instruction, I cannot say that I ever examined them in reading. One day I told them the story of the birth of our Saviour. I went into all the details: of the star in the east, and the journey of the wise men; of the song of the angels, and the worship of the shepherds; of the wicked King Herod, the murder of the innocents, and the flight into Egypt. They listened with great interest, and when I had finished I said, 'Tell me, my children, who was this little baby?' Not one of them knew.'"

Italy must have the Gospel in all its freeness and fullness. Let us rejoice at our advancing work in this field.
South Seas.

**Love for the Bible.**—See the genuineness of the faith and love of these converts in their love for the word of God:

"The Rev. G. A. Harris, of the island of Mangaia, South Pacific, in his last report to the London Missionary Society, writes as follows: "Respecting the sale of Bibles and hymn books the year has been a very successful one. I have just sent off four hundred and seventy gallons of cocoa-nut oil, which will realize two hundred and thirty-five dollars. I have also in hand two or three hundred dollars in cash awaiting an opportunity to be remitted to the Bible Society. I have sold in all eight cases. Mangaia is now a land of Bibles. I think I am right in saying that not only the heads of every household are in possession of a copy, but nearly every child upon the land has one. During the sale of these Bibles I met with very many pleasing things. My own heart was often made happy by those who came and bought them. In nearly every instance there was an expression given attestation to of the merits and glory of the good book. It was food, raiment, a treasure, and every thing that was good and glorious. It was very interesting, also, to learn the means they employed to obtain a copy or two without debt. Good old Sadaraka, with whose name you are all familiar, although being in relation to the land a poor man, was indefatigable in his endeavors to secure a copy for each member of his household. He first brought me all the money he had; then he tried to make up with cocoa-nut oil; and, lastly, rather than fall short, he sold the only young cow he had to pay for them. He went on his way rejoicing with thirteen Bibles, three of which alone cost him thirty-six shillings, or about nine dollars."

**Madagascar.**

G. A. Shaw, in the "Missionary Chronicle," gives the following account of the manners and customs of the people residing in a part of the island which has not felt the transferring power of the Gospel:

"In the evening, after tea, or rather dinner—as we had not eaten since half-past six in the morning, not being aware of the existence of the desert, and our guide possibly considering it a matter of small consequence whether we feasted or fasted—the girls in the village assembled and sung us some of their native songs. This was the first Ibara singing we had heard, and to a more barbarous noise coming from human throats it is scarcely possible to imagine the word singing attached. A couple of those not engaged in the vocal exercise (for exercise it certainly was, and would have made me hoarse in five minutes) stood up and danced. Besides the usual horrible style of hair-dressing, they had horns, branching like those of oxen, made of the split rushes used in mat-making. The dance did not materially differ from that of the Hovas and Betsileo, except that each carried a staff made of polished iron about five feet long, and ornamented with some half dozen links of a chain at the top, which rattled at every motion."

"The style of hair-dressing differs considerably from that of any other tribe I have seen. Once a month, and in some cases once in six weeks, the hair is washed, and then rolled up into a great number of knobs, always round, and varying in size from that of a marble to that of an orange; these last are sometimes made flat. After being carefully rolled up and tied or sewn, as the case may be, it is thickly coated with beeswax melted with fat, so that when cold each knob is firmly cemented to those adjacent to it, and all appearance of hair is gone. When freshly done it looks like lumps of gray clay stuck on their heads, and each of them when struck gives back a sound like striking a piece of hard wood."

"We decided to push on, on Sunday morning, to the Government town, where we arrived at about a quarter to eleven o'clock. The principal people came out to welcome us, and to ask about the arrangements they should make for services, after settling which we went up into the town to get a meal and wash before the shell should be blown to assemble the people."

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**Missionary Items.**

*How South America is Opening.*—In the spring of the present year the South American Missionary Society (British) dispatched the Rev. J. Roe, one of its chaplains, to the city of Caracas, the capital of Venezuela, South America, on a mission of inquiry, the object of which was to ascertain the number of, and the spiritual advantages enjoyed by, our countrymen resident there. The arrival of Mr. Roe at the capital occurred at a moment nothing less than providential; for, as he was entering it, both houses of Congress were unanimously passing a law separating the Venezuelan Church from that of Rome. This bold and crowning step had been preceded by the banishment of the archbishop, the closing of all convents and monasteries, the abolition of celibacy, and the institution of civil marriages; the convents and monasteries being appropriated either to benevolent and useful purposes, or converted into public offices. As soon as the president was aware that an English clergyman was in his capital, he sent one of his generals to the hotel to request a personal interview, in order that he might converse with him on the constitution and discipline of the Church of England. During this interview the president repeatedly exclaimed, "I want to do what was
done in England—I want to have a Protestant Reformed Episcopal Church!” All South America will soon yield to like liberal influences.

Decadence.—“The great piece of stone,” says the "Indian Mirror," "which has fallen off from the central dome of the pagoda of Juggernath, and created such a sensation all over Orissa, is twenty feet in length, five feet in breadth, and four feet in depth. It evidently belongs to the inner cornice of the temple, though the damage is imperceptible to the eye, owing to the intense darkness in the interior of the edifice. There is a prophecy which is much talked about in Puri in these days, that when the first stone is unfastened the temple shall not stand. The repairs, say the Oriyas, will take at least fourteen years; and during all this time no public worship or festival in Puri is allowable. A suspension of fourteen years, if it can be enforced, will cause, we think, the utter extinction of the worship of Juggernath; and Puri may present that scene of desertion and fallen grandeur of which the holy city of Bhuvaneshwar, in Orissa, is so full. The temple of Juggernath, it will be remembered, was built by Rajah Anangabhima Deva, of Orissa, in the middle of the twelfth century; and during the last seven hundred years not a trowel has been laid upon it in the way of repair. The magnificent dome is composed of immense blocks of stone, not kept together by cement or mortar of any kind, but made fast by an elaborate process of dovetailing; the slabs being arranged in horizontal layers narrowing toward the end, which is covered by a huge head-piece, carved and ornamented."

Sunday-Schools in India.—Rev. T. Craven says: "I rejoice in the continued growth and increasing interest in our Sunday-school work. I never saw so good a regular attendance, or such good attention, in our schools as I have the past year. We have over one thousand scholars in ten schools that meet every Sabbath—over two hundred of Hindu and Mohammedan (very few of the latter) in the school of which I have direct charge. I have listened silently to his story of what Christ had done for a world of sinners, and who interrupted him by asking: ‘Have white men known about this Jesus eighteen hundred years and never sent any one to tell us of him till now? They don’t believe it. I know they don’t believe it, or they would not have left us in ignorance all this time.’"

A Crusade Proposed.—A Christian merchant of London (England) has written an article on missions in one of the reviews in which he says: ‘Cannot the leaders of Christian opinion in the pulpits proclaim a crusade against any further squandering of our Lord’s money in architectural sherry or in the increase of our huge standing army of preachers?’

Chinese Epithets.—The Chinese are experts at billingsgate. A missionary says: ‘Sometimes they call us foreigners ‘Yang sein song’—foreign leather. At other times ‘Yang koe toz’—meaning foreign devil. Or we are called ‘La le loing’—meaning thief; but we try to pay no attention to what is said.’

Cheerful Givers in South Africa.—Meetings for congregational business have assumed quite a peculiar character among the Kaffirs. One man rises, and with many words announces that, having neither money nor cattle, he can only give a fowl, but that he is most happy to contribute this. Immediately another jumps up, and exclaims, ‘What! we make kraals for our sheep and cattle to keep them safe from harm, and now a kraal has been built for our children, who are lambs of the good Shepherd; are you going to be stingy now? I give one pound and two sheep.’ A third said. ‘I remember the days when heathen wickedness was at home here; now I hear our children learning to sing hymns. It is better for us to contribute for church and school than to be robbed by our chiefs. I will give a sack of corn, a sheep, and a pig.’ Thus it went on till ten at night, and the next day till noon. A poor old woman, quite blind, came to me the next day with sixpence, saying that she had felt thoroughly grieved at the meeting because she had nothing to give when every body was giving; but she had found sixpence, and brought it gladly as her subscription.—Moravian Missions Report.

As He has prospered.—A man of wealth said lately to his pastor after a morning sermon: ‘My first contribution for missions was, as I remember, eight dollars. I think I am now a thousand times as able to give as then,” and therewith he laid down his pledge for eight thousand dollars. Would that this honest arithmetic of Christian duty were often applied by those who have ample means! Few men keep up the old ratios of giving when God gives them great increase.—For. Miss’y.

A Refuge.—Dr. Kincaid tells of a Burman who listened silently to his story of what Christ had done for a world of sinners, and who interrupted him by asking: ‘Have white men known about this Jesus eighteen hundred years and never sent any one to tell us of him till now? They don’t believe it. I know they don’t believe it, or they would not have left us in ignorance all this time.’

Domestic Missions.—In a district embracing twenty counties, the presiding elder reports that some of the charges will be self-sustaining next year, and adds, ‘We are enlarging our borders, and in all respects are doing well.’ This is in Tennessee.
The present number will close the thirty-second volume of the Missionary Advocate, which, by order of the General Committee, will be suspended for the year 1877. We have reached a circulation of one hundred and ten thousand, the largest of any missionary periodical in the world, so far as we know. Under the present editorship the issue has steadily advanced from about sixty thousand. With full opportunity to compare papers of this kind with one another, we are satisfied that our own Advocate has few superiors, if we regard the effect upon the mass of mind in the Church. It has been well calculated to stimulate and tone up the Church in respect to missions. This end could not be secured, however, without the reading of it, and a goodly measure of antecedent interest in the general subject was necessary before one would be likely to read such a periodical. Doubtless many copies were wasted. But with such a wide patronage if but one half of the numbers have been thoroughly read, the expenditure has found ample compensation. We know that thousands have been accustomed to read the Advocate with eager interest and with profit. Testimony to this has often been borne by letters received, and by contributions of money declared to have been made because of the words borne through these pages. It was by no means certain to the mind of the General Committee that the Missionary Advocate has not paid, nor that its suspension would be healthful; but it had cost some thousands per year that could be poorly spared in any doubtful case, and there was a doubt as to its utility, extensive enough to command deferential attention. But for the need of retrenchment every-where the thought of suspension would not have been entertained. Even now many deem it a measure of doubtful economy. At least the suspension will be an experiment that may be full of suggestions. The Church may learn that she cannot do without it, or, on the contrary, that the regular weekly journals are by far the best channels for communicating this kind of intelligence and making appeals on the subject of missions. Or it may be even that the occasion will be thus furnished to originate a higher style of missionary journalism. We will watch the course of events with prayerful anxiety. All that now remains for us is to bid farewell. A capital fly-sheet for circulation in Trinity Church, Cincinnati, Ohio, on occasion of the approaching missionary collection. It closes with the following:

"Up to this date responses have been received from fifty of those to whom cards and envelopes were sent last month. All these responses show a cordial willingness to help on this chief benevolence of the Church."

"The small sums are beginning to fill up the missionary treasury of Trinity."

"Have you sent in your card yet, saying how much per week you are willing to give? If not, please encourage all of us by sending it promptly."

"Next month we will send out the envelopes for the second quarter of the Conference year—months of December, January, and February."

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Apportionments

To the various conferences and missions, foreign and domestic.

These are the amounts they are severally expected to raise for the support of the mission work during the year 1877:

- Liberia, $50; South America, 50; Foochow, 200; Kiukiang, 50; Peking, 50; Germany and Switzerland, 1,500; Denmark, 500; Norway, 1,000; Sweden, 1,500; North India, 1,500; South India, 1,000; Bulgaria, 100; Italy, 100; Mexico, 200; Japan, 100.—Total for Foreign Missions, $7,500.
- Arizona, 50; New Mexico, 100.—Total for Missions in Territories, $850.
- North-west Swedish Conference, $1,500.—Total for Scandinavian Domestic Missions, $1,500.
- Central German, $5,000; Chicago German, 2,750; East German, 4,000; North-west German, 8,000; Southern German, 1,000; South-west German, 6,000.—Total for German Domestic Missions, $23,250.
- Alabama, $800; Arkansas, 70; Baltimore, $1,000; California, 5,000; Central Alabama, 200; Central Illinois, 12,500; Central New York, 12,000; Central Ohio, 12,500; Central Pennsylvania, 18,500; Cincinnati, 20,000; Colorado, 1,500; Columbia River, 800; Delaware, 500; Des Moines, 5,500; Detroit, 900; Genesee, 12,000; East Maine, 5,500; East Ohio, 16,000; Erie, 10,000; Florida, 750; Georgia, 500; Holston, 2,500; Illinois, 18,000; Indiana, 11,000; Iowa, 5,500; Kansas, 1,000; Kentucky, 3,000; Lexington, 500; Louisiana, 800; Maine, 5,500; Michigan, 9,000; Minnesota, 4,500; Mississippi, 800; Missouri, 1,600; Nebraska, 1,000; Nevada, 500; Newark, 18,000; New England, 20,000; New Hampshire, 6,500; New Jersey, 17,000; New York, 43,000; New York East, 88,000; North Carolina, 200; Northern New York, 15,000; North Indiana, 4,500; North Ohio, 10,000; North-west Indiana, 8,000; North-west Iowa, 300; Ohio, 17,000; Oregon, 1,500; Philadelphia, 46,000; Pittsburgh, 17,000; Providence, 12,000; Reck River, 14,000; Rocky Mountain, 400; Saint Louis, 2,500; Savannah, 200; South Carolina, 5,000; South-east Indiana, 7,500; Southern California, 500; Southern Illinois, 5,500; South Kansas, 1,400; Tennessee, 560; Texas, 500; Troy, 18,500; Upper Iowa, 7,000; Vermont, 4,500; Virginia, 800; West Virginia, 2,500; West Texas, 800; West
Virginia, 4,000; West Wisconsin, 2,500; Wilmington, 11,000; Wisconsin, 7,000.—Total for Domestic Conferences, $681,200. Grand total of Apportionments, $663,650.

MISSIONARY APPROPRIATIONS FOR 1877.

Miscellaneous:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>1. Contingent Fund</td>
<td>$25,000</td>
</tr>
<tr>
<td>2. Incidental Expenses</td>
<td>$25,000</td>
</tr>
<tr>
<td>3. Office Expenses</td>
<td>$14,000</td>
</tr>
<tr>
<td>4. For disseminating missionary</td>
<td>$2,000</td>
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</tbody>
</table>

Total: $66,000

Earning and Giving.—We received from a New Jersey pastor a check for ten dollars with these words: "This money is the proceeds of a sale of useful and fancy articles made by twelve or fifteen of the little girls of our Sunday-school. They have formed a society to work for the missionary cause, and meet every Saturday afternoon, and give about two hours for this object. The whole amount realized from their first two months' work was seventeen dollars and fifty-nine cents. You will hear from them again."

For the Boys and Girls.

Christ's Dominion.—A Missionary Concert Exercise.

BY REV. ALFRED NOON.

HE SHALL HAVE DOMINION.

The motto may be placed on a screen or frame-work of light stuff, elevated sufficiently to be seen well in all parts of an auditorium. Three words of the motto should be six inches high, and the last word eight inches. A laurel border would add to the effect.

For a long time the interest of the Church and people in missions was small; but, owing to the energy of Bangs, Fisk, Olin, and others, and the later zeal of Durbin, the people became aroused, and gave more and more liberally. From the experiment of 1819 the cause had become the chief benevolence of the Church, now commanding the attention and the prayers of all. The foreign work of the Methodist Episcopal missions is in the countries of South America, Liberia in Africa, European Turkey, China, Japan, Mexico, India, Italy, Germany, and Northern Europe, with one hundred and three missionaries sent from the United States. In the same territory are two hundred and eighty-one native preachers, nearly nineteen thousand members, and over eight thousand probationers. There are also four hundred and thirty-six Sunday-schools, with thirty-two thousand scholars.

The home missions are also very extensive and important.
MISSIONARY ADVOCATE.

II.

Leader. The second part will describe the requisites in a missionary in scriptural language, and also give descriptions of the mission work in South America and Africa. The first of these two mission fields is now to be noticed.

3. South America.

Third Speaker. The Methodist Episcopal missions in South America are situated in the Argentine Confederation, on the La Plata and Parana rivers, in the latitude of Georgia, south temperate zone. They were commenced in 1836, at the city of Buenos Ayres, [Bó-nus-á-ris,] by John Dempster. Although the progress of the work in the English Church of the place has been rather slow, among the converts are five who are now preaching the Gospel. Up the Parana River, at Rosario, is a flourishing mission, doing excellent work. In the country of Uruguay, at Montevideo, the capital, is the other mission station. The services here, as well as at each of the other cities, are in Spanish.

In the South American missions are nine missionaries, three hundred and seven members, one hundred and forty-three probationers, and three church edifices.

[Place the letter S.]

4. Heroism.

Leader. The first requirement in a missionary is heroism.

Fourth Speaker.

Neh. vi, 10, 11: Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yes, in the night will they come to slay thee.

And I said, Should such a man as I be, that would go unto the temple to save his life? I will not go in.

Ezek. 8, 2, 3: And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

And thou, son of man, be not afraid of them, neither be afraid of their words, Though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words; nor be dismayed at their looks, though they be a rebellious house.

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

Acta ii, 27-39: But Herodias took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

And it was in the midst thereof was this vision in and going out at Jerusalem.

And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

1 John iii, 16: Hereby we know that we love the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.

(Place the letter H.)

5. Africa.

Leader. The mission in Africa will be described.

Fifth Speaker. The African mission is in the country of Liberia, near the equator, on the south-west coast. The mission work was commenced in 1833, the first laborer being Melville Cox, whose heroic expression has become a motto: "Though a thousand fall, Africa shall be redeemed." Owing to the condition of the climate he soon fell a victim. Another prominent worker was Mrs. Ann Wilkins, who was in the field seventeen years. The statistics of the Liberia Conference are as follows: Ministers, 20; members, 2,100; probationers, 200; Sabbath-schools, 37; scholars, 1,721. The mission is certainly keeping pace with the country.


[Place the letter A.]

Leader. Another requirement in a missionary is learning.

Sixth Speaker.

2 Tim. ii, 15: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

1 Tim. iv, 18: That no man thyself should misunderstand the doctrine.

1 Tim. vi, 20, 21: Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.

Which some professing, have erred concerning the faith.

Tit. ii, 1: But speak thou the things which become sound doctrine.

Tit. ii, 4: In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity.

Sound speech that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil things to say of you.

[Place the letter L.]

7. Love.

Leader. Another necessary qualification of a missionary is love.

Seventh Speaker.

Lev. xvi, 4: But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

Rom. x, 8: For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

Rom. x, 1: But woe unto men, that give themselves up; for ye die for all, that they which live should not henceforth live unto themselves, but unto him which did for them, and rose again.

Titus ii, 11, 12: For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

For ye are our glory and joy.

[Place the letter L.]

8. The domestic missions were originated in 1812, and extend over the whole country, and is mainly for the purpose of aiding feeble societies in defraying the expenses of supporting the Gospel. About one fourth of the pastoral charges in the Church receive aid from the Missionary Society, to an average amount of $64 a year for mission purposes of aiding feeble societies in defraying the expenses of supporting the Gospel.

Another demand of the mission work upon the Church, and describe home missions and the efforts in European Turkey. The next theme is Home Missions.

9. Home Missions.

Eighth Speaker. The work of the domestic missions extends over the whole country, and is mainly for the purpose of aiding feeble societies in defraying the expenses of supporting the Gospel. About one fourth of the pastoral charges in the Church receive aid from the Missionary Society, to an average amount of $64 a year for each mission. There are also domestic missions among the foreign populations in this country—the Welsh, Germans, Scandinavians, Chinese, and Indians—employing about three hundred missionaries, at a total expense of nearly $70,000.

The domestic missions were originated in 1812, and advance their territory with the progress of civilization. There are very few of our Churches which have never had assistance from this source.

[Place the letter H.]
Ninth Speaker.

Gal. vi. 10: As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith.

1 Cor. xvi, 5-6: Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, so God hath prospered him, that there be no gatherings when I come.

And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberty unto Jerusalem.

Rom. x, 18-19: For whatsoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?

And how shall they hear without a preacher?

10. Vigilance.

Leader. Another demand of the mission work upon the Church is vigilance.

Tenth Speaker.

Eccles. xi, 6: In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Isa. lii, 1-4: I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make men prisoners, either this or that, or whether they both shall be alike good.

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of good tidings of good things!

[Place the letter A.]

11. European Turkey.

Leader. A brief description of the mission in European Turkey, or Bulgaria, will be given.

Eleventh Speaker.

The missions on the great river Danube, in European Turkey, were begun in 1857. The are many who desire a purer and more earnest faith. At the first the mission work was conducted at Shumlu, Slidom, and there are many adversaries.

And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberty unto Jerusalem.

They shall call on him of whom they have not heard, and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of good tidings of good things!

[Place the letter V.]


Twelfth Speaker.

Mark x, 16: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

Tenth Speaker.

Matt. xxviii, 18, 19: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

So then why not lose his reward.


Leader. A sketch of the missions in the Oriental countries of China and Japan will be given.

Thirteenth Speaker. The missions in the Orient are in the vast countries of China and Japan.

The Chinese work began in 1847, by Rev. J. D. Collins, who offered to go to the people of that land by working his passage before the mast. Ten years passed before a single convert was made, but now there are three promising mission regions, those of East China, at Foochow and vicinity—in the latitude of Southern Florida—Central China, at Kiu-chou [ku-kj ang] and vicinity—in the latitude of New Orleans—and North China, at Peking and vicinity—in the latitude of Philadelphia. There are missions, 127 members, 639 probationers, 1,663 Sabbath-school scholars.

The Japanese work was started in 1872, and is, of course, in its infancy. It is well situated in the leading points of the interesting field—about in the latitude of the United States—and reports 11 missionaries, 7 members, 17 probationers, 1 Sabbath-school, and 30 scholars.

[Place the letter O.]


Leader. We will hear a few words about Mexico.

Fourteenth Speaker. The Mexican mission is the most recent of all, having been opened in 1873. There are missionaries, 68 members, 149 probationers, 242 Sabbath-school scholars, and 734 average attendance at public worship.

At one service in the city of Puebla [pwebla] not many months since, one hundred persons left their papal worship and united with the Methodist mission interests.

[Place the letter M.]

15. India.

Leader. We may next have a description of the leading field, India.

Fifteenth Speaker. The missionary interests under the management of the Methodist Episcopal Church in India are in the north-west provinces of Oudh, [ooth,] Rohilkund, and Cawnpore, with a region in the Himalaya mountains—about in the latitude of Florida—and also a most interesting work in Bombay, Bengal, and Madras, farther south. These localities have just been organized into annual conferences, to be known as the North India and South India Conferences. The first effort was made in 1856, by William Butler, and now, as the result of twenty years of labor, the following members are reported: missionaries and helpers, 176; in North India, members 2,900, probationers 900, Sabbath-schools 29, and 2,500 scholars.

[Place the letter I.]


Leader. We have again a personal duty in endeavoring to comprehend the need of the mission cause.

Sixteenth Speaker.

Matt. xxvi, 16: He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

MUSIO: "Shall we, whose souls are lighted."

IV.

Leader. The fourth part will speak of our personal interests in the missionary work, and describe the rest of the mission fields. In the first place we have a personal duty to perform in this great department of Church work.
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MISSIONARY ADVOCATE.

Psa. cxv, 40-45: And he brought forth his people with joy, and his choices with gladness:
And gave them the lands of the heathen: and they inherited the labor of the people;
That they might observe his statutes, and keep his laws. P raise ye the Lord.

Luke xiii, 34, 35: Let your loins be girded about, and your lights burning;
And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Eph. vi, 11, 12: Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.
For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

[Place the letter N.]

17. Italy and Germany.

Leader. Your interest is desired in the work in Italy and Germany.

Seventeenth Speaker. The mission fields in Central and Southern Europe are in various parts of Germany and Switzerland, and in Italy.

The Conference of Germany and Switzerland is the outgrowth of a prosperous work commenced in 1848. A number of German emigrants to the United States were hopefully converted, and so related their experience to friends in the fatherland that there was at once a call for missionaries. In response five were sent in 1849. Ludwig L. Jacoby and William Nast were the prime movers in the enterprise. The Conference now reports a Church membership of 7,348, with 2,247 probationers, 65 preachers, 233 Sabbath-schools, and about 17,000 attendants. The Conference raises two thirds of the money needed for its interests.

The Italian work was entered in 1871, and is making progress with rapidity. Already six hundred members are reported, and twelve Sabbath-schools. On last Christmas day a beautiful Church edifice was dedicated in the city of Rome.

[Place the letter I.]

18. Obligation.

Leader. Let us for a moment note a lesson respecting the obligation this great work imposes upon us personally.

Eighteenth Speaker. We can not, &; Pray for the peace of Jerusalem: they shall prosper that love thee.
Josh. i, 9: Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.
Acts xi, 38, 39: Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judae.
Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Luke x, 30, 31: Where now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

[Place the letter O.]


Leader. The last of the mission fields to be described is that of Northern Europe.

Nineteenth Speaker. The Scandinavian missions, in Sweden, Norway, and Denmark—in the high latitude of Labrador—owe their origin, like those of Germany,
porated 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 monies were received by the TREASURER of the Missionary Society of the Methodist Episcopal Church to November 20, 1876.

- Providence Conference ........................................ 231.25
- New England Conference ......................................... 531.50
- New Hampshire Conference ....................................... 2.50
- Western N. Y. Conf. Miss. Soc. ................................ 282.64
- Eastern Conf. Miss. Soc. ........................................ 480.00
- Central S. Y. Conf. Miss. Soc. ................................. 724.13
- Keokuk Church, N. Ind. Conf., Calhoun Co., Ill. . . . . . . . . . 38.75
- Beldanada S. S., N. J. Conf. .................................. 5.51
- Florence Grove, N. J. Conf. .................................... 12
- Proceeds sale of rice made by some little girls of Manna-
  Lion M. E. S. S., N. J. Conf. .................................. 10.60
- Bishop W. B. Stevenson, Philadelphia, for education in Africa .. 120.00
- Northern N. Y. Conf. Miss. Soc ................................ 100.00
- Interest returned on note paid before maturity .................. 63.20
- East Norwalk, N. Y. Conf. ...................................... 30.00
- Arm of Gladday M. E. Soc. ..................................... 9.00
- Christ M. E. Ch., Pittsburgh .................................... 48.68
- Army bequest. .................................................... 38.75
- Peace Evangelists M. E. S. S., Brooklyn, for Foreign Missions .... 46.73
- Columbia River Conference ..................................... 476.27
- Oregon Conference ............................................... 725.00
- Southern California Conference ................................ 841.10
- Nebraska Conference .............................................. 714.75
- J. D. Hoke, Esq., Rochester, Minn., to constitute himself a patron for life ........................................... 500.00
- Rochester, Minn. .................................................. 50.00
- Rev. W. H. Dill, Clearfield, Pa. Conf., in the "Christian Advocate's" plan for paying off the debt ................. 5.00
- Pittsburgh Conference Miss. Soc. ................................ 8,900.00
- California Conference Miss. Soc. ............................... 2,059.35
- Wilmington Conference Miss. Soc. (additional) ................ 169.75
- East Genesee Conference Miss. Soc. ................................ 50.00
- New Jersey Conference Miss. Soc. ................................ 415.45
- St. Mary's, N. Y. Conf., being the subscriptions of Wm.
  E. H. Farquhar, of Olean, and Stanford Sunday-school .... 1,500.00
- First Place S. S., Brooklyn, October collection ................ 24.45
- South third-street S. S., Brooklyn, (in part) ................. 486.00
- Northern N. Y. Conf. Miss. Soc. ................................ 100.00
- Cent. M. E. S. S., Broadrynge, N. J. Conf. ................. 14.40
- So. Am. Miss. undrawn and drawn for subscriptions .......... 620.50
- Bedford-street Church, New York ............................... 458.60
- Eureka and San Francisco, Cal. .................................. 30.00
- Haute and Richmond It. R. stock .............................. 20.00
- Eureka and San Francisco, (in part) .......................... 2,138.67
- Estate of Samuel Bevan, deceased ............................... 1,000.00
- Germany and Switzerland Mission, $1,350.00 gold .......... 1,256.50
- Norway .......................................................... 999.68
- Sweden .......................................................... 1,082.75
- Denmark .......................................................... 417.68
- India ............................................................. 415.39
- "Missionary Advocate" stubs and adv't for the year ... 1,256.12
- Avails of books sold ............................................. 47.59
- N. P. B. & S. Match Co., Fall Conf. ............................ 40.90
- "A. B. F." ........................................................ 3.30
- Fairfield B. S. Soc. .......................... 80.00
- New York Ave S. S., Brooklyn, N. Y. Conf. ............... 48.00
- Miss. Soc. Marthaverg, East Conf. ......................... 16.50
- Estate of Thomas Bonds ........................................ 62.65
- Dividend from Jamison estate, E. M. Miss. Soc. .......... 80.00
- East Maine Conf. Miss. Soc. .................................. 20.00
- L. A. Poole ..................................................... 4.90
- American Bible Society, for missions in Germany .......... 4,000.00
- Kingsley-Young Soc., First M. E. Ch., Annapolis, Balt Conf. ... 50.00
- St. Paul's M. E. Church, Manahawkin, South Conf. (In pt.) .. 5.50
- Pine Plains, N. Y. Conf., Church coll. (as part) $17.34, S. E. Miss. Soc. (in part) $50 10
- Bowery, N. J. Conf. ............................................ 2.75
- Jav. Miss. Soc., Cortland, N. Y. ................................ 55.00
- Fish E., for Conn. Miss. Soc. .................................. 25.00
- St. Paul's S. S. Miss. Soc., Elizabeth, N. J. Conf. .......... 50.00
- Bee of J. Lane, die, of Clinton Co., Indiana, (in part) ... 110.50
- Wauseon Richmond, Widows, N. Y. Conf. .................... 55.00
- Centennial Memorial Church, New York, N. Y. Conf. ......... 30.70
- Utica tornado's to S. L. I. Dist., N. Y. Conf. ............... 100.00
- S. A. Simpson, Minister, for Missionary Society .......... 100.00
- St. Mark's, M. E. S. S., Camden, N. J. Conf. (coll. for 6 mos) 150.00

MISSIONARY ADVOCATE.

T. D. Collins, La Grange and Illinois Charge, Erie Conf. .... $100.00
Monroe, N. Y. Conf. (In pt.) .................................. 30.00
Norwegian Church Home, Wash. Conf. ........................ 30.00
Ducktown, Holst. Conf, for Mexico ................................ 20.00
Woman's For. Miss. Soc., Richmond, N. Y. Conf. ............ 50.00
H. B. Paterson, Cincinnati, O. for the debt .................. 20.00
"Cash" .......................................................... 20.00
Special contribution from Indians M. E. Ch. Philadelphia .... 60.00
James M. E. Stirling, Des Moines Conf, for the debt ......... 10.00
Fort Scott Station, South Kansas Conf. ....................... 80.00
Estate of Isaac Billow, (A. Roberts, exec't), Coldwater, Mich., $507.75, less $13.91 expenses . . . 543.86
H. Green, Esq., Elizabeth, N. J. for the support of a native helper in India Mission ................................. 100.00

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 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.

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Assistant Treasurer: Rev. L. Hymnong, D.D., Cincinnati, O.
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