

MISSIONARY ADVOCATE.

His Dominion shall be from Sea even to Sea, and from the River even to the ends of the Earth.

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SPECIAL DIFFICULTIES

OF MISSION WORK ON THE WEST AFRICAN COAST.

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THAT there are special difficulties in this direction ought perhaps to be more fully known and appreciated than at present by the Church. They are not so much of a moral and religious as of a physical character, and can only be removed or modified, under the providence of God, by patient, persevering effort and operation. Africa, it is true, is a heathen land, and the type of its heathenism is dark and dense enough to suit even the devil; but we are not quite sure that heathenism presents any greater difficulties to "the glorious Gospel of the blessed God" than does the Mohammedanism of Turkey, or the paganism of India, China, or Japan. However, these latter countries are rather more than semi-civilized, and there can be no doubt that civilization, whether so intended to be or not, is in many ways a help-meet to Christianity. But let us, without further delay, mention one or two of these African difficulties.

1. The almost entirely unopened condition of the country. Ascend any elevation on the coast that you please, and looking interiorward, a dark green sea of vegetation meets your gaze, covering hill and valley, lake and river, morass and native town. And, if you venture to enter this wide-spreading forest, it will be found as difficult of penetration as it promised to be. While overhead the trees are tall and heavily foliaged, *underneath* the growth is closely interwoven with thorns and briars and cutting grasses. The population is sparse, and the farms and native towns widely separated, and well-nigh lost to sight beneath the ocean of verdure.

2. It readily follows from this that traveling and transportation from point to point must be very difficult and tiresome. There are no railroads, of course, but there are no highways, not any kind of roads at all, save possibly in two or three instances for only short distances, and not worth mentioning; nothing but narrow native paths, which go winding and winding around every presented obstacle, beneath the sultry, silent, breezeless forest, frequently interrupted by rivers and rivulets, more generally without even *native* bridges to assist the crossing than with them; and hour after hour, silently but swelteringly, you follow your native guide, generally tarrying for a while at several villages through the day, and finding a thatched hut at night, with clay floor, and straw mat for your bed, and billet of wood for your pillow; as good, perhaps, as our father Jacob sometimes had in his wanderings, only certainly he had a purer, cooler, clearer atmosphere under which to slumber. As to transportation, that is poor enough. The horse of the interior will not live on the coast, but pines away and dies in a few months, and the cow follows the example of the horse. Only a species of small cattle survive, not strong enough for draft or burden-bearing, though they may be for milking or eating uses. The water-courses are not always navigable, even in the direction of the currents, being sometimes interrupted by rocks and rapids; and the canoe is certainly not a convenient vessel for cargo or even passengers. The chief modes of land transportation are by native carriers, who have king-jars, or large jar-shaped baskets, attached to their backs, into which are packed all articles that might possibly be placed in them; and grass-knitted hammocks, supported by long poles, borne on the shoulders of these brawny carriers, in which you may deposit yourself if you please, though not always for safe keeping, for you may be awakened from a dream of home by being brought up against the stump of a tree, or your undressed and thoughtless natives may put you down in the midst of a stream, with the intent of taking you up better. The sailing vessels of larger or smaller size that pass up and down the coast are very much at the mercy of tides and currents and winds and

seasons. Under favorable auspices their passages may be made quickly; but often they are detained for days and weeks, to the great inconvenience of many parties. The steamers that touch at various ports along the coast are of course more steady and reliable as to time, but they are beyond the reach of most African travelers because of their expensiveness.

3. And then the difficulties of climate should not be forgotten. It is not only that the continual heat produces such languor as takes the power of continued exertion out of you, or that the miasma—which is ever arising from decayed vegetable and animal matter, in a land of heat, and damp, and evaporation all the time in process—keeps you ever present with the fever and ague, if divers forms of fever do not kill you off at once, bringing on liver complaint and indigestion, and taking all spirit for hard work out of you; but it is also that, through at least one third of the year, it rains, it pours, almost all the time, all night long, and pretty much all day long, swelling the streams and torrents, stopping all travel by land, and greatly hindering all kinds of physical activity. It is true that "the rains" of the coast are not in themselves greater hinderances than the winters of the North; but then, in the one case, you have all sorts of outside helps and accommodations, in the other you have not any, unless umbrellas. Under these months of rain and torrid heat all wooden buildings, mission property not excepted, rapidly decay, unless they are constantly looked after and often repaired, provided, indeed, that they have not been more speedily honeycombed by "bugabugs" or white ants.

4. To these difficulties must be added the fact that, especially among the African heathen, the Christian missionary must do himself, or cause to be done from the very beginning, whatever is to be done. Generally he must *make* the artist, and then direct him in his work; and as respects books and printing, so essential to his permanent success, there is no alphabet or written character extant, and he must invent or borrow, and make the very letters in which he would formulate the word of God and testimony of Jesus for the people.

These things we have written, not for a moment to discourage or dishearten the Church in the prosecution of her mission work in Africa, but that she may let her "patience have its perfect work." If the outlay seems to be exceptionally great, and the progress not so rapid as in some other departments of missionary operation, "in due time we shall reap, if we faint not."

TRACT DISTRIBUTION BY SOUTH AMERICAN MISSIONARIES.

LIGHT IN DARKNESS.—Rev. T. B. Wood, of Rosario, in closing an account of the moral condition of his field, writes as follows:

The horrible description in the first chapter of Romans of those who hold the truth in unrighteousness, is completely and literally fulfilled here. But we are trying to light a lamp in the darkness; and after a little over a year of preaching, Scripture exposition and distribution of religious reading, there are abundant signs that the darkness does *comprehend* it, or at least begins to. My object now is to speak more particularly of the *distribution of tracts and Scripture portions*. This is in some respects the most important department of our work, and is getting to be the most interesting and the most hopeful. It is obviously the most far-reaching, from the very nature of it, and is free from some of the special hinderances that limit the usefulness of our efforts in other ways. And it is the only department of our work in this city in which

we have been able to get any help. We have a little English Sunday-school gathered out of the few English families that have settled here in connection with the construction and operation of the Central Argentine Railway. The children are mostly small, though some are nearly grown, and lately a few adults are becoming regular attendants. *That Sunday-school is our brightest lamp*. The children all speak the language of the country, and all have much to do with the native people, and they are being trained into regular little missionaries, and some of them by both example and precept, and all of them more or less, by the distribution of evangelical reading, are doing good to numbers of people that would be utterly inaccessible to us.

Toward the close of last year we began to find that they could be made useful in this way, and, by degrees, at length got the whole school into a regular working tract society. It took some time to assure us that the interest of the children would keep up, and that their discretion in the matter could be trusted. But by the first of February these points had been so well tested, and it was so obvious that an extensive work was growing out of it, that we commenced keeping a record of the distribution. Here are the summaries for six months:

	Scripture Portions	Tracts, Pages.	Religious Papers.
February.....	62	276	46
March.....	65	1,015	40
April.....	197	3,660	48
May.....	680	5,490	67
June.....	529	4,747	51
July.....	257	6,123	70
Total, six months..	1,790	21,311	322

The work grew so much faster than was expected that we could not keep in a supply of materials. Thus, after exhausting our stock of Scripture portions, and obtaining a quantity from the British chaplain, left here by the British and Foreign Bible Society for gratuitous distribution, we are almost out again, and if a supply that we have written for to the agency in Montevideo do not arrive shortly, we will have *none* left on hand. During May we ran out of French and Italian tracts, and the stock in Spanish began to get low, so that the distribution for May shows a falling off. A box from the Mission Rooms, with a small quantity of English, Spanish, and Italian tracts, together with a limited supply from other sources, gave a chance for the increased distribution of last month, and will keep up a limited work for awhile to come.

We are convinced that this work is just what these people need. Many persons that have quit coming to the preaching, owing to the jibes and taunts of their neighbors, or the berating and threatening of their priests, are eager to get the tracts. A very goodly proportion, even of the less educated classes in this city, are able to read, but they make little use of that ability, owing to the fact that there is absolutely no cheap literature here. The cheapest is an exceedingly vile and worthless sort of tracts, containing lewd and silly poems and novelettes. But multitudes of people, who have no interest in religion, are eager to snatch our tracts just for something to read. They read them to their companions who do not know how to read, and it has even come to pass that *unlettered persons apply for tracts, and then get some better educated friends to read them for them*. Now surely so much seed cannot be cast abroad all in vain. The Lord's word, in this form, cannot all return to him void.

And now, just as the lamp that enlightens my table this dark and stormy day is supplied with kerosene imported from the United States, just so must our evangelical lamp in this benighted place depend on you for oil. You can see by the statistics how the flame declines as the material runs low.

The Tract and Sunday-School Societies sent us a grant of tracts and some Sunday-school library books for our little workers. But that was not one tenth enough. When it arrived it seemed not so much like a supply for our work, as like a set of samples of what might be supplied. No doubt the smallness of that grant was owing to the fact that they had no idea how extensively the operations are going on here. So now I write you a large order.

FAREWELL SERVICES.

Our scanty limits will only permit us to give an outline of the interesting exercises connected with the departure of the recent reinforcement for India.

Old Bedford-street Church was filled on Monday evening, the 23d of October, to say good-by to Rev. John D. Brown, wife, and daughter; Rev. Fletcher B. Cherrington and wife; Rev. Brenton H. Badley and wife, under appointment for India, and to Misses Louisa Blackmer and Lizzie Pultz, who accompany them, under the auspices of the Woman's Foreign Missionary Society. The ladies had a glorious meeting in the afternoon, followed by a tea-meeting, at which a great many were present.

At twenty minutes past seven the house was well filled, and Bishop Harris took the chair. With him on the platform were Bishop Janes, Dr. Durbin, Dr. S. F. Upham, Dr. Robinson, and Dr. Ferris. The space within the chancel-rail was filled by the Missionary band, together with Dr. Waugh, Mrs. Thomas, and Mrs. Messmore, of the India Mission, and Dr. and Mrs. Butler. Dr. Waugh, Brother Brown, and Mrs. Thomas favored us with a beautiful song in Hindoostanee. Dr. Upham read the Scriptures, and the hymn commencing,

"Go, ye messengers of God;"

after which Dr. Robinson offered prayer.

Bishop Harris referred fittingly to the design of the gathering, and introduced Dr. Eddy, who gave a statement of the *personnel* of the outgoing reinforcement, stating that by request Dr. Reid would represent the appointees of the Woman's Foreign Missionary Society. He gave a brief sketch of the missions and of the surroundings of the hour, and plead that the sight of Brother and Sister Brown leaving their two dear little boys, and of these young people devoting their lives to the work of God abroad, should lead the Church to a more real consecration, including their offerings and prayers.

Brother Cherrington sketched the experience through which he had passed in devoting himself to the foreign work, and urged the Church at home to sustain those abroad.

Brother Badley spoke of his faith in a confident and monument-building Christianity. He and his associates had no talk of sacrifice. They had been honored in an assignment to foreign work. "Foreign! we will be near to God the Father; near our Saviour. They tell me heaven is not far from India. You at home will also be near to these, and how can we be separated?" He touchingly showed how he was led to offer himself to this work.

Here Bishop Harris called upon Dr. Waugh to offer prayer for the outgoing missionaries, and under his missionary petitions the large audience was moved most profoundly.

Rev. J. D. Brown was introduced by Bishop Harris, and delivered an address which stirred all hearts. Many an eye turned to the pew where sat his two boys to be left, and few eyes but were suffused with tears when he referred to them. Would the whole Church had heard him describe the necessary relation of entire consecration, to broad, generous giving for the conversion of the world. The first implies the second, and is not genuine without it. In the nature of things it cannot be. Christians *cannot* be wholly given to God who withhold the means which would give the bread of life to the dying. Growth in grace means increased gifts to the cause of Christ.

As Brother Brown closed, Bishop Harris called for the singing of the first and last stanzas of the Missionary Hymn, which was done with thrilling earnestness.

Dr. Reid then spoke in behalf of the appointees of the Woman's Foreign Missionary Society. He alluded to Ann Wilkins, the most eminent of unmarried female missionaries, who was sent out by the Parent Society to Africa from the Bedford-street Church, and then briefly sketched the history of the two ladies now going out under the auspices of the Woman's Foreign Missionary Society, and their call to this work. He alluded to the cost at which they and others went, and plead earnestly that young ladies who stay at home should do something for missions that might approach comparison with the sacrifices of these outgoing ladies.

Dr. W. H. Ferris then offered prayer for the spread of God's kingdom throughout the world, the doxology was sung, and the benediction was pronounced by Bishop Janes. The whole evening was one continued benediction.

On Wednesday, the 23d inst., the Secretaries and a large company of friends were on the deck of the *Wyoming*, to take leave of the missionaries, all of whom were in good health and spirits. At about half past eleven A. M. the steamer moved out, and as she glided past the end of the dock the multitude that had hastened thither, waving their handkerchiefs to the disappearing company on deck, sang, with tears in their eyes and prayers in their hearts, so that the last loving words that fell on the ears of the departing missionaries from their native shores were

"We will meet in that sweet by and by."

JAPAN.

SOME of the secular papers have recently published reports of a great reactionary movement in Japan, but so far as we have been able to ascertain, the inspiration of these adverse reports has come from the removal of Mr. Mori from his position as *Chargé d'Affaires* from the Government of Japan to our Government in Washington. Displeased with his removal, some of his American friends have sought to create the public impression that his removal is entirely due to a reactionary feeling at home, whereas Mr. Mori was removed on the representations of Mr. *Iwakura*, and other members of the Japanese Em-

bassy to this country, who were offended at his pompous assumptions and his attempts to dictate to his superiors. Mr. Mori was at one time a Christian, but is now an infidel, and, to prevent the spread of Christianity in his country, is opposed to religious toleration in Japan. The gentleman who succeeds him belongs to the progressive party, and is an open advocate for religious liberty. His appointment is the best proof that progress in Japan has received no check, but rather a new impulse. It was also reported that General Capron, the Commissioner of Agriculture, Mr. Perkins Smith, Commissioner of Jurisprudence, and Professor Northrup, Commissioner of Education, had been removed; that, as evidence of its bankruptcy, the Japanese Government had ordered the suspension of the construction of certain men-of-war, and that the embassy were detained in Europe for want of funds. But nothing of the kind has happened. Messrs. Capron and Smith are vigorously at work in Japan, and Professor Northrup is busily engaged in preparing to leave on his great mission.

We look upon the removal of Mr. Mori as a most encouraging fact, and especially so as he is succeeded by one who can more fully and ably represent the sentiments and feelings of both countries. The door is still open in Japan: it is wide open. Religious toleration has been proclaimed throughout the empire. The English language is to be taught in the public schools thereof, and is to be the language of the people. Churches can be built in Yeddo and other cities for four fifths less than in this country. A fifty thousand dollar church here could be built there for ten thousand. Japan is the England of the East. It is destined to hold the same commercial, political, and religious relations to Asia that Great Britain holds to Europe. Is the Church ready to advance? Who is the noble-hearted layman who will found the missions in Japan? Fifty thousand dollars will lay a foundation deep and strong, on which others could build. "Let no man take thy crown." The call is made; let us heed it. "The fields are white for the harvest;" let us reap them!

CONVERSION OF AN INDIAN CHIEF.

THE public are aware that many Indian chiefs have of late visited Washington to have an interview with President Grant. Through the labors of Mr. Machett, a devoted layman, some twenty chiefs were induced to attend divine service at the Metropolitan Church. It was the Sacramental Sabbath, and the chiefs requested Dr. Newman, who preached that day, to explain to them, through their interpreter, the meaning of the ceremony, which he did to their evident satisfaction. They were present again in the evening, and some of them attended meeting each evening during the ensuing week. In the mean time Mr. Machett invited them to his house, where they saw a picture of the crucifixion of our Lord, which deeply affected them.

Among those mostly interested was Day, an Arrapahoe chief. He is a large, fine-looking man, with a Miltonic face. On Thursday

night, October 10, he was found in his room on his knees in prayer. The next evening he was again at meeting at the Metropolitan Church, and when asked how he felt said, "Indian feel very bad." He was requested to pray, and kneeling down at the altar prayed with great fluency and earnestness for ten minutes. Prior to his prayer he had been told of the man in the Gospel who smote his breast and said, "God be merciful to me a sinner;" and so while he prayed he would point up to heaven, and then would smite his breast. Although but one in all that congregation could understand his language, yet all felt the power of his prayer. While he struggled with Christ in prayer his countenance was observed to change from despair to joy, and he arose, saying, "Indian feel very good." On the following Sabbath Dr. Tiffany baptized him, and received him on probation into the Church.

WANTED.

ONE thousand of the rich men of Methodism who will, *as they can*, consecrate each ten thousand dollars a year to the cause of missions.

Thus far our Church has had but one such offering made in the annual collection, and there are nine hundred and ninety-nine others as able as the donor of that one.

WANTED.—One thousand Methodists, each of whom will give five thousand dollars annually.

WANTED.—Two thousand, each of whom will give twenty-five hundred dollars annually.

WANTED.—Three thousand, each of whom will give one thousand dollars annually.

WANTED.—Ten thousand, who will prove the realness of their consecration by the offering, next year, of five hundred dollars each.

WANTED.—A whole Church, each of whom will "give according as the Lord hath prospered him"—"according to ability." By this rule we would receive at this treasury five millions of dollars within twelve months.

WANTED.—The offerings of the poor, made with their self-denial, made with their prayers.

WANTED.—One million of dollars from the Sunday-schools of the Church.

These wants are all reasonable, and ought to be supplied within one year. Send responses.

OUTWARD BOUND.

A LETTER has been received from Brother Fox. He and Brother Norton reached Liverpool in safety, and from thence went to London, expecting to sail at once by the steamer *Una*, but were delayed by the vessel waiting to fill up with freight, and were obliged to change to another vessel, and probably were unable to sail prior to the 23d ult. Their delay had been improved in earnest work for Christ, and the brethren found great spiritual advantage. One Christian friend, knowing of their detention, sent them a check for twenty pounds sterling, thus providing for the extra expenses incurred by the detention. They were in excellent health and full of courage. They have no misgivings, and only long to be on the ground of their appointed

labors. Let the Church pray devoutly that they may be greatly blessed, and that in Bombay and its vicinity they may win souls for the Redeemer.

MISSIONARY EXCERPTS.

NEVER RETREAT.—A Wesleyan mission in the Fiji Islands was abandoned some six years ago, and now the missionary writes as follows:

Troublous times succeeded, of which I gave some account six years ago in a letter you did me the honor to print. A general relapse into semi-heathenism, wild, warlike, and warring conduct became the rule, replacing the orderly, quiet, peaceful state of previous years. Teachers were removed, native missionary also, (much do I regret this *now*), and Dreketi became like to a cultivated field overrun with rank weeds, with here and there a solitary memorial of better days past; for some clave still to the faith, or at least to the form of godliness, through these years. I had a long and earnest talk with the chiefs during this visit, and moreover preached to them and their people, and was pleased to hear them express a wish that teachers be again appointed.

LONDON CITY MISSION.—This useful institution employs 351 paid agents, who are constantly going about endeavoring to reclaim and benefit the thousands of poor, miserable outcasts who are found in the great metropolis. Last year they occupied 488 rooms, held 44,291 meetings, and paid 1,964,345 visits. They circulated 6,596 Scriptures, and 2,592,267 tracts. As a result, 1,357 persons were received into Church fellowship, and 1,137 drunkards were reclaimed. Several agents of this mission are devoted to Christian labor among special classes of the population—as cabmen men in factories, letter-carriers, police, and the like. They also visit hospitals, reformatories, and lodging-houses. This work has now been proceeding since 1851, and there has been expended on it about half a million sterling. The cost of last year's work was £35,000; but the amount of social, moral, and religious good effected is believed to be beyond all price.

A FUJIAN TRAINING INSTITUTION.—As these young men are chosen for the work of catechists and preachers of the Gospel to their countrymen, their education here has special reference to that important calling. Hence four hours a day are spent in the study of the theology, Scripture, and general history, geography, arithmetic, etc.

A man cannot very well be lazy in such a place as this. All hands have to be at work in the gardens from dawn to seven o'clock A. M. After breakfast till noon is school-time. All the afternoon till sunset the students are at various industrial pursuits, such as house-building, making paths, gardening, indeed any public works needed by the village. They cannot possibly become, with such training as this, kid-gloved or delicate-fingered young gentlemen. To-day you may see them chopping fire-wood, to-morrow lime-burning; next day thatching; another day plastering, repairing their canoes, or sailing up and down the coast to preach on the Sabbath to near and distant villages. Sometimes as an unpleasant change they get capsized, as five of them did a fortnight ago, having to battle for life not only with boisterous waves, but also with ravenous sharks. On the whole, therefore, after all the complaints we now and then make of them, especially of their mental powers, which are not much to speak of, they may be regarded as a set of hardy, practical men, who with three years' training in this way will, by God's blessing, be fully equal to the work for which so many are now wanted, to carry on and complete the experiment whose object is to build up a native Christian Church in these interesting islands.

The wives of the married students are taught reading, writing, arithmetic, and the most useful kinds of needle-work. In the season they are employed in picking cotton, which is sold for the benefit of the institution.—*Juvenile Offering*.

FALLS OF THE ZAMBESI.—"Have you smoke that sounds in your country?" was a question often asked by the natives when Dr. Livingstone was exploring the Zambesi. They assured him that some way off "smoke did sound." He went in the direction pointed out by the natives, and while sailing down the river Zambesi saw, at a distance

of five miles, vast columns of what looked like the smoke caused by burning large tracts of grass. There were five columns which bent with the wind, and their tops appeared to blend with the clouds; they were white below, and higher up nothing but a dense white cloud could be seen. From this cloud rushed up a great jet of vapor exactly like steam, and it mounted two hundred or three hundred feet high; there condensing, it changed its hue to that of dark smoke, and came back in a constant shower. When the falling water reaches the bottom of the fissure it is compressed, for there is not so much space there as above, and the rent is not more than sixty feet wide down below. The five columns ascending from the abyss are formed in consequence of this compression. One side of the fissure is said to be very much deeper, and there is one part where the walls are so sloping that the people accustomed to it can go down. The river looks like white cord at the bottom of a precipice three hundred feet in depth. Livingstone named this wonderful cataract the Victoria Falls.

FORMATION OF A CHRISTIAN CHURCH IN JAPAN.—Mr. Ballagh, missionary of the Reformed Church at Yokohama, reports that he has organized a Christian Church consisting of nine young men professing Christianity. Two others joined the number afterward, and so far all are unmolested by the Government. The actual existence of an organized Christian Church in Japan furnishes reason for great thankfulness to God.

SELF-SUPPORT.—At Promé several of the Burman disciples are conscientiously devoting one tenth of their income to the Lord, and their example is exciting a wholesome influence on others. The additions to the Church here have been considerable, and there are cheering evidences that the truth is taking hold of the minds of the people.

TOLERATION IN JAPAN—ITS TRUE STATUS.—Mr. Greene, of the American Board, wrote from Kobe, July 1:

We regret to say that the edict (permitting the free diffusion of Christianity) over which the newspapers have rejoiced, as have thousands of Christians in America, never emanated from the Government of Japan, but from the fertile brain of some enterprising reporter. However, we do not feel particularly despondent, for the question of toleration is only one of time. Shintooism has been disestablished, and as we have always considered this State religion as our most formidable foe, we feel proportionably encouraged by its downfall.

The proclamation which withdrew Government support from Shintooism was to us a rather mysterious document, and I would like to send you a copy of it, but I have none by me. It contained a clause something as follows: "All applications of persons desiring to lecture on religious subjects, or to form societies for the purpose of hearing lectures on such subjects, must be made to the New Department of Religion."

Taking our suggestion from this clause, we, in connection with the Presbyterian and Reformed Missions, propose to ask permission to deliver lectures on the Christian religion, and to organize Churches. We do not see as any harm can come from the request, while possibly much good may.

Our great fight here in Japan—it now becomes more and more clear every day—is to be with Buddhism, which I suspect presents itself in a far more vigorous form here than in China, or any other part of the world. The fact that at so many points it touches Christianity makes it of vital importance that we have clear views as to what its teachings are, and as to its relations to Christianity.

1873.

LET the Churches be ready to respond to the Appropriations which will be published in the weekly papers. Let them be indorsed by each Congregation and Sunday-school. Make them the subject of special prayer at the next concert. *Hold a ratification meeting.*

THE FIELDS WIDEN.—The call of Providence to us in behalf of the interior of Africa is too plain to be doubted. Shall the field be entered?

VOICES FROM THE FIELD.

BULGARIA.—Dimitry Petrof, the Russian brother left by Rev. F. W. Flocken in charge of our small society of Russians at Tultcha, in Bulgaria, says, in a letter to Brother Flocken, received a few days ago:

Since your departure for America I have held religious services regularly on the Sabbath, as also fifty-two prayer-meetings and fifty-one class-meetings on week-day evenings. The latter on an average were attended by sixteen persons.

The Sabbath-school is still kept up by me, and is quite interesting. Mrs. K., a former pupil, and afterward teacher in the Mission School, is gathering around her every Sabbath afternoon a number of Russian women, reading to them from the Bible, praying with them, and teaching them to read the Bible.

Myself and the brethren here are anxious to hear what the Church in America will do with us.

NORWAY.—Rev. M. Hansen writes, under date of September 4, from Christiana as follows:

I thank you for your letter of August 9, with an inclosed bill of exchange from the American Bible Society for our work in Norway. It came just in time, and will be a means of spreading the Holy Scriptures and doing much good for our mission. It will gladden many of the poor children in our Sabbath-schools, whose parents cannot or will not buy a Bible for them. The work of God is going forward and is spreading more and more. We have calls from several places, and have many doors opened to us. We have also men that could go and preach the Gospel to them, but we have no means wherewith to support them. I am waiting for orders to employ more men, and I hope that the Missionary Board will be able to allow us the necessary means for their support.

FOOCHOW, CHINA.—Brother Sites, Acting Superintendent, is spreading our work up to the measure of men and means at his command, and says:

The work must continue for some time to come under able foreign supervision or suffer. Had we the necessary force in the field, two young men, or older ones either, might profitably spend much of their time at Yengping, one hundred and forty miles north-west and in the cities "beyond," but with our present limited force they cannot be spared.

Salaries.—Three of our native preachers voluntarily relinquish their salaries from the mission, and live on the offerings of the people where they labor. Thirty-eight of the native preachers receive one fourth of their support from the people. Every thing tends toward self-support on the part of our missions.

Extension.—While sixty-four native preachers are employed in the work some time in existence, sixteen are for the new districts, which have hitherto been unoccupied.

Appearances.—Our "Mission Compound" contains five substantial brick dwelling-houses, and with the completion of the two new buildings, one for the girls' boarding-school, and one for the printing-office, it would be safe to say that our Church possesses the finest mission compound in China.

DENMARK.—Superintendent Willerup reports much religious interest and the conversion of precious souls. Thirty persons have been added to the Church, though twenty-nine have left for America. The Sunday-school is particularly prosperous. A friend lately deceased, Mr. Spannja, left to it five hundred rix dollars, (\$250,) to be paid annually, beginning in 1875.

CHILDREN'S DEPARTMENT.

A BRIGHT "CHINEE."—Our missionary to Foochow, Rev. S. L. Baldwin, on his way out visited our Chinese School at San Francisco, in charge of Rev. O. Gibson. The classification of animals was the subject at one time,

and the question was asked, "What is the horse?" "A quadruped," was the prompt answer from nearly all. "What is man?" was the next. "A biped," was the equally prompt answer. But the next question, "What is the fish?" seemed to stagger the little fellows. At last one of them cried out, "It's no ped at all, sir." Pretty good that, isn't it, boys?"

PRAYING BY MACHINERY.—Many of the Chinese and Japanese pray by machinery, and by casting lots. One style is to throw up blocks, flat on one side and round on the other. If the flat side comes up, they consider their wishes granted; if the round side is up they are denied. The more earnest ones persist in flinging up the blocks until they fall to suit them.

A GOAT FOR A BIBLE.—A Dutch missionary, who is working among the Hottentots in Namaqualand, South Africa, has written a letter thanking the Bible Society for sending Bibles and Testaments to the people in his district. But he prefers that they should give something in return for the precious volume. He thinks that old and young value a thing most if it costs them some trouble to get it, or if they pay a little, at any rate, toward the expense of it. The poor people in England and other countries bring their pennies and their shillings to pay for the Bible, and why should not the poor Hottentots give something?

But what have they got to give? That is the question. One young man said to the missionary, "If you will let me have a Bible I will do three days' work in your garden." So the missionary agreed, and as he considered that the young man's labor was worth a shilling a day, he paid three shillings to the Bible Society in the name of his voluntary workman.

Four other people brought goats, worth four shillings apiece; and two brought lambs, worth three shillings each, and for these they got Bibles.

In the Sunday-school, when the missionary said that there were Bibles to be bought, one said, "I have a goat; I shall buy a Bible for myself;" another said, "Grandfather must give me a goat to buy a Bible with;" and another said, "I will run and ask my father for a goat."

Thus were the goats turned into Bibles.

MONKEY WORSHIP IN CHINA AND INDIA.—In China and Japan the monkey is adored as a god. How grievous it is to think of poor debased idolaters praying to ugly monkey images. One day, in India, a missionary was preaching to some monkey worshipers in a forest in which live monkeys were very numerous. There was also a stone image of a monkey leaning against the tree opposite to which the missionary stood. He had been reasoning with the idolaters upon their folly, when a sprightly old monkey ran down the tree and happened to tread on the head of the image. This knocked it down, and broke it in two. The monkey-worshipers seeing that one of their gods had broken another of their gods, began to look serious, and confessed to the missionary that they thought it intimated that some day all their gods would be destroyed. But when their gods are destroyed, it will not be by one destroying another. The Lord Jesus is the great idol destroyer. "The idols he shall utterly abolish." Isa. ii, 18.

A SON GIVING HIMSELF TO REDEEM HIS FATHER.—A negro of one of the kingdoms on the African coast, who had become insolvent, surrendered himself to his creditor, who, according to the established custom of the country, sold him for a slave. This affected the son so much that he came and reproached his father for not selling his children to pay his debts; and, after much entreaty, he prevailed on the captain to accept him, and liberate his father. The son was put in chains, and on the point of sailing to the West Indies, when, the circumstances coming to the knowledge of the governor, he sent for the owner of the slaves, paid the money that he had given for the old man, and restored the son to his father.—*Juv. Missionary.*

ILL-USED IDOLS.—In a native school some boys were taught that the gods of the heathen were simply images carved out of wood and stone. Believing it, they went to the temple, unfastened the gods from their altars, took them outside, kicked them, and otherwise treated them with indignity. The heathen villagers were soon in an uproar, and the boys were severely punished for their supposed wicked conduct.—*Children's Record.*

BEQUESTS AND DEVISES TO THE MISSIONARY SOCIETY.

PERSONS disposed to make bequests to the Society by will are requested to observe the following form:

I give and bequeath to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the sum of _____ and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

FORM OF A DEVISE OF LAND TO SAID SOCIETY.

I give and devise to "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say:

to have and to hold the same, with the appurtenances, to the said Society, its successors and assigns forever.

☞ Brethren in the ministry, and laity also, are requested to inquire promptly and carefully into the facts of any will which they may hear contains a bequest to the Missionary Society, and send us as early as practicable a transcript of such will, or whatever information they may obtain touching the same. We have reason to believe bequests are left to the Missionary Society of which we have never been advised.

☞ Subscriptions and donations for the Missionary Society of the Methodist Episcopal Church may be sent to the Treasurer, at New York; the Assistant Treasurer, at Cincinnati; or paid to the Presiding Elder of the district, or the Preacher in the circuit or station to which the contributor belongs.

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