

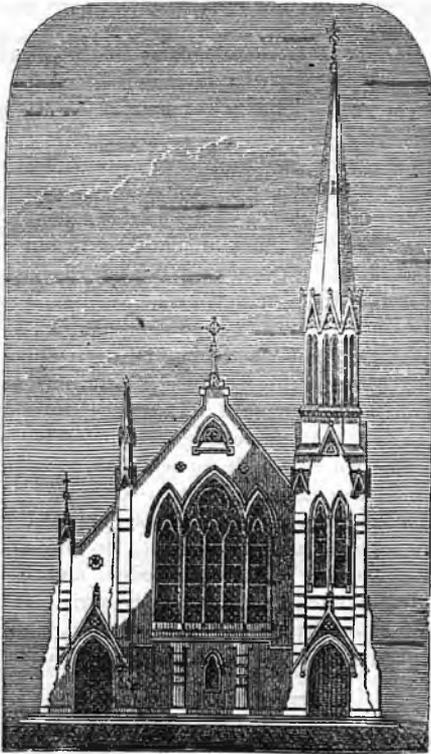
Methodist Episcopal Church
MISSIONARY ADVOCATE

PUBLISHED BY THE MISSIONARY SOCIETY — EDITED BY THE CORRESPONDING SECRETARIES.

Vol. I, No. 1.
 New Series.

JANUARY, 1873.

PRICE,
 25 Cents a Year.



Buenos Ayres Methodist Episcopal Church.

WE are glad to embellish this issue with a view of the front of our new and beautiful house of worship in Buenos Ayres. Faithful readers of the *ADVOCATE* know that for many years the English pastor of this church has been sustained by his own congregation, and the Society has been able from this center to operate upon the native population, wrapped, as they are, in the folds of a dark and superstitious formalism. Now this beautiful Methodist spire rises in the midst of this great city of the Argentine Republic, the promise of its redemption from the incubus of Romanism. The enterprising congregation intend to complete the structure without any further help from the Missionary Society. The basement is already

occupied. Its stained glass windows and its seats were imported from the United States. There is an audience room in front, with a Sunday-school room and Infant-class room in the rear of it; also the Young Men's Christian Association room, the pastor's study, the Sunday-school library room and class rooms. Over these rear rooms is the parsonage, which has a parlor, dining-room, four bed-rooms, kitchen, and bath-room, all comfortably furnished. The whole is a very beautiful and convenient mission property.

The English-speaking Sunday-school connected with the mission has an average attendance of one hundred and fifty scholars, and is superintended by the American Consul, Rev. Dexter E. Clapp, formerly of the East Genesee and Troy Conferences. The Spanish-speaking Sunday-school has an average attendance of about fifty scholars. In the social meetings both languages are commingled, and it is no uncommon thing to hear testimonies or prayers at the same love-feast in Spanish, German, French, and English. Rev. H. G. Jackson has been the pastor of the English congregation, and Mr. Rial, a converted priest, is his assistant in the Spanish work. Brother Jackson himself preaches well in Spanish. The congregation on nearly all occasions fills the lecture room, and the leaven of a free and full salvation is slowly but surely working. The new building is a great step toward a position of power and influence for Methodism in the country. The Government, in view of the educational influence of our Church, has given one thousand dollars toward the erection of this building. Madame Manson, editress of the only educational journal of South America, has lately become a member of our Church, and gives good evidence of experimental piety. At the laying of the corner-stone one of the editors of a Catholic journal of the city, and a man of great influence, made a short address, bidding the Church God-speed. There is a future for Protestantism in this great Republic.

Besides this work at Buenos Ayres we have large and important congregations at Montevideo and Rosario. The former is under the charge of Rev.

YALE DIVINITY SCHOOL

New Haven, Conn.

John F. Thompson, a graduate of the Ohio Wesleyan University, who has great influence with the native people, never preaching in Spanish but to crowds. At the latter place Rev. Thos. R. Wood is pastor, a son of Dr. Aaron Wood of Indiana, and a worthy scion of so grand a stock. He also preaches in Spanish with great success. Besides these, there are various smaller outposts of which we need not now speak.

At the late meeting of the General Missionary Committee arrangements were made for greatly enlarging the Spanish work at Buenos Ayres. In all probability Rev. H. G. Jackson will be appointed to that work, and it may be that Brother Clapp will be persuaded to leave his civil station and assume the pastorate of the English congregation. Perhaps this mission never started upon a new year with greater promise. The only hope of reviving the dead religious faith of this Republic is in this mission of ours, for we are about the only Protestant laborers in the field.

A Thousand Converts.

METHODISM has kindled a fire in Sweden that is destined to spread far, and that will never die out. The following extracts from Superintendent Witting's report to the General Missionary Committee at its late meeting indicate the extent and power of this work of grace. He says:

"We have been favored during the whole year, in all our stations and appointments, with gracious revivals. Some of these have been very powerful because of the extraordinary outpouring of the Holy Spirit upon the people. This is especially the case in several new places where Methodism never before had been preached. As a consequence of this more than a thousand souls have been received on probation during these ten months of the year, and nearly as many in full connection. All our older societies are steadily growing in membership, and in power for good; and several of them are already doing something toward self-support. We are gaining more and more the confidence and respect of the community, and our opportunities for doing good are greatly increased. The whole country is open to us, and if we only had the means we could successfully plant Methodism in every village, town, and city of Sweden to-day. Of course, we have had opposition. One of our preachers has been imprisoned for eleven days, 'on water and bread,' for preaching the Gospel; another has been fined three hundred rix-dollars for marrying a couple that were Methodists; two others have been assaulted by mobs, and stoned; but under all these troubles we have been more than conquerors, for these things have only promoted God's kingdom, and given us favor in the eyes of the general public.

"Our greatest difficulty has been in procuring halls or places of worship large enough for the multitudes that want to attend our preaching; but our members, although poor, have done nobly in order to somewhat remedy this evil. We have built and dedicated eight chapels during the year, and eight more are now in course of erection. These, together with the four chapels which we have built previously, will give us twenty chapels in all at the end of this year. The value of these chapels amounts to about one hundred thousand rix-dollars, which is equal to twenty-eight thousand dollars, gold, and this has been done without any outside help whatever. On these there is, of course, some debt, but it is no more than we can readily manage.

"In some of these chapels rooms for the preacher are also provided, so that in *these cases* means for house-rent will no more be asked from the Missionary Society.

"Our Sunday-school work is very promising; and although we experience a good deal of opposition from the State Church clergy on this account, yet we have over two thousand children in our Sunday-schools, and a goodly number have been converted during the year. We need very much some Sunday-school literature for these children, as we have absolutely none, and hope that the Tract Society will aid us in this respect. A children's paper will probably be published next year. Day-schools we have two, both interesting and prospering, and I wish that we were able to establish such in all our principal societies at least.

"The Lord has favored us greatly in raising up a corps of good and suitable men to preach the Gospel of his dear Son in old Sweden; and though their gifts and acquirements may be varied, yet are they all of one spirit and of one mind, and are doing good service in the Master's vineyard."

A Great Work and a Wonderful Preacher.

DR. MACLAY incloses to us a cheering letter dated September 26, from Rev. F. Ohlinger, of our Foochow Mission, and says: "The district now visited by this glorious work of grace is the one that was swept by the fierce persecution of some eighteen months ago, when our little band of native Christians witnessed so nobly for the Redeemer. God bless the Kucheng district! and may its entire population soon receive full salvation through faith in our Lord Jesus Christ! I commend this work to the prayers of the Church, and beg to suggest that special supplication be offered in behalf of our missionary brethren, Messrs. Baldwin, Sites, Ohlinger, and Plumb, who are now laboring in the Foochow Mission, where this glorious revival is going forward."

The letter is as follows :

I have just returned from a trip to Kucheng, where I attended the fourth quarterly meeting. We notice some encouraging features in the work there at present. In the Kucheng class we are blessed with several members of fine abilities and high standing in the community. To the influence of these may, in part at least, be attributed the steady advance of the work in that city and vicinity. Brother Yek-Ing-Kwang, and two of the other men on mission pay, are proving themselves workmen that need not be ashamed. I was surprised to see the whole region from the city to Lo K'ang (nine miles) in commotion about the Christian doctrines. There are many there who are "almost persuaded to become Christians." Heads of large families are simply asking for a few months more to count the cost. To these we made it our special point to speak of the judgment to come. You may remember the Kucheng colporteur. He comes nearest to what might be called a walking preaching machine of any thing I have ever seen. It is really amusing to see him jog along under his load of seventy or eighty pounds for miles, incessantly preaching to both those who are ahead and behind him. I was surprised at his readiness in getting the attention of the crowds, and quieting the jests and sneers of the frivolous. I noticed only one of his hearers who became offended at his earnest appeals. This was a hoary-headed old man, who left in a rage because the brother had condemned the sale and use of opium. On another occasion a vegetarian plainly declared that he did not wish to hear the doctrines. The preacher spoke very gently to him, but he picked up his trinkets and ran.

At Lo K'ang we have a faithful little band of Christians. They are letting their light shine, so that many of their relatives living in the village and along the road openly confess the change that has taken place with them. We had a good meeting there on Monday afternoon. One thing which seems somewhat remarkable is that the sisters have the majority in this class. While they were receiving the sacrament Brother Ing Kwang addressed them about as follows:

"My dear sisters, it is a great privilege that you are permitted to commemorate the sufferings and death of our Saviour, Christ, who died to save you and all your sex. It was a woman to whom he showed himself first after his resurrection, and whom he sent as bearer of these glad tidings to his apostles. I hope you will try to follow him and do something for him. Above all—Ch'iang Wang?—take heed of your mouths. Now when your mother-duck or chicken dies or gets stolen do not make a racket, as if your life were being taken. This is just what your heathen neighbors do, and you must give them a better exam-"

I overheard him on several occasions use similar language to the good sisters, and it was always pleasantly received by them. In the evening he preached on the words, "Quench not the Spirit."

His aim seemed to be to touch and move the hearts of his hearers, and he succeeded so well that when he said "Amen" the class-leader exclaimed, "To *this* standard I have not yet attained!" After the services Brother Yek read your letter to the native Church. They were greatly interested, and a discussion on the Holy Land ensued. The members specially requested me to remember them to you.

I was much pleased to hear of the good report our members have among their neighbors. Overheard my burden-bearer, neighbor to our chapel in Kucheng, say: "These Christians are remarkable people. You could not get them to quarrel. Any thing that is a little bad you could not persuade them to do. Their Sunday they keep very strictly. Every Saturday evening I see them go to the shops to buy provisions for Sunday, and you could not induce them to buy a cash worth on this day. But most remarkable of all is that, as soon as they become Christians, they can all read." We have now some fifty members in that region.

The New Missions.

DID the General Missionary Committee proceed with due discretion in establishing new missions, or was its action hasty, romantic, and ill-advised? If the latter, then may the Church indeed despair of men, for that Committee is not such a body as one would go to for knight-errants or romantic paladins. The men composing it are of sufficient age to have outlived the heyday dreams of youth, and are weighted with enough responsibilities to render them duly conservative. Let us glance at the new fields chosen:

I. INTRO-**AFRICA**. It never was in the scheme of our African mission work that it should pause upon the Western coast, a Christian fringe upon a sable pagan web. But we could not enter the interior while the distressing evil of slavery was upon us. In the good providence of the Father, with our freedom from this dead-weight came the explorations of Speke, Anderson, and Livingstone. A rich interior continent is disclosed; tribes of superior order of manhood—some of them, through Mohammedan influence, able already to read the Holy Scriptures in the Arabic—await the Gospel; hundreds of the American-born sons of Africa are ready to attempt the redemption of the land of their fathers. It is not necessary that we speak of what we owe to Africa. Leaving that out of account, are we not called of God to enter this great and effectual door? We submit to the Church if it would have been content with hesitation upon the part of its standard-bearers?

It seemed best to the Committee that this mission should be directed from the home office, and in this we believe it spoke the sentiment of the Church.

II. JAPAN. This is not a new mission in the sense of the first designation, but is so in the sense of occupancy. Its importance, and the remarkable revolution of thought and feeling opening the way for Christian influence, have been fully set forth in this journal, and by the press generally. The increased appropriation, and the choice of Dr. Maclay for Superintendent, are assurances to the Church that a vigorous campaign is about being opened, and we trust the General Conference of 1880, if not of 1876, will have occasion to order the recognition of the Annual Conference of Japan. Our mission will begin under circumstances unusually favorable. We crave the prayers of the whole Church for its success, for there are forty millions of men, women, and children in that Island Empire, who are the closest neighbors to our Pacific coast.

III. CANTON. "Mr. President, I move to add to the estimates for China ten thousand dollars for a mission in Canton," said Rev. Otis Gibson, of San Francisco, formerly of the Foochow mission, now of the Chinese mission in California. The proposition met small favor at first, but after its maker had been heard, and the subject duly considered, it was adopted without opposition. The Chinese on the Pacific are none of them from either of the provinces where our missions are located; hence we derive no help toward their evangelization from our converts in China, nor do the converts of our mission in California find a Methodist Episcopal Church ready to receive them on returning to China; hence we lose the reflex advantage of our missions. No part of the great empire offers superior advantages for mission labor, and into none is it so absolutely essential for our own self-defense that we shall enter. We believe the Church will approve this step, and give it hearty support.

The other missions are admirably located as to the empire itself, occupying favorable centers of influence; Canton is not inferior in the same particular, and it is the outer line of *American population*. One third of the human race is Chinese, and of that third the American share is *Cantonese*.

IV. MEXICO. This, like Japan, had been upon the schedule, but had remained unoccupied. It is our nearest neighbor; it has a republican form of government; its interests twine and interlace with our own. Six Annual Conferences border it on the United States side, many of whose members speak the language of Mexico. We cannot afford a dense mass of ignorant papists so close beside us, and the papacy of Mexico is as bad as the worst on earth. The hour of conquest has come; the power of the priesthood is broken; the Church edifices can be bought; the people turn eagerly toward us; the movements of grace have recently been such as to indicate that now is the hour for advance.

Rev. William Butler, D.D., of India mission fame, also for several years identified with the work in Mexico under the auspices of the *American and Foreign Christian Union*, offers himself to this work, and his missionary wife seconds the consecration, and our next number will probably announce the time, if not the fact, of their departure. There stood the open door; here the workmen; beyond the door the ready people. Church of the Lord who died for all, was it wrong to say, *We will send the ready workmen through the open door?*

V. OUTER INDIA. Of the work made ready to our hand in Bombay the Church has heard, and there has been wide-spread and enthusiastic approval of the administration which made provisional arrangement to occupy the ground. Bombay is the key of India. There our missionaries have access to the Mahrattas, to more than one hundred thousand Hindus, and to a large English-speaking population. It is known that the Churches there have only asked us to send our men and they will assume their support. By going, access to unmeasured possibilities is afforded. Such is the statement of the case, and the General Committee made provision by which such additional laborers as are demanded can be sent to India to occupy fields "outside the India Conference." We design no interference with the self-supporting character of the work, only asking Divine guidance to advance the work. Less than has been done would have outraged the conscience of the Church.

Such is a miniature picture of our New Fields. We give no statistics, and abstain from the quotation of authorities. We may array these hereafter, but now we ask the Church—the Methodist Episcopal Church—would it order one of these stricken from its roll? Will it exclaim, "We have not the means or disposition to enter either one of these opening doors, and mean no rescue for these people?" We do not so believe.

None Too Much.

It is a reliable conclusion that \$885,025 is the least amount which should be asked of the Church this year with which to "move on" upon the domains of "him who hath the power of death," and who is the ruler of the "darkness" of this world. The forty men and more composing the *General Missionary Committee* have, some of them, "dwelt" in the "darkness" of China and Africa. Others of them have, by their visits, "felt" it in the lands of the "beast and false prophet." Others, again, have personally labored among the Indians and Africans of our own country, and all the ministerial force of the Committee have been veritable toilers from early manhood to mature years, and some to hoary hairs, in

the great harvest field. The laymen of the body were among our most intelligent and liberal supporters, and have been connected with our missionary work from five to twenty-five years. Here, then, we have a body of men "not seeking their own," standing where they could see and feel the world's woes; where they heard the voice of the Church at home, and the voice of her sons and daughters in the ends of the earth," who for "the love of Christ have separated themselves from their brethren." Amid these voices, and with this knowledge, they earnestly invoked the Divine presence, and then acted. Beginning with and advancing from feeble, helpless Africa, to India, China, Japan, Italy, Bulgaria, Germany, Scandinavia, South America, and Mexico, they traversed the necessities of the Indians, Chinese, Germans, and Scandinavians in our midst; and then, looking along the shores of the Pacific, the Gulf of Mexico, the valley of the Mississippi, the Rocky Mountains, the Territories, the lines of the great Pacific Railroad, the millions of Freedmen, the delusion of Mormonism, the necessities of American populations in the cities, towns, villages, and scattered populations in sixty-nine annual conferences, they deliberately reached the conclusion that they needed \$835,025—and—"could-not-go-back!!"

If ever there was an intelligent judgment put before the Church by her messengers and angels, we hold it has been done by the General Missionary Committee at their just-closed session of November, 1872.

We hold this conclusion to be the voice of God to the Church. We hold it to be the voice of God *through* the Church, uttered by this outcome of the Committee, now sent back again to the friends and confessors of Him "who gave himself for us," and not for us only, but for the whole world. We gird ourselves in the faith that God hath spoken, and the Church will hear. We depend upon our brethren in the pastorate; upon brethren, the members of the Missionary Committees. We depend upon the millions of our *children*; hear it, ye parents!

We depend, under God, upon every man, woman, and child in the Church to come up to the help of the Lord. If there be in us "another spirit" than that which is in the world, we rely upon it that "we are well able" to do "exceeding abundantly above all" that is now asked for a perishing world. Come, brethren! Pastors! "speak to the people!!"

What Next?

FAR and wide the Church press has scattered the statement of the appropriations for 1873, and every facility has been extended for giving the Church all the facts. No item has been withheld. The

Missionary Society has no concealment to make, for it needs none.

Now the Church has the information, what shall be done? It appeared impossible to do the work demanded with less money than is asked. The Bishops could see no place to retrench, nor could the careful, judicious business men of the Committee. The sum of nearly \$900,000 was needed, and it appeared better to say so to the Church and ask it to study its duty. We draw upon it for the money, and it must be raised.

We pledge the office to the utmost frugality consistent with a vigorous administration.

We ask all pastors and missionary committees to remember that an advance of thirty-three and a third per cent. is needed in every charge throughout the connection. Some can advance fifty per cent., and others seventy-five or one hundred; but we need that *one third* be added, and that this be the lowest percentage of gain.

To do this:

1. Revive the concert of prayer for missions. Set the whole Church to praying for the conversion of the world.

2. Scatter missionary intelligence. Let the *MISSIONARY ADVOCATE* be placed in each family, by subscription or otherwise. Increase the subscriptions to our Methodist journals; cause missionary addresses to be delivered, and these, with the aid of warm-hearted sermons, will make the people "wise unto salvation" for the lost.

3. Organize the Sunday-schools into missionary societies, as the Discipline directs. Don't make the missionary cause a pack-horse to carry your local claims; they are strong enough to stand on their merits. Let the work be honestly and squarely done. The children, instructed to average two cents a week, can fill the missionary treasury with more than one million of dollars.

4. Do not complicate the missionary collection with any other, but let it stand out fairly before the people.

5. Make your presentation of this cause early in the year.

REMEMBER: The Society has given the Bishops leave to draw upon its Treasurer to the extent of the appropriations, and the office must have the money.

The Society has no high-piled surplus—no assets in shape of stocks, mortgages, etc. It can only draw upon the people of the Methodist Episcopal Church, both communicants and attendants.

We depend upon the collections to be reported at the *spring conferences* for a large proportion of the whole amount.

Can we fail? Can we, when the offering of one dollar a member will far more than meet all present demands? Can the cause of missions fail with nearly nine thousand agents—the ministry—behind

it? Can we fail while there is a consecrated Church which hears the piteous outcries of a perishing world?

There can be no failure, unless the Church deliberately withholds its substance, and refuses to honor God with its gifts.

How the Appropriations are Received.

A GOLDEN GIFT.—Rev. F. M. Wheeler, a returned missionary, received a letter from Daniel Butchers, of Madison, N. Y., dated October 11, on the occasion of the writer's golden wedding-day, inclosing \$100 toward the \$900,000. He says:

Fifty years ago to-day I was married to Miss Dinah Baker in that old gothic church in the town of Winchester (England) rendered memorable by the fact that John Wesley preached the last sermon he ever preached in the open air under a tree close by the wall inclosing the church and grounds, and on the street side of it. This tree was still standing when, forty-two years ago, I left for America, and for cutting off a piece of that tree to gratify an American gentleman, who, with other ministers, had come from the Rye missionary meeting, I was arrested and barely escaped punishment.

The good old man expected to receive no gifts of gold on that marital semi-centennial, but it occurred to him that he might do a golden thing by sending a hundred dollars to the treasury, and thus help on the needed impulse for raising the supplies for 1873. May God bless him!

A GOOD PRESCRIPTION.—A Doctor of Medicine, residing in New Jersey, writes, saying, "Inclosed find ten dollars toward your \$900,000," and he is bound to speed on the raising of it.

AN OUTSIDER ON THE SITUATION.—On the day after the first session of the General Missionary Committee, Book Agent Phillips had business with a gentleman down town, who told him he had been reading the report of the meeting in the *Herald*, and added, "You are going to draw pretty heavily on the brethren, and we shall have to help you." "Yes," said Brother Phillips; "how much will you give?" "Twenty-five dollars," he replied. But said Brother Phillips, "That is a small sum toward so great an amount." "So it is," he responded; "what ought I to give?" "Make it a hundred," said Phillips; and so he did.

THE BISHOPS HELPING.—They have always been grand helpers in raising money for the missionary cause, but the personal, repeated assurances of many of them that they will be at much pains to help raise the large appropriations of 1873 are among the most cheering indications of the hour. Once we reach the sum of \$900,000 we shall not retreat from it, and then will come the million, to which the Church has so long aspired. It was prudent not to strike at the round million at once.

Our Paper.

THE MISSIONARY ADVOCATE comes before its readers in a new dress, convenient in size and shape, handsome in mechanical execution, and, we trust, with readable contents. The case stands thus:

1. It was not deemed advisable to abandon the publication of some organ of the office and Missionary Board.

2. It was not considered wise to undertake at this time the publication of a monthly missionary magazine.

3. It was thought best to double the size of the ADVOCATE, and give it the quarto form.

4. The editors are advised to use a specified sum in illustrations, and will be glad to do so.

5. While the ADVOCATE represents the office, and the Secretaries are jointly responsible for its spirit and management, yet one of them—one who has had a long editorial experience—has been assigned its direct supervision.

Such are the facts in the case. Let it be remembered that from henceforth the ratio of *free* distribution is *one to every seven members*, when applied for according to the rules stated elsewhere. But those desiring to purchase it can do so, the subscription price being *only twenty-five cents a year*. We honestly believe that it is the cheapest paper in the world. We invite paid subscriptions, and believe it ought to pay its way. Many have heretofore written, desiring to pay for it, but could not. Now is their chance, for subscriptions will be received. Send them in by thousands. We ought to have a paid list of fifty thousand.

Hereafter the volume will commence with January and close with December.

We beg our readers to remember that this is still a *small paper*. It cannot make room for long articles on baptism, chronology, hermeneutics, positivism, or kindred topics, demanding elaborate treatment. Send us hot paragraphs, or single pages all aflame. The old editorial disposition to "spread out" comes upon us; but we curb our propensities, and mean to put *our* Homer into a nutshell. Will our contributors do the same?

And now for fifty thousand paid subscribers. Send them in by hundreds.

India Sunday-Schools.

REV. THOMAS CRAVEN says:

One of the most encouraging features of our mission work in India is the prominence to which the Sunday-school work has attained. Frequent attempts have been made to gather the children to tell them of Christ, but not until recently has any great success been realized. The opposition from both Hindoos and Mohammedans has been very strong, and their prejudices fixed. Now this op-

position is giving way; their prejudices are being weakened by the spread of Gospel light and truth. In Lucknow we have eight hundred Sunday-school scholars, taught by converted teachers. In Moradabad there are three hundred and fifty. In Cawnpore, two hundred. In Roy-Bareilly, a small station, and noted for its antagonism toward the Gospel, we have one hundred and fifty Sunday-school scholars. In our other stations also the work is equally progressing. Had we more teachers we could have a much greater work. Every attempt that has been made to open a Sunday-school, since this work commenced, has been successful. The children come gladly. Some walk long distances—two miles and more. At first we had to close our Sunday-schools when the melas, or heathen festivals, conflicted with them; the boys ran off to the melas. We do not close them any more, for half the boys give the Sunday-school the preference.

Remember these boys in your prayers. Ask God to bless them with his converting grace, and make them useful in spreading this good work.

Chinese Books.

1. *The New Testament in the Foochow Colloquial Dialect.*—This is a duodecimo volume of 596 pages, printed on Chinese paper with metallic movable type, and bound in Chinese style, with paper covers. This translation was prepared with great care by a joint committee appointed by the Mission of the American Board and our own Mission in Foochow. Rev. C. C. Baldwin, D.D., and Rev. Charles Hartwell constituted the Committee of the American Board Mission, and Rev. Otis Gibson and Rev. R. S. Maclay represented the Mission of our Church. Brother Gibson was compelled, by the sickness of Mrs. Gibson, to return to the United States before the completion of the work, and the Rev. S. L. Baldwin, of our Mission, took his place on the translating committee, rendering most opportune and valuable service. It would be difficult to place too high an estimate on the value of this contribution to the evangelization of the Chinese. Nothing can take the place of God's word, and when this word has been translated into the vernacular of any people a sure foundation has been laid for their evangelization. Roman Catholic missionaries affect to ridicule the Bible work of Protestant missionaries; but it must be evident to every one that the Protestant idea of giving the Bible to every nation or people in its own vernacular is the true policy. Circulate the Bible. Let there be light.

2. *Hymn Book in the Foochow Colloquial Dialect.*—This is an octavo volume of 102 pages, got up in good style, similar to that of the New Testament to which we have just referred. The hymns have

been translated by the late Rev. W. C. Burns, of the Scotch Church; Rev. Charles Hartwell, of the American Board Mission in Foochow; and by Rev. Dr. Wentworth, Rev. S. L. Baldwin, and Rev. R. S. Maclay, of our own Mission. The volume contains ninety hymns, and affords a sufficient variety to give to our Chinese Christians material for their immediate wants in the choral service of the sanctuary. "Come thou fount of every blessing," "Come, ye sinners, poor and needy," "O how happy are they," and other hymns familiar to Methodist ears and dear to Methodist hearts, are to be found in this collection. We are glad to learn that hymn books, similar to the one we have described, have been prepared and published by our Missions in Kiukiang and Peking. Rev. Virgil C. Hart prepared the one for Kiukiang, and Revs. L. N. Wheeler and H. H. Lowry prepared the one for Peking.

3. *Elementary Astronomy in the Foochow Dialect.* By Rev. Nathan Sites, A.M., of our Foochow Mission.

—This is a handsome octavo volume of 200 pages, got up in excellent Chinese style, and illustrated with suitable drawings, diagrams, etc., etc., to assist the Chinese student in mastering this sublime science. The book is very popular among the Chinese, who are much interested in studying the science which explains to them the wonderful phenomena which, through so many centuries, have bewildered or terrified the minds of their ancestors. The book is a most opportune and valuable contribution to the Christian literature of new China.

4. *Discipline of the Methodist Episcopal Church in the Foochow Dialect.*—This is a translation of our Book of Discipline, and is destined, we trust, to act as important a part in the training of Chinese Methodism as the original has in training American Methodism. Chinese Methodists are pleased with the book, and are endeavoring to shape their Church polity in accordance with its principles. Chinese Methodism starts well. Will it be strange if, at its first centennial celebration, it presents statistics of membership surpassing not only those of American Methodism in 1866, but even those we shall present in 1966? God bless Chinese Methodism and Chinese Christianity!

5. *Life of Bishop Kingsley.* By Mrs. S. M. Sites.

—During the late Bishop Kingsley's visit to China he greatly endeared himself to the native Christians in our Foochow Mission, and the announcement of his sudden death was received by them with feelings of profound sorrow. Their desire for information concerning their dear bishop induced Mrs. Sites, of our Foochow Mission, to prepare, in Chinese, a brief sketch of his life and labors, and this neat little volume is the result of her efforts in this direction. We understand that the book is very well received by the native Church, and promises to be very useful. The story of the

bishop's early struggles to obtain knowledge touches a responsive sentiment in the hearts of our young preachers in the Foochow Mission, who are thirsting for knowledge. Little did young Kingsley think, while nobly battling with the difficulties of his early life, that his example would fire the hearts of Christian young men on the other side of the globe—thus his success would become a talisman of victory to countless generations of Chinese Methodists. Mrs. Sites has done excellent service in preparing this sketch of our lamented bishop, and we commend the work to all our native brethren in China.

We most heartily approve of the efforts made by our missionaries in China to supply a Christian literature for the native Churches under their care. We trust the work will be pushed forward just as vigorously as other interests will allow. The Christian educator is second only to the Christian preacher. It is one thing to introduce heatless Chinese to the knowledge of Christianity; it is another, and perhaps equally noble, work to aid them in developing a Christian manhood. We know of no grander field for honorable labor than that which opens now before our missionaries in China. Are there not hundreds of young men and women in our Church who will offer themselves for this work? The late Dr. McClintock, in his younger days, desired to go to China, and actually offered himself for the China Mission. His noble friend, the late Dr. Robert Emory, remarked, toward the close of his life, that it would have been better for him if he had devoted himself to a foreign mission. O that there were such a heart in the young members of our Church!

The Missionsbote.

WE find upon our table a German missionary paper bearing the above title, published at St. Louis, and edited by the veteran missionary, L. S. Jacoby.

CONTENTS: Watchman's Call, (Poem,) by Dr. C. G. Barth; The Heathen bring Charge against us; The History of the Missions of the Fiji Islands, (concluded); Reminiscences from Liberia, by Rev. J. Seyes; The Blind Old Hindoo. *For Children*—The Missionary Christmas-Tree; The Sun as Messenger. *General Missionary Notices*—India: Report of Brother Parker from Moradabad; Brother Wm. Taylor in Bombay; Miss Greenwood from Mysore, (Wesleyan); Miss E. Lewis from Bellary District, South India, (London Miss. Soc.) China: Brother Sites from Foochow; Miss Pierce from Canton, (Wesleyan.) Africa: Missions of the United Brothers in Christ. West Africa: Miss Broughton from Barake. Annual Report of the Basle Missionary Society, (concluded); James Calvert to Africa; Death of Miss Zylva and Stephen Rabone; Missionary Prayer-Meetings Recommended.

A History.

WE acknowledge the courtesy of the A. B. C. F. M. in the shape of two handsomely-bound, well-printed octavo volumes, entitled, "The Republication of the Gospel in Bible Lands," and "History of the Missions of the American Board of Commissioners for Foreign Missions to the Oriental Churches. By Rufus Anderson, late Foreign Secretary of the Board." Boston Congregational Publishing House.

The value of such a work by such a hand, and dealing with such a field, cannot be put into words. It contains a mine of general information, and sparkles with incident bright and glittering as romance. The student of modern ecclesiastical history will find broad and generous contributions in these elegant volumes.

District Conference.

DR. THOBURN writes from Lucknow that he had held a District Conference at Lucknow, and hails this new provision as meeting a serious want in mission lands. It made severest scrutiny as to local preachers and exhorters, refusing to continue four of the former and one of the latter.

The religious services connected with the occasion were of a most interesting character. Opposition to open-air meetings is greatly modified. It is matter for thankfulness that twenty persons professed conversion. This is a grand record for the first District Conference in India held under the action of the recent General Conference.

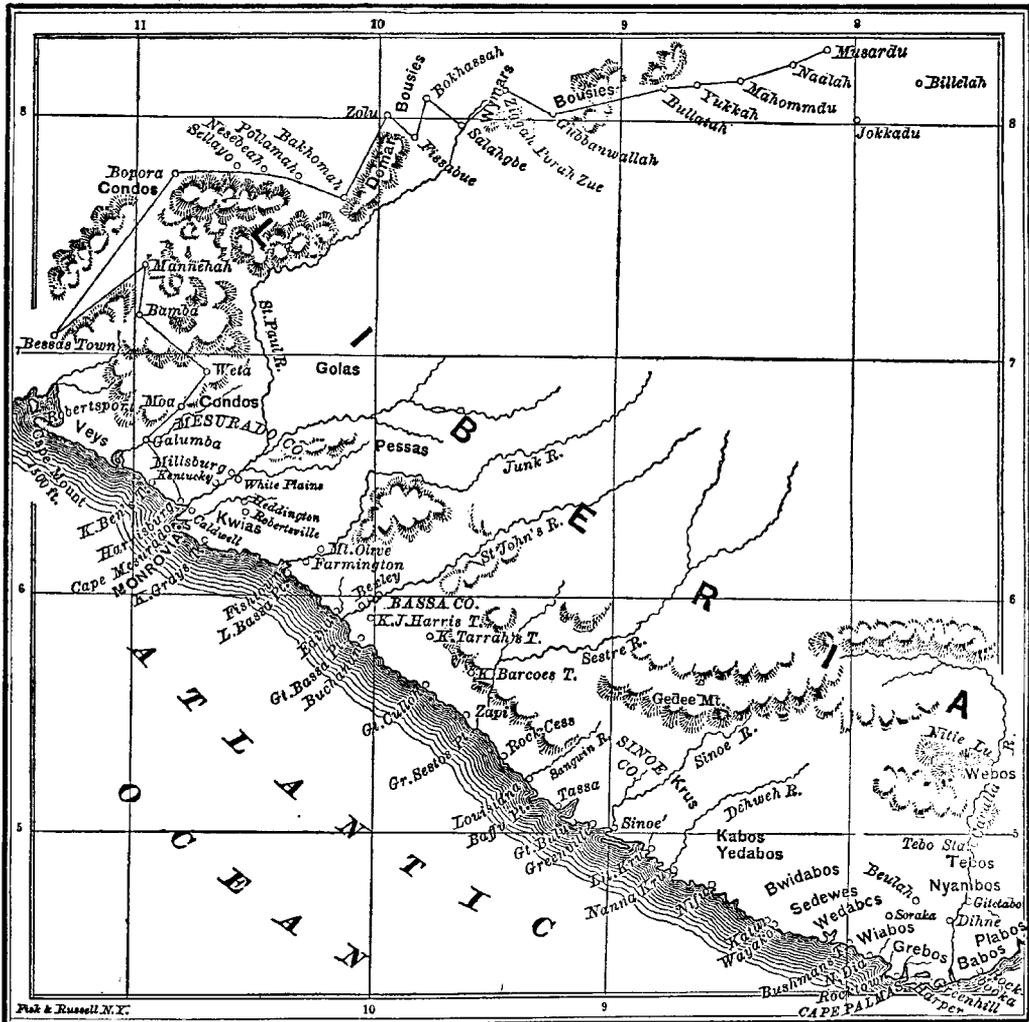
A Martyr of the Hebrides.

AT Erromanga, in 1839, John Williams and his companion, Harris, fell under the clubs of the savages. Almost at the same spot the Rev. G. D. Gordon, wife, and two other missionaries, were murdered in 1861. A younger brother of Mr. Gordon, James D., of Prince Edward Island, British North America, volunteered to take the place of his murdered brother and sister-in-law. After eight years of toil he fell a victim to the belief, so common among savages, that nearly all sickness is the result of witchcraft. He was called on by a native to visit his sick children. He went at once. Upon his arrival the children were found dead; whereupon the man charged Mr. Gordon with witchcraft, and tomahawked him on the spot. But "He being dead yet speaketh." During the eight years of his labors he had translated the Gospel of Matthew, the Book of Genesis, and other portions of the Word of God, into the language of the people, besides preparing primers and hymns for their use.

Our Work, Present and Prospective, in Africa.

Our map exhibits about five hundred miles of the western coast of Africa, extending into the interior some three hundred miles. The work of the Liberia Conference hugs the sea-coast. The eye at once rests upon Monrovia, the capital of the Republic and the chief point of the Conference, both as to the wealth and number of the members of

our Church. About twenty miles up the St. Paul River will be found Millsburg, and, on the bank opposite to it, White Plains, the former memorable for the long-continued and heroic labors of Ann Wilkins. Out to the east, and somewhat inland, the names of Heddington and Robertsville have a Methodist ring in them, and have been familiar to the Church as mission stations almost from the beginning of our work in Africa. They are native towns, and are yet upon the minutes as appoint-



ments. As the eye glances down the sea-coast it cannot fail to rest on the name Kwias, sometimes spelled Queahs. It was among this tribe that a passing itinerant found an attentive hearer in a lad who followed him out of the bush into our mission school, and who afterward took the name of New Jersey's greatest pulpit orator, an eminent Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church. He it was who stood in the last General Conference the one

only representative of all Africa, Charles A. Pitman. With unquenchable desires for heathen work, his appointment for the present year reads thus in the minutes: "Queah Mission, Chas. A. Pitman." He has gone back to his own tribe to preach to them the saving Gospel of Jesus Christ. Louisiana, a town far down on the coast, is within the work of the Conference, and we have an appointment or two in the still further south-west, forming what is called the "Cape Palmas District," where our

latest advices tell of revivings. The strength of the Conference is in Mesurado County, where we have some thriving appointments, such as Monrovia, New Georgia, Upper and Lower Caldwell, Millsburg, and Careysburg. Most of the work, save these and a town or two on the coast, is "native" work.

We have thus scattered ourselves along this five hundred miles of coast that constitute Liberia, and what feeble attempts at interior work were early made have long since been abandoned. The Conference, however, has been a power for good on this heathen shore, a streak of light along the horizon of a sky all overcast with starless blackness. The Gospel and its institutions have been like salt to keep the whole from relapsing into barbarism. The very existence of the Republic has depended on the preaching of Christ. There it has stood, a defense against the slave-trade on the coast, and a gate-way for civilization and Christianity to the interior, standing ajar till faith should push it open and enter. There, too, is a government that the savage tribes both respect and fear, and that will be a noble backing to aggressive movements upon the thick darkness beyond. There, best of all, is a well-organized Church, and a brotherhood in the ministry of Christ that will make interior work not altogether an exile. The work we have done is the necessary antecedent of the work to be done. We insert from a letter of Bishop Roberts the following. His letter is dated September 21, 1872, and he says:

"Our present operations extend a distance of some three hundred and fifty or four hundred miles lengthwise, from Cape Mount to Cape Palmas, and interiorward some thirty miles, embraced in four districts made up of fourteen circuits, in which there are twenty-one preaching appointments among Americo-Liberians, six established native mission stations with schools, and six appointments among the Congoes, natives, at towns severally. To these may be added preaching at natives' towns, irregular, as visiting makes opportune. We have also in active operation thirteen common schools. If to the above are added expenses for building and repairs on native stations alone; expenses for traveling, which is quite an item, it may be easily seen that eight thousand dollars appropriated to meet general expenditures for the work is quite insufficient for healthy, vigorous, and successful operations in its several departments. The opinion seems to have obtained to no small extent that we are doing nothing for our more heathen brethren in ignorance and darkness because we have not penetrated the jungle and gone into far distant 'regions beyond.' Such opinions are erroneous. There are thousands within a very few miles around us in daily observance of lowest heathen customs and superstition, without the knowledge of the true God and the Saviour of mankind. The radiating influences of Christianity and civilization is spreading out from the few mission stations established, and the effects are seen in continued applications from head men at other points and towns. The following is one of several such notes I have recently received. It was written by one of our assistants for the applicant by his dictation: 'Sir, I have a good deal of little children, and I wish you would give me a teacher to instruct them. I would be glad if you would comply with my request, and please send me word if you can make it convenient to send one to me. I would not like my children to grow up in ignorance. I would like them to be brought up in the light of the Gospel and not in darkness, as I myself was deprived of the opportunity. No more at present.—Sabbrah.' This man, when young, spent some time within the pale of civilization,

and now, having obtained distinction among his people, is satisfied of the superiority of civilization and Christianity to heathenism, and is interested for the future benefit of his children."

For many years past trade and exploration have been penetrating this unknown continent, and opening it up to the eyes of civilization. The migrations of Mungo Park threw over the continent a sort of weird light that has slowly increased as Barth, and Livingstone, and others of lesser note, have told their tale of travel. The Abyssinian war sent an army into almost untraveled regions, and extinguished that wonderful savage monarch, Theodore. The diamond fields on the banks of the Vaal River, in South Africa, where the precious stones at first lay in profusion on the surface, attracted white men, till at one time the new arrivals amounted to a thousand a week. One lady, young, and rich, and beautiful, inspired with ardor for African travel, has yielded her life to black savages on the banks of the White Nile. The journalist, in the mere pursuit of his profession, has overtaken Livingstone and assured us of his being. The Germans are planning the most important expeditions into the heart of the continent, and England and America are addressing themselves to the task of destroying the internal traffic in slaves.

It is not strange, under such circumstances, that Boards of Missions are looking eagerly in this direction for new work. Our own Board has just appropriated ten thousand dollars for an Intro-African Mission, to be under the episcopal supervision of Bishop Janes. The Bishop and Secretaries will, if possible, enter the field the present year, and it may surprise the Church that men, white and colored, are at hand for the work, ready to go if sent. Let us look at the interior field nearest Liberia, to which, therefore, we feel more naturally called.

A range of mountains runs nearly parallel to the ocean shore, and about five hundred miles distant from it, stretching from Senegambia nearly to the Cape of Good Hope. At about the middle of this range it sends a branch horizontally across the continent, called the Mountains of the Moon, and north of these the range is called Kong Mountains. In spurs of these last-named mountains rise the St. Paul, and other rivers shown upon our map, where the hills are also designated; and on the other side of the mountains, opposite to Liberia, probably rises the far-famed Niger.

Musardu, at the extreme north of our map, is two thousand two hundred and fifty-seven feet above the level of the sea, with a healthful climate, and cool and limpid streams. It is believed that white men would find no more difficulty in residing there than at Charleston. Boporo is some five hundred and sixty-four feet above the sea, and is a barricaded town of importance, and would be a good station; we once had a station there. Musardu is the capital of the Western Mandingoes, the most famous,

most cultured, and most enterprising tribe in Western Africa.

We have traced on our map the line of exploration lately taken, under the auspices of the Liberian Government, by Benjamin Anderson, a young Liberian, whose interesting recital of his journey and description of the country lies before us. His route was, of course, by native paths, and occupied thirteen months, though Musardu is but twenty-five days from Monrovia, allowing for all the inconveniences and ordinary delays of African travel. He found a country fertile beyond comparison, and abounding in minerals. He traversed mountains of iron, where the metals are so pure that in the dries the surface becomes polished as with a file. He found ornaments of pure gold and great size abundantly worn by the natives, and freely offered him in traffic; boundless forests of camwood and palms spread out before him; coffee of most excellent quality was produced abundantly with little cultivation. Untold wealth in every form lies concealed between the Kong Mountains and the Liberian coast, waiting for Christ to come and possess it. A turnpike and railroad to Musardu, or canals around the rapids of the St. Paul, would to-day be remunerative.

The Mandingoes are Mohammedans, having evidently embraced this faith as an advance on heathenism; but it sits loosely upon them, and, it is believed, would be readily exchanged for Christianity. They have rude schools and the Koran. Many of them read the Syriac, and the Syriac Bible of the American Bible Society could at once be scattered among them. They have rude manufactures, are extensive traders, and are ready to leap into improvements and a higher civilization. Wilson, in his work on Western Africa, says of them:

"Taken altogether, they are perhaps the most civilized, influential, and enterprising of all the tribes of Western Africa. Those of them I have met with at Sierra Leone, Monrovia, and other places on the coast, have very black complexions, but not glossy like that of the Jalofs; of tall and slender forms, woolly hair, but with thinner lips and less flattened noses than most of the African tribes. Their dress consists of a three-cornered cotton cap of their own make, a pair of short Turkish trowsers, over which is worn a sort of blouse, or a large square cloth, and sandals. The men always carry a short saber in a leather case suspended from the left shoulder, and a small leather bag or pouch in front, in which are scraps of paper with Arabic written on them, and are regarded as charms or amulets to protect them from harm. They seem naturally taciturn, but when accosted in a respectful manner they can easily be drawn into conversation, and can give more information about the nature of the country than any other people."

Nor are these the only tribes that rank far above the degraded tribes of the coast. The Bousies, both Domar and Wymars, and the Barlines, are quite advanced races. The Veys have invented an alphabet of their own, unlike any other in the world. There is more hope of people of this rank than of those well-nigh imbruted in character.

Three of the most honored and intelligent men

of Liberia addressed the Society at its late annual meeting on the subject of interior work, namely, Hon. H. W. Dennis, Secretary of the Treasury of Liberia; Hon. J. R. Freeman, Comptroller; and Rev. J. S. Payne, an honored name in Methodism, as are also the other two. They say:

"We heartily indorse the general principles or theory (of Melville Cox)—a theory which the Rev. John Seys endeavored to carry out when he established the mission at Boporo among the Mandingoes, about seventy-five miles from the coast. The early fathers of the mission, and some of their immediate successors, laid a noble foundation, which it is to be regretted was not persistently built upon. Their labors, however, furnish an important starting-point. What it is evident now we need is to go forward with the work from the settlements for the evangelization of the heathen tribes—doing the double work of reclaiming wild lands and teaching a barbarous people the arts of civilized life. And we are persuaded that each step in advance will enlarge our conception of what ought to be done and what is possible to do, and make us more and more dissatisfied with what has been done."

Bishop Roberts, in an earnest communication, indorses this plan, and pleads for greatly enlarged appropriations to the regular work. He also tells of some gracious revivals. The whole tenor of our correspondence is that the Republic of Liberia has passed a crisis, and that the nation, and the Church it embosoms, are soon to rise to a higher destiny. May God grant it, and may Ethiopia soon open to the Gospel!

What is True and What is Not True of Japan.

BY REV. S. L. BALDWIN.

On Saturday, the 26th of October, we were rejoiced to see the headlands which indicated our approach to Yokohama, and we were soon safely at anchor in the Bay of Yeddo. One of the first sights that met our view, as we looked along the shore, was a train of railroad cars! We spent part of the day in visiting Yokohama. There is considerable improvement manifest in the foreign portion since I was here two years ago. On Sunday morning we attended service at the Union Church, and listened to a sermon on the parable of the tares by Rev. Mr. Miller, of the Presbyterian Mission. The audience numbered sixty or seventy persons. There is a regular Church organization, intended to embrace all Europeans whose religious wants are not met by the Church of England. The service is conducted by the missionaries of the Presbyterian and Reformed Missions in rotation. The repetition of the Apostles' Creed, and alternate reading of Psalms by minister and people, constitute a part of the service. In the afternoon a portion of our company visited a Sunday-school, consisting partly of foreign children and partly of Japanese, under the charge of Miss Kidder, of the Reformed Mission. In the evening a very interesting prayer-meeting was held at the residence of Mrs. Pruyne. The room was crowded with missionaries and other

foreign residents, with a number of British soldiers. Dr. Knowlton conducted the meeting. Dr. Hepburn, who is about to return to America for a season, made an interesting statement concerning the recent reception by the Mikado of a copy of the Bible which the American Bible Society sent out to Dr. Hepburn thirteen years ago for presentation to the Emperor of Japan. Dr. Hepburn had brought the matter before several successive American ministers, but none had been willing or thought it judicious to propose such a present, until Mr. De Long, a short time since, agreed to undertake it. The Mikado received it with expressions of satisfaction, and ordered a letter to be sent expressing his thanks for the gift. Special prayer was offered that the Mikado might be led to examine it, and receive the word of God to his salvation. Mrs. House made some interesting statements concerning Siam, and, at her request, special prayer was offered for the king of that country.

On Monday we made a trip by railroad to Yeddo. The railroad is well built. Trains running every hour, from 8 A. M. to 6 P. M., are well patronized. The distance is eighteen miles. Fare for first class passengers, \$1 12; second class, 75 cents; third class, 60 cents. We had time to visit "Sheba," the burial place of the ancient Tycoons, where are expensive temples erected in their honor; the girls' school, under the auspices of the government, taught by Mrs. Veeder; the grounds of the old Tycoon, all the buildings of which were burned by the Mikado's troops during the late revolution; and to take a general view of the city.

Yeddo is undoubtedly one of the largest cities in the world for extent of territory; but its population has been greatly overestimated. It is now reckoned at from 800,000 to 900,000 by those who have the best opportunities for making a correct estimate. I have no time now to give descriptions of temples and other places of interest. I will pass to matters that are of more importance to you. And,

First. What is *not* true in regard to Japan.

1. It is not true that the edicts against Christianity have been revoked. The statements that reached us in America to that effect in May last seemed to be so direct and positive that we all sung "halleluia" over them, and rejoiced that Japan was entirely open to the Gospel. It may be quite a letting down to say that our pœans were premature; but it is important above all things to have the truth, and the truth is just as I have stated. The edicts that were posted up in Yokohama are said to have been taken down for a time while the Japanese Embassy was in America, but were soon after put up again, and are up still; and it is very certain that no formal revocation of those edicts has been made.

2. It is not true that the government or any high

officers of the empire show any present intention to tolerate Christianity. On the contrary, while they are eager to adopt foreign arts and sciences, and are providing for a general system of railroads and telegraphs, they are manifestly jealous and suspicious of Christianity.

3. It is not true that the Mikado is making a special effort to revive Sintoism, nor that he is devising a new religion to which all must conform, as was reported by telegraph just before I left home. Some time ago he put forth a proclamation to the effect that men would fulfill the requirements of duty by (1.) Reverencing the gods; (2.) Honoring the Mikado; (3.) Loving their country; (4.) Being faithful to the natural relations; and, (5.) Obeying the heavenly principles. This may be taken as an indication of indifference to all the existing forms of religion—a sort of recommendation of "Broad-Church" ideas in Japanese theology—but it is certainly not by any means the establishment of a new religion.

4. It is not true that the Mikado has abolished Buddhism, or set the Buddhist priests to work as farmers, under penalty of being impressed into his army. The priests of Buddha were put under ban for a short time, but this was soon removed. It is said that the Buddhists paid a large sum of money to the government, which secured their toleration; but they are not at all in favor.

Second. On the other hand, what *is* true.

1. It is true that the Mikado has completely revolutionized the government of Japan, and is anxious to introduce foreign arts and sciences, and all material improvements.

2. It is true that a railroad is in successful operation from Yeddo to Yokohama, and others are being constructed.

3. It is true that many miles of telegraph are already in operation, and other lines are soon to be completed.

4. It is true that on the 11th instant the Mikado opened the railroad in person on its completion to Yeddo, and appeared to the people in Yokohama and other places. This is a great step for a monarch who for ages has been regarded as divine, and has kept himself in inviolable seclusion.

5. It is true that a Church of some twenty members has been organized at Yokohama with the knowledge of the government; that government officials have been present at some of the services, and no complaint has been made nor any steps taken against the native Christians.

6. It is true that there is a very general desire for education, which has resulted in the establishment of numerous schools, both under public and private auspices, and that the educators are nearly all Christians, known to be such, and not objected to on that account.

7. It is true that the people are in a transition

state. This can be seen even in their clothing. Many are in full European dress; others have a hat, or a coat, or a pair of shoes, adding one garment after another as they become able. And there can be no doubt that a state of mental transition exists which may be favorable to the introduction of Christianity.

8. It is true that in the school taught by Miss Kidder, which is under the patronage of the Governor of Yokohama, and in which the Governor's wife is a pupil, the Lord's Prayer and the Ten Commandments are committed to memory, and the school is daily opened by reading a passage from the New Testament, which is explained by Miss Kidder. Portions of the Bible are also committed to memory, as a part of school duties. All this is known to the government, and no objection is made.

The First Methodist Church in Idaho.

FROM our numerous reports from the domestic work we select the following from an interesting report made to the office by Rev. J. M. Jameson, D.D., Presiding Elder of Corinne District, Rocky Mountain Conference, which he says Bishop Foster called "only half a district." Will the Bishop tell us what it takes to make a whole district in the Rocky Mountains? Brother Jameson says:

"Boise City is the seat of government of the Territory of Idaho, and is three hundred and thirty miles north-west from Corinne, or three hundred and thirty-five miles from Ogden. To reach it we have to travel sixty-seven miles on the C. P. Railroad, and two hundred and sixty-three by coach, over a country destitute of human habitations, except every twelve miles a stage station, with a solitary man to take care of the stage-horses. I had arranged with Rev. R. M. Gwinn, who is now in charge of Boise Circuit, to spend two Sabbaths in the Territory as he might arrange. Brother Gwinn, who was transferred from the South Illinois Conference at its last session, did not reach Boise City until about the 6th of November, which accounts for the lateness of my visit to that Territory. The people there gave it as their opinion that it would be best to defer my visit until he arrived. I left Corinne on the 12th of November, and arrived in Boise City on the 15th, traveling day and night, with the mercury well down toward zero. They had arranged for me to spend the two Sabbaths in Boise. As we have no church there we occupied the Baptist church. The city contains some 2,000 inhabitants, and the congregations were large and intelligent. As there had never been a regularly organized Methodist Church in the city—nor in the Territory—we announced that at night we would organize the first Methodist Church in Idaho Territory, which I did; and on the following Saturday, the 23d of November, I

held the first Quarterly Conference ever held in Idaho, and on the 24th we had a love-feast in the morning, and after preaching we had the sacrament of the Lord's Supper. Thus Methodism was, we firmly believe, permanently planted in Idaho. During the intervening week we filled one appointment, on Tuesday night, four miles from the city; on Wednesday night another, twenty miles from Boise, and on Thursday night still another, forty miles away. This last was on Payete River, in a valley of the same name. At all these places we preached in school-houses to good, attentive congregations. At this last place Brother Gwinn expects to spend every third or fourth Sabbath, and to preach at three other places in the week. Having received a very important message from Idaho City, forty miles north of Boise, I changed my plan, and determined to stay another week, and spend a Sabbath in that place, which I did. Idaho Basin was one of the richest gold-mining camps on the Pacific coast. There are four towns in the Basin. Idaho City is the county-seat of Boise County. I preached in the Court-house, morning and evening, to a full house of as intelligent-looking men and women as can be found anywhere. But they are wholly without religious services. How sad to hear men and women from New York and Boston, and elsewhere in the States, say, I have not been at meeting for two, three, and four years! But still they yearn for the bread of life. In that congregation were three men who were once Methodist preachers—now fallen.

"The leading men assured me that if they could be supplied with a preacher, with a small family, who could adapt himself to their circumstances, and labor for their salvation, that they would support him; and I believe them. They must be supplied. It is impossible for me to give you any clear or satisfactory idea of this country or its people. In going from Boise City to Idaho City I crossed five ranges of high mountains; of one the ascent was five miles. The people are rough and wicked, but they are intelligent and educated, and generous to a fault. They respect the ministry and religion, but have an utter contempt for a time-server. They love the plain truth from a plain, honest heart. I arranged with Rev. Geo. C. Allender to supply another section of country on the Payete and Weaser Rivers, where he can form a good field of labor. He is a local preacher of fair talents, and very acceptable to the people; and he is willing to serve them for the present for what they will give him. The Payete and Weaser are large tributaries of the Snake River, which is the principal branch of the Columbia River.

"There are three circuits formed in my district without money or preachers. They were made contingent. They are Cache Valley, Silver City, and Salmon River Circuits. The first is in Utah—the

finest valley I have seen in these Territories. It is ten miles wide and forty-five miles long, with fifteen towns and ten thousand people—all Mormons or apostate Mormons. I visited the valley, traveling one hundred miles to do so. Here we can do nothing without appropriations both for support and Church. I wrote to the Church Extension Society on the subject. The apostate Mormons want us to come and help them. They are about one third of the population. A railroad is being constructed through the valley, and now is the time for us to secure property. I have had letters from them on this subject since I was there; but I see from the Missionary Report that there are no funds available for that work before the session of our Conference next August. If the Church Extension Society has done any thing, I will try to secure some valuable property. If not, I can do nothing for that important field. As to Silver City and Salmon River Circuits I cannot speak from actual observation; I have not visited them. I could not visit Salmon River at this season of the year. The country is impassable in the winter, and can only be traversed in summer on horseback. Silver City is one of the richest quartz-mining camps on the coast; but we have no members there, and no money to commence with, and no preacher to send to the work. Should I live until next summer I intend to visit it, money or no money, and see what can be done. Silver City is forty miles south-west from Boise City, and Salmon River is nearly two hundred miles north of Boise—both in Idaho. During my trip to that part of the district I traveled eight hundred and twenty miles."

The First Probationer in Peking (Chinese City.)

BY REV. L. W. PILCHER.

OUR labors in connection with our chapel here have borne their first fruit. On Sunday morning last, October 6th, Brother Lowry received into the Church the first probationer. He is a man of over threescore years, and has been remarkable for his constant attendance upon the daily preaching service, having been in his place nearly every day since the chapel was opened, eight months ago. As he listened the word found a lodgment in his heart, and now, despite the peculiar circumstances of our holding this place and the taunts of those he meets, he has determined to follow Christ. Pray for this man. We believe it is a soul saved.

In the neighborhood of our chapel all is quiet; the people are polite, and the casual observer would not discover but that we had the most undisputed possession of the place; yet the authorities are as decided as ever that we shall be made to give it up, if at any time they can get the upper hand of us. You have been informed of my hav-

ing lived here during the summer. Discretion seems to determine that I remain here at least during the coming winter. To this end I have succeeded in making a room inhabitable, and shall call this my "home." This, with other precautions we may take, we are inclined to believe will insure us in a peaceable possession.

Consecration.

THE new year is a fit time to renew our covenant, and to consecrate afresh ourselves, our influence, and substance unto the Lord. Christian men and women, can you lay yourself upon God's altar and not carry your substance with you? In your hour of supreme devotement will you yield unto God your money and your goods, consenting to be only your Lord's steward for their disposition?

Only this is wanting. Give us the Methodism of to-day fully consecrated, and the conversion of the world would hardly be delayed beyond a decade.

Significant Items.

THE JESUITS TO BE OUSTED FROM ITALY.—On the 15th of last month a committee of the Chamber of Deputies adopted a resolution "declaring that the suppression of the Society of Jesus, including the chief establishment of the Order in Rome, is imperatively demanded by the interests of the nation." The report will doubtless be adopted by the Chamber and indorsed by the King. Just as they go out we go in. So mote it be!

SUPPRESSION OF THE AFRICAN SLAVE-TRADE.—On the 17th of December Sir Bartle Frere arrived in Alexandria, Egypt, *en route* from Great Britain to Aden to join the British Expedition which has been commissioned to act for the suppression of the African slave-trade. He was received, on landing, by the British Consul-General and a large number of officers of the Egyptian army. Sir Bartle will proceed from Alexandria to Cairo, where he will be entertained as the guest of His Highness the Khedive of Egypt previous to his departure for Zanzibar.

THE BIBLE.—Dr. Grant, of the American Mission at Cairo, has found a Hebrew manuscript of portions of the Bible in a synagogue reported to have been built forty-five years before the second temple was destroyed. It was carefully deposited in a niche in the wall, ten feet from the ground, and could be secured only by means of a ladder. The Bible Society at Allahabad, India, have begun and purpose to continue until they have furnished a copy of the Holy Scriptures to every inhabitant of India. The Old Testament Scriptures have been translated into the mandarin colloquial of Peking, China, by Rev. Dr. Schereschewsky, and the American Bible Society has advanced money to

have them printed. The Society has also granted money to print the Gospels which have been translated into the Japanese language. The books of Proverbs and Ezekiel will be printed here in New York in the Zulu language, and sent to the Zulu Mission in South Africa.

PARSEE REFORMERS.—According to Dadabhai Naoroji there are among the merchant princes of Bombay called Parsis (Parsees), a class of reformers, and a liberal school, who are seeking the change of some of their disgustingly filthy religious and social ceremonies; the reduction of the number of obligatory prayers; the prohibition of early betrothals; the education of the female members of their community; the reduction of wedding expenditures, and other modifications of their social life. It is this portion of their society which tends to deny that their fire-worship is other than symbolic. Max Muller says: "They object to a name that seems to place them on a level with mere idolaters. All they admit is, that in their youth they are taught to face some luminous object while worshipping God," and that the fire is an emblem of the divine power.

NEW MISSIONARY BISHOPS, ETC.—Three new English missionary Bishops were to be consecrated in the Westminster Abbey last month; the Revs. P. S. Royston, for Mauritius; W. A. Russell, for North China, and Henry Rowley, for Madagascar. By arrangements made in the Church of England, at the desire of its two great missionary societies, Friday, December 20, was observed as a day of public prayer and intercession for an increase of the number of missionaries, and for the divine blessing on their labors.

ONE LORD, ONE FAITH, ONE WORK.—The Secretaries of all the Missionary Societies of the United States are to have a meeting at the rooms of the Presbyterian Board, New York City, on the 30th of January next, to consult together with a view to greater unity of plans and work. The Board of Indian Commissioners have invited a representative from all the missionary associations of the country at their next meeting in Washington, on the 15th of January next. The object of the meeting is to receive brief reports, and to consult as to "modes and measures of operation looking to a more efficient work in the future."

HOPE FOR MEXICO.—President Lerdo de Tejada was inaugurated on the 1st of December amid great rejoicings. Even that old revolutionist General Diaz has given in his adherence to the new administration, and peace is well-nigh universal. The President has no revolutionary chiefs in the field against him; he has been unanimously elected; he is cleaning the high roads of the robbers which infest them; he is restoring law, and order, and

industry, and public confidence; and by the vote of Congress he has been invested with the power of representing the nation in granting concessions and making contracts for the construction of railroads with foreign or domestic companies or capitalists. The Mexicans are pushing a new road from the City of Mexico to the Pacific, and there is one already completed from Vera Cruz to the capital. Routes are also projected from Denver to the Rio Grande, and thence to the capital. These enterprises are harbingers of a better day for our distracted sister Republic, and will be highways for the Redeemer.

For the Boys and Girls.

CHINESE VISITING-CARDS.—Visiting is made a most serious business in China, and every individual of respectability must have a servant to carry and present his cards. A Chinese card is not a white and glazed little bit of pasteboard, but a huge sheet of scarlet paper, with the name inscribed in large characters; the more mammoth-like, the more grand and respectable it is. Cards are of several kinds. There is the plain kind, a single sheet of scarlet paper, with the name written or stamped nearest the right hand and topmost sides. This is employed on common occasions. Then there is the official card, mostly used by mandarins on visits of ceremony. This is also a single sheet, and it contains the name, preceded by the entire title, written down the center, from top to bottom. Then, again, there is the full card, which is only produced on very grand occasions, such as New Year's visits, visits of congratulation or condolence. The full card is folded, and must contain ten folds. It does not give titles, but simply contains the name of the individual, written in the right hand and bottom corner of the first fold, prefixed by the words, "Your stupid younger brother," and followed by the words, "bows his head and pays his respects." Where the person visited belongs to a generation senior to the visitor, the latter styles himself "Your stupid nephew." If to two generations, the visitor takes to himself the name of "uncle" instead of "nephew," retaining, however, the depreciatory appellation of "stupid." There are still further varieties of self-designation, according to the particular gradations of relationship; but these we have quoted with a view to give an idea of the punctilious rules peculiar to Chinese visiting. We may add that the card last described is, as a matter of etiquette, also understood to be returned to the visitor, it being presumed expensive to leave such voluminous proofs of regard with such a number of friends.—*Every Saturday.*

COCOA-NUT COLLECTIONS.—The heartiness of the people of Vaitupu in the service of God is evinced by the liberality of their contributions. They had held their May anniversary, and had contributed 31,173 cocoa-nuts in a state for making oil—in value about £30—toward the Society. They had also during the year made their teacher presents amounting in value to more than £30; and to the ship, on occasion of our visit, they gave 1,045 taro, 2,000 cocoa-nuts, four pigs, six fowls, etc., and more fish than the captain could accept. In payment for books in the Samoan dialect, which the people had purchased during the year, the teacher handed me £23 2s. 3d.—*Rev. M. Powell.*

TRAVELING IN AFRICA.—In summer and in very warm weather the night is preferred for travel, and, of course, we halt through the day; and, though a tent is sometimes set up, people generally sleep in the wagon, or even on the ground near the fire, which is the first thing attended to when the oxen are unyoked; the pot and kettle of water are instantly set on to prepare for something to eat and a cup of coffee, which all are quite ready to enjoy with a relish. In the meantime a servant takes the oxen to where the grass is good, and after a time brings them to the water before unyoking, or remaining for the night. After the repast evening worship is held; then each lies down when he wishes. It is said to be dangerous in some climates to sleep in the moonlight. Not so in Africa where I have been, either within or without the Tropic of Capricorn. I have slept hundreds of times on the ground, looking up to the silvery moon, unclouded, holding her way "through skies where I could count each little star," and never suffered any harm. It is very pleasant traveling by moonlight, or without the moon where there are no lions, but where these freebooters of the desert are there is considerable risk. If the oxen going along with a wagon scent a lion, which they can do at a considerable distance, they will in a moment dash off with tails erect; and the wagon is dragged along at such a rate that no footman can overtake it, if the wagon-pole does not break. Leaving the road, when there is neither wall nor hedge, it is dashed against tree or rock, and away goes one wheel after another, and one part of the wagon after another, and the oxen off to no one knows where; sometimes days are required to collect them all, if all have escaped. One word more: The speed of an African ox-wagon may be called tortoise-speed compared to your locomotives, whisking you along at thirty and forty miles in an hour. You will naturally wonder from whence African travelers collect so much patience, to be contented to be dragged along at two-and-a-half miles the hour; yet I wish I were in one of those ox-wagons again.

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 Devis 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.

ACKNOWLEDGMENTS.

The following moneys were received by the TREASURER and ASSISTANT TREASURER of the Missionary Society of the Methodist Episcopal Church for the month ending December 15, 1872.

N. B.—It is the purpose of the Secretaries, under the above head, 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.

TERMS:

TWENTY-FIVE CENTS PER ANNUM IN ADVANCE.

THE PAPER WILL BE SENT FOR THE YEAR

GRATUITOUSLY

at the rate of one copy for every seven members of the Church making application, on the following

CONDITIONS

Application must be made in writing by the COMMITTEE on Missions appointed by the Quarterly Conference, of which the Preacher in Charge is Chairman, and shall contain the following items, namely:

1st. The number of members in full connection in the Church on whose behalf the application is made.

2d. A promise to prevent waste of the papers, and to see that they are properly distributed, and to pay the postage or freight on the same.

3d. Specific instructions how to direct and send the papers. Address the Secretaries at the Mission Rooms, 805 Broadway, New York.

In this liberal missionary movement the Board relies on the honor and fidelity of the Missionary Committees in the several Churches respectively for the faithful accomplishment of its wishes.