

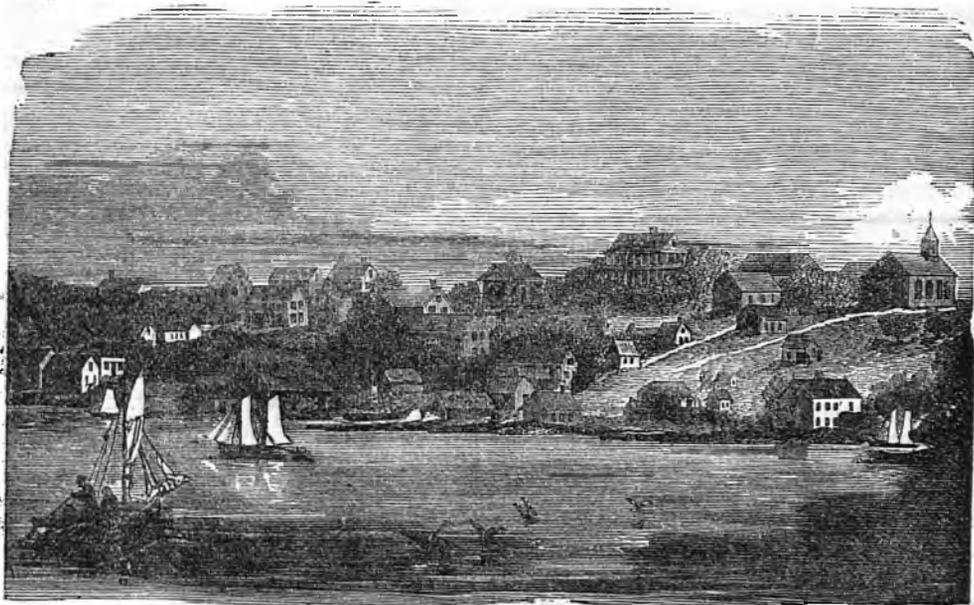
Methodist Episcopal Church
MISSIONARY ADVOCATE

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VIEW OF MONROVIA.

Cheer from Bishop Roberts.

MONROVIA, the capital of Liberia, is the center of our mission work in Africa, and a view of the city is a fitting accompaniment to extracts from a long and interesting letter from Bishop Roberts dated "Clay Ashland." The first we select is a

CRY FROM THE HEATHEN

For preachers and teachers. The Bishop says:

"Within the limits of our present operations there are sections densely populated by aborigines who hear not the Gospel, and unless the Church furnish it to them they must everlastingly perish. I regard the apparent disposition to emulation and jealousy among the natives in some sections of the country around us, but among whom our way has not been open to operate, as ominous

of future general good among the tribes approximate. The following letter was received by us a few weeks previous, and dated January 13:

"DEAR SIR: As we are informed that you are the man to teach all country people about God, and as we have been for some time desirous to hear the word of God and to have our children to read the word of God to us, therefore we do hereby petition to you that you will be pleased to give us a school and church this year. We are poor heathen, yet we have a soul to be saved as well as any one else; and we do hereby beg that you will come out and see our town, and we think if you see our town you will say we ought to have a school and a church too in our place. There are more towns around our town that have children in it, and people that will be glad to meet in our town

on Sunday and any other time to hear the word of God. William Carey, if he had been living until now, no doubt we would have been members of the Church long since. We hear of the word of God going on at Junk among the natives like ourselves, and we believe the same Lord is for us as well as he is for them; so we beg that you will grant our request and come out and see us. If you come to New Georgia we will take you up to our place. Please answer. Yours,

"PALMIAH, Wm. Carey's Head Woman.

"JOHN CAREY.

"CO CAREY.

"PARMER and PETER MOORE.

"PHAR CAREY.

"JIM CAREY.

"WM. CAREY."

SCHOOLS AND SCHOLARS.

The Bishop says:

"Our schools, day-schools, are all on the common school principles, but meet a demand for the interests of youths, both Americo-Liberians and natives, of which they would otherwise be deprived. In connection with this department of the work provision is made for the support of twenty youths, natives, at fifteen dollars a year. Among them are some of much promise. Could their number be increased fourfold, and the larger number of such be connected with a manual labor school, they would be better prepared in future life to earn a support, and better fortified against inducements to return to the habits and customs of their nativity."

In another part of his letter the Bishop says the chief drawback on education is the insufficiency of books. Perhaps some of our friends can send us a box of spellers, readers, grammars, geographies, arithmetics, or histories that have been supplanted in some school by more recent publications. It would be gladly forwarded, and O how welcome and helpful!

MILLSBURGH AND WHITE PLAINS.

These are familiar names, and made precious by the labors of many sainted ones, especially in the educational department. It will be seen that the educational work has been revived at Millsburgh, and that the old seminary building is no more. The Bishop says:

"In the early part of the year a day-school was organized in Millsburgh under the tutorship of Mrs. K. V. Outland. While on a visit to that part of the work subsequently, I made a special call at the school-room and found some forty scholars in attendance, under good discipline. This is the only school in the community, and its mission at this point is of incalculable benefit to the youths.

We have an excellent Sabbath-school here also, and in a prosperous condition. The seminary building at White Plains, after showing several breaches in the walls, occasioned by imperfect workmanship, in the course of the year finally fell."

WHO WILL SEND A BELL?

Of Marshall and Mount Olive Circuit the Bishop says:

"Brother J. H. Deputie, who continues to direct the work in this division, proves himself the man for the place in zeal, labors, and influence. He resides in the native portion of his circuit, twelve miles distant from Marshall, on the Farmington River, a prong of the Junk. Mount Olive native mission station stands out a beacon light as a success of Christian missions to heathen Africa. Conversions during the year have been more occasional than general. The missionary is encouraged in his labors, and sees in the not far distant future an increased number of converted natives added to the hosts of Israel, worshipping the one true and living God in the little temple erected for the purpose on the station, of native materials, by him and his native Christian members. Will not some friend lend his voice in summoning the people to worship on the Lord's day in the gift of a well-sounding bell? Such an article would have an effect for good. There are two day-schools in this charge, one at Mount Olive, of native children, and the other at Marshall, having an average attendance of twenty-five children each. Brother Deputie says in his report of Sept. 3: 'The work at Marshall is in a flourishing condition. There is a spirit manifested by the majority of the membership to go on to perfection. During the quarter we received into full membership six young persons who bid fair to become lively stones in the great building of our spiritual fabric. This school has taken a new-start, and every thing is moving on in an orderly manner. The day-school is in operation, and progressing as fast as can be expected under the circumstances. 1. The work at Mount Olive is also in the advance. 2. Our meetings are well attended.'"

DEDICATION AND AN AFRICAN BARBARA HECK.

Bexley is a scattered circuit some seven miles from the mouth of the St. John's River. Of the Society here the Bishop says:

"Having been deprived of the spacious room in the receptacle building, the Society has been without a stated place to worship in for some two years. The zeal for the house of God laid dormant too long, when the genuine spirit of a 'Barbara Heck' manifested itself in an old sister, Dorcas Irvin, who said, 'We must have a house to worship God in,' and without further delay proceeded to visit the several places in the county, collecting

means to build a church. Her efforts met success, and the results soon appeared in a small, neat frame house dedicated to the worship of God in December, since which the Lord has generously poured out his Spirit upon the Society there in a revival of religion and conversion of souls. During my visit in this (Bixley) portion of the district I could not suppress my feelings of deep solicitude for the future welfare, spiritually and temporally, of scores of youths I met from time to time, germs of useful manhood, without any advantages to secure even the common branches of an English education. May I not reasonably make a strong appeal for pecuniary advance to aid us in this direction? The Sabbath I spent up here I visited Rev. J. Vonbron's station and residence, Baptist. It was the day appointed upon which to dedicate a new, well-built, commodious house of worship of framework, especially designed for the use of the natives. A very large collection of persons from all points in the county were present, and the house was filled to its utmost capacity. Rev. J. J. Cheeseman preached the dedicatory sermon, and was happy in its delivery, at 11 o'clock A.M. Rev. J. Cook and myself took part in the services of the hour. I learn that the church is the gift of friends in America to Africa's redemption."

Mexico.

DR. BUTLER'S first quarterly report came to hand too late for insertion in the last MISSIONARY ADVOCATE, but its great interest demands the publication of its material portions at this late day. He reports the arrival of himself and family at the city of Mexico February 19, and his interview with Bishop Haven and with Ignacio Ramirez Arultano, "a gentleman formerly eminent in the Roman Catholic Church, to whom that Church had tendered the charge of the diocese of Lower California, but who declined the honor, and, from conscientious convictions that Romanism had departed from the true faith, preferred to cast in his lot with the persecuted people whose evangelical creed he believed to be scriptural and saving." He also refers to the accession to our mission of Rev. Ponce de Leon, a converted man and zealous lay preacher.

We omit his references to the active labors of Bishop Haven, as the Bishop's full report has been published.

In company with Bishop Haven he visited the city of Puebla, of which he says:

"Puebla is one hundred and sixteen miles by railway south-east from Mexico City. Its elevation above the sea level is seven hundred and thirty-eight feet, and it contains a population of seventy-one thousand six hundred and thirty-one. It is a large, well-built city, its population having the re-

pute of being the most fanatical class of Romanists in the republic. If this state of mind is traceable to their honesty and sincerity of religious conviction, then, under the reception of our better faith in the future, we may expect to find in this city noble types of devoted Christianity."

Brother Carter came to his aid, reaching the city March 13, "His knowledge of Spanish making him a peculiarly valuable addition to our staff of missionaries. In company with Brother C., I returned to Puebla and consummated the purchase of our property."

He refers very kindly to Bishop Keener, and his Christian courtesy in placing the chapel purchased by him at our disposal.

We quote again: "March 30 found me in the city of Pachuca, capital of the State of Hidalgo, sixty miles in the north-east, where I preached to forty Englishmen who are engaged in the great silver mines, three, four, or five of the number being faithful Wesleyans, one of them a class leader, the other a local preacher. They had tried to keep up a class-meeting, and had given encouragement to a worthy Mexican doctor, who had become a Protestant, to collect and minister to a small congregation of his countrymen, service being held in the house of the leader, Brother Richard Rule. I attended the Spanish service, and tried to encourage the good doctor in his efforts. Arrangements have been made, in connection with the local preacher and another lately arrived, to provide regular service in both languages every Sabbath, and also to pay some attention to Real del Monte, five miles beyond, where a few Mexicans are ready to unite for worship.

"Our first day-school was opened on the 1st of April, by Miss Carter, in the lower part of the building we occupy as a mission residence. The attendance is regular but small, yet we hope for enlargement soon."

THE CITY OF MEXICO.

"We have three small congregations, two Spanish and one English. The Spanish are under the care of Dr. Ramirez and Brother Carter; average attendance, forty-five and thirty respectively. The English congregation is under my own charge. Rev. Dr. Cooper (formerly of Chicago) having united with our mission, his English congregation added to our own has raised the attendance to sixty. Being a good Spanish scholar, the Doctor is henceforth to devote himself more particularly to work in that language. We have secured the circus property . . . but must wait several months for its occupancy.

"Our missionary staff consists of five ordained ministers, two of whom are Mexicans, with two local preachers who labor gratuitously.

"Our centers are the cities of Mexico, Puebla,

and Pachuca, with Real del Monte and some points occasionally visited near this city.

"The statistics of our work at the close of its first quarter, giving average attendance on public worship, are as follows:

"Four Mexican congregations: two in the city of Mexico, seventy-five persons; one in Pachuca, forty-five persons; one in Rio del Monte, ten persons; total, one hundred and thirty souls.

"Two English congregations: City of Mexico, regular attendants, sixty; Pachuca, forty-five; total, one hundred and five.

"Being an aggregate of regular attendants on worship of two hundred and thirty-five persons in six congregations, twelve scholars in day-schools, and forty-two, with nine teachers and officers, in two Sunday-schools. We have two class-meetings, about fourteen Mexicans and sixteen English and Americans attending.

"Our work is prosecuted in a land that for fifty years past has been the most unsettled in Christendom, where Romanism has done its worst to debase a race of men over which she has held unlimited sway for three and a half centuries; and although the country is settling down to peace and order under its excellent constitution, purchased by the blood and treasure of its sons, yet the clergy and fanatics of Rome regard our presence here with malignity so intense and cruel that were it understood at home it might well induce our friends to commend us to the care and protection of Him who alone can preserve us to accomplish the work we are sent to do. . . ."

He gives specifications of this intense opposition, taking the shape of deadly assault, and says:

"We appeal, not without redress, to the law to vindicate and sustain religious liberty. . . ."

INTERVIEW WITH THE PRESIDENT.

"The massacre at Chapulhuac was so atrocious that the missionaries of our Board and of the Presbyterian Church in this city, with the representatives of the British Bible Society, solicited through the United States minister, Hon. Thomas H. Nelson, an interview with his Excellency the President of Mexico in order to seek from him an assurance of his disposition to protect Protestants in Mexico in the enjoyment of their religious rights under the constitution. The interview was graciously conceded, and on the 25th of April, with our minister and secretary, we six missionaries were taken to the 'Halls of the Montezumas,' and were severally introduced to President Lerdo and afterward to the members of the Cabinet. Dr. Cooper, being the senior missionary and proficient in Spanish, addressing His Excellency, said:

"On the part of my brethren, I desire to express the hope that our various Protestant congregations may receive the protection of the govern-

ment in the exercise of the constitutional right of divine worship. Your Excellency is aware that outrages have been perpetrated. In one congregation three persons have been killed and several wounded during the past year. We do not ask protection now because of any fault to find with the authorities in that case; on the contrary, we feel deeply grateful to them for having fully performed their duty. But, scattered as we shall be throughout the country, it will greatly strengthen our hands and encourage the several congregations to be enabled to inform them that we have received the personal assurance of the President that they shall be duly protected. Furthermore, your Excellency is probably aware that the Protestant missionaries are not politicians nor intriguants, but men the object of whose labors is simply the elevation of the human race. In this country we do not aim at the aggrandizement of sect, but, forgetting class distinctions, desire to work for the one end of making Mexicans better citizens and better men. This point I wish particularly to impress upon your Excellency as especially entitling us to the protection of the government in our labors.'

"The President listened with marked attention, and at once replied in substance: What the constitution of Mexico guarantees in the most absolute and unreserved manner is the *tolerance and protection of all religious opinions*. That although the fanaticism of other forms of religion might excite popular disturbance against Protestants, he was sure the opinion of all the enlightened classes of society is ardently in favor of complete toleration, and that he, the President, will answer for the conduct of all the authorities depending directly upon the federal government. That, in addition to the constitutional obligation to protect religious liberty, he takes pleasure in saying that the teachers of Protestant doctrine in Mexico have distinguished themselves by their deportment as law-abiding citizens, without a single instance to the contrary having come to his knowledge. That their labors have uniformly tended to the enlightenment of the public, disregarding sectarian disputes, and limiting themselves to the propagation of the doctrines of sound morality and practical religion. That the government will not only use its utmost diligence to punish all infractions of religious liberty, but is earnestly desirous that the Protestant teachers should enable it to take efficient measures for the *prevention* of such abuses whenever there may be ground to apprehend their occurrence. He stated that he was much pleased to meet the gentlemen who have conscientiously and laboriously devoted themselves to an object of great public utility."

So closed this remarkable interview, and so ended the statesman-like words of President Lerdo. We most earnestly commend our formative mission

in Mexico to the godly prayer and supplication of all saints. The enemy rages with great wrath; let all pray that he may be confounded and utterly overthrown.

Arizona Mission.

BY REV. G. A. REEDER.

YUMA, ARIZONA, May 27, 1878.

DEAR BRETHREN: The time has come when you should hear from this mission again. At first I felt disposed to remain silent until I had gathered the facts and fruits which would make a good report, and give pleasure to you and to me. While I still feel anxious to make good reports, by reporting the good done, I also feel to trust God, and that the good seed here sown will produce an abundant harvest.

After my last report at Prescott I set myself to work in visiting the people, and if possible to restore their confidence in Christianity, which they have lost both in it and one another. Also I strove prudently to get hold of the only Protestant Church yet commenced in the territory. As it was undertaken under the auspices of the Methodist Episcopal Church, South, I deemed it most prudent to "make haste slowly;" but their exceeding tardiness gave the opportunity for "patience" to "have its perfect work."

Consent for us to take, finish, and have the church came at last, after it seemed too late for me to hope of success, as many were leaving "for the States" and "Vienna," three companies of "prospectors" were starting for the mountains, and last, but not least, there were the arrival of several companies of Magdalens, until, I was informed, there were over twenty-five, though there were only fifteen families, and not over two hundred citizens, remaining in town. An inauspicious time to undertake the finishing of a church, truly!

After getting \$600 and over on subscription, I deemed it wise to leave in hope of a brighter dawn in the near future. In making a complete round of the Territory it was also of great importance for me to start immediately, in order to shun the intense heat of the southern portion of my circuit.

This journey was undertaken in the latter part of April. My first appointment was at Wickenburg, in a rich mining district with two hundred inhabitants, and by way of the present road eighty-eight miles south of Prescott. The next was at Ehrenberg, west, on the Colorado River, one hundred and twenty miles from Wickenburg. This place claims three hundred inhabitants, though there are only thirty white men, and only one woman that claims to be half Yankee. Here I preached five times in one week, visited all, distributing tracts, Testaments, and Bibles. The Mexicans never attended a Protestant meeting be-

fore, and there were men from the East who had not heard a sermon before for five, ten, fifteen, or twenty years, and one man not for twenty-four. The duty to preach is plain, though difficulties in the way of doing it are numerous.

From Ehrenberg to Yuma is down the Colorado, one hundred and forty miles by water, and near one hundred miles by the only direct though blind trail, which is seldom traveled save by the lone Mexican mail rider. As there was no certainty of a river steamer coming soon, I first undertook to get a rowboat and descend this crooked, rapid, and turbid stream alone, though hazardous; but the Mexican proprietor of the mail line made me the offer to furnish a horse on somewhat reasonable terms, which I accepted. But the horse proved incapable of keeping up with the mule of the mail rider, and often I was left far in the rear, and only for another—a Jew—having joined our company, my situation would have been far from pleasant. I had often to take to my feet in climbing the steep rocks and hills, and with heavy whipping to urge on the horse in order to catch an occasional glimpse of my companions amid the black, deserted hills and rugged mountain summits which surrounded every-where, terrible as the huge billows of the storm-stirred ocean. While left out of sight and hastening along on foot I could occasionally sing,

"If you get there before I do,
Look out for me, I'm coming too."

We thus journeyed sixty miles in twenty-four hours, besides resting a few hours at night, on the ground, miles from any habitation. I found myself too weary to eat or sleep. So much for not having a mule. We met one white man, saw one adoba, three Mexican shanties, and one mining camp. Near forty miles from Yuma we had to cross the Colorado, and by the unaccountable carelessness of the Mexican ferryman my animal and that of the Jew fell into the river, which was a little exciting. After crossing over on the California side the horse was unable to go farther; but the mail must not be delayed, so the Mexican mail rider, the Jew trader, and Gentile missionary had to part.

This was Saturday. My weary Jew friend stayed with me. I succeeded in finding a mule, which the Mexican owner would hire to a stranger, but both Jew and this Mexican Gentile insisted I must continue my journey on the Sabbath. I reached Yuma by recrossing the river at 4 P.M., when ended a never-to-be-forgotten journey.

The town of Yuma is the county seat of Yuma County, situated at the confluence of the Gila and Colorado Rivers, where the survey for the southern railroad locates the place for spanning the river with a bridge, and which now numbers one thousand two hundred inhabitants, there being

one hundred and fifty to two hundred whites. There must be an important future to this place. The lady school-teacher is a Methodist from Indiana, and, strange to say, outside of the military she is the only Protestant Christian to be found here. The Catholic priests have long been here, and have quite a good Church.

I start on to-day, hoping to finish this round upon my circuit, which will cost \$200 and require me to travel one thousand one hundred miles. What a pity I cannot add Sonora to my list of appointments! I never had a circuit or station which I did not enlarge before.

The most discouraging thought about preaching in Arizona is the utter disregard of the majority to all the claims of religion, and their non-attendance upon the means of grace when they have the opportunity. As I had never been put under so heavy a strain to reach a place entirely destitute of the Gospel before, I resolved that there should be no stone left unturned, and no vibrating chord of the hearts of the people untouched, within the reach of my influence, aided by the Divine Spirit. Consequently religion has been the worthy theme.

My arrival was to have been on Saturday, but, owing to the failure of my horse, I did not reach the place until Sabbath afternoon; so commencing on the following evening I preached Monday, Tuesday, and Thursday evenings in the school-room, with an increase each evening, until we had near twenty hearers. There was a dance on Saturday night, and a time of general debauch; so that on Sabbath morning I could only "give a portion to seven and also to eight," as just that number came, there being "seven" citizens and the only military chaplain of Arizona, who is now on his way out of the territory. After preaching twice more without getting a "net full" of hearers, I resolved to make a "new departure" in Arizona; so I announced that I would deliver an astronomical sermon on a high hill overshadowing the Colorado Hotel, where I boarded, intending to make the whole town hear, but the strong wind prevented.

I next took my position on the chief corners of the town, having the wholesale liquor establishment for my "backing," all the leading saloons near by, and a score of liquor dealers and drinkers within hearing. Here I preached seven times with such aid from on high that my soul became stirred to its depths and my tongue loosed as not before in Arizona. More than one came saying, "I have not heard a sermon before for twenty years." The street seemed to be *the* place.

Curiosity drew together wayward Americans, Catholic Mexicans, and pagan Indians.

One drunken Catholic, supposing that I was a "padre," came and, taking off his hat, kneeled down in front of me, and for a time appeared, in

his way, very devout. The Yuma Indians came when I commenced to sing, and though they understood not, yet they stood and wondered while I preached. They were almost nude. You may picture to your minds such a scene as I here witness if you can. What a capital chance, this, for the genius of Nast!

Yet, hallelujah! the morning is breaking, and Arizona will yet see the light, feel the joy, and swell the shout of triumph when victory comes.

I have distributed over \$50 worth of Methodist hymn books, "Hymn and Tune Books," and "Musical Leaves;" so that the means of making music in the Territory, for worship, are almost exclusively Methodistic, or as twenty to one.

When at Tucson I purchased the only organ for sale in the Territory, which aided us greatly and threw a charm around the Mexicans.

I have scattered several thousand pages of Spanish tracts, which I trust will not be as the falling of autumnal leaves, though the priests are awake to what I am about. More subscribers have been secured for the *Christian Advocate* than for any other religious paper taken in the Territory. In Prescott we have eight lots for Church purposes. In Wickenburg and Ehrenberg any number we need are promised. In Phoenix we have five lots fronting the court-house and capitol square. In Florence one block has been promised, though of a small size. In Yuma I have selected a half block near the court-house.

If there was a good man now here, also at Tucson, Phoenix, and Prescott, as the field is entirely unoccupied, the people would most certainly lend a helping hand in each of these places, for they were the main helpers of even the Catholics in putting up their four new churches. The Catholics were first on the ground, and were liberally aided at a time when money was flush. They passed over the rocks on a swell.

I have heard of twelve ministers, including the several military chaplains, who have been in Arizona; eight have left. Brother Cook—a local preacher, but wishing to be connected with one of the conferences—and myself represent the Methodist Episcopal Church, and two local brethren at Phoenix belong to the Methodist Episcopal Church, South.

This "coming to leave" has educated the Arizonans in the wrong direction. They now need men to come and live with them, and I have come to the conclusion that it is best for me to leave the work of raising money for church erection until after the arrival of those ministers who, I trust, will be sent to this needy field at an early day.

THE MONTHLY CONCERT.—Do you observe it? Have you read the 886th paragraph of the new edition of the Discipline, page 155?

"First-Fruits" in Italy

BY LEROY M. VERNON.

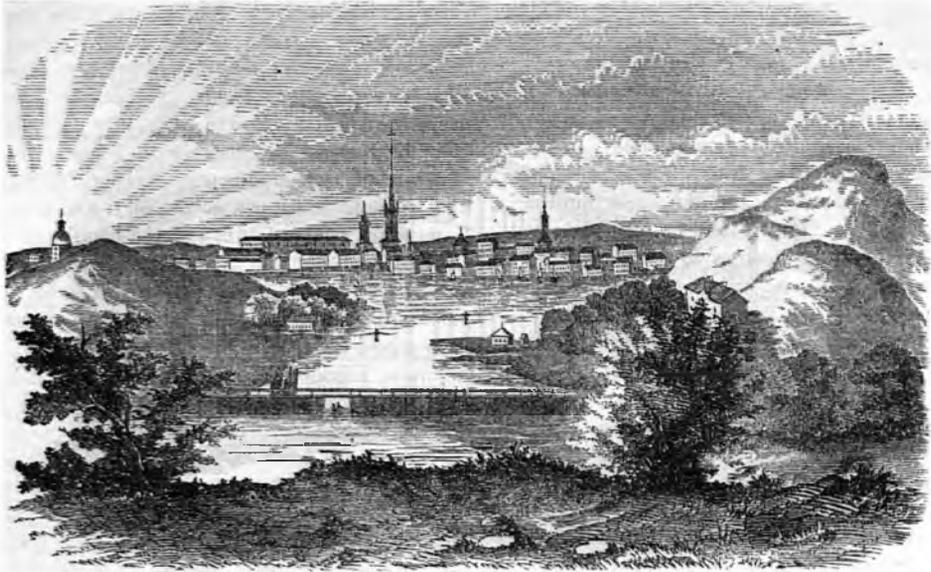
THE "first-fruits" of our Italian mission are significant. The first enrolled, Professor Cesaretti, is a Roman, as if Providence meant us to begin at Rome, whoever decrees otherwise. His career has been eventful. He was school-fellow of some present officials in the Vatican, and knew familiarly several cardinals. A liberal, co-operating with Pius IX. prior to his election to the papacy, after that event he went with others to the new Pope, reminding him of his pledges and entreating adherence to his liberal course. Kneeling, according to papal usage, the Pope bade them rise, saying, with tears in his eyes, "We are all brethren." Pius IX., however, disappointed the hopes he had inspired, espoused Medievalism, and soon after fled from Rome before the revolution of 1848. Cesaretti adhered to his principles, and in the Roman Republic of 1849 bore office, as he had before done in the Province. The papacy returning to power, he was marked for vengeance. Cardinal Macchi, an old acquaintance, however, sent for and sought to enlist him in the papal cause, offering position and money plentifully, but in vain. He besought him at least to be quiet, and not to conspire. "I cannot allow my attitude to the papal government to be mistaken. I certainly will conspire." Rising to go, the cardinal, knowing his "loss of all things," handed him a well-filled purse. "Who gives me this?" "Cardinal Macchi, in behalf of the papacy," was the reply. "Then I cannot take it. I will have no favor from the papal government, its cardinals, or other officials." "Then receive it from me personally," said the cardinal. "Many thanks. From *Signor Macchi*, my friend and countryman, I receive it heartily and with sincere gratitude, but from *Cardinal Macchi* I take nothing. I will have nothing from the Catholic Church, or its officers as such." At length he was thrown into prison, and afterward condemned to the "galleys" for life. By the kind offices of his friend, the cardinal, his sentence was commuted, first into fifteen years' imprisonment, and finally into exile for life. Thus, after three years and a half in a papal prison in Rome, he was shipped for Marseilles, with the papal thunder of "*Never return*" muttering in his native sky behind him.

The old hounds of persecution hunting him out of the quiet walks of a teacher and procuring his banishment from France, he at length found refuge, rest, and sympathy under the British flag in Gibraltar. Having perfected himself in French and learned Spanish in prison, he now occupied himself as a private professor of modern languages. Here he also acquired the English language, and became familiar with Protestantism through the English Church and clergymen of Gibraltar. A French

professorship, offered him in a Catholic college provided he would cease controverting the papacy, was declined. When liberty came to Northern Italy with Victor Emanuel, Professor Cesaretti joyfully repaired to Genoa, to breathe again in peace the air of his native land. On my arrival in Italy he became my teacher in Italian. In the progress of our intercourse, having familiarized him with our doctrines, spirituality, and economy, I afterward received him into the Church on trial. Of an ardent temperament and with good natural abilities, he is well-read, cultivated, and has a wholesome repugnance to Romanism. A man of real character, he is high-toned, decided, and prompt. I confide in his sincerity and fidelity, and have strong hopes of his usefulness. A nervous writer, besides casual communications to the press, he has written and published a volume descriptive of papal Rome. He speaks Italian beautifully, and is really a forcible and eloquent talker. May the grace of God be magnified in him, and may he be fully and speedily imbued with the spirit of a true evangelist!

Our second is a Turk by birth, and was reared in the Mohammedan faith. Some years ago, through missionary priests, he was inducted into Catholicism and afterward brought to Rome and kept there for some time in *Propaganda Fide*, an asylum for their proselytes from all nations. Here a Turkish Bible which he had procured was taken from him. His awakened mind found superstitions and abasements at Rome more revolting than those at Constantinople, but he despaired not. Earnestly seeking the truth, from a Jew he heard of the Protestants. To avoid papal espionage he left Rome, and I met him in Bologna soon after my arrival. Genteel in appearance, earnest, sprightly, and intelligent, besides his vernacular he speaks Italian and French well, also English and German tolerably. I have reliable information of his history and conduct since he has been in Italy, and am persuaded of his sound conversion and hopefulness as a Christian. I might speak of others, but these will suffice for the present. May these prove the van of a heavenward-marching Italian column, which, ever increasing, shall never cease until the whole nation is brought to God!

THE Gospel Propagation Society's Mission in the suburbs of Calcutta ministers to a community of six thousand native Christians. Since the cyclone of 1864 the Christians of all the missions there have suffered great hardships, so that they find it difficult to support native ministers. The Bishop lately visited the principal stations of Barripore and Mograhat.



STOCKHOLM FROM THE MALAR.

European Episcopal Methodism.

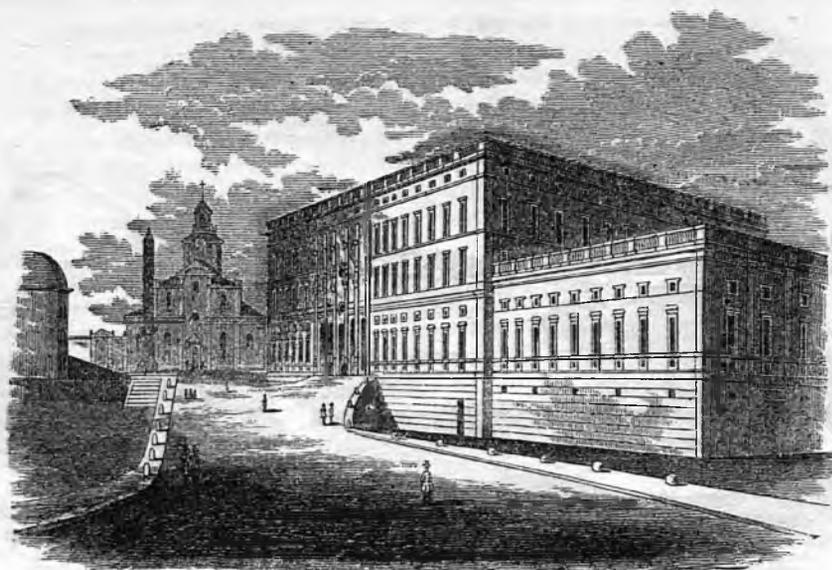
THAT we are to have a great European Episcopal Methodism is now apparent. Our Church has already acquired proportion and importance in Scandinavia and Germany, and we have planted ourselves in Italy in the South and Bulgaria in the far East. Already we are looking into France on the one side, having a German mission in the city of Paris, and into Russia on the other, within sight of which great empire are our present preaching appointments, if we have not actually crossed the line. Not by any means, however, is the planting of our own Churches our greatest work, but our presence and operations in Europe are modifying the doctrines and usages of the old State Churches. For example, in that part of Copenhagen where our fine church has been erected, so largely by the pious and patriotic generosity of H. Dollner, Esq., himself a native Dane, there had been no church erection or other religious progress for a hundred years. Lately, however, the Lutheran priesthood, solicitous not to lose their prestige and power, have bestirred themselves, and a new church is now going up in that section of the city, with the hope of pounteracting Methodist activity and zeal. Here, too, and in many parts of Germany, there were no Sunday-schools till ours were established, when, lo! Lutheran watchfulness must have Sunday-schools also. In Sweden and Norway, where our success has been so extraordinary, Methodism has been turned loose with a song on her lips, joy in her eye, and a shout from her tongue; and this life and vigor of her songs have quickened the time of staid old Lutheran choristers, and will yet infuse

its blessedness into Lutheran hearts. We are vitalizing the Churches around us there as we did in England, and Ireland, and America. With a revived European Church, baptized with the spirit of missions, we shall have a vastly augmented force with which to antagonize Mohammedanism and paganism, and to subdue the world to Christ.

Such being the case, we watch with no small interest the progress of all political events in Scandinavia and Germany. It was lately announced, for instance, that a law had been passed in Germany prescribing a course of study for the clergy, and requiring an examination and license by officers of the State, in order to preach and administer the sacraments, with other provisions that would have been a serious if not fatal blow to our work in Germany had the law applied to other than State Churches, as at first we feared it did. So, too, we have almost shared the affection of the Danes for their noble and excellent sovereign when we have heard from his lips those just and liberal views on the subject of religion that have made our way in the kingdom so plain and easy.

On the same principle the friends of missions watched with anxious eye the procession that zig-zagged its way slowly through the streets of Stockholm to the "Great Church" of St. Nicholas, the Storkyran, on that dark and rainy 12th of May last, the anniversary of the birth of Gustavus Vasa. It is a dismal faith that demands such an architecture as that of the Storkyran, but our interest is not in the building—not even in its ebony altarpiece—but in the occasion.

When the gaudy herald, after ceremony, song, praise, and coronation, advanced to the foot of the



THE ROYAL PALACE, AND CHURCH OF ST. NICHOLAS.

throne and sang out upon the musty air the words, "Now is Oscar Second crowned as King of Sweden, of the Goths and the Vandals, he and no other," and the like words for Sophia as queen, our *Amen* was given to the prayer of the archbishop, already offered in the words following:

"Almighty and eternal God instill his Holy Spirit into your soul, and mind, and purpose, and enterprise, through whose blessing you may so govern country and kingdom that your reign may redound to the praise and honor of God, strengthen right and justice, and do good to the land and its people."

The King of Sweden is also the King of Norway, though not so crowned in the Storkyran, for he must be crowned King of Norway at Drontheim, and is required to pass some months of every year in Norway.

The Sabbath morning prayer in the sanctuary for "kings and for all in authority" is no unmeaning form if its importance be rightly conceived. We pray that Oscar may be the friend of liberty and progress, that the Scandinavian peninsula under his reign may bud and blossom with all grace and beauty, and that life everlasting may come to his people; and so say we, "Long live King Oscar!"

Itinerating in China.

AN account of a recent trip to the sea-coast and Lamyit Island may be of interest to you and the friends of the missionary cause. Allow me, therefore, to offer you a few "notes by the wayside."

Feb. 5. Bearing in mind that it is the first month of the Chinese new year, in which they invariably

demand nearly double pay for all services rendered, I supply myself with a pair of straw sandals and native socks, determined to foot it whenever desirable in order to escape the exorbitant demands of the coolies, as well as the worry frequently connected with traveling by chair. On board the Sampan at 5 P.M., and wake up next morning at Tai Ngie, (Great Righteousness,) twenty-four miles south of Foochow. A crowd of coolies soon gather around offering their services. They look askance at the straw sandals in my hand, and, as I proceed to put them on, begin a lively discussion of the propriety of my doing so. Some say, "The sandals will hurt your feet;" others, "It don't *look* well." On this latter topic they are eloquent.

Feb. 7. Reach Ang Tau (ninety miles south of Foochow) quite tired, and not a little vexed when I found that the man I had hired for the whole trip had come empty-handed all day, and wanted me to pay for the carrying of his burden. He saw that other people were taking advantage over "the foreigner" during this month, and evidently thought, after having come thus far away from home and opportunities of getting other help, now was his time to make demands. The native preachers, however, are untiring in their efforts to get men for to-morrow's trip to Ping Hai, twenty-eight miles and some bad roads. Finally succeed in getting a full crew of burden-bearers and a chair to one of our chapels, distant ten miles. Here we unite with six or eight members in the celebration of the Lord's Supper. This little band seems determined to make use of the means of grace whenever opportunity offers. Expected to walk the remainder of the way, but get a pony which is

offered to take me six miles for about thirteen cents. The saddles on these animals are so bulky that it is difficult to tell whether you are on or simply on one side of it. I could tell, however, that there was something with feet under me by watching objects on the roadside, and that this animal had a good eye (one was blind) I could tell by the way in which it bore me over narrow and, I frequently felt, dangerous places for a stranger with two eyes. Soon come within the sweep of the sea gale, which prevails almost incessantly on this little cape; and while I shiver in the saddle I am vividly reminded of a few hours I once spent during a cold night on a stone pile in Lake Huron while itinerating in the county of that name. Was glad when the six miles were completed, and allowed to stand on my own feet. Had of course distanced the rest of the party, and all of us, except the native elder, (Hu Po Mi,) being strangers, I had to wait until they came up. I took shelter against the wind in one of the little rest-houses common in this region. These consist of thick walls simply, without door or roof. All together again, we trot on at a brisk rate, the wind getting stronger and colder as night comes on. Reach Lau Chio Pwo, where we are kindly received by the family of Christians residing here. This family was once at the head of the numerous vegetarians in this region, and their house had been occupied by this sect as a temple. Where formerly stood the tablets and idols, I saw copies of the blessed Gospel and Christian tracts piled up, as constituting the family library. This family has suffered much persecution, and may have to move away from their home in order to live in peace. Night is setting in, and we start on the remaining four miles. One of the members takes the heaviest load and trots on rapidly, telling us to follow. This we soon find to be hard work for those who had traveled all day. The nearer we approach the sea the stronger the wind. It is now dark, and some of the men *will* lag. Elder Hu tries to keep about the middle of our broken line, which had assumed the length of about half a mile, now urging on the rear and then calling to our fleet-footed leader to "Wait! wait!" Now cross a flat, where the wind is so strong that we have to cover our faces to protect them against the sand and pebbles. No waiting here, but constant yelling along our whole line until we finally draw up in sight of the city wall, almost out of breath, and rubbing the penetrating sand out of our eyes. Find the west gate blockaded by a sand-drift, but scale the walls by means of another, and are soon comfortably situated in our chapel, where a hearty welcome is extended to us.

Sunday, Feb. 9. A crowded house. Over a hundred quite intelligent and as attentive hearers as could under the circumstances be expected.

Though the members present are mostly from other villages, the majority of worshipers are Ping Hai folks. After some fifteen had related their religious experience at love-feast, upward of fifty arose in succession, expressing their desire to become Christians. Seven adults and one infant were baptized. Quarterly Conference at 10 A.M. Monday. On our way to Teng Hu in the afternoon we are frequently greeted by members of different classes who have come to the road to see us. Among a happy group is an aged mother, led by her children and grandchildren, who has come over a mile, not to see us, for she is blind, but simply to hear us, and bid us "God-speed." Reach Teng Hu quite exhausted, having neglected to put on my sandals, but dare not go in the chapel on account of the immense crowd. Father "36" brings a chair for me on the village threshing-floor, where young and old of both sexes gather in almost suffocating closeness, pretending to listen to a sermon by Brother Ting Mi Ai. A little rested, we ascend one of the neighboring hills, from which I "view the landscape o'er," while Brother Mi Ai sings and explains a hymn to the group of children that had followed us. I think it was a translation of "Little drops of water," etc. He did this so ably that he not only kept the attention of the children, but frequently drew my attention from the interesting scenery around. Lamyit island seems not more than a mile distant, but I am assured that it is at least ten in a straight line.

Feb. 11. Up at 8 A.M. and walk nine miles to the ferry landing for Lamyit. Must wait till the tide lifts the junk out of the mud, and meanwhile sell books and drink parsnip tea. Having seen us off, the villagers flew "to arms," and in groups of five to ten ran at their utmost speed across fields and gardens to fight a neighboring village, while the aged women and children kept up a vigorous beating of gongs and firing of guns and crackers to secure the aid of their gods in the battle. There are no roads in this region, because they would not allow each other to travel them in safety if there were. Each village has its own footpath to the larger cities, and these frequently very circuitous, so as to avoid contact with their enemies. If an officer sends a few men to enforce law they soon find themselves insufficient for the task; if he comes with a regiment he finds no one at home. Thus they fight to their hearts' content. We had barely pushed off when the boatmen wheeled around, saying they could not go on account of the fog which had gradually settled on the water. Thought I understood their tactics, and kept on singing by myself without paying any attention whatever to their difficulties, while Elder Hu tried to laugh at them, saying they were poor sailors if they could not make six miles without a clear sky.

They saw the situation and concluded to turn seaward again. After a few hours tedious rowing they landed me from the back of my burden-bearer on the south-western beach of Lamyit island. After a hard walk through the hot sun we finally reach our chapel at U Le, and meet with a hearty welcome from our members in this village. Though almost exhausted, and my feet bleeding, the eager crowd followed on my heels wherever I went, until I started for Chau U, the home of Elder Ling Ching Ting, in whose house I found passable quarters and an opportunity to rest myself. Elder Ling, being here on a visit, received me like a father. This is also the home of six or eight supernumerary preachers, all of the surname "Ling." The daughter of one of these preachers teaches a girls' day-school under the auspices of the Woman's Foreign Missionary Society. She is very young, and one of the few girls who are taught to read and write by their parents.

Feb. 12. A fine congregation in Elder Ling's house. Members urge us to have sacrament services at the three chapels, as the women desired to attend. I thought it might be inconvenient for the women to meet at one place, but Elder Hu, being a native, assured me that it was a remnant of their heathen custom, that is, to envy and hate people of neighboring villages. He preached about "putting new wine in old bags," comparing it with accepting the Gospel without laying off their old heathen notions and customs. A most timely discourse. One infant and one adult were baptized at the Kie Kang class. Have three aged men in this class who ought to be a power for good. Quarterly Conference met in the evening at U Le. It is probably the largest in our work. Elder Hu urges, especially upon the preacher, a close study of the Discipline. Conference promises Father "19" sympathy and aid in his chapel-building enterprise, and elects a building committee. He gets on his knees and thanks the brethren. Said he had lost 60,000 cash of the money he had appropriated to this purpose through the tricks of a spurious member, and now if the building did not go up the heathen would mock him. At the close Elder Hu again urges upon these official members a closer study of our Church Discipline. To the preacher in charge he said: "You must see that this circuit breaks away from its old standing. Your motto must be, *Advance*. Take the Bible in your right hand, the Discipline in your left, and go straight ahead!"

Feb. 13. Got but little sleep on account of the clamor of idolatrous worship, which was kept up all night. After running back and forth, and several decidedly Chinese discussions of how to get away, we finally got on board a fishing junk at 2 P.M. to return to the mainland at a point some

sixteen miles distant. Sea somewhat rough, but the wind fair. Being poor sailors, we held to the junk as if to keep it from capsizing. This nervousness, however, soon overcome, we—that is, Elder Hu, my Christian burden-bearer, and myself—join in singing "The Sweetest Name;" and it seemed sweeter to us than usual while rocking on the billows, until Elder Hu was overcome by seasickness. It would have seemed like mockery to sing then. The wind takes his cap overboard, but he never as much as casts a look after it. A wonderful indifference to minor matters, such as cap, watch, or purse, this sickness helps us exercise for the time being. Nearing the shore at Ping Hai we land (?) a man in three feet of water. This required some fortitude on his part, for we were all shivering with cold. We now steer so as to have the wind direct astern, and our junk, instead of gliding along as before, now plunges and trembles alternately. Elder Hu's sickness soon changes, but greatly "for the worse." For about an hour he is as sick a preacher as I have rarely seen. Happily we are nearing our destination, and as we get between Mi Chiu island (the birthplace of the great sea-goddess Maichu) and the mainland we have quiet sailing for the rest of the trip. Land at dusk. We grope along cautiously over the precipitous footpath that leads to the southern gate of Proo Hi city. Arrive at the chapel about an hour after dark. In one department of the large building is a store, and as we come to the door we hear the voice of a lad, seven or eight years old, reading out loud: "For John said unto him (Herod) it is not lawful," etc. He had not finished the sentence when Elder Hu, who had quietly opened the door, stepped up to him and, looking through his large glasses squarely in the little fellow's face, exclaimed: "Chang se!"—*that is correct*—and such a bustle and chatter as ensued the next moment would have done every Christian heart good to witness. Coming into the main department of the house we were surprised to find all the Chinese implements of war strung on the wall ready for use on a moment's notice. Noticing this, the brethren said: "Do not fear, Elder, that we have forsaken the Saviour's footsteps, and have these weapons here to defend ourselves against persecutors; we are visited at present throughout this region by a most daring band of robbers. They have succeeded in robbing one family inside of the city walls. But a few nights ago they called here. However, finding that we were supplied with arms, they left without much ceremony. Several individuals, traveling alone, have been robbed of their effects on the public road." Knowing that this is a very common state of things, we are quite satisfied with the explanation given. Hearing that these brethren had passed Lamyit in the morning

with their large junk, and would gladly have taken us on board had they known that we were on the island, we felt not a little vexed. The difficulties we had experienced seemed greatly aggravated. Elder Hu said, "In your large junk I would not have been so terribly sick." The next morning I go through the main street with the brethren selling books. The people are curious but respectable. Portions of Scripture have been left in this place twenty-five years ago by some missionary traveling along the coast. These isolated seeds have not been lost. Visited several bluffs, from which I had a fine view of the sea dotted with islets, and the fringed coast of the mainland. Truly, "they that go down to the sea in ships, that do business in great waters; these see the works of the Lord and his wonders in the deep." On two of these bluffs are little temples, the inmates of which subsist on dreams. People come from far and near to get information on certain contemplated enterprises. They make known their wants to these priests, who in turn have their own wants (cash and rice) supplied, upon which these worship the idols and retire for a doze, hoping, and of course never in vain, to dream out the desired information. Their business is popular, and they fare well. Preaching and sacrament in the evening—a fine, intelligent, and devout audience.

Feb. 15. A fifteen-mile ride to Kiu Sioh. People here dare not go out of their village alone for fear of being robbed. Elder Hu thinks the years of temporal prosperity for this region have ended. Sacrament services in the evening.

Sunday, Feb. 16. Quarterly meeting at Ki Chio. Good attendance and good meetings.

Feb. 17. Quarterly conference in the forenoon. Walk ten miles to Ang Tau, where I try to preach in the evening.

Feb. 18. An early start on foot for Kwang Au, where we hold quarterly conference at 11 A.M. This is a secluded but most lovely little valley about three miles from the sea. At evening find myself once more at Ngu K'a, feeling grateful indeed for all the mercies that have attended me on this tour. Met a man on the street who introduced himself to me, saying he was a member of the Chau U class in Lamyit Island. It is very cheering to my mind that we at last begin to meet an occasional Christian on the public highways, and that these have the grace to make themselves known as such.

Feb. 19. Reach home at daybreak. Absent fourteen days; traveled two hundred and seventy miles, that is, about seventy on foot, seventy by boat, twenty on horseback, and the remainder by chair; attended four quarterly conferences and seven sacramental services. The Lord give the increase!

C. OHLINGER.

Foochow, March, 1873.

Bulgaria.

REV. F. W. FLOCKEN, Superintendent, sends us letters, under date of May 10th and 16th, which give an encouraging view of the re-occupied mission under his charge. He thus details a meeting held with a resident, who hailed his return with gladness:

"I asked him to give me a little of his experience since our separation. He said he felt very sad at our departure; had often thought whether we would ever return again; concluded, however, that we would do so, because Brother Gabriel at Sistov and Brother Dimitry at Tultcha were retained in the service of the Mission. He was glad to see his hope fulfilled. Among other things he related a few incidents which had transpired since we met last.

"A Bulgarian priest had called on him for the purpose of collecting the tax for the support of the Bulgarian bishop. After paying the ten piasters which he had been assessed, he asked the priest to be so good as to explain to him the following passage of the Bible, 'Take ye therefore good heed unto yourselves; . . . lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,' (Deut. iv, 15;) saying that he found himself and his countrymen doing that which is clearly forbidden in the word of God. 'O,' said the priest, 'you are a plain man; you do not understand the spirit of the Scriptures. Don't you see that this was given to the Jews?' 'Yes,' replied Christo, 'I know that; but are we allowed to kill, to commit adultery, to steal, to bear false witness, or violate the other commandments?' 'No,' said the priest; 'not by any means.' 'But why not?' inquired Christo. 'Because it is forbidden in the word of God,' returned the priest. 'Ah,' said Christo, 'that is just what I find in the Bible, and therefore I would like to know why we are allowed, yea, taught, to do one thing and forbidden to do the other.' 'Well,' answered the priest hesitatingly, 'I have no time now; I must go, but I will see you again.'

"While at the city of Gurgova, on the opposite side of the Danube, near Rustchuk, one evening a number of young Bulgarians gathered around him at the inn where he was stopping. Among other things they spoke about the religious requirements of their Church, in regard to which Christo expressed his opinion freely. Next day he was sent for by the chief priest of the city, who inquired what he had said to these men and some others who had brought charges against him. Christo said he did not know exactly to what they referred, but as far as he could remember he had spoken of the requirements of the Church—that is, of the holy days, fasts, worship of images, making the sign of the cross, etc.—as not demanded of them in the word of God. The chief priest thought for

awhile, then, turning to the accusers, told them to go about their business, for he believed this man was right.

"When Brother Christo had concluded the relation of the foregoing I asked him how he became possessed of so extensive a knowledge of the truth. He replied that while residing at Tirnova, some twelve years ago, he had learned that there was a Protestant missionary also resident there. He longed to become acquainted with Brother Long, but could find no one to go with him to the missionary's house, and he had not courage enough to go alone. He purchased a New Testament, however, and commenced reading it, and by this means became more and more enlightened. After many years he came from Roumania to Rustchuk; here he again learned of the presence of Protestant missionaries, and his desire to meet and become acquainted with them revived. He asked first one and then another to go with him to the house of the missionaries, but one and all declined. Finally he found the proprietress of the house occupied by Brother Wanless, and was by her introduced to Brother W. Of this good brother he inquired concerning the place and hour of our services, and upon being informed he commenced attending the meetings at my house. He listened very attentively to the preaching, and compared what he had heard with the word of God, and by so doing, together with conversing and praying with three young Bulgarian brethren who were studying with me at that time, he came to the knowledge of the forgiveness of his sins, and has since endeavored to serve the Lord.

"While listening to this recital I could not but believe that there are many more like Brother Christo whom we do not yet know, but whom the Lord owns as his, knows them, and has promised to confess them before his Father who is in heaven. After exhorting our brother to be faithful in confessing Christ, and giving him some advice, we knelt down together and prayed the Lord to bless each of us, and make us a blessing to others."

From his second letter we extract as follows:

SISTOV.—I spent Sunday, April 27th, at Sistov, where I was gladly received by members of our Church and old friends among outsiders.

In the morning I preached in the Bulgarian language to about twenty-five hearers, all of whom were very attentive and full of joy in learning the mission was to be sustained. In the afternoon we held an experience meeting. At 5 P.M. I preached again, and administered the Lord's Supper, according to our ritual, to about fifteen Bulgarians. The apparent suspension of the mission, and the uncertainty about our resuming it, has had a bad effect with several of our former members. Brother Gabriel is, however, of opinion that with renewed

effort under the new *régime*, and with the residence of a new missionary at Sistov, the work will become very successful.

TULTCHA.—Thursday, May 1st, I reached Tultcha. Besides several members of the society and their children; a large number of old friends, Russians, (Molokans, Lipovans, and of the Greek Church,) Bulgarians, Germans, Jews, Greeks, and even a few Turks, had gathered at the landing and expressed themselves glad at seeing us once more among them. I remained a week visiting all the members, inquiring after their spiritual condition, and praying with them at their houses. Sabbath was a blessed day. At 9 A.M. I preached in the Russian language, baptized a child, and administered the Lord's Supper. Our meeting-hall was full. There were present a number of Russian Lipovans, who, under the labors of Brother Dimitry Petrof, became convinced of the error of their ways, and came to hear and see how the sacraments are administered among us. In the afternoon visited the Sunday-school I founded among the Molokans twelve years ago, and found about thirty children assembled, and some of my former scholars acting as teachers. I rejoiced to see them, and thanked God for the good already done by this Sunday-school. Brother Ivanoff, formerly assistant in the work here, has charge of the school, and reported that the diphtheria had carried off several of the scholars, two of his own children among them; but they left proofs that they are with Jesus. They sang the hymns I translated into Russian, and taught them as long as the disease permitted them. A boy, one of our former scholars, about nine years old, during his illness was asked whether he wished to live or die. He answered that he would like to remain with his parents, but that with Jesus he would be better and happier. Brother Ivanoff says further that the dying testimonies of the children have made a deep impression on several adults, who cannot understand the great blessings produced in the heart by the grace of God.

Here again some members left us because they doubted the continuance of the mission, but the cause has received a new impulse. The Germans in three adjacent villages could be formed into a circuit which would make a nice field.

THE MOLOKANS.—In my intercourse with these people I found a great change for the better; for although they have not given up altogether their fondness for spending their time with the dark passages of Scripture, there are a number who have clearer views of the requirements of the Gospel than ever before.

ENCOURAGED.—Upon the whole, while looking over my first visit to the above places, I think we have great reason to be thankful and take courage.

Blessed Hunger.

Rev. J. D. BROWN, of the India Conference, sends us the following compendium of a sermon preached recently in the Hindustani language by Rev. Joel T. Janvier, one of our ordained native preachers, who has for several years been a member of the conference, and is now pastor of the native congregation in Lucknow:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—MATT. v, 6.

There was an age in which there was no hunger. Man's soul knew no longings that remained unsatisfied. But one day there was painful silence in heaven. Angels were astonished, and paused in their songs of joy. Satan had gained a fearful victory, and man, over whose creation the angels had rejoiced, was a sinner, a rebel against his God.

But in this sad hour love divine devised a remedy. Love overcame all obstacles. Love sent Christ the eternal Son into the world to repair the mischief Satan had wrought. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." O love, love divine, how wonderful thou art!

Since man fell he has been poor and hungry. This hunger is universal: in all ages and in all lands men hunger for something to satisfy their souls. A God that gives this hunger and cannot satisfy it is no God. Blessed be our God, who can not only make us hunger, but can fill and satisfy and comfort! O thoughtful, anxious man, this hunger is spiritual, and cannot be satisfied with earthly things!

When you feel your sins, do not say, "I wish these unpleasant feelings would not come." This is God's Spirit convincing you of sin. This is God's love for your poor soul. O do not say, "I will go into such company, or engage in such work, as will remove these solemn thoughts." Take care. O take care! God has convinced you of sin. Do not grieve the Holy Spirit, but ask God to satisfy, instead of drive away, this hunger. Now you know your disease do not deny it, but go humbly to him who wounds; he can, he will, heal you. O be ashamed of your sins! O hate sin and all evil, and fly to Jesus! for if you do not, though you should live thirty thousand years and get every earthly good, you would not "be filled."

First God shows us our hunger, then he increases it. You cannot satisfy it in any way. You cannot take it away with good works, or even with prayer, until you exercise faith in Christ. Take Christ without doubt. He who doubts is like a dry well or an empty cloud. Christ is able to save all who believe on him. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Blessed Jesus, who took my sins, who bore my guilt! O receive him, receive him *now*! He came to lift you to a place at God's right hand.

A certain king of Turkey, intending to give his courtiers each a magnificent gift, sent each a dress with orders to put it on and come into his presence. One came in his own clothes. This so displeased the Sultan that he ordered him to be crucified and burned, because he had despised the monarch's kindness and dishonored him. O let no one in this congregation put on his own robes—his good works—and think he can thus remove his hunger and thirst, and appear thus before God! The righteousness which Christ gives frees from Satan's bondage. "If the Son make you free ye shall be free indeed."

This treasure with which God satisfies the hungry soul will last forever. God has in mercy sent you the news of this great gift. O listen to it, believe it, and your souls shall be satisfied forever!

A Little Hindoo Boy Learning the Scriptures.

On visiting one of my branch schools a few days ago a little boy named "Sunder," (which means Beautiful,) who is only about eight years old, asked me to hear what he had learned out of his Hindee Testament. I took the book in my hand, and the little fellow stood up and commenced with the first chapter of St. John's Gospel. To my surprise he repeated from memory, without one mistake, four chapters! When at last he stopped I thought to myself, that is more than I could have done, and I doubt if one Sunday-school boy in a thousand at home could do what this poor little heathen boy, who very recently heard of Christ, can already do. I hear he has since committed the fifth chapter also.

Personal.

DR. WAUGH, of India Conference, is on his homeward way, leaving behind him five motherless children. He accompanies Bishop Harris.

REV. H. MANSSELL, whose devoted wife was recently translated, leaves her dust and his little ones, and sails for India August 20, Brother E. M. Mills, of Central New York, Brother A. D. M'Henry, of Mount Union, and Brother R. Gray, M.D., of this city, accompanying him. The band will be joined at Suez by Brother and Sister Mudge.

REV. NATHAN SITES, of Foochow Mission, has been compelled to return on sick leave. He is full of zeal and faith for Chinese evangelization.

REV. J. SOPER and John Davison, missionaries to Japan, left June 24 for their field.

REV. J. H. MESSMORE, who has been abroad for fourteen years, and at last has been literally driven

from India by ill health, after lying dangerously, and it was feared fatally, ill at Genoa, reached New York on the 14th instant. He has well earned the furlough he has been compelled to take.

REV. S. KNOWLES returns to the mission in India the coming autumn.

Various Paragrapns.

BEQUEST.—Among the items of business in the Minutes of Maine Conference we note the payment of a bequest of \$225 made by Jesse Ware for the benefit of the China Mission. There are thousands of our Israel who ought to remember the Missionary Society in their wills, many of them the more liberally because of some forgetfulness in the days gone by.

JULY AND AUGUST.—Hot as these months will be, many Churches must take their missionary collections, or the best time for them will go by. And in the Churches located in villages near great cities, which are full in summer and thin in winter, what time is so good? So, good people, remember to do this thing exactly at the best time.

For the Boys and Girls.

SOMETHING FOR THE MASTER.—A rich young man of Rome had suffered from a severe illness, but at length he was cured and recovered his health. Then he went for the first time into the garden, and felt as if he were newly born. Full of joy, he praised God aloud. He turned his face to the heavens and said, "O thou Almighty Giver of all blessings, if a human being could in any way repay thee, how willingly would I give up all my wealth!" Hermas, the shepherd, listened to these words, and he said to the rich young man: "All good gifts come from above; thou canst not send any thing thither. Come, follow me." The youth followed the pious old man, and they came to a dark hovel, where there was nothing but misery and lamentation; for the father lay sick and the mother wept, while the children stood round naked and crying for bread. Then the young man was shocked at this scene of distress. But Hermas said, "Behold here an altar for your sacrifice! Behold here the brethren and representatives of the Lord!" The rich young man then opened his hand and gave freely and richly to them of his wealth, and tended the sick man. And the poor people, relieved and comforted, blessed him, and called him an angel of God. Hermas turned and said: "Ever thus turn thy grateful looks first toward heaven, and then to earth."—*Translated from the German of Krummacher.*

SUNDAY-SCHOOL MISSIONARY MEETING.—How long is it since your Sunday-school had a genuine, rousing missionary meeting? Wont you stir up your superintendent and teachers?

CAN'T DO WITHOUT YOU.—The Sunday-school missionary movement is the right arm of our power. We must have it worked vigorously. We must have a missionary society in every school, and a missionary offering from every scholar.

THE MILLION.—Suppose you ask your pastor to tell you how many scholars there are in the Sunday-schools of our Church. Then ask him how much will be given to missions if each one gives *one cent a week*. Then how much if each one gives two cents a week. If he tells you he will be surprised himself, and your eyes will grow big with wonder. Ask him anyhow.

BEHIND THE TIME.—We were shown a letter to the Sunday-school Rooms the other day, just received, and addressed to "Rev. D. P. Kidder, Cor. Sec'y," an office that pioneer of Sunday-school work has not filled since 1856. Now we venture to guess—

1. That school don't use the Berean Series.
2. That it don't use any modern improvements.
3. That it considers old "China" lively Sunday-school music.
4. And principally, that it has no Sunday-school missionary society, and that its superintendent and officers are ardent advocates of the novel dogma that charity begins at home.
5. And that probably the Sunday-school Committee of that Church, most of them, are yet voting for General Jackson for President.

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 *Bequest 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 of the Missionary Society of the Methodist Episcopal Church to June 17, 1873.

Red Creek, Cent. N. Y. Conf. (in part).....	\$90 00
Twenty-seventh-street M. E. Church, New York.....	900 00
Springfield, Wyoming Conf.....	5 00
Interest on Certificates of Deposit.....	98 78
Est. of Thomas Rooke, of Lyons.....	99 75
Amer. Bible Society: for Germany, (in part) \$3,565; for China, (in part) \$1,777 50.....	5,342 50
Bethel M. E. S. S. N. Y. E. Conf.....	9 00
Interest on Drafts discounted.....	0 25
Saratoga Springs, Troy Conf., (in part).....	253 57
East Maine Conference.....	2,647 58
Maine Conf., additional.....	58 00
Vermont Conf., additional.....	50 00
New Hampshire Conf., additional.....	162 15
Aurora-street Church, Ithaca, Cent. N. Y. Conf.....	9 50
Seventeenth-street Church, N. Y., for Mission in Italy.....	188 00
Legacy of Marietta Morse.....	55 60
Levi, Cent. N. Y. Conf. (in part).....	22 00
S. S. Miss. Soc. First M. E. Church, Elmira, N. Y.....	74 21
Jordan, Cent. N. Y. Conf. (in part).....	88 00
Brattleborough, Vermont Conf.....	2 56
Gallatin Circuit, Tenn. Conf.....	25 00
Nashville Circuit, Tenn. Conf.....	20 80
Interest on Certificates of Deposit.....	58 68
Est. of Charles Goodenough, of Ellisburgh, Jefferson Co., New York.....	900 00
Sacoanuna S. S. New Conf.....	10 00
Pittsburgh Conf. Miss. Soc.....	8,000 00
Red Wing Circuit, Minn. Conf.....	40 00
New England Conf., additional.....	2,871 57
City Station S. S., Baltimore.....	185 78
Plainfield S. S., New Conf. (in part).....	78 81
Elijah Emmons, East Brookfield, Mass.....	18 00
Foster Circuit, Kentucky Conf.....	8 00
Centenary Church, New Albany, Ind. Conf.....	100 00
Dalh Circuit, Cent. Ohio Conf.....	85 00
Catharine Geiger, Rockport, Ma.....	2 00
Le Seur, N. W. Ger. Conf.....	5 00
Wall-street M. E. S. S., Jeffersonville, S. E. Ind. Conf.....	80 00
Clark Chapel, Nashville, Tenn.....	50 00
Ohio Conference Note.....	99 75
Hamilton, Ohio, Cent. Ger. Conf.....	4 55
Creston, Rock River Conf.....	20 00
Bpworth, Upper Iowa Conf.....	12 50
Epworth S. S., Upper Iowa Conf.....	6 00
Wenona, Cent. Illinois Conf.....	40 00
Waukesha, Wisc. Conf.....	7 00
Oconomowoc, Wisc. Conf.....	1 50
Streator, Cent. Illinois Conf.....	21 00
Onida, Cent. Illinois Conf.....	5 75
Gridley, Cent. Illinois Conf.....	5 75
Milford, Des Moines Conf.....	5 00
Mrs. Sarah S. Hall, Magnolia, Illinois, Legacy.....	500 00
New Hartford, Illinois Conf.....	44 75
Vermont-street, Quincy, Illinois Conf.....	165 00
Pinckneyville, S. Illinois Conf.....	5 00
Richview, S. Illinois Conf.....	6 25
Albion, S. Illinois Conf.....	11 35
Albion, S. Illinois Conf.....	28 70
Albion, S. Illinois Conf.....	5 00
Piera, S. Illinois Conf.....	55 00
Tamaroa, S. Illinois Conf.....	14 50
Corydon, Des Moines Conf.....	20 00
Central St. Louis, St. Louis Conf.....	100 00
Central St. Louis, St. Louis Conf.....	50 00
Central St. Louis, St. Louis Conf.....	50 00
Pleasant Hill, St. Louis Conf.....	18 00
Yellville, St. Louis Conf.....	2 75
Iberia, St. Louis Conf.....	2 45
St. Louis Conf. Miss. Soc.....	2,121 65
St. Louis Conf. Miss. Soc.....	46 75
Linneus, Mo. Conf.....	1 00
Mo. Conf. Miss. Soc.....	1,624 60
Oswego, Kansas Conf.....	20 00
Kansas Conf. Miss. Soc.....	2,318 56
Arkansas Conf. Miss. Soc.....	898 75
F. M. Grimes.....	50 00
"Widow in Israel".....	5 00
W. Dickinson.....	13 45
Fort Smith District, Ark. Conf.....	20 00
Center Circuit, Ind. Conf.....	28 00
Conrad Wehrman, Warrenton, Mo.....	100 00
"A Sister," N. W. Ger. Conf.....	5 00
Immanuel S. S., Henderson, Minn. Conf.....	1 18
Sandusky, Ohio, Cent. Ger. Conf.....	5 00
Rockport, Circuit, Ma. Conf.....	28 00
"E. O.," Cincinnati, Ohio.....	5 00
Williamsburgh, Ctn. Conf.....	55 00
North Ind. Conf. Coll.....	8,124 71
Bethel, Ctn. Conf.....	52 80
Madison, Indiana, Cent. Ger. Conf.....	5 00
Huntington Station, N. Ind. Conf.....	16 72
Carthage, S. E. Ind. Conf.....	7 00
Fortieth-street S. S., Pittsburgh, Cent. Ger. Conf.....	10 00
Vandalia Station, S. Illinois Conf.....	8 45

Albion Circuit, S. Illinois Conf.....	\$6 75
Richview Circuit, S. Illinois Conf.....	5 00
Nebraska Conf. Coll.....	1,036 01
Omaha Dist., Neb. Conf.....	13 77
Washington Circuit, Ind. Conf.....	25 08
Mitchell, Ind. Conf.....	80 00
Geneeso, Cent. Illinois Conf.....	11 27
Hammond, W. Wisc. Conf.....	20 59
Caledonia, Minn. Conf.....	20 00
Winnemack, N. W. Ind. Conf.....	9 15
Agency City Circuit, Iowa Conf.....	49 26
National Upper Iowa Conf.....	12 58
Grant Peace M. E. S. S., Rock River Conf.....	40 00
Fairbury, Cent. Illinois Conf.....	8 10
Case City, Detroit Conf.....	20 00
La Crescent S. S., Minn. Conf.....	13 09
St. Peter, Minn. Conf.....	5 58
Grant, Des Moines Conf.....	5 00
Asbury, M. E. S. S., Milwaukee, Wisc. Conf.....	25 00
Bay View S. S., Wisc. Conf.....	25 00
Buda, Cent. Illinois Conf.....	87 32
Knightstown, N. Ind. Conf.....	3 10
Pittsfield, Illinois S. W. Ger. Conf.....	10 00
Hamilton, Ohio, S. S., Cent. Ger. Conf.....	4 35
Huntingburgh, Ind., Cent. Ger. Conf.....	100 00
Plainfield, Ind., Cent. Ger. Conf.....	19 16
Evansville, Ind., Cent. Ger. Conf.....	26 00
St. John's Church, Memphis, Tenn. Conf.....	5 48
Tridadelphia, W. Va. Conf.....	23 00
Hoyleton, Illinois Conf.....	1 00
Pittsfield and Perry Circuit, S. W. Ger. Conf.....	8 00

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

MISSIONARY ADVOCATE.

BUSINESS.

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 Assistant Treasurer: REV. L. HITCHCOCK, D.D., Cincinnati, O.
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 Address Correspondence relating to Missions to Corresponding Secretaries Missionary Society, 805 Broadway, N. Y.

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.