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READING THE KORAN.

Reading the Koran.

THE Koran is the sacred book of the Mohammedans. Their false prophet, Mohammed, said that God handed down this book to him from heaven, a chapter at a time. It is written in Arabic, and must never be translated into any other language; and so in Turkey, India, China, Africa, and, indeed, wherever there is a believer in Mohammed, the Koran is read in Arabic.

Sometimes they meet in their mosques to hear

it read, and sometimes in other places devoted to this purpose. The sentences of the book are chanted rather than read, and the speaker usually keeps time by the swaying of his body to and fro. In some places, after the reading of a few chapters, the preacher will get up into his pulpit and preach a sermon.

Boys, but not girls, are taught to read this book. Few, however, understand what they read; the merit is in *pronouncing* the words correctly and musically.

At one time the followers of this religion aimed to bring the whole world under their sway, and with the Koran in one hand and the sword in the other, they went to country after country and said to the people, "Become Mohammedans or be slain;" and in countries where they have the power, as in Central Africa, they still make great use of the sword in compelling people to become followers of the False Prophet. Near the preacher, in the picture, stands one who holds a sword, and appropriately so, for their spirit and their cry have ever been "Death to the unbelievers!"

Those who become thoroughly possessed with the spirit of this religion hate Christianity as well as the other religions of the world; but in Western and Central Africa multitudes who are called Mohammedans, but who know comparatively little about the system, welcome Christian teachers, and there are very important openings among these people interior from our own mission stations in Western Africa, and from Cape Mount, which is between Liberia and Sierra Leone.

Let us hope and pray that missionaries may soon be raised up to enter these important openings and teach the people to believe in Christ and not Mohammed, and to read the Bible and not the Koran.

Word from our Missions.

Sweden.

BROTHER WITTING, the indomitable, writes as follows from Stockholm, February 3:

"In Gottenburg alone, during the month of January, nearly one hundred (ninety-five) souls have been converted to God and added to the Church, and still the work is going on. In many other places from twenty to fifty souls have in each place joined the Church during last month. We are gaining ground every way, and our people are hopeful and praying for still greater success.

"Our Sunday-schools have progressed wonderfully this year. We have now nearly four thousand regular scholars in our schools, and the number is increasing every Sabbath. In many places our schools have found great favor with the community, and are well spoken of. Our Sunday-school paper is a great success. We print now six thousand five hundred copies, and we hope to increase it to eight thousand before the year is ended. Many of the older children are converted, and show genuine proof that they love God.

"Our Book Concern is also doing a good work. The people have given freely to enable us to buy a power-press and the necessary types, and I believe that the whole Concern will be free from debt in a year or two, and then one half of the annual net profit shall be used for the support of missionaries.

Great good will no doubt come from this arrangement. We have printed several tracts, a Christian calendar for 1874, and some small pamphlets, besides our two periodicals, and are now preparing to publish a 'Life of Wesley' with illustrations, 'Binney's Theological Compend,' the two Catechisms of Dr. Nast; and the best of all is, our books sell extremely well. 'Wesley's Sermons,' the first volume, is now nearly ready, as also the 'Book of Discipline.' For 'Wesley's Sermons' we have over one thousand six hundred subscribers. I shall send you hereafter a copy of all our publications, so that you may see our style if you cannot read our language. Rejoice with me, dear brother, for this work will undoubtedly be a great blessing to our young Church in this country.

"Our people think seriously now, under the new law for dissenters, of withdrawing from the State Church and petitioning the Government for recognition as a separate Church organization, and for this purpose we have just had a meeting in this city at which we took the new law under close consideration. On account of some illiberal paragraphs, especially touching schools, in which dissenters are forbidden, if not especially permitted by the king, to open schools for other children than their own, we thought best not to withdraw at present, as these paragraphs would seriously interfere with our blessed Sunday-school work, and in some places totally destroy it; but before we took a final decision we concluded immediately to see the prime minister or the king himself about these matters, and plainly lay our fears before him. Accordingly Brother Kihlstrom and I were appointed a committee for this purpose, and yesterday forenoon we went to see the prime minister, and we had a long conversation with him. He assured us that there would be no trouble on account of our withdrawal, as the paragraphs were intended really against Roman Catholicism, and we would no doubt obtain the king's permission. He was very friendly, and very glad, as he himself said, that we showed him our confidence, and we saw plainly that the Government is friendly to us and will not hinder us in the least. On account of this it is very probable that we shall soon leave the State Church, and petition the Government to be recognized as a Church.

"Yes, brother, every thing looks bright and fair for us in this country, except, I am sorry to say, matters here in Stockholm. The Lord is with us in the congregation, sinners are converted and added to the Church; so far all is well, but our dear friends are discouraged and dispirited that no help could be given them for their church building, and it really pains me to see their discouragement. They are doing all in their power to collect means. Weak and fragile women are working day and night in order to have something to give, and

many families are denying themselves many necessary things. I have, I believe, succeeded in raising their hopes a little, but if no help can be given to Stockholm next November we had better discontinue the mission here, for all our work will be labor lost. This is the plain fact, and I *must* say it. The Baptists have a very large and beautiful chapel in this city, for which they have received over \$50,000 aid from America, and they are now going to build a second. Their pastor, Mr. Wiberg, is now in England to collect means for it. God grant that we also may get some help! We have a splendid lot, on the corner of a large square and a good street, and a good building thereon will be an honor to our Church.

"I should be very glad if you could make us a visit this summer at our annual meeting. Do, brother, come, if it is possible, and then you may with your own eyes see our work, and how much we need a chapel in Stockholm.

"God bless you! Remember me in your prayers, and believe me ever yours in the Gospel."

Later advices from Brother Witting report that his own health is adversely affected by excessive labors. He then says:

"Our young and gifted Brother Wigren, an elder in the Central Illinois Conference, who came over here last summer, is no more. He died February 19, after a short but severe illness. He preached twice on Sabbath, February 15, and was taken sick in the evening, and now he is in the better world. He was to take charge of our society in Upsala in March, where he also intended to finish his studies; but the Lord enrolled him in a higher and better university. This blow was very severe, and we only ask, What does this mean? He was probably the most talented Swedish Methodist preacher living, and why he should thus early be taken away the Lord only knows.

"The work is prosperous every-where. This is the best year in every respect that we have had since our mission began. We have had most glorious revivals in many places, and many hundreds of souls have been converted to God and added to the Church. On some missions there have been from fifty to a hundred accessions since New Years, and all our preaching-places are crowded with anxious and earnest hearers.

"Our Sunday-schools are very interesting. We have almost doubled the number of our scholars during the last year. I think we have not far from four thousand scholars now. But we need books and tracts for this work. I have asked for a little help from the Sunday-School Union and Tract Society, but have received no reply. Do plead our cause and get us some help! Whatever help we get now will give a hundred-fold fruit in less than ten years. I know it, and speak advisedly. But if we

do not get help this work will be sadly stifled. It is like asking a child three years old to take care of himself. May the Church never be guilty of this!

"We have been compelled to commence a preparatory school for our young men intending to enter the ministry, and we have great reason for thankfulness already. We began the school on February 1, and there are already seventeen young men attending it. Brother Berg, in Orebro, and E. Stenholm, are the teachers, besides doing their other work, and the Lord is richly blessing this undertaking. But we need help for it. O that some Brother Martin would think of Sweden and aid us! We hope and pray that great good will result from this movement."

Kiukiang.

LETTER FROM REV. V. C. HART.

AFTER duly considering the importance of in some way working different important points upon the banks of this great river, (Tiang Tsi), it was decided that I should go and inspect for future occupancy by this mission. The agent of the English line of steamers for this port gave me a free pass to Chinkiang, three hundred and twenty miles below this place. Went on board the *Peking*, a new and magnificently fitted steamer, costing \$300,000, and steamed out of port at four o'clock in the evening, and the next day at five o'clock in the evening reached Chinkiang, the terminus of the proposed trip in that direction. I was cordially received by Mrs. White, the wife of Dr. White, who has with her husband labored earnestly for five years. Dr. White was absent for a day in Shanghai. The doctor expects to return to Ireland the coming winter and graduate at some European university, and then return to his work. He has lived and worked at his own expense for these years, and proposes to devote all of his patrimony and years to the blessed work of saving the Chinese. He is but twenty-five years of age, and speaks the language fluently. Mr. Bagnall, a converted navyman, (English,) is associated with them, and seems very earnest. There has been little missionary work done at this great city save what Brother White has done, and as he now leaves, the field will be unoccupied unless taken up by our mission. Chinkiang is a place of great importance. The Grand Canal touches it a few miles to the north-west, where immense numbers of salt junks were moored, and a new city has sprung up within two years. The canal takes its course southward a few miles below the city, necessitating all Chinese boats touching at this point. Ye Ching is fifteen miles above Chinkiang, and Ye Chang fifteen miles north of it in the interior—both important cities. Chinkiang has a present population of

about one hundred and fifty thousand, and building up rapidly. The trade with foreigners is considerable, bringing hither some fifty English and Americans, who have laid out a very pretty town and erected several good buildings. Here is a large Tartar population, and a good many Mohammedans.

During the year 1278, according to Marco Polo, the Great Khan, or ruler of China, sent Mar Sarghis, a Nestorian Christian, to be governor of this city for three years, and during the three years he abode there he caused two Christian churches to be built. There are no traces of them now. The same writer says, "The people live by handicrafts and trade. They have plenty of silk, from which they make sundry kinds of stuffs of silk and gold. There are great and wealthy merchants." I noticed a great many mulberry-trees in and around the city of from two to four years' growth, indicating a revival of silk culture. The American consul took me through the city to visit the silk looms. It seems that nearly every other house has a loom. Almost all the silk woven is thin and colored, and mostly figured. When it is considered that in 1860 there were very few houses in the city and little or no trade and no manufactories, the people scattered and impoverished by civil war, it clearly illustrates the wonderfully recuperative power of the Chinese. Not one fourth of the present population here, as at other places upon the river, is native. Clans have been broken up and many prejudices uprooted therewith, leaving to civilization and Christianity a much more promising field.

To-day (Friday) visited a beautiful island called Tscou San, 焦山, "Mountain of Tscou," three miles below the city, in the very center of the river. I should judge it to be three hundred feet high and three fourths of a mile in circumference. Several important temples girt its base, and a few minor ones and shrines stand all along the winding pathway to the top. A portion of the temples did not suffer by the rebellions. Our little boat touched a little jetty in front of the most important one. We passed through a wide gate with an erect tablet which had the following characters,

勅賜定慧禪寺, "Buddhist temple of absolute wisdom by imperial preferment." Opposite the gate, upon a high wall of masonry, is set an oblong black and highly polished stone, twelve feet long and three feet wide, with these four characters, 海不揚波,

"The sea shall not dash waves." The court of the temple is filled with many veteran cedars, some of them wholly destitute of foliage, and said by

the priests to be of the Han dynasty, nearly two thousand years of age. Just in front of the temple door stands a stone archway, finely carved with

the characters 人月勝坊, "Man's victorious portal." Above the temple door is a beautiful tablet with the name of the temple inscribed,

定慧寺, "Temple of Absolute Wisdom." Within the temple, opposite the door, is a lofty brazen image of Buddha; upon either side are two immense guards. From this temple we passed into an open court nicely paved. At the extreme end is another temple with this

inscription, 海門鷲嶺, "Eagle ridge of the sea gate;" and above the characters another tablet,

大雄寶殿, "Precious palace of mighty strength." A large incense receiver is just in front of the door—very ancient. The temple is adorned with three massive figures of Buddha and two guards in front of them. Upon the sides are eighteen brazen images of Buddha's disciples, called Lo Han. A tablet before the idols has this inscription, 皇帝萬歲萬萬歲,

"Emperor of ten times ten thousands of years." To the back of these idols are three goddesses of mercy sitting in lotus flowers upon the back of a lion, tiger, and elephant respectively. In the center of the carvings of the ceiling are the two characters 香林, "Fragrant grove." Back

of this temple is the hall of meditations. In the door is a piece of blue cotton cloth upon which is written, 止靜, "Perfect rest." We left the temples by the gate of 海門法界,

"Buddhist boundary of the sea gate," and proceeded to the top of the mountain. Upon the very top is a tower called 吸江樓,

"River inhalation tower." A short distance from this we took our lunch upon the ruins of a similar structure. Winding our way around the island, we entered a saloon kept in fine order by two or three priests. Several satin dressed gentlemen were lounging here and enjoying their opium pipes, furnished by the priests. The saloon overlooks a steep precipice which reaches to the river's edge.

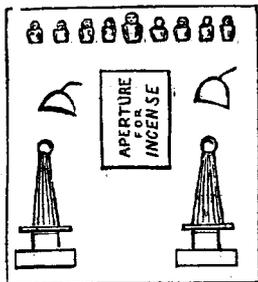
I had an interesting conversation with the eldest priest about the common origin of man, a subject

upon which our ideas harmonized very nearly. The old gentleman secured me five drawings, or rather four rubbings from stone and one pen sketch, of monasteries in the vicinity of Chinkiang, which I send you. The old man stoutly protested against taking any consideration for them. Upon ordering the servant to present him two hundred cash he intimated four hundred would be the market price, but he would not be induced to take any thing from a foreign teacher. I found, however, afterward, that he gladly took the two hundred cash, illustrating a peculiar characteristic of the "gray robed." At the foot of the mountain, near the water's edge, I noticed two foreign graves in good repair. Upon one of the headstones is this inscription, "Crux mihi anchora," and the following: "Sacred to the memory of Thomas J. Kelley, acting ensign of U. S. A. Wachusett, Aug. 13, 1866, aged 41." The other had, "To Edward White, of England, 1862, of the Swallow." Thus many of England's and America's brave seamen sleep in the interior of China, by the river-side, upon mountain and in vale. Their ashes rest shaded by cypress and willow-trees and overhanging cliffs, and monastic bells keep them an intermittent toll.

Leaving this island, we went to the south bank of the river and walked to an overhanging cliff



near to the city wall, upon which are quite extensive ruins, a small temple, and an iron pagoda of peculiar workmanship. Some of the raised figures are quite unlike any I have seen in China. There are eight plates of castings to each story. These are ornamented with idolatrous figures in appearance at the base of the plates, and every alternate one with what look to be flying angels at the top. The above cut will give a crude idea of it. The other plates are like the accompanying cut. The pagoda is said to have been cast and erected nineteen centuries ago. I noticed these characters upon it,



法輪常轉 國界安寧

"Buddhism is a wheel ever revolving. The borders of the empire are tranquil."

The top fell off some years since, and the Chi-

nese say that when it fell, instead of following the law of gravity, it flew off some hundred yards to the bank of the river and was carried away by some raftsmen. I noticed the top was propped up by long poles, and beneath the lower stories were a great many twigs and bamboo splints. The people say if a person has a pain in his back if he takes a twig and props the pagoda his pain will cease. If so, I judge the people of Chinkiang are greatly affected with pains in their backs, for I found innumerable sticks propping this and other pagodas, and even rocks. I had no pain though having climbed two mountains, and cannot vouch for the efficacy of the remedy. The pagoda is nine stories, as are all the pagodas of China, and about sixty feet high. The base of it is worn smooth by the numerous sittings of visitors.

From this point we had a superb view of the whole city and the beautiful little Golden Island, two miles up the river, which in 1842 and later was an actual island. Now it is joined to the mainland, and crops of wheat and vegetables grow where was the bed of the river. A great many bubbling springs are near the miniature mountain, and upon a rock which was once washed by the river the present chief officer of Chinkiang has erected a tablet recording the appearance of the springs. Golden Island as well as Silver is covered with temples, and possesses a very ancient pagoda, the wood-work of which was wholly burned in 1860, and greatly damaged in other respects by the rebels. All of the temples have been rebuilt since that time and present a neat appearance. A very remarkable library was destroyed at the same time.

A little about the needs of the city of Chinkiang and I close this already too long letter. It is the most important point from Shanghai to Kiukiang at present, and, being a treaty port, offers more and better inducements for occupancy. The foreigners there are anxious to secure a medical man, and if our Church can send a good one our mission can secure enough for his services to them to pay his salary and support a hospital—a grand opening for a missionary physician. Can one be obtained? Will the Secretaries send us one for that work? We also pray for a missionary to come with him for the same field.

Our work here continues the same. We are doing all we can to advance the Redeemer's kingdom, and believe our efforts are not in vain. The new men are doing well.

HAPPY will it be for Christianity and the world when every Church of Christ on earth shall give its full energy to the conversion of the heathen of every nation under heaven to the love and worship of Jesus Christ.—R. Watson.

Quarterly Meeting in China.

BY REV. S. L. BALDWIN.

Our Tieng-ang Church (which is located within the mission compound at Foochow) has lately been the scene of some very unusual and deeply interesting meetings.

Sunday, January 25, was quarterly meeting day. The presiding elder, Sia Sek Ong, and the pastor, Wong Kia Mi, without any consultation with the missionaries, had arranged to hold a prayer-meeting on Saturday night, and to follow the quarterly meeting with a series of evening services extending through the whole week. While preaching on Sunday morning on "Grow in grace," I could not help noticing the unusual spirit of solemnity that seemed to rest upon the congregation. The communion in the afternoon was an occasion of deep interest. In the evening Sia Sek Ong preached on "The Resurrection of Lazarus," as illustrating the resurrection of dead souls into Christian life—a powerful sermon. A prayer-meeting followed, in which the presiding elder himself and several preachers and members gave expression to their longings for the sanctifying grace of the Holy Spirit, the destruction of the roots of evil still remaining in their hearts, and the attainment of the rest of perfect love. All who had similar desires were requested to express them, and to follow such expression by immediately engaging in prayer for themselves, in which the congregation would join them. In this way quite a number gave expression to their feelings, and there was much earnest pleading at the throne of grace. Some felt the heavy weight of their sins, and cried earnestly for forgiveness and the witness of the Holy Spirit. Others had a comfortable assurance of pardon, but were conscious of remaining roots of bitterness, and besought earnestly the sanctifying and cleansing power of the Spirit. We all felt that God was very near.

On Monday night Pastor Wong preached from "Quench not the Spirit," and the prayer-meeting which followed developed increasing interest, deep earnestness, and an accession of spiritual power.

On Tuesday night Brother Ohlinger preached on "Sanctification," and there was much pleading for the application of the blood that cleanseth from all sin. On Wednesday night I preached on "Consecration," from Romans xii, 1.

On Thursday night Hu Yong Mi preached from Galatians vi, 7, 8. His main points were: 1. The impossibility of deceiving God; therefore, the necessity of perfect sincerity in approaching him. 2. Spiritual reaping absolutely dependent on spiritual sowing; therefore, the great importance of being sure that we sow rightly. The sermon was an excellent one, but the exhortations which he gave at times during the prayer-meeting were even

more powerful and tender than the sermon. None of our preachers equals Yong Mi in combining the sweet tenderness of the Gospel spirit with the keenest faithfulness and awakening power. At one time he said, "I see that many of you are very sad over your sins. What does a kind father do with a sick and grieving child? Does he not leave the well ones to take care of themselves for a time, and take the poor sick one into his bosom and tenderly soothe it? Just so your heavenly Father will take you, who are sick of sin, to his loving heart, and fill you with his own peace." At another time he pictured with irresistible tenderness the return of the prodigal son, and the welcome given him by his loving father. During the prayer-meeting several came forward and knelt at the front bench while pleading for pardon and the witness of the Holy Spirit.

On Friday night Sia Sek Ong preached from Hebrews iii, 13, on "Constant Watchfulness against the Deceitfulness of Sin." A prayer-meeting of great earnestness followed, during which Brother Edgell's teacher came forward and with deep emotion confessed himself a great sinner, and asked the prayers of the Church that he might obtain forgiveness through the blood of Christ. This was a very humbling step for a literary man to take; but it was intelligently taken, and was speedily followed by the precious assurance, "Thy sins are all forgiven thee."

On Saturday night Brother Plumb preached from "Blessed are they that hunger and thirst after righteousness; for they shall be filled." A precious prayer-meeting followed, during which Sia Sek Ong testified to the fullness of the Holy Spirit's power and the perfect peace which reigned in his soul. He said, "It seems as if all evil desires had gone outside, and inside the struggle is over. There is nothing left to fight. All is peace."

Sunday morning, the 1st instant, Pastor Wong preached from "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." A faithful sermon on unremitting diligence in securing the soul's salvation.

In the evening Hu Sing Mi preached on "Work out your own salvation with fear and trembling." During the prayer-meeting seven of the girls of the Misses Woolston's school came forward for prayers, manifesting a deep interest for their souls' salvation.

The hymns most popular during the meetings have been, "Come to Jesus," "Happy Day," "Jesus loves me," "O how happy are they who the Saviour obey," etc. During the meeting the new chorus, "The Cleansing Blood," set to such wonderfully sweet music by Miss Dora Boole, was translated, published, and quickly taken up and sung with spirit by hearts in sympathy with its

triumphant expression, "O, the cleansing blood has reached me!"

The young men in our theological school have been greatly blessed during the meeting, and the spiritual life of the Church wonderfully quickened. It is too early to speak of other results, but we hope that the spirit enkindled here will spread through all our work. Praise God with us, and pray for us.

Arizona.

REV. G. A. REEDER, Prescott, Arizona, sends an interesting report, dated March 17, which we lay before the Church:

"It is just six months since I vacated the last comfortable room I have been able to procure for a visitation of all the villages and settlements between here and the Colorado River, a distance of one hundred and sixty miles. This journey consumed three months, and gave me an opportunity of seeing the most valuable portion of this Territory. The past three months have been spent in the vicinity of Prescott, and with but little success, I fear, religiously. The more visible results have been upon the church edifice by hired help, and the labor of my own hands until they were crooked and hardened. With the exception of a little more grading and the steps in front, the building is now completed on the outside, and considerable work has been done within. As it stands upon an elevation, in snowy whiteness, above most of the town, it adds greatly to the attractiveness of the place. Over twelve hundred dollars have been expended in paying off the mortgage and toward finishing the church. As I cannot get any more seasoned lumber before May, work for the present must be suspended. It is to be regretted that I could not have had aid last year, as the financial pinch this season has exceeded any thing yet known in Arizona. This has made it necessary for me, to meet the debts as they matured, to advance all I had of money and my own strength. The aggregate of the contributions here in work and money has been about five hundred dollars, and the promise of three hundred more.

"My heart greatly needed encouragement, and it came lately in three ways: By the aid sent from the Church Extension Society; by the coming of a local preacher, Rev. G. M. F. Herrett, and several Methodist members from California, including one who has been connected with "Samuel Halsted's Praying Band" of New York; and the precious communion season enjoyed on the 1st of March, when twelve, who represented three denominations, evidenced their faith in Christ at his table. O how our bounding hearts feasted upon the good things which have been so bountifully provided for all who believe and obey! Five united by letter, and one infant was presented to God in baptism.

"Praise God, from whom all blessings flow!"

"The winter has been the severest experienced in Arizona for seven years. At present date several inches of snow cover the Plaza, while as many feet of snow may mantle Bill Williams and San Francisco Mountains, whose giant forms stand against the sky within sixty miles to the north of us. The severities of the winter set in finding many quite unprepared as well as myself. Though in former years I have traveled far to the North, where I have had my eyelashes laden with a veritable icicle and my extremities badly nipped by the frost, yet I never so suffered at night in any two months of my life as during last December and January. The only room I could rent was in an old vacated building a little out of town, so open that the whistling winds sifted the snow over the floor every snow-storm. As I only had a few old cornsacks and one blanket under me, and covering quite too light, I had to pass the tardy hours of night as best I could. When my circumstances came to the knowledge of Mrs. General Crook she sent me a mattress and blanket, and Mrs. General Small, Mrs. Colonel Bird, and Mrs. Captain Goodale added to my comfort from their delicate stores of eatables. Such acts of kindness can never be forgotten. A minister here having the means of making a home could escape many of the severities otherwise inseparably connected with these frontiers, where there is no comfortable boarding-house, and every man is expected to carry his own bed, whether he be a judge or a hired man.

"I am just on the eve of starting upon another round of the Territory, which will require me to travel at least fifteen hundred miles to complete the journey. My blankets, canteen, and lunch-basket are essential to my comfort, and the Divine arm for my protection.

"Of late another Indian war has seemed inevitable. Probably three thousand Indians have been off their Reservations, and have been acting out the instincts of their savage nature by theft and massacre. Many of them are well armed with our best improved rifles, and after having been in the employ of Arizona's chief, General George Crook, while operating against the marauding bands in different parts of the Territory, their skill equals that of the Modocs, and when once in their mountain retreats would be as difficult to dislodge as the Modocs from their 'lava beds.' The name of General Crook is as a talisman, and his skill in Indian warfare inspires confidence among the citizens. May God graciously save the whites from the hands of the merciless savages, and the Indians from over-punishment by the enraged whites!

"In conclusion, I would earnestly solicit an interest in the prayers of the Church at the monthly prayer-meetings in behalf of the Arizona Mission, that the melting mercy of heaven might descend,

and that 'the time of refreshing might' soon 'come from the presence of the Lord.' In the bonds of a pure Gospel, I am cheerful in toil and happy in the hope of everlasting life through Jesus Christ our Lord."

Denmark.

SUPERINTENDENT SCHOOU, abundant in labors, writes from Copenhagen, February:

"Since my last quarterly report special efforts have been made all over the mission to gain souls for Christ. The month of January has been given to protracted meetings, and the Lord has blessed our efforts. Not a few have been saved and joined the Church. We are all much encouraged. The Lord has blessed our feeble efforts—used the things that were weak to confound the mighty. Bless his holy name!

"In Copenhagen there has been an increase of membership, since October, of twenty-one in full connection and one hundred and three probationers. These are all of the poorer classes, many of them living on Christianshaven and the fruit of work at that place.

"Encouraging reports come in from Brother Jensen on Langeland. Two additional preaching-places have been opened lately. The meetings are better attended, and ten have joined the society. The brethren wrote me that they commenced the new year with the expectation of being one hundred stronger at its close. God grant it may be so!

"Brother Olsen, from Veile, spent January preaching at Trolleborg, Odeup, and Bred, with much spiritual benefit to the brethren.

"Brother Nielszen, stationed at Svendborg, reports increased interest but no accessions. He has held some very blessed meetings on the island Thorseng of late, as well as at a village called Lakkendrup.

"The work at Veile continues in a prosperous condition. Six have joined in full connection and fifty-five on probation since October. Brother Sorenpir has preached to crowded houses every night, and the Lord has blessed the word to many hearts. The action of the Missionary Committee in refusing the aid promised by the Bishop has discouraged the brethren some. They are, nevertheless, working hard to gather means for the building which is needed so much. Fears are entertained that we shall not have a place of worship when the one used by the society has to be vacated; but the Lord, who has been our help thus far, will, we trust, not leave us in this emergency.

"Brother Petersen, local preacher in Svendborg, has spent the month of January at Hornsyld and surrounding villages, preaching daily to large congregations. Under the blessing of the Spirit many

have been awakened, some converted, and twelve joined the society there.

"Similar blessings have attended Brother Thorup's efforts in the western part of that circuit among the genuine Jutes, a people never known to be in a hurry; still, some of them have concluded that to delay longer would be dangerous, and have sought the Lord and found peace in believing. Five have joined the society.

"The southern part of the State has also been visited by the brethren from Viele, and wherever they have been the people have received them gladly and opened their houses to receive them. Wherever services have been held good congregations have been in attendance.

"If we had more men we might do a greater work, and I hope that we shall have them. The Lord surely will not let this field continue to suffer and people die in their security. When I say that we do what it is possible for us to do to save sinners, I speak for all employed either as missionaries or helpers; but our effort cannot extend far, seeing we are so few. Calls are made for preachers, but the brethren cannot extend their work more. Our united prayer is, more of the Spirit, and more men to work in the fields opening all around. May the Lord hear our prayer for Christ's sake!"

Bombay and Bengal.

EVERY-WHERE the testimony is the same—the grandest of all opportunities, the rage of the enemy, the victory given by the Captain of our salvation, the demand for more men which cannot be granted until the Church consents, and so signifies by enlarged contributions. Hear some of the words:

Rev. William Taylor asks most earnestly for twelve whole-hearted, soul-saving men, who will come out unmarried and after arrival trust God and the people there for support. He is most earnest and emphatic. Hear him:

"We have no doubt that God will answer our prayer for men for this field, but what proportion or number he will select from America we know not. We believe the great majority ultimately will be natives, but at present we greatly need two for Bombay, two for the Deccan, Poonah, etc., two for Central India, two for Madras, and four for Bengal—twelve men of the right sort, but we would not limit the number. Send as many of the right sort as will *cheerfully volunteer* for Bombay and Bengal Mission, but do not urge any. . . . A man who has not soul-saving success in America should not be sent to India, where the work is tenfold more difficult."

He speaks very highly of those already sent, and says:

"We need single men. No matter if some of

them are over thirty years of age if they are experienced and have been successful, but they had better be *young men*, capable of learning the languages of India. . . . We must have men free to go anywhere."

Dr. Thoburn, who has been sent to preach in Hindustani in the great city of Calcutta, echoes Brother Taylor's cry. He puts his soul into it.

Well, we can only send the number asked by having the expenses of transportation provided in some providential way. A treasury in debt does not admit of our doing as we desire.

Bulgaria.

REV. SUPERINTENDENT FLOCKEN writes from Rustchuk, February 17, 1874: "Almost seven months have passed away since my last visit to Loftscha, where we organized the few brethren into a society in July last. The Lord having removed the hinderances over which we had no control, but which prevented us from going sooner, I now think it is my duty to go and see the people at Sistof, Loftscha, and in some of the villages on the way. We are still in the midst of winter—the Danube full of ice—and I must, therefore, go overland, which is neither easy nor pleasant; but believing that I am sent here to work and not to take it easy, I commit myself to God and start to-morrow.

"As human life is so uncertain, I herewith send you an exact and true statement of the finances of this mission at this date. The item of printing you will already understand from my letters to Dr. Vincent and Dr. Reid of February 11. From a *Levant Herald*, which I mailed to-day, you will see the step taken by the police of Constantinople in regard to the sale of the Holy Scriptures, and therein find a proof that my remarks in the above-mentioned letters—'Our time to work is short; to-day is our opportunity; there is no telling what hinderances may be placed in our way for the spread of the Gospel'—were not imaginary.

Editor's Desk.

Westward, Ho!

THE hope of fully sustaining the credit and maintaining the active usefulness of the Missionary Society is in the Churches of the great West. The Eastern collections have been taken amid the commotions and agitations of the great panic. Our devoted pastors have made their appeals to men whose factories were idle or running on half time, to men without work, and to women, moving in respectable circles, whose anxiety was not the Easter bonnet, but *bread*. And when the extreme

was not so great as this, the suspense, the stagnation, the dull inaction, have been in the way of this central collection. Yet brave hearts and sacrificing souls have made good answer, and many have trusted God and enlarged their benefactions.

We now turn to the granary of the nation and appeal for help. The States of wheat, corn, beef, and pork; the States whose products men must buy or starve; the States which felt the panic least sorely and were soonest to recover, whose credit has remained sound, whose business was first to revive—to these our faces are turned, and to them, under God, we look as our stay in this hour of uncertainty.

Let them think of the great home field, so much of which lies within their own bounds. We alone can help it. No other missionary organization of our Church even proposes to do so. Every dollar diverted or withheld from the treasury of the parent Missionary Society means diminished aid to home work. It is time to face that fact and to act in view of it.

We then appeal to our friends in the West in view of the world lying in the grasp of the wicked one.

We appeal in behalf of our heroic, over-worked brethren abroad, whom we cannot help without additional means.

We appeal to the love of souls in deadly peril. The hour when we can reach them has come. Do not deny us the long-coveted opportunity!

Are we to stand still when God bids us go forward? Is his mandate to mean nothing, and to be counted for naught?

O no! Brethren of the West, speak to the people that they go forward.

Missions a Failure.

At intervals about as regular as those measuring the recurrence of the discovery of perpetual motion, the world is regaled with proofs that missions have failed, and are, therefore, to be abandoned.

As to the real or comparative failure of papal missions, we have only to say that they prove nothing as to those of Protestantism. They attempt to found a dynasty, to reproduce papal organism, and to graft Christian rites and ceremonies on existing stocks and modes. Our missions seek spiritual results: they believe the new life can never be grafted on spiritual death. The baptism of hordes of pagans works no change, for conversion must be wrought by the Holy Spirit on individual lives. There have now been enough years of trial to settle the adaptation of the Christian religion to pagan lands and idolatrous souls, and we hold that the experiment has been successful. It has demonstrated the oneness of manhood in its wants, sorrows, capabilities. It has shown

that Gospel truth can enter the ear and sway the heart, and can accomplish in the dense gloom of paganism the miracle of the new creation.

Pagan lives have been changed as the result of the supernatural work on the pagan soul. Let us be true, and take into our calculation all the factors of congenital and educational coarseness, ignorance, unreceptivity, of habits too vile to be mentioned, and notwithstanding all this good Christian characters have been built up, and their influence has in some cases become national. We claim the advantage of the fact. There is no evasion of its being a genuine fact.

The secular results have been so often presented that we only allude to them here, and aver that they have been so marked and so beneficial that commerce alone could better afford to pay all the cost than suffer them to die.

They have kept alive the spirit of broad humanitarianism in that, in the most emphatic of methods, they have asserted, over and over again the brotherhood of man—one nature, one taint, one deadly peril, one glorious redemption! There is one Saviour, one Gospel, one Salvation for men. Our brother in chains, in despair, in a degradation so long endured that it no longer shocks him, must be reached and helped. Can the world, can progress, afford to lose all this? Is there any substitute for it?

Does any thing else so strongly affirm the preciousness of the individual, of the isolated, solitary man?

Has it been nothing that missions have kept alive chivalrous heroism? They have had knight-hood as pure and daring as that of Bayard, and incomparably higher in its aim. The missionary spirit is essentially that of fraternal sacrifice. It is something that under its sublime inspiration so many have said, "Neither count I my life dear unto myself." And remember that all won thus far has been preparatory. Languages were to be mastered, literature created, and, above all, the native mind seized and held in sweet captivity and a native ministry created. That end has been reached, and from the intrenchments the conquering army is now advancing. The Church has ever held that the great work of evangelization was to be done in every nation by its own sons and daughters, and for that past mission work has been making ready.

What rapid gains may not be anticipated? Along the Ganges swells the Gospel cry, "Ho every one that is thirsty, come to the waters!" But the call is made by Hindu voices. Chinese preachers call loudly by the great wall, and the sons of Africa toil for the regeneration of their own land.

And while we can array facts and figures, and from what has been achieved prove missions a suc-

cess, we also insist that they have only just commenced their work. They have been in the stage of preparation: they are entering that of *results*.

The Word of Command.

If down to this merry month of May missions have proved a failure, how does the fact affect our *duty*? Who is commander of our host? Who passes the word along our lines? Do we recognize the supreme authority of the Captain of our salvation? Has he not said, "This Gospel must first be published among all nations?" Our methods may have been wrong, our plans defective, our machinery too cumbrous, our approaches too timid, but the command is yet upon us.

And the great commission is yet as broad, as authoritative, as mandatory, as when spoken from the crest of the Mount of Ascension to the apostles, the Seventy, the one hundred and twenty, the five hundred brethren who were standing upon its slope. He well knew that not in their life-time could the work be done, but in the life-time of the Church it can and must be. The order yet rings along the long line of the sacramental host. We must obey.

"Not ours to ask the reason why;
Ours but to do or die."

Paragraphs.

BISHOP SIMPSON is again at home, and gives the Church facts and arguments which must thrill it to the heart. Spanish America must be redeemed.

WE WILL SEND each charge collectors' books or cards free on application. Send to 805 Broadway.

MORE MEN.—William Taylor calls for twelve men. Foochow wants two, India Conference half a dozen, Bulgaria nearly as many, and Mexico more. South America demands re-enforcements. Well, we cannot send so many now, but we do want to know of every young man who is ready to devote himself to this cause.

INDIANS.—The work of God among the Round Valley Indians in California appears to be of a marvelous character in all human eyes. At our last advices nearly six hundred red men and women had renounced dumb idols and given their hearts to Christ, the Lord of all. O that the hearts of that fading people may be opened! May they see at last their Lord!

NOT WANTED.—Bishop Foster, at the Pittsburgh Conference, made a missionary speech of searching directness, in which he assumed the delay of the world's conversion to be due to the alleged fact that neither the ministry nor membership of the Church REALLY WANTS IT. What we *want* we try for. Is the Bishop correct?

EASTERN GERMAN.—By system and faithfulness our pastors in this body reported about one dollar and thirty-three cents a member. That can be done evéry-where by the same pains and directness of effort.

SPRING CONFERENCES.—The missionary tone of these bodies has been most excellent. They have had information on all parts of the management and of the work at home and abroad, and have given their hearty and cordial approval, in some cases most enthusiastically. In several instances, despite the year of panic, there have been advanced collections, showing the tide to be rising instead of ebbing.

Miscellaneous.

"Father Wilbur."

By the kindness of the Department at Washington we are permitted to lay before the public the following extract from a report made to the Commission by Hon. Edward C. Kemble, Inspector of Indian Affairs. It is the observation of an impartial officer:

"I have the honor to report my arrival at this Reservation on the 25th instant, and the completion of my inspection this morning. I entered at the eastern end and so traveled through the length of the Reserve, by which I was enabled to view the splendid body of land set apart for these Indians and to observe the use which they are making of it. Having lost my way in coming into it, and night overtaking me, I happened by accident upon an Indian haying camp, where I was hospitably received. The Indians here have fenced in a bend of the Yakima River with admirable engineering skill. I entered the field through the bars of one of the best pieces of fencing I have seen in this country, all the work of Indians and for their own account. While I was eating the excellent and plentiful supper provided for me at a lodge hard by, the large tent occupied by the haying hands was converted into a temporary chapel, and a prayer-meeting was held, in which all the Indians united with much fervor. The next day I visited another field where a similar work of fencing for hay was going on. This man and his brother (Indians) had just harvested a field of wheat, and had raised this summer a fine garden of vegetables.

"I mention these incidents as fair illustrations of the thrift and progress which I find among the domesticated and Christian portion of these Yakimas. The growth of this class in numbers and influence year by year is very encouraging. One secret of this growth is the admirable spirit and example by which the Agent illustrates the excel-

lence and the dignity of labor. With his own hands, though he is now a man past sixty years of age, cheerily and heartily Agent Wilbur labors with his Indians, 'working them in,' as he describes it, in every species of farm labor and common industry. His male *employés*, catching his genial spirit and inspired by his Christian zeal, labor with him among and for the Indians with patience and alacrity. It would be well if the method by which this Agent 'manages' Indians, in so far at least as he teaches them how to work, could be copied on other Reservations I have visited.

"In his united offices of Agent and religious teacher or missionary, however, I would respectfully suggest that 'Father Wilbur,' as he is popularly called, is bearing too heavy and, it may appear in the end, too incongruous a burden. The Church which nominates the Agent here, but hitherto has taken no other action or considerable part in the Christianizing of these Indians, should bear its proportion. There is needed at once missionary women, such as the eastern societies send out, to go among the Indian families here and teach them cleanliness, the care of children, and the laws of health. Two native preachers, members of this tribe, give a part of their time, under pay of the Church, to evangelizing among their brethren here.

"It certainly seems desirable that a white missionary and his family should relieve the Agent of the spiritual duties and responsibilities resting upon him as the head of the Methodist Episcopal Church on this Reservation. It would leave his hands free for a more extended sphere of usefulness, and what is of special importance, particularly in view of the possible incoming of another religious establishment here, it would dissociate him from that part of the work which prevents a full and impartial exercise of the authority of the Agent, or which, at least, subjects his authority to criticism and (doubtless unjust) complaint. It is not unlikely, moreover, that the reluctance of some of the Indians belonging to this Reservation to remain upon it and come under the good influence of the Agent in secular things, is owing to their indisposition to receive and follow a particular form of religious belief. It would be overcome, perhaps, in many instances, if the Agent were to go to them and teach them their secular and moral duties apart from the office of the preacher."

For the Boys and Girls.

The African Shepherd Boy.

FAR in the heart of Africa there lived a little shepherd boy. As he was tending his sheep among the

hills he met another shepherd boy who had a Testament of his own. This boy read some of it to his little friend; the part he read was the sweet story of the Babe of Bethlehem. How much astonished was the other boy to see a book, and to hear his companion read out of it! He listened with great attention and believed every word he heard. He longed to see the Babe of Bethlehem—that Babe that was wrapped in swaddling clothes and laid in a manger.

"Can I see him?" he eagerly inquired; "tell me, tell me where he is!"

"At the Kuruman Missionary Station," replied the little reader.

"Did you ever see him?"

"No, I never saw him; but I know he is there, for they talk to him and sing to him. I have heard them."

The astonished child made up his mind to go to the Kuruman and to see this Babe with his own eyes. It was a long journey, hundreds of miles, over a sultry and desolate country.

For the greater part of the distance he walked. At last he reached the districts where, scattered among the blacks, a few white farmers cultivate the soil. Glad was he then of an occasional lift in a rude, slow-moving wagon drawn by oxen over hill and valley, through rough forest paths and over rushing streams.

At length he arrived at Kuruman one Saturday evening, and was kindly received by a Christian Bechuana woman. He partook of her supper and slept in her hut. Next morning he heard the chapel bell. He knew not why it sounded, but he followed his kind hostess to the chapel. He listened with delight to the sweet singing; he looked earnestly at the missionary when he opened the Bible and prepared to read. And what was the chapter that was read? It was the very chapter about the Babe of Bethlehem—the second of Luke! The little shepherd looked round about the chapel, hoping more than ever to see the glorious Babe. As he looked he observed a child such as he had never seen before—a fair child, with light hair and blue eyes. "It is the Babe of Bethlehem," thought the little shepherd boy, "the Babe that I longed to see. I have found it at last!"

When the service was over the delighted boy told his Christian friend that he had seen the Babe of Bethlehem. At first she could not understand what he meant, but soon she found out his mistake. The blue-eyed babe was the missionary's own child. But then the good woman told him who the Babe of Bethlehem really was, *what* he did, and *where* he is. She told him of his love in dying upon the cross, and of his glory at his Father's right hand. The boy believed her words, and soon he loved Jesus, though he could not see him. He did not wish to leave the Kuruman sta-

tion, but stayed there and learned to read his Bible, and grew up to be a Christian man.

How a Church was Built in India.

THE missionary said something about the opening of the new school building:

"The present chapel was much larger than the one before. That men, women, and children, in addition to their gifts of money, had done all the building-work with their own hands. That the work was done without any help either from the Society or any other public source. The new church was, on this day, beautifully decorated; betel-nut was served out after the service to all present, and there was great rejoicing among the people. A young man in the village, though a heathen, has borne the expense of a window, and a Christian youth provided another window. Two lamps, worth sixteen reals, were presented to the new church by a man who sent for them to Ceylon. All these presents will produce no small impression on the minds of the heathen around, the more so when we consider the fact that there are only thirteen Christian families in this village.

"Our Anglo-Vernacular School at Radhapuram has continued to do well, the English branch consisting of fifteen boys, and the Tamil branch of forty-five. The new building cost nearly three thousand reals. This money was raised partly by means of a Government grant, partly by means of a grant from the mission, but chiefly by means of local subscriptions. It consists of two apartments, one intended for the English branch and the other for the Tamil, with a small compound having a well in it, and in which useful trees are planted. This school was opened on the 22d of August last by the Rev. Dr. Caldwell, Mr. Wyatt also being present at the time; and this was not done without tokens of joy on the part of the villagers. The Ciscar officials, and all the leading men of the place, proceeded with singing from the old school-room to the new building, which was decorated with plantain-trees and flowers. On entering the room garlands of flowers were thrown round the missionaries' necks, limes were presented, fruits, sugar, raisins, etc., placed before Dr. Caldwell, and an address of a grateful acknowledgment of the interest he took in their temporal and spiritual affairs was read by one of their number. The school-room was overcrowded.—*Gospel Missionary.*

Letter from a Native African Preacher.

"To the Wesleyan Missionary Secretaries:

"It has been my desire to write to you for some time, but I did not know how to begin. My Superintendent has asked me more than once to

write, but I was always afraid to begin. To-day I have made up my mind to say a little about Pondoland. It is a large country, and there are many people here. We are trying all we can to preach the Gospel to every Pondo. They are willing to hear, but not willing to give up their sins. We meet with many who say they are the children of God, but their works show that they are the children of the devil. One day I met a Pondo, and, in speaking with him, he asked whether Faku's children belong to the devil. I said, 'Yes, if they do not repent and throw away their sins, and receive the word of God with all their hearts.' He said, 'Would God send them to hell?' 'Yes,' I said, 'if they love sin.' He was very much surprised at this, and said he would not like to go to that bad place. We meet with a good many who say that they have heard about this bad place from their old missionary, Mr. Boyce, [formerly a missionary, now one of the Secretaries.] His name is all over Pondoland. We pray that the Lord may bring back to their minds what they have heard years ago from his servant. I believe there will be a great work going on in Pondoland yet. We pray that the Lord may give us power and patience. We go often among the kraals preaching the word of life to the heathen, and talk to them whether they sit or lie down, inside or outside the hut. In this way we often find it very difficult to get food. We get only boiled mealies, or very hard raw mealies, to eat. We are obliged to have this or else we get nothing at all, and sometimes we get nothing for a whole day. In sleeping among the Pondos, sometimes we use our saddle-cloths to lie upon, and use the saddle for a pillow. We have no peace at night, for the fleas and cockroaches are not our friends; for all that we are working on, trusting in the Lord. We pray that the Lord may give us his living Spirit in Pondoland. Pray for us, ye, the servants of the most high God."

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 of the Missionary Society of the Methodist Episcopal Church to April 9, 1874.

Pittsburgh Conference.....	\$440 67
Broadway M. E. Church, Baltimore.....	910 00
Naples, W. N. Y. Conf.....	90 00
Jerseytown, Cent. Pa. Conf.....	120 00
Monticello, N. Y. Conf.....	40 00
Rochester, E. Ger. Conf.....	24 88
Sunday-schools of New City, New. Conf., additional.....	16 00
Concord, Cent. Pa. Conf.....	188 00
Pittsford, M. E. S. S., Troy Conf.....	11 60
Baltimore City Sta., Baltimore Conf.....	284 78
Lawrence-street S. S., Denver, Col. Conf.....	75 00
St. Paul's M. E. Church, New York, additional.....	114 97
Nostrand Avenue Church, Brooklyn.....	113 25
North Cannon and Ashley Falls, N. Y. Conf.....	21 00
Baldwin's, N. Y. E. Conf.....	10 00
Altoona, Cent. Pa. Conf. (in part).....	250 00
Berwick, Cent. Pa. Conf., additional.....	105 70
Springville, Wyoming Conf.....	6 00
Gloucester Circuit, N. J. Conf.....	5 25
Int. on Bq. of Benjamin Bacon for 1873.....	20 75
Baltimore Conf. Miss. Soc., (in part).....	15,706 77
Rev. W. D. Bridge, Marlborough, Mass.....	6 00
Oxford, Detroit Conf.....	9 92
Kingston, Wyoming Conf.....	90 00
Juv. Miss. Soc. Pacific-street M. E. S. S., Brooklyn.....	800 00
A Class in First Place M. E. S. S., Brooklyn.....	6 00
Baltimore Conf. Miss. Soc., additional.....	688 00
Donation of J. Hillman, Esq., Troy, N. Y.....	50 00
Thirtieth-street M. E. Church, New York.....	800 00
Williamsburgh German S. S.....	800 00
Pottersville, Troy Conf.....	25 40
Amenia, N. Y. Conf. (in part).....	15 00
Grace Church, Port Richmond, New. Conf.....	47 64
Highland, N. Y. Conf.....	90 00
Bronxdale and Oliveville, N. Y. E. Conf., (in part).....	12 74
N. Y. East Conf. Miss. Soc., additional.....	96 00
Tenth-street German Mission, New York, E. Ger. Conf.....	50 00
St. Mark's S. S., Rockville Center, N. Y. E. Conf.....	25 00
Pawling, N. Y. Conf.....	75 00
St. Paul's M. E. Church, New York, (in part).....	500 00
Stillwater, Troy Conf.....	80 00
South-street Church, Utica, N. N. Y. Conf.....	100 00
Saugerties, N. Y. Conf.....	175 00
Plainfield, New. Conf., (in part).....	110 00
Jamaica, N. Y. E. Conf.....	55 15
Second-street German Church, New York, E. Ger. Conf.....	608 20
Summerfield Church, Brooklyn, (in part).....	1,000 00
Bedford-street Church, New York.....	612 23
Allen-street Church, N. Y. E. Conf.....	65 00
Port Mission, E. Ger. Conf.....	173 00
Coventry, Wyoming Conf.....	9 00
Christ, M. E. Church, Pittsburgh, Pittsburgh Conf.....	1,417 25
Unexpended App'n, Philadelphia District, E. Ger. Conf.....	121 00
Hobart M. E. Church, N. Y. Conf.....	60 00
Burlington M. E. Church, Troy Conf.....	86 77
North Newburgh Charge, N. Y. Conf.....	101 60
Springfield Circuit, Phila. Conf.....	10 00
Herron, N. Y. Conf.....	40 00
Stratford M. E. Church, N. Y. E. Conf.....	118 40
Woudbridge, New. Conf., (in part).....	80 00
Ebenezer M. E. Church, N. Y. E. Conf.....	41 52
East Ger. Conf. Collections, (in part).....	2,147 20
Juv. Miss. Soc. of the Tabernacle M. E. Church, Camden, N. J. Conf.....	17 10
Katonah, N. Y. Conf., additional.....	40 00
M. E. Church, Plainfield, New. Conf.....	25 00
East Ger. Conf. Miss. Soc., additional.....	457 12
Dob's Ferry, N. Y. Conf.....	53 00
St. Mark's M. E. Church, Rockville Center, N. Y. E. Conf.....	85 00
Tremont, N. Y. Conf., (in part).....	26 00
Middletown, Baltimore Conf.....	15 00
Birmingham S. S., Cent. Pa. Conf.....	50 00
St. Paul's M. E. Church.....	124 00
Lansingburgh, Troy Conf.....	108 00
Eighteenth-street M. E. Church, N. Y. Conf.....	270 00
Madison, Erie Conf.....	15 00
S. K. Wells, Burlington, Vt.....	5 00
Waterford, Troy Conf.....	50 00
Pallade M. E. Church, Jersey City, New. Conf.....	104 00
Unexpended App'n, New York District, E. Ger. Conf.....	50 00
Int. on Note of Foundry Church, Washington.....	180 00
Willett-street Church, New York.....	140 85

Peekskill M. E. S. S., N. Y. Conf.	\$108 79	Glen Cove, N. Y. E. Conf.	\$100 00
On account of Notes of Joseph Lane, Colfax, Ind.	538 90	First Place Church, Brooklyn, additional.	1,314 45
South Adams, Troy Conf.	75 00	Washington Square S. S., New York.	875 00
Port Jervis, New Conf., (in part)	50 00	Unexpended Appropriation to Philadelphia District, E. Ger. Conf.	100 00
Avals of Land sold in Michigan.	160 00	Astoria, N. Y. E. Conf., additional.	30 00
Red Hook, N. Y. Conf.	60 00	Washington Park Church, Bridgeport.	377 00
Wilmington Conf. Miss. Soc.	11,000 00	Swedish Mission, N. Y. E. Conf.	180 00
Hudson Avenue Church, Albany.	20 00	Fair Haven, N. Y. E. Conf.	74 18
Hamilton S. S., N. N. Y. Conf., (in part)	44 00	Washington-street Church, Brooklyn.	408 56
San Luis Valley Circuit, Col. Conf.	20 00	Bridgeport, N. Y. E. Conf.	221 25
Central Pa. Conf. Miss. Soc.	16,584 21	Danbury, N. Y. E. Conf.	382 00
Gift of Mrs. Mary Woolsey, Willoughby Sta., Erie Conf.	30 00	Stamford, N. Y. E. Conf.	500 00
Central M. E. Church, Lexington, Kentucky.	80 00	Est. of Eliza Magee, of Lewisburgh, Pa.	487 27
W. S. White, Administrator of Harriet Evans, Deal's Island.	10 00	First M. E. Church, Peekskill, N. Y. Conf.	86 21
Hannah K. Bentley, Bentleyville, Pa.	10 00	New Fairfield Circuit, N. Y. Conf.	87 50
Juv. Miss. Soc., South Market-street, Newark, New Conf.	25 00	Waymart, Wyoming Conf., (in part)	27 00
New Jersey Conf. Miss. Soc.	18,648 98	Payne Pettibone, Esq., and Family, Wyoming, Pa.	150 90
Tremont, N. Y. Conf.	51 25	Est. of William Swetland, dec.	95 00
On account of Notes of Joseph Lane, Colfax, Ind.	87 00		
Swedish Mission, N. Y. E. Conf.	200 00		
Bethel Ship, New York, N. Y. Conf.	180 00		
Mifflin, Cent. Pa. Conf.	100 00		
South Greencastle, N. W. Ind. Conf.	50 00		
Han. B. P. Manierre, of St. Paul's M. E. Church, N. Y.	50 00		
St. Paul's M. E. Church, New York, additional.	298 87		
"A Poor Woman in Michigan".	300 00		
Altoona, Des Moines Conf.	14 25		
Nostrand Avenue Church, Brooklyn.	65 00		
Hoboken, New Conf.	145 00		
Simpson Church, Jersey City.	111 00		
Pacific-street Church, Brooklyn.	135 00		
Leonard-street Church, Brooklyn.	14 50		
Franklin, Nev. Conf.	90 00		
Hartsdale S. S., N. Y. Conf.	64 57		
St. Paul's M. E. Church, Elizabeth, New Conf.	532 00		
St. Paul's Juv. Miss. Soc., Elizabeth, additional.	50 00		
Newtonville, Troy Conf.	30 00		
Plainfield, New Conf., additional.	120 81		
Grace M. E. Church, Baltimore.	1,200 00		
East Norwich, N. Y. E. Conf.	50 00		
Peapack, New Conf.	25 18		
Washington Square M. E. S. S., New York.	1,191 40		
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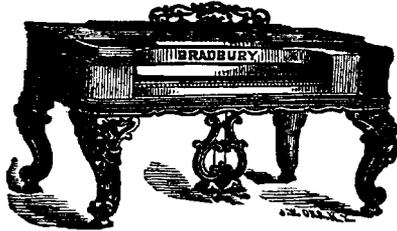
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