

MISSIONARY ADVOCATE.

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

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DARK PLACES OF THE EARTH.

THE darkest of these dark places are found in Africa. There is no light anywhere on this dark continent, except where the Gospel shines out from Christian missions. And perhaps Southern Africa, as one penetrates northward from the Cape of Good Hope, presents the most horrible of these dark places. All South Africa is a vast mission field, and has been occupied by several of the oldest and strongest missionary societies. Among these the Wesleyans from England have stood in the fore-front. They prosecute much of their work on horseback, and in carts: swim rivers, sleep in shanties, and eat the coarsest of food. And yet some of them make their names immortal, and glorify God by their arduous work.

The reader will get an insight into the character of the people and of the work, and how it is to be accomplished, from the following extract from a letter of Rev. Edwin Gedye, a Wesleyan missionary in Kaffria. We find it in the September number of the *Wesleyan Missionary Notices*. Mr. Gedye was on a missionary visit to the great chief, Umhlonblo.

The chief came once, had a long talk, and promised us a congregation early on the morrow. Just as we were concluding one of our little services on this occasion, we were somewhat disturbed by a great song-singing on another part of the *kraal*; and, although contrary to etiquette to be moving about at night, being a privileged person on the "Great Place," I took my evangelist with me to break in upon what promised to be a midnight revel. Never shall I forget his astonished look, as I brought him to the door of a large hut. Though a colonial native, he had never seen such a sight. Thirty or forty young people, mostly nude, crammed into a hut, going through a variety of most unseemly contortions and gesticulations, their bodies working violently, apparently all in confusion, and yet all keeping time to a wild guttural sing-song. A few embers in the center of the hut served just to let us see their forms, and discern that the perspiration was pouring in streams from every one; and so suffocating was the heat, that we could barely endure to put in our heads at the low door-way. Poor Joseph seemed almost dumb with astonishment. At last he said, "It puts me in mind of hell: surely such things are not of this world! What will you do, Umfundisi? (missionary.) How will you stop them?" We managed, however, to effect an entrance, and after some difficulty obtained silence; spoke of the uselessness of such dances, reminded them of the debauchery which I knew too well would follow, and tried to draw their minds to higher and nobler objects; had an attentive audience, sang our translation of "The Eden above," and got them on their knees, while we prayed to the great God. If no other good was done, their night's revelry was broken up, and we slept in quiet.

That morning the chief collected all the people from the neighbouring *kraals*, and we had a congregation exceeding a hundred, mostly men, in the largest house of the place. Here, with all the paraphernalia of Kaffir barbarism—tigers' tails, jaw-bones, horns of wild beasts, roots, charms, and medicines, stuck in the roof over our heads, a mass of ornamented human heads and smeared faces surrounding us, and the chief sitting at our feet with his wives at our right hand—we preached of God, of Christ, of heaven, and of hell. Speaking of their efforts to find out God, by a reference to their superstitions, their witchcraft,

etc., I inquired with respect to the Almighty—"But have you found him? Have you found him?" An earnest voice replied, "Asimfunananga Mfundisi." ("We have not found him, teacher.") This from a heathen, and in the presence of heathen royalty, produced a profound impression, and gave me an opportunity to press home the application of my subject. I was followed by my evangelist, who gave an earnest exhortation; and when the service was concluded to our surprise not one stirred, and the chief requested another hymn. As we came away Joseph remarked, "I never before knew a heathen chief to ask for more."

But Mission labor here has two aspects. Umhlonblo pleading for a Missionary at the District Meeting, honoring his teacher at the "Great Place," asking for more at the close of a service, and diligently learning to read, is one. Looking at it one might say, "Surely he fears the Lord!" True! But like the heathen of old he "serves his own gods." For instance: Returning from Queen's Town, after a month's absence, he found his wives away; an epidemic fever had got among his children. Chief and Missionary being both away, there had been no one to supply medicine, as usual, and the poor creatures, believing that some one had bewitched the place, and that a snake had poisoned the children, got away in various directions. The chief was angry. His wives were recalled, and inquiry instituted, the issue of which was: "You say the children are bewitched; then it must be yourselves have done it. I do not believe in these things; but if you do you must take the consequences. You shall all go to the doctor, who shall find out the guilty party from among yourselves." Under a trusty guide, all the women of the chief's harem are sent away to the doctor, who, under the circumstances, can do no other than find some of them guilty. One of the chief's wives, and one old wife of Unyeki, (his grandfather,) are the doomed ones; and now, still possessed of the demon, having no bridle to his passion, the chief orders that they shall die! his own wife, and the wife of his grandfather! This, even to his counselors, is horrible. They remonstrate. "These are women—the chief's own blood. Will he kill them?" "Yes," said he, "I have killed many men to prove to you that I do not believe in these things, and that I will not have them: and yet you hold to them. I want the Missionary and his teachings. You will have Satan and his things, and it is your own fault." Remonstrance on their part was weaker than water. The chief rushes off to get his own gun; and to save themselves from being suspected, and perhaps killed, the people drag away the two poor creatures to a rivulet just out of sight and there knock out their brains with knobsticks. This is a sickening subject indeed. "The dark places of the earth are" still "full of the habitations of cruelty."

After our arrival I took the first opportunity of getting a serious talk with the chief on this subject in private, when I reminded him that, though a great chief, he was not God; that God alone possessed the power of life and death, that he was amenable to him, and must ere long meet face to face with those whom he had hurried into eternity. He was evidently subdued. His reply was, "I thank my missionary for being faithful with me. I see these things; but when I came home and found my establishment broken up, Satan stole away my heart, made me angry, and I was ready to do anything. But, teacher, do not be tired, we don't despise you; and you must keep close to us." And surely there is need. I thank God that he has cleared away many difficulties from our pathway, and given us some favor in the sight of this heathen despot. May we always find grace to be faithful, and may God yet bless the Pondomisi!

These are the dark places which must be illumined by the preaching of the Gospel of God, at the risk of health and life.

TRANSLATION OF THE SCRIPTURES IN INDIA.

THE Protestant missions in India have arranged a commission to thoroughly revise the Hindee and Urdu New Testament. The work will require time; but when finished it will exert a great influence on the intellect and language of Northern India. In this respect it will be to India what the English translation of King James has been to England. The announcement of this great enterprise is made to us by Rev. J. M. Thoburn, D.D., under date of July 22d. He says:

At the last session of the India Mission Conference Rev. Dr. Waugh and Rev. J. H. Messmore were appointed to co-operate with brethren from other missions in North India, in preparing a revised translation of the New Testament in Hindee and Urdu, the two dialects used by the people of Gangetic India. As the languages of India are all feeling the effects of the changed circumstances of the country, being influenced by contact with foreign tongues and foreign ideas, it becomes a difficult matter to prepare a translation of any book, which will be suited to the masses of the people. When we consider the very unsettled state of the North India languages, it is a matter of surprise that the translations now in use are as perfect as they are. In some respects they far surpass our own English Bible. There are fewer palpable errors in translation, and the oriental spirit of the original Hebrew and Greek is much more faithfully preserved in the translation into an oriental tongue. Our missionaries frequently remark, that in reading their Hindustanee Bibles they often notice striking points which are wholly obscured in the English translation. This, however, does not obviate the necessity for a revised translation. The Hindustanee idiom is in an unsettled stage, and changes naturally creep into the language every year. It is hoped that the revision now contemplated may be the last needed for many years. It will, no doubt, do more to give a fixed character to the language than any other work in the language, for although few of the people are Christians, those few have more influence on the education and literature of the land, than any other body of the people.

Brothers Waugh and Messmore are admirably qualified for the work assigned them, and, we doubt not, will acquit themselves well in their share of the work. The work will be a tedious one, and may not be fully completed for some years.

THE MASSACRE IN CHINA.

THE Christian world has heard of the late terrible massacre of French Christians at Tien-tsin, China, by the Chinese. This horrible riot and murder have sent an indignant feeling throughout Christendom; and a demand for redress and safety hereafter is heard in every quarter. There is a painful suspicion that the government of China is not wholly innocent in the matter; and there is a growing feeling of doubt among foreigners in China, in regard to safety outside the treaty ports. We feel some little anxiety in regard to the members of our own new mission at Kiu-kiang, which is a thousand miles inland from Shanghai. But as Brother and Sister Hart were at Shanghai, on account of Mrs. Hart's

condition, and must remain there for some time, it is probable matters will become settled, and the protection of the government insured before Brother Hart will be ready to return. And it is probable that Brother and Sister Ing and Brother Hall, who are now on their way to Kiukiang, China, will fall in with Brother and Sister Hart at Shanghai, and return with them to Kewkeang. This will make a missionary force of five Americans and one native helper. They will have time and opportunity to take counsel together and with others at Shanghai, and thus act wisely and carefully.

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JAPAN AS A MISSION FIELD.

JAPAN is an island world lying between China on the west and America on the east. There may be a thousand islands sown through the sea, and one of them, Nippon, is nine hundred miles long by one hundred wide. The population may be from thirty to forty millions. As a mission field it has been known only some eight or ten years. The climate is good, and the people are of the *Mongolian* race, and quite superior to the Malay and Tartar races which inhabit China. Of them the celebrated missionary, St. Francis Xavier, said two hundred years ago that they surpassed in virtue and probity all the nations he had ever seen; and the latest and most competent European and American observers bestow almost equally high praise upon the national character. (*New Am. Cyc.*)

Mr. Verbeck, after ten years' residence as a missionary, says of this interesting people:

I shall endeavor to give you a brief sketch of some features of progress made by this wonderful people in the space of about the past ten years. The Japanese ten years ago were, in nearly all respects, in the same primitive condition so quaintly described in the musty pages of old Kalmpfer, purely native in ideas as well as in appearance. The few articles and little information brought by the annual Dutch ship of the hundred years preceding the re-opening of the country found their way almost exclusively into the palaces of the emperors and princes, the people at large realizing little more than the highly prized (and priced) Dutch vermifuge. In the midst of this state of things came Commodore Perry, with his bundle of huge keys, to unlock and open these secluded, ocean-bound ports, and well did he perform his work. Then followed the fleets of the other great maritime powers, and after that the merchantmen of the chief trading nations, bringing merchandise from all markets of the world. Yet the country cannot be said to have been fairly opened for trade and foreign residence until about ten years ago, in the very year that your missionaries were first sent hither. Even then at first we were far from enjoying free intercourse with the people, for it was yet the time of official interference, espionage, and suspicion, which, indeed, being the old custom and inveterate habit of the nation, could hardly be expected to be shaken off at once.

Now the people had a chance, if not a fair one, to see and learn to know the foreigner and his merchandise, and forthwith they took kindly to them both. The sight produced the desire of possession, and so things went on till now the open ports and their vicinity teem with shops retailing foreign merchandise; and foreign cloths, blankets, (worn as shawls,) flannels, calicoes, hats, boots and shoes, watches, umbrellas, and fancy articles are worn and used,

in some form or other, by all classes, from the daimio to the poor "bettoo," or groom. Besides the stores kept by foreigners, there are at Yokohama and Yeddo alone many hundreds of native shops selling foreign goods. A large portion of the middle and upper classes—at least the male portion—dress entirely in our style. Even old men, too old to sport the new costume, look with delight upon their little grandsons dressed in hats, boots, and what belongs between, and take pride to show off in the streets their "young Japan" thus appaileed. The army and navy are remodeled on European and American systems in organization, arms and uniforms, down to the common trumpet, drum, and fife. We have several lines of stages, hackney-coaches, and two steamers running between Yeddo and Yokohama, natives and foreigners competing with each other on both elements. On the same route there is a telegraph in operation, and a contract is said to have been made for the construction of a railroad from here to Osaka. There are two extensive founderies with foreign machinery in the country, and several docks. As to matters of diet, beef, the abomination of Buddhism, begins largely to be consumed; and bread is much liked. You would be a good deal surprised if, in the very heart of the capital, you passed by some tailors' establishments, with open front, and heard some of our "noiseless" sewing-machines rattle away with a will! But so far all is material.

The desire for possession is by no means limited to the mere material part of our civilization. It is true there are many, a great many, who fancy that a pair of high-heeled boots and a suit of clothes go a good way to raise them in the scale of being. But there are also a good many who, without change of costume, look deeper, desire something more potent than appearance. There is a wide-spread demand, an actual thirst in many, for Western learning and science. Here is our college with its hundreds of English, French, and German scholars; besides this there are several private schools, carried on by natives, chiefly for the study of English; and there are numbers of students who study independent of any schools whatever, by books and their own efforts only. Then there are hundreds more at the other open ports. There are three large hospitals and medical colleges, in which eight foreign physicians are engaged. Western medical science has nearly superseded the old Chinese system of quacks and immense doses of drugs.

Newspapers are published in several places, with their columns of "Foreign" and "Telegrams," clipped and translated from our standard home papers. Book-stores, selling English and French books, are seen in many places, and the quantity of books imported is prodigious.

All these and many more things are but the earnest expression of this thirst for Western knowledge. And many brave young men have left their pleasant homes to satisfy abroad, in our own and English schools and colleges, that thirst, more thoroughly than it is possible for them to do at home, and nobly to serve their country on their return, with the acquirements thus bravely won. On the first opening of the country, of course, mere language was the chief object of study. Gradually the object has become the means for further researches, so that now law, political economy, and even intellectual and moral science are embraced. Several good books have already been translated and published by native scholars, and many more are to follow, so that even those whose age and circumstances preclude their learning foreign languages, are thus enabled to get an idea of our useful literature. At present there is being translated and published by our college, from the French, the "Code Napoleon;" from the English, Perry's "Political Economy;" and from the German, Humboldt's "Cosmos." Of the former two, some parts have been already published. It is a real pleasure to hear a man say, "I just read the first volume of Buckle's 'History of Civilization,' and am going on to the second;" or to have a man come and request you to help him solve some hard passage in Wayland's "Moral Science."

But there has been progress on a large scale in departments yet unmentioned. Government reforms, the suppression of rebellion, the pacification of internal dissensions, the development of an extensive commerce, properly so called, etc. But there have been, no doubt, some drawbacks, some disadvantages to balance the advantages. Yet the general movement during the past ten years has been one of unmistakable, remarkable progress, in spite of all drawbacks. And those who ask for more ought to remember that whatever of progress has thus far been

made, has been, as it were, made during ploughing-time; after that comes the blessed seed-time, and finally, the full harvest-home. God hasten the time!

DARKNESS AND DEGRADATION OF HEATHENISM.

If you would see a true picture of Heathenism, read Rom. i, 21-32. This has been the condition of the many millions of the dwellers upon earth, for many centuries, and the only hope of their redemption and sanctification to God is in the Gospel of his Son. Besides this striking picture sketched by St. Paul, we see many examples in the present day of the darkness and degradation of Heathenism. We give one from the *Wesleyan Missionary Notices*. The scene is South Africa. The missionary says:

Some time ago the country of one of the petty chiefs being very dry and badly in want of rain, the rain-maker or witch-doctor was sent for. A goat was killed in order to regale him, after which a sheep was prepared for him; but no rain came. The doctor then demanded an ox. This was also slaughtered for him; but still he could not make the rain come. He then said that he must have one of the chief's dogs. This was given to him; he skinned, cooked, and ate it; but still the rain was obstinate, and would not come. He then told the chief that he must have his favorite dog before he could make the rain. Whereupon the chief lost all patience, and said to him in disgust, "You have eaten my goats, my sheep, my oxen, and my dogs, and there is no rain—go away!"

The Gospel of God, preached "with the Holy Ghost sent down from heaven," is the only remedy for such darkness and degradation as described above.

MISSIONARY AMMUNITION.

PAUL says, The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Hence, he exhorts us to put on the whole armor of God. When the man, and the woman too, is fully inspired and equipped, and ready for the fight, either by guarding the citadels at home, and supplying the means to those who go abroad in the warfare, they will want good missionary ammunition, as well as missionary weapons to carry on the fight. Accurate and extensive statistics of the successes of modern Protestant missions, are the heaviest shot that can be fired at the enemy. Here is a specimen gathered from the Protestant missions of the world:

THE CENTURY OF MISSIONS.—The modern missionary enterprise dates back less than one hundred years, and what has been accomplished in saving the heathen during the time? There are now eighty-six missionary societies, supported by 40,000 missionaries, who preach the Gospel in 15,000 localities, and for the support of whom \$5,000,000 are contributed annually. This is a most wonderful instrumentality created and sustained by the voluntary and cheerful offering of Christian people. In Asia and Africa 1,400,000 converts from heathenism are enrolled—a glorious army to spread the truth and convert the heathen world to Christ. What work in the nineteenth century so grand and noble as this! Let the Church give thanks and praise to God for such a wonderful triumph of truth!

This is a condensed review of the grand army of the missionary world. But we derive much encouragement from a review of the particular divisions of this grand army by Churches. Of these, we are most interested at present in the missionary division of the

Methodist Episcopal Church, particularly in the aspect of its *strength*, showing what it could do if its whole force were brought into the field. When we were in Germany two or three years ago Dr. Jacoby informed us that he had in an advanced state a history of Methodism *throughout the world*, written in German, and designed chiefly for circulation in Germany; and that in this work he would present the latest and most detailed statistics of Methodism. We find a translation of these statistics in the *Christian Union*, and reprint it below:

AMERICA—	Members.		
	Members.	Ministers.	Local Preach'rs.
UNITED STATES:			
Methodist Epis. Ch.	1,298,938	8,830	10,340
Methodist Epis. Ch. S. . .	571,241	2,646	4,753
African M. E. Ch.	200,000	560	1,500
African M. F. Zion Ch. . .	164,000	694	700
Protestant Methodists. . .	72,000	423	800
Wesleyan Methodists. . .	25,000	236	193
Evangelical Association . .	60,241	478	382
United Brethren.	108,122	864	783
Sundry small bodies. . .	55,000	200	200
BRITISH POSSESSIONS:			
Wesley'n Con. in Canada . .	60,877	580	250
East Br. Am. Wes. Con. . .	16,291	160	119
Methodist Episcopal. . .	28,957	216	224
WEST INDIES:			
Wesleyan Methodists. . .	43,802	90	370
ARGENTINE REPUBLIC:			
Methodist Episcopal. . .	151	7	..
EUROPE—			
GREAT BRITAIN:			
Wesleyan Methodists. . .	367,306	1,565	12,070
Wesleyans in Ireland. . .	20,699	175	
Primitive Methodists. . .	161,229	943	14,169
Meth. New Connection. . .	26,309	162	1,119
United Meth. Free Ch. . .	68,062	312	3,415
Bible Christians.	26,241	254	1,759
Wesleyan Reformers . .	8,650	23	600
Prim. Wes'ans in Ireland .	9,000	125	300
WALES:			
Wesleyan Methodists. . .	790	4	61
FRANCE:			
Wesleyan Meth., French .	2,158	52	117
“ “ English	119	3	37
SPAIN:			
Wesleyan Methodists. . .	37	2	..
GERMANY:			
Methodist Epis. Church. .	6,956	56	29
Wesleyan Methodists. . .	1,915	14	53
DENMARK, SWEDEN, NORWAY:			
Methodist Episcopal. . .	1,100	19	30
ASIA—			
CHINA:			
Methodist Epis. Church. .	1,415	17	64
Wesleyan Methodists. . .	104	11	4
INDIA:			
Methodist Epis. Church. .	578	41	33
Wesleyan Methodists. . .	635	33	13
CEYLON:			
Wesleyan Methodists. . .	1,980	30	58
AFRICA—			
LIBERIA:			
Methodist Epis. Church. .	1,830	15	38
BRIT. COLONIES AND MISSIONS:			
Wesleyan Methodists. . .	22,223	91	793
AUSTRALASIA—			
BRIT. COLONIES AND MISSIONS:			
Wesleyan Methodists. . .	61,175	298	2,786
Meth. New Connection. . .	8,329	97	155
Total.	3,501,460	22,333	58,318

The number of pupils in Methodist Sunday-schools is enumerated by Dr. Jacoby as 3,654,215, which would be materially increased by allowance for recent gains in the American Churches.

The Australian Wesleyan Methodist Church, at its recent sixteenth Annual Conference, made the following returns of membership, modifying that part of Dr. Jacoby's statistics, the figures for other items not having reached us:

Districts.	Members.		
	1870.	Gain	Loss.
Sydney.	2,457	139	..
Bathurst.	782	36	..
Maitland.	1,316	137	..
Goulburn.	829	132	..
Brisbane.	873	4	..
Melbourne.	3,289	81	..
Geelong.	5,100	130	..
Sandhurst.	2,994	445	..
South Australia.	5,066	71	..
Tasmania.	1,480	..	58
West Australia.	171	..	2
New Zealand, North.	865	..	60
New Zealand, Middle.	437	..	30
New Zealand, South.	1,386	161	..
Mission Districts.	29,011	2,159	..
Total.	55,556	3,384	150

CHRISTIAN SCHOOLS IN INDIA.

BY REV. J. D. BROWN, OF THE INDIA CONFERENCE.

IT HAS long been a mooted question as to how much time and attention missionaries should devote to these institutions. They have generally been regarded as a legitimate part of missionary work; but some of our best men have always doubted the propriety of ordained men devoting much, if any, of their time to teaching the secular branches in these schools. After considerable discussion on the subject among the members of our mission they have come to the conclusion that it is not expedient to give up this important auxiliary to our general missionary work. One brother says:

"It may not be amiss for me to add a word or two in defense of our school work. It is expensive; much of it is in the hands of Hindoos and Mohammedans; it is most exhaustive of the missionaries' time and strength; yet we cannot do without it. Our schools give us a local habitation and a name. They are the avenue of approach to important and influential classes of community, otherwise unapproachable. They firmly impress Christian ideas upon the mind of those who in a few years will be the leaders of native society and thought.

"Our scholars are led almost imperceptibly to examine every thing from the stand-point of Christian philosophy; even when attempting to defend their own religion they do it not with the old time syllogisms, based on essential error, but with the weapons which we have given them, and in such a conflict the result is inevitable. The converts from our schools are as yet few in number; but we are not laboring for to-day. The presumption is that more converts will appear from among our scholars after they leave our schools than while with us. The teachers of Dr. Duff's school in Calcutta, complain of their want of success; yet we meet Christian converts from that school in every station in the North-West. A few days since I received the assurance of the conversion of an old pupil of my own, who up to the time of leaving school had shown no preference for Christianity; yet it was the teaching of the school that has placed him where he now is. It is morally impossible for a number of sympathetic, intelligent students to be associated for years with an earnest Christian Minister, in the freedom of the class-room, and not receive a bias in favor of Christianity which will prove stronger than the prejudices of childhood or the sophisms of superstition. If we hope to plant the Church of Christ firmly in India—if we expect to make our work a lasting one—if we expect Christianity to lay her hand upon both brain and heart of India—we must have our mission schools, and we must have them of every grade, that the educated classes of the land in which we labor may realize our influence during all the stages of their mental development."

We have, in connection with our mission in India, sixty-three boys' schools containing over three thousand pupils; and forty-three girls' schools containing nearly nine hundred girls and married women—making a total of one hundred and six schools, with nearly four thousand five hundred scholars, male and female. In all of these schools the Bible is taught by the missionaries, their wives, or suitable Christian assistants; and hundreds of our pupils can pass a very creditable examination on the principal parts of the Old and New Testaments.

I have heard many of them repeat from memory whole

chapters of our Church catechism, which is translated into their language. It must be remembered that the Government of India gladly duplicates every dollar we spend on these schools, where grants in aid are asked for; and thousands of dollars are contributed annually toward the support of our schools by our English and native friends. With the exception of a small sum to a few of our largest schools, the Missionary Board does not appropriate funds to this department of missionary effort in India.

It will thus be seen that this great educational work, through which so much Scriptural knowledge is imparted, carried on at an annual expense of not less than twenty-four thousand dollars, finds its main support in India. This support comes from 1. Contributions from English and native gentlemen; 2. Schooling fees paid by the pupils; 3. Grants in aid from the Educational Department of India. At our last Conference our school work was thoroughly investigated by the Committee on Education, and it was found that the grade of our schools had risen as their number had increased, so that much greater care is required to properly manage them; and that, while we have great reason to be thankful for the success which has attended our labors in this department, there is much in our present situation to call for careful examination. The Committee showed clearly in their report that the attempt to carry on so many schools of a high grade must eventually make heavy demands on the mission for both men and money; and, after fully discussing the whole matter, the Conference disapproved of trying to carry on a school of high grade in each mission station, but decided that three such schools, that is to say, one for each district in the Conference, should be maintained; and that deserving pupils from the lower schools should be sent to the central institutions on small scholarships. Bishop Kingsley, who, with his comprehensive mind, could not fail to see that we have too much work on our hands for our present working force, heartily sanctioned this action, as it looked toward relieving the missionaries from extra burdens, and at the same time giving our central schools a higher degree of efficiency than any of the station schools have heretofore professed.

THE WALDENSIAN MISSIONS.

THE Waldensians did through centuries withstand the Papists, and are now coming out of the fire refined, as will be seen from the following, taken from the June number of *Evangelical Christendom*:

From the report of the Waldensian Missions in Italy, which has just been published, we learn that there are now thirty stations in connection with that Church, where either a Pastor, evangelist, or teacher is laboring, and that from twenty-five to thirty other places are periodically visited, some of which give every prospect of becoming important Churches, were it possible to place an evangelist to labor there. Sixteen of the stations possess buildings for Churches and schools; in the remainder it is necessary to hire rooms. The number of laborers in connection with this mission amounts to eighty-nine: namely, twenty Pastors, fifteen evangelists, and fifty-four teachers. The services in the different stations are attended by about three thousand, three hundred and thirty-five regular hearers, while a large number of persons attend occasionally, being attracted by curiosity. From three hundred and twenty-five persons who have attended during the past year, classes for catechumens, one hundred and seventy have been admitted to the Lord's Table. About two thousand persons are now regular members of the Church.

TEACHING AND PREACHING IN INDIA.

FROM an early day in Protestant missions in India there has been a division of opinion among the missionaries in regard to the relative value of preaching in the vernacular language, and schools in the vernacular. At the late anniversary of the London Missionary Society the Secretary, Dr. Mullens, declared in favor of both plans of work, modified and applied according to taste and circumstances. He said:

Of these brethren it can be truly said, One thing they do, they preach Christ and him crucified. Yet India is a country on which, far more than on others, a great variety of suitable plans may be adopted, while the workers can carry out that single end. Among the friends of some missions warm controversies have been carried on as to whether vernacular preaching or English and vernacular education is the superior form of usefulness. No such controversies have troubled this society, because the excellency of both schemes is admitted; each being found useful in its own sphere. No exclusive preference is allowed to either by the directors; and while some of the brethren devote themselves to one form of labor, others are engaged in carrying out not one but many others.

NEW CHINESE DICTIONARY.

EXTRACT from the Minutes of a Meeting of the Foochow Mission of the Methodist Episcopal Church, held at Foochow, China, June 30, 1870:

Whereas, Our Mission Press has just finished the printing of the Alphabetic Dictionary of the Chinese Language in the Foochow Dialect, prepared by the Rev. R. S. Maclay, D. D., of our Mission, and the Rev. C. C. Baldwin, A. M., of the American Board Mission, and

Whereas, The completion of so important a work demands a formal notice from us as a mission; therefore,

Resolved 1, That we render hearty thanks to Almighty God for his great mercy in granting to the authors of this Dictionary continued life and health, so that under such favorable auspices they are now permitted to see the termination of their protracted labors on this work.

Resolved 2, That, in our judgment, the Dictionary is a most valuable contribution to our appliances for evangelistic operations among the Chinese; and that for their arduous and self-denying labors in preparing this work the authors are entitled to the gratitude of their fellow-missionaries and of all friends of Christian Missions in China.

Resolved 3, That in view of its definitions and illustrations of the more prominent characters in the Chinese language, and its thorough elucidation of the Foochow dialect, we regard this Dictionary as furnishing an important addition to modern literature; and that as a textbook, we consider it indispensable to those who study or use the Foochow dialect, and to all who would master the general principles of the Chinese language, or form a correct estimate of Chinese character.

Resolved 4, That the foregoing preamble and resolutions be entered on the Records of this Mission, and that a copy be forwarded to the Secretaries of our Missionary Society.

A true extract from the Minutes.

N. SITES, Secretary.

UTAH TERRITORY.

In the July number of our *Missionary Advocate* we called the attention of the Church to this territory, by a letter from Rev. George M. Pierce, Superintendent of our Missions in Utah. It now gives us pleasure to say we have received at the Mission Rooms his first regular quarterly report. From this we learn the work is expanding in all directions from Salt Lake City as a center. Services, and even societies or classes, have been established and kept up, with the aid of Brother Nichols, a local preacher, at the following places, namely, *Wasatch*, 103 miles N. E. of Salt Lake City; *Echo*, 25 miles west of Wasatch; *Ogden*, the great railroad center of the territory. Here our religious services are held in the Union Railway Passenger Depot. *Corinne*: this is 61 miles north of Salt Lake, and is the leading Gentile town in Utah. It contains about one thousand inhabitants, and is the most promising point in Northern Utah. On the 18th of July Bishop Ames,

Chaplain M'Cabe, and Brother Pierce were there. Bishop Ames preached in the morning, and Brother M'Cabe in the evening. At the close of his sermon Brother M'Cabe told the people that if they would raise \$2,000 toward building a Methodist church, he would guarantee them \$1,000 from abroad. \$1,100 were subscribed instantly, and \$400 more next day. The remaining \$500 Brother Pierce guaranteed at once. A lot was secured as a donation. In twenty-four hours advertisements were made for proposals to build, and the contract was signed within a week, engaging to finish the church by September 20; on which day Chaplain M'Cabe is expected to dedicate it, on his return from California. The church is to be brick, and is to accommodate three hundred people. Such enterprise as is indicated above will make the Utah region to bud and blossom as a rose.

SALT LAKE CITY.—This is the center of the mission, and the services are regularly held every Sunday in a pleasant hall that will contain five hundred people. The Sunday-school is doing well, and arrangements are made for commencing "The Salt Lake City Seminary of the Methodist Episcopal Church, under the care of Rev. E. Smith, of Illinois." The most promising feature in our mission is that *full three fourths of our congregation is composed of those who are now, or have been, adherents of the Mormon faith.* So says Brother Pierce, superintendent.

As an indication of the giving away of the Mormon dominion in Utah, Brother Pierce informs us that a political meeting was held in the city, over five hundred persons being present, without any signs of resistance or even of anger among the Mormons. We think we may say, *On to Utah!*

PROVOKING TO GOOD WORKS.

OUR Protestant Episcopal brethren seem to be advancing in good earnest in their missionary collections, judging from the following stories taken from one of their missionary publications:

"BITE BIGGER, BILLY."

A little English cross-sweeper found an apple, and, with accustomed generosity, offered his hungry chum a "bite." Billy, therefore, took a bite, and yet not a large one. This did not satisfy generous Joe, who said, "You know you're welcome; bite bigger, Billy."

What a pity it is that all Churchmen, especially all the wealthy ones, have not as much heart and soul as this poor little "sweep." O, good friends, when we, who are the missions gatherers, give you an opportunity of being generous, let us hear you say, "Bite bigger."

"NOW SQUIRM, OLE NATUR."

A stingy Churchman was listening to a missionary sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars;" and again he said, "I'll give fifteen." At the close of the appeal he was very much moved, and thought he would give fifty dollars. Now the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give any thing. "Yet," said he, "this won't do—I am in a bad fix. My hopes of heaven may be in this question. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation looking. He had been holding his pocket-book in his hand during this soliloquy,

which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it, "Now squirm, old natur." This was a victory beyond any that Alexander ever won—a victory over himself. Here is a key to the problem of covetousness. "Old natur" must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by and by, get the heart into the charity-box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the student of human nature.

A STAR OF THE FIRST MAGNITUDE.

WE trust that every person into whose hands this paper may come, will read the following article from "*Home and Abroad.*" We especially recommend it to the attention of all Christian females.

ROSINE KRAPP, the missionary wife, who accompanied her husband, Dr. Krapp, into the heart of Abyssinia, shared his flight when expelled through the intrigues of Romanists, re-entered with him the wilderness of Shoho to regain the province of Tigré, though with the prospect before her of the death of her first-born child in that wilderness. See her comforting her husband under the shade of a wilderness tree as he took the dying babe in his arms to dedicate it to the Father, Son, and Holy Ghost. Hear her, while he hesitated for a name, pronounce the Amharic term for "a tear." And then she was forced by the savage natives to pursue her journey after three days' rest. See the same valiant lady accompanying her husband through the perils of shipwreck in native boats till they reached the more civilized settlement of Mombas, an island lying off the east coast of Africa, as Scancian lies off the coast of China, each island within sight of the land sought to be evangelized. There listen to the last accents of this genuine female missionary, while sinking into the arms of death, enjoining her husband to carry her body to the opposite continent of Africa, and to bury her on the sea-shore, that the Pagan Wanikas, who passed by her tomb, might be reminded of the object which had brought her to that country; and that her grave might be the starting-point for future missionaries to carry the light of the Gospel through the Galla country into inhospitable Abyssinia.

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TERMS.—One copy will be given monthly to each family in our Churches throughout the connection, on application of the respective missionary committees. The application in every case must be in writing, and must set forth that the committee ask for but one copy for each family, that they will scrupulously take care of the papers and see that they are properly distributed, and that they will provide for the postage or freight on the same. The missionary committees in the several Conferences west of Erie and Pittsburgh will make their application to Hitchcock & Walden at Chicago, and the committees in the several conferences east of the Pittsburgh and Erie, but including these two Conferences, and the Conferences of the Pacific, will apply to the Secretaries at 805 Broadway, New York. Let each application state particularly to whose address, and by what mode of conveyance, the papers are to be sent.

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