

# 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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## NATIVE MISSIONARY PASTORS.

WE are not advised as to the author of the wise missionary policy at present prevailing in the Protestant Missionary Societies, namely, *A nation can be evangelized only by a native Christianity raised up from amidst itself.* This agency must not only be spiritual but financial also. To begin this essential policy among heathen people, or in feeble Churches in Christian lands, it is necessary to send missionaries to them to raise up companies of converted people to form the infant Churches. These missionaries are *apostles* to the people; but as soon as they have accomplished the organization of Churches by "ordaining them elders in every city," these apostles, in the primitive times, went forward to the further planting of infant Churches. But they retained the general supervision of the Churches planted by right of having formed them, and occasionally sent messengers or returned themselves to learn how they prospered, and how they administered their Church affairs.

But the administration of these affairs involved the support of their Pastors severally, to which they are obliged by divine authority, according to the best of their ability. And when it is clearly ascertained that the native Church in heathen lands, or an infant or feeble Church at home, cannot meet all the necessary expenses of its service, then the missionary society steps in and grants the necessary relief. But this relief is to be only *supplemental* to what the native or feeble Church can do, and cannot be claimed as of obligation upon the Missionary Society. The conclusion, therefore, is that the proper work of Protestant missions is to preach the Gospel, and found and organize Churches, specially in heathen lands, and when organized commit the oversight of them to native Pastors, who are to be sustained by their own people with such aid and advice as may be necessary from time to time from the missionaries and the society at home.

It is now becoming apparent that this theory and practice of Christian missions is the only ground of hope for the conversion of the world to our glorious Redeemer.

These views are set forth more at large in the December number of the *Church Missionary Intelligencer*, (England,) from which we make the following extracts, through the *Missionary Herald*:

**THE NATIVE AGENCY.**—A nation can be evangelized only by a native Christianity raised up from amidst itself. The leaven is a part of the lump. It possesses a homogeneity with the lump which it is intended to act upon, which specially fits it for its work. So, precisely, it is with a native Christianity. It embodies itself in converts and congregations won from among the people themselves, of their own blood, and race, and language. Thus it becomes naturalized in their eyes, and stripped of those foreign peculiarities which more or less remind the people that it

has come to them from another land, and so, *a priori*, prejudice its reception, it works its way with less of difficulty. The people have more reliance on teachers raised up from among themselves. They trust them more fully. They understand them better. They receive them with more confidence, and admit them more readily into their houses. There is less temptation to regard them as persons by whom they may be advantaged in a temporal point of view. They are less likely to confound the secular with the spiritual. There is less room for the springing up of mixed motives tending to insincerity and eventual disappointment. Native pastors and native teachers raised up among the masses constitute a portion of those among whom their work lies, and are therefore qualified to act as leaven.

We do not, therefore, wish the missionary agency so to overlay the work as to interfere with and hinder the uprising of an energetic native Christianity, and it would certainly do so were it so numerous as to render the necessity for native efforts less obvious.

**THE PROPER WORK OF THE MISSIONARY.**—The true work of the missionary is to make a good beginning. It is not so much the quantity as the quality of the work. To sacrifice the latter to the former, to admit the doubtful in order to augment the total, is a suicidal proceeding. The genuine may be so small in bulk as to lie within the palm of the hand. But genuine work, however small in bulk, possesses a concentrated power, which does not belong to a more diffusive work, in appearance, indeed, more imposing, but less select in its materials.

That, therefore, which should constitute the grave object and aim of the missionary is, that whatever is done should be thoroughly real and genuine. It is not intended to imply that the little Church which the missionary raises up should be such as to constitute a pure communion. But it is intended to assert that the spiritual element in the nucleus should preponderate, and hold in subjection whatever is of an opposite character; so that the unsound element, however it may embarrass, shall not rule; and that its position in the Christian body shall be precisely that of indwelling sin in the regenerate man, a subjugated evil, which, however it may disturb, exercises no dominion.

This is possible; nay, more, this is essential. Unless the initiative work accomplished by the missionary possess this property it is nothing worth. Not only is it not calculated to promote the progress of Christianity, but it is obstructive, and constitutes the most serious of impediments. A nominally Christian body that does not exemplify Christianity, nor reflect its light on the surrounding heathen, renders Christianity despicable in their eyes, and indisposes them to its reception; for why should they change the religion of their forefathers for that which, having no power, leaves the human character as low and degraded as it ever was before?

**THE NATIVE PASTORATE.**—There can be no more certain mode of stunting the growth of a native congregation—its growth in every sense, numerically and in Christian character—than to retain it under the pastorate of a missionary, however earnest and able that missionary may be. The converts lean upon him as the hop does upon the central pole, and become unfitted to stand alone. He is not one of them, and while they conform externally to his wishes, as the hop in its elasticity adapts itself to the sinuosities of the pole, they are not one with him; their growth is separate, and is a weakly one. Regarding him as of a superior race, endowed with powers and sympathies dissimilar to their own, they consider it as an impossibility to be like him. His habits are foreign; his dress, his mode of life, diverse from their own. They are not expected to adopt these, and so it becomes an easy process to conclude in their own minds that there is very much in his Christianity which is foreign and western, and which is not suited to them. Thus, in many instances

instead of the Hindu being Christianized, Christianity is Hinduized, and brought down below its true level to meet the peculiarities of the native mind. As an evangelistic and educational agent the missionary stands pre-eminent, but for the pastoral charge of a native congregation he is unfit. Nor is the false position thus assigned him more prejudicial to the congregation than it is to himself, for it warps his thoughts and habits from his proper work, which is missionary, that is, direct aggression on the unimpressed heathenism which lies around. So soon as Christian converts become numerous enough to be formed into a congregation, that congregation ought at once to be placed under the charge of a native pastor. This was the successful principle of the Apostle Paul—"They ordained them elders in every city."

**SUPPORT OF NATIVE PASTORS.**—Here, however, arises a difficulty, and one at first sight sufficiently formidable. Native pastors are expected, at least in part, to be supported by the congregations to the charge of which they are appointed. This is a rule of the society, and it is a wise one; for otherwise how shall the native congregations ever be raised out of the old and degrading position of dependence on the society, or ever be stimulated to that self-support without which they can have no respectable position in the eyes of their heathen countrymen; and yet, if this be a prerequisite, how shall it be attained amid the struggling poverty of the Christians? The rule, however, is "to their power," not beyond it; not as a matter of necessity, but of their own willingness. Let the Kishnagurh Christians do what they can. It may be very little that they can do; that little, however, conserves the principle, and assuredly ought to suffice; for the introduction of a native pastorate is, in our opinion, an urgent need; so urgent, that at whatever cost it ought to be supplied, and that promptly, for unless this be done the mission will become a ruin.

**MATERIAL AID SOUGHT.**—The experience detailed in the following extract is not peculiar to the locality referred to:

"At Bhagnulpore there is a Christian congregation numbering three hundred and seventeen souls. Evidently this congregation needs transplanting from European to native pastoral care. The native Christians lean upon the European missionary, and expect from him help in temporal things, which they conceive it to be his duty to impart, and which could not be yielded without destroying all hope of their taking root in the soil of India as an independent native Church; for, as our missionary remarks, 'The character of the natives is generally such that the less the missionary mixes himself up with their temporal affairs, the more chance he has of benefiting his people spiritually.' Yet so long as a missionary occupies the central position of Pastor, the temptation to depend upon him is too great, and they will attempt to lean upon him unduly, and feel offended if he does not fulfill their expectations."

## LIGHTING THE FIRES.

CHRISTIAN missions are lighting up the evangelical fires in every land, and the world is becoming all aglow; on the mountain tops, and in the valleys. Our attention is called to the "Central Turkey Mission" of the American Board, in the *Herald* for April. This mission is mainly among the Armenians and in the very heart of Turkey. Mr. Trowbridge, of Marash, writes:

Evangelical labors began among the Armenians in this mission-field in the year 1847, and have been steadily prosecuted ever since. That these labors have been attended with the Divine blessing will appear from the fol-

lowing facts: There are now in the mission twenty-two regularly organized Protestant Churches; fourteen ordained Pastors, seven preachers; forty-four school-teachers; ten other native helpers; one thousand five hundred children in the common schools; one thousand four hundred and sixty-eight Church-members; thirty-one Sabbath-schools; thirty-two places where the Gospel is regularly preached; while the average attendance on the Sabbath-schools and Sabbath services is four thousand three hundred; and the whole number of enrolled Protestants six thousand eight hundred and ninety-nine. There is a well-organized female boarding-school in the mission, with twenty girls in attendance; a theological seminary with thirty-five students; a girls' high school, with thirty-five. Many of the churches and schools are entirely self-supporting, and all do much toward their own support.

## Missionary Advocate.

NEW YORK, TUESDAY, MAY 16, 1871.

### SUNDAY-SCHOOLS AND MISSIONS.

THE Sunday-school has proved itself such a simple and efficient agent in collecting money for benevolent purposes that there is a strong temptation to press it into services not proper to it. The proper work of the Sunday-school, next to the salvation of the children, is to aid the great modern missionary movement for the preaching of the Gospel throughout the world. So said our last General Conference and put their saying in the Discipline, that it might be of binding force, as a matter of duty, on the "Preacher in charge." In Part V, sec. iii, paragraph 12, of the Discipline, the General Conference says:

It shall be the duty of the Preacher in charge to see that each Sunday-school in our Churches and congregations be organized into a missionary society, under such rules and regulations as the Pastor, Superintendent, and teachers may prescribe. And the missionary contributions of the Sunday-schools shall be reported in a separate column in the Annual and General Minutes.

Let this organization of each Sunday-school into a missionary society, as provided above, be accomplished, and the minds and hearts of the teachers and children become earnestly engaged in the work, and the Sunday-school contributions to the missionary treasury for the year ending with the autumn of 1873 will reach a quarter of a million of dollars; in five years they will reach half a million annually, and this will not be one cent a week on an average for the fourteen hundred thousand teachers and children in our Sunday-schools. So important in the judgment of the General Conference was this organization of the Sunday-schools into general missionary societies, that it not only directed it to be done, but made the following order in the Discipline, (Part V, sec. iii, paragraph 12:)

And the missionary contributions of the Sunday-schools shall be reported in a separate column in the Annual and General Minutes.

In pursuance of this provision the reported contributions of the Sunday-schools in 1869, as the General Minutes show, were \$117,661 15; in 1870 they were \$152,718 56, being an increase of \$35,057 41. These first results would have been much larger if there had been no diversions of missionary money made to other objects. Sometimes the Stewards get some of this sacred money which Paul calls "a sacri-

fice to God;" sometimes the Trustees; and sometimes the school itself assumes to appropriate a part according to their own wishes. The General Conference never intended that these sacred funds should be diverted from the sacred cause of missions, but did intend that these sacrifices to God should be sacredly applied to the object intended in the giving. This money is gathered in the name of the missionary cause and for the missionary cause, and we see not how it can be used for any other cause without wrong and injury to the children, without wrong and injury to the Church, and without grieving our heavenly Father whose kingdom it was given to promote.

### WHAT THEY SAY IN CHINA OF OUR FOOCHOW MISSION.

THE work going forward in our Foochow Mission is attracting public attention in China, and seems to be regarded with great favor by those acquainted with it.

The *North China Herald*, one of the leading English journals published in China, in its issue of January 11th, 1871, contains the following editorial on the same subject:

MISSION WORK.—We are glad to see that a movement in the right direction has been lately made in regard to missionary work at Foochow. Some of the native preachers have advocated the propriety of native Christians supporting their own Pastors, and if the principle be carried out it will be at once a proof of sincerity in the converts, and a step toward allaying the distrust with which the new religion is now viewed. Apart from the dislike which votaries of one creed usually manifest toward those of another, jealousy of the foreign teachers and of their influence is well known to be a leading point in the mandarin dislike of Christianity. The idea of men traveling great distances and incurring heavy expense for the simple purpose of propagandism is so incomprehensible to the Chinese mind that it is not surprising an ulterior motive is sought: the acquisition of political influence must be the real object, hidden under the cloak of religious proselytism! If the obtrusion of the foreign element at every point could be lessened, the jealousy of foreign teaching would no doubt be lessened correspondingly. A religion taught by foreign missionaries, supported by foreign money, and trying to extend a quasi-protectorate over its converts, is one thing; a religion accepted, studied and supported by the Chinese people themselves would be quite another. Even foreigners are generally rather skeptical of the sincerity of adult conversions; and it is not surprising that Chinese officials, instinctively jealous of foreign influence and intrusion, should suspect an attraction beyond admiration for the new doctrine in the case of their countrymen who enroll under its banners. The brave persistence shown by many native converts during the recent persecutions proves that sincerity must exist in some cases; but we incline, with the mandarins, to suspect the presence of interested motives in others. The strongest test of sincerity that can be applied is that suggested from Foochow. Instead of relying on teachers paid by foreign gold, let the native Christian communities support their own Church and aid in its extension. The disciples of Confucius would still view with distrust a doctrine whose very existence implied change, but they would be deprived of their great argument against it if they found it resting on a popular instead of on a foreign basis. The endeavor to Christianize China has now extended over many hundred years with very fluctuating success; and we believe the main cause of reaction has always been jealousy of the foreign influence which has been so glaringly apparent in the propaganda. Were this not the case, we fancy Tseng-kwo-fan's contemptuous assent to missionary teaching, on the ground that Confucianism is too firm to be shaken, would be pretty generally agreed in. Buddhism is tolerated among the ignorant, who are incapable of appreciating the cold philosophy of the classics; and the tenets of Christianity are, to a super-

ficial observer, not very different. That a barbarian doctrine, however, inculcated by barbarian teachers and supported by barbarian money, should be established in the land, is intolerable; and the doctrine and its teachers are both alike assailed with all the violence of traditional hatred and jealousy. The missions, however, exist, and will certainly be sustained, though the question how far the members should be supported in their endeavors to travel and reside in the interior is one of the most prominent in our China policy. If the principle advocated at the Foochow Conference were adopted, the question would perhaps be simplified; but we fear Christianity has not yet attained a sufficiently firm footing in China for the principle to be widely recognized and acted on. Foreign energy is necessary to push it forward, and foreign teaching, in the broadest sense of the word, is necessary to insure its proper appreciation. The converts, however, can do much in proof of their sincerity, by showing that where they are sufficiently numerous they are able and willing to support their own Church establishment.

### JAPANESE CHRISTIAN MARTYRS.

It is generally known that the Japanese government, ever since the visit of Commodore Perry, a few years ago, has been very anxious to introduce among their people Western or Christian sciences and arts; but it is not as generally known that the Japanese government, by special statute, rigorously, and with insult to foreigners, and by death to the native Christian converts, does every thing in its power to destroy and prevent the introduction of the Christian religion with Christian sciences and arts. A furious persecution has been going on secretly for some time past, the knowledge of which is but slowly dawning upon Christian Europe. The scanty information which we give below is from a Japan correspondent of the *Northern Advocate*. The reader will feel his blood tingle in his veins upon reading what follows. These martyrs are Roman Catholics, but they take their places among the "glorious company of martyrs" who praise God's holy name. The article we quote says:

It is well known that some thousands of Japanese were arrested at Nagasaki and its vicinity last year, and, against the remonstrance of Sir Harry Parkes and the Consuls, hurried on board of a number of steamers and carried off to different parts of the country, to be put in charge of sundry princes. The offense these natives had committed was their profession of the Roman Catholic faith. Their particular destination and distribution among the princes remained a secret to most foreigners till quite a recent date. Even now, it is probable that few among the Japanese, outside of official circles, know what became of these poor people, so rudely torn from their homes. Within a few days past reliable rumors have been current in this place respecting a portion of them, their whereabouts, and the manner in which they are treated by their oppressors.

According to a statement copied from the *Nagasaki Express* into the *Japan Gazette*, it appears that forty-one men, women, and children, who had previously undergone an inquisition at Miyako, lately passed through Nagasaki on their way to the Island of Sado, where doubtless they are destined to penal servitude for life.

Another party, consisting of nearly two hundred, of all ages and both sexes, are credibly reported to be in one of the southern provinces of Nippon. Through the exertions of their persecutors ten of them are said to have recanted, and are now employed as agents of the government to work upon those who remain unshaken in their faith, in order to induce them to renounce it, but hitherto without success.

A still larger party is said to be imprisoned, or rather engaged, in one of the provinces on the west coast of Nippon. At first they were about seven hundred in number. All the arrangements as to their place of imprisonment, and their treatment there, show plainly that it is the object of the Mikado's government to exterminate them. The spot

selected, we are credibly informed, is a crater like a hollow in the top of a hill, within and at the bottom of which a building of two stories has been erected for the confinement of the native Christians. By a refinement of cruelty, the (more than six hundred) sufferers are all crowded into the upper story of the aforesaid building like pigs in a sty.

The government built a house in the neighborhood of the prison for the reception of those who might renounce their religion, but as yet this reformatory has not had a single tenant. These wretched sufferers for religion's sake meet their fate without a sign of any disposition to abjure it. They are ready to die as martyrs, believing that their reward will be great in heaven. We have heard of no attempt on their part to escape, though the horrors of such an imprisonment can scarcely be exaggerated. All the clothing they have is what they hastily snatched up as they were hurried away from their homes a year ago.

Two years ago your correspondent was told by the Secretary of State of one government that has a treaty with Japan that his own government had instructed its Minister to use his best endeavors to have that old law repealed. He said, moreover, that Her Majesty, the Queen of Great Britain, had done the same. Ever since this was made known, many have been looking to see the results of that movement. But as yet there have been none to record. It cannot be that these Ministers regard mere matters of trade and diplomacy as paramount to national honor. All the treaty powers are Christian powers. But every Christian nation is insulted, grossly insulted, by the Antichristian laws of Japan. To be denounced throughout this empire as adherents of a "base" or corrupt religion certainly "tends to promote animosity" in the minds of those who are thus reviled. The Japanese government has no right to scandalize foreign nations, as it now does, by torturing its subjects who choose to become Roman Catholics, nor to violate its treaties by stigmatizing Christianity as base and corrupt. It is true that this is a subject that needs to be handled judiciously, but this may be done without exhibiting pusillanimity. It is difficult to see why, at a time like this, and with such occasion as the Japanese government now offers, all the Representatives of the treaty Powers may not unite in a solemn and resolute protest against the gross indignity put upon themselves and the nations which they represent. It ought to be known by this government that these Christian nations will no longer quietly submit to its attempt to disgrace them in the eyes of the Japanese, and that we demand that it shall no longer placard its slanderous and insulting proclamations against us in every town, village, and city throughout this country. We cannot believe that the Mikado's government could refuse its assent to so reasonable a requisition. It is not yet strong enough to defy all the leading nations of the earth, nor will it ever be. It is to be hoped that the Representatives of foreign Powers at the Court of the Mikado, will deem this matter of sufficient importance to engage their earnest consideration. If they do so they will merit their country's highest honor and warmest gratitude, and if successful in putting an end to the offense and cruelty of which we have been speaking, many a poor sufferer for conscience' sake, now condemned to die by inches in Japanese prisons, will rise up and call them blessed.

### PERSECUTION IN JAPAN.

In another column will be found some thrilling information in regard to religious persecution in Japan. After we had prepared it for publication in our *Missionary Advocate*, the following editorial notice of it, by Dr. Lore, met our eye. It is so just, and so forcibly put, that we copy it also into our *Advocate*. Dr. Lore says:

It is a subject that demands the immediate attention and prompt action of all Christian governments which have treaty relations with Japan. The statements in the letter referred to, may be relied upon as true. The persecutions thus far have been confined to the Roman Catholics, a class very ignorant and superstitious. But that matters not. They are persecuted because they profess Christianity. This makes their cause the cause of all Christian people every-where, and of all who maintain the principles of human freedom. We understand that the

Japanese government has issued a proclamation, which is posted all over the land, that Christianity is "base and corrupt," thus stigmatizing all the treaty powers, and violating a clause in the American treaty, which provides that nothing shall be done by either party to the treaty to "excite animosity, or that tends to it." Such a proclamation as the one referred to, certainly has this tendency, and must greatly prejudice the interests of all American citizens in that empire. It endangers not only their temporal interests, but jeopardizes their lives. It is nothing less than insulting and contemptuous treatment of all Christian nations. Under such circumstances, amity and commerce cannot be maintained.

To the foreign residents in Japan it seems evident that the party now in power are determined to crush out Christianity. By government authority, a Bible readers' meeting in the house of one of the Presbyterian missionaries at Yeddo was recently broken up. They have their spies, also, to find out what Japanese assist in Scripture translations, etc., for the purpose of arresting them.

It is very important that attention should be directed to this matter now, as next year, we believe, is the time for the revision and renewal of these treaty relations. If Japan desires to maintain these relations she should be required to withdraw her national insult, and cease to persecute the Christians residing in her country, or those of her own subjects who see proper to embrace Christianity. It is to be hoped that the visits made to our country by her high civil officers, and the number sent here by the government for education, will have a tendency to modify this state of things. Yet the jealousy of the many who remain against the few who come may counteract all mollifying influence. The hope of their country, however, depends on the adoption of Christian civilization.

The religious press should unitedly call attention to this matter, and earnestly remonstrate against the unseemly persecution; unseemly, especially, in view of the very friendly professions of Japan. The Churches should strengthen the hands of our government by showing that they are awake to the interest involved, and unitedly demand that in the revision of the treaty with this country there shall be complete protection secured for all Christians. Upon this, humanly speaking, depends the success of Christian missions in that country.

## GREECE.

ATHENS.

WHEN this far-famed and long-renowned country is mentioned, how suddenly and vividly the ancient Greek Republic, and the preaching of St. Paul at Athens, rise to our view. Between these two great events and our day there is a vast chasm in time, over which lowers almost impenetrable darkness. "The light of the glorious Gospel of God" has scarcely shined upon the people of Greece, not even upon the city of Athens. More than forty years ago Mr. Hill (now Rev. Dr. Hill) went as missionary of the Protestant Episcopal Church to Athens. Years of opposition, and even of persecution, passed away with but little apparent fruits. His chief work was to teach, in a boarding-school, the daughters of the principal families, and in this way slowly but surely to infuse evangelical religion among the people. Thus the seed was sown, and the venerable missionary has lived to see precious fruit of his long and anxious toil. We find a letter from him in the *Spirit of Missions* for March, 1871, from which we make the following extracts:

ATHENS, GREECE, January 19, 1871.

REV. AND DEAR SIR: In my letter of the 13th inst. I alluded to a remarkable work of the Spirit of God which has sprung up in the Church here, and which is exciting attention among all thoughtful men in the community.

The surprise it has occasioned resembles that which St. Luke relates in the second chapter of the Acts of the Apostles as the result of the Pentecostal effusion: "The

multitude were confounded, and were in doubt, saying one to another, What meaneth this?"

Yet the facts in themselves are very simple, and there are many at home who may, perhaps, see nothing very surprising in them. To us, however, it seems little else than "life from the dead!" To us, who are living and who have so long dwelt by the side of stagnant waters "waiting for their movement," it is startling to behold their tranquil surface "troubled" suddenly, and still more to see the multitude of impotent folks availing themselves gladly of the benefit!

The facts are simply these. A short time ago we heard that the secular clergy, in Athens (married clergy,) most of them having charge of the largest parishes in the city and in two large suburban villages, Cephissia and Amaroni, and in the sea-port Demos of Piræus, had formed an Association, under the title of "Association of Presbyters or Society of Married Clergymen," having two principal objects in view: 1. The establishment of Sunday-schools in which "on every Lord's day the children of the people shall be taught the religion of their fathers, and whereby, through the simple narratives of the Old and New Testament, their tender minds may be imbued with the religious life therein revealed in all simplicity and godliness" . . . "having for their teacher their own Pastor; for their school, their own Church; for their witnesses and their moral assistants, their parents and other members of the Church." 2. The second object proposed is, "The Improvement of the Secular Clergy of the Greek Church in religious knowledge and in spirituality of life, and for mutual assistance." For these ends they purpose to hold weekly meetings for reading and studying the Scriptures, and exchanging ideas on the subjects to be taught in their Sunday-schools on the ensuing Lord's day, and the best means of conducting this work. Moreover, they propose to establish a sort of Clerical Mutual Benefit Society in aid of the aged and infirm, and of the widows and orphans of the members.

I will send you a translation of the preamble of this Clerical Association, and of some of the articles of their organization.

Such is the nature of this remarkable movement, which I am well aware will not be at once appreciated at home to the extent we view it here. Its human origin, no less than its suddenness, has surprised us. It appears to have originated in the mind of one person, a layman, holding a high position in the community, (being one of the Judges of the Court of Appeals in this city.) It is not long since a change was wrought in his own mind on religious subjects. On his return from Paris, where he had studied law, he was rather a scoffer of Scripture. Since he began to see things in another light he has been deeply impressed with the notion that the best method of operating upon the people would be to endeavor to give to the children of the people something more than a merely secular education. He himself knew but little of Sunday-schools as we understand them, but he had seen the mode of teaching in our missionary schools. To introduce this mode into the common schools of Greece was an impossibility; and, moreover, he thought it was properly the work of the Church through her ministers. In this work, indeed, laymen might be auxiliaries, although this could be carried out to a very limited extent in Greece at the present day. Then arose the great difficulty that the clergy were mostly incompetent to teach the Scriptures in a manner that would be adapted to the condition of such children as would attend. Indeed, they themselves require to be instructed; "for when for the time they ought to be teachers, they have need that one teach them again what be the first principles of the Oracles of God." And this gave rise to the "Association of Presbyters" above mentioned. In October last no less than forty-four married clergymen of the Demi of Athens, Piræus, Cephissia, and Amaroni met together and adopted a Constitution, consisting of eighteen Articles, embracing the objects I have stated above. I consider this whole movement to be so extraordinary, its objects so important, its reformatory influence so powerful, and so well adapted to produce the greatest results for the glory of God and the growth of pure Evangelical religion, that I must be allowed to continue the subject in the columns of the *Spirit of Missions*. I am sure that the faithful friends and supporters of the now venerable "Mission to Greece," and the numerous readers of the *Spirit of Missions* at home and abroad, will be gratified to learn that in new aspects of a widely encouraging nature "our labors have not been in vain in the Lord."

### SUNDAY-SCHOOLS IN ATHENS.

MISS MARION MUIR, of the Mission in Athens, Greece, has charge of the Sunday-schools, and gives the following account of their Christmas celebration. The American reader will feel the evangelical sympathy between Greece and our own land in these missionary celebrations. These sympathies are beacon fires, being lighted up all over the world to bring the inhabitants thereof to God.

I venture to trouble you with the events of the following day. Early in the morning the school court was crowded with hundreds of bright little faces. (Although many of the children belonged to the very poorest families in Athens, they all looked neat and clean.)

At ten o'clock over two hundred children were seated on the gallery in the large hall. At the opposite end of the hall were placed tables, and two trees loaded with oranges and gifts according to the wants of the children. The school was opened by chanting "the Venite," (in Greek.) Then followed the recitations from St. Luke and St. Matthew, relating to the birth of Christ; the prophecies and fulfillments concerning the birth of Christ; Psalms lxxi and lxxii; Isaiah lxi, by two Jewesses. After chanting, (Isaiah ix, 6th and 7th verses,) they all moved to seats arranged along each side of the hall, in order to give place to the other children. The first detachment of the infant school came in singing, "Hark, what mean those holy voices?" (in English.) The second, "Lo! he comes, an Infant Stranger," (in English.) The third, "I think, when I read that sweet story of old," (in English.) Then followed the Christmas lesson, and the distribution of gifts and oranges.

Allow me to add that many of the most distinguished persons in Athens were present at the morning celebration, and all expressed great satisfaction and pleasure.

### THE TWO ITALIAN CHURCHES.

GAVAZZI'S OPINION.

THERE are three evangelical organizations in Italy striving to restore to the Italian people the pure faith and practice of the Gospel, and thus reform the Church of Rome. The oldest is the Waldensian Church, the Church of the Alps, which has come down to us from the apostolic times. The next is the FREE CHURCH, lately organized in the bosom of the evangelical population, chiefly in Northern Italy. The third is composed of missions sent to Italy by Protestant Churches abroad; as by the Presbyterians, the Reformed, the Methodist Episcopal, etc. These last work from without inwardly; the first two work from within outwardly. From the very nature of the case, the two first, being native, must be the most efficient. Their movements spring from one divine internal power.

These two native movements are just now attracting great attention, and will probably absorb the fruits of the reformation in Italy so happily commenced, and at present so promising. Of these two Italian Churches Gavazzi says:

The two great Churches of Italy are now the Waldensian and the Free Church. I like two Evangelical Churches in Italy, because when the people leave the Church of Rome they can have their choice of these two and adhere to the one they wish, and thus they can the more confidently leave the Church of Rome when they know they have not one Protestant Church only to go to, but a choice of two. Therefore I like to have the two Churches, and you need not be afraid of their separation, for it is an advantage. Some narrow-minded people may say these two Churches show us that Italians cannot agree, but fight, and cause great scandal to the Church of Christ; but nothing of the kind; the two will go hand in hand and heart in heart, doing in two different manners the same thing, namely, spreading the Gospel of Jesus Christ. The choice pleases the converts, and makes no

final difference. The Waldensian Church comes down from the Apostles' days to ours, and the Free Church goes out from our days to those of the Apostles, and therefore, coming down and going up, give the same result. Therefore, my dear friends, be not afraid of our disunion. I ask you to pray for our Italian Free Church from time to time in its work of evangelization, and that its evangelizers may be granted unanimity, and earnestness, and perseverance; and that shall be the greatest bounty you could give, for you know, my friends, men cannot convert souls—they are only the instrumentality.

It pleased God to inspire the Church of Milan, in the month of June last, to send a programme to all the Evangelical Churches in Italy for a General Assembly, and thirty-three of the Churches answered the appeal, and met in the end of the same month, and they determined to make a union among themselves without a single dissenting vote. They appointed a committee to organize and conduct the systematic evangelization of Italy. Thus we have a General Assembly to direct the Churches; and when the whole was over it unanimously proclaimed the existence of a Free Christian Church in Italy, and that Free Italian Church is a sister to all Christian Churches throughout the whole world. But it is a remarkable thing to observe that this great union was made in Italy the very moment that the Pope decreed his own infallibility. The Œcumenical Council had for one of its objects the recalling of our Italian brethren to the Romish religion, and this they thought might be done by the doctrine of the infallibility of the Pope. But it has just had the opposite effect, and at Milan, the time the Church proclaimed in one of their articles of faith the sole infallibility of the word of God, the Œcumenical Council proclaimed the Pope's infallibility. So that, you see, in Italy the proclamation of the Pope's infallibility has done and shall do the greatest good to my Church—more than many and many thousand sermons, and many and many thousand volumes.

### THE EARLY DAYS OF WESLEY COME BACK AGAIN.

WE find the following remarkable passage in the *Spirit of Missions* (published by the Board of Missions of the Protestant Episcopal Church) for February, 1871. It makes us think of the early ministry of Mr. Wesley. These men of England, mentioned below, are not a whit behind Mr. Wesley and his assistants in action and daring; and if they multiply rapidly the Church of England may be set ablaze, the Protestant Episcopal Church take fire throughout the land, and the kingdom of God triumph. The article says:

At Harrowgate, England, the work of evangelization has stirred up vigorous enemies. At a mission in one abandoned quarter, a couple of brutal fellows thought to check the work by commencing a fight before the window of the building where the services were held. The account of the missionary says:

"After several rounds we were directed to go into the ring, and while the poor slaves were beating each other's faces black and bleeding, we engaged in prayer for them. After four or five rounds they were scattered, and the Gospel was preached to the lookers-on.

"Satan, however, in a day or two brought up his forces in the shape of a traveling circus company, with a huge elephant and dromedary; their tent being pitched on the ground where out-door preaching had been going on for a month. The preachers, as usual, went to their accustomed place, but scarcely had they given out a hymn when the enemy attacked them. Still singing the praise of God, nothing daunted, clods and mud came flying at us. Still the song of joy went up. Noise now from the crowd of sinners joining the circus men, with yellings and shoutings, begun with the purpose of drowning the voices of God's children. Still the banner of the Cross was unfurled, and not to be put down by any powers of darkness that might be brought to bear upon it. Noisy cymbals, drums, tin cans, shoutings, yellings, clods, mud, thrustings, etc., proving too weak by the attacking party, they resorted to the elephant—marching the huge creature through our midst. The night being dark and wet, it looked very formidable, and many were a little terrified. But the elephant moving about was not sufficient. Then the dromedary was brought out to re-inforce the elephant, and such a scene of warfare was really indescribable.

"At length, after a battle lasting an hour and a half, the victory was ours; we stayed till they ceased roaring, and then marched off singing, 'Praise God, from whom all blessings flow,' and several who came intending to go into the circus followed us to the Mission-room, and blessing was the result."

### THE MISSIONARY ADVOCATE

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It is under the editorial supervision of the CORRESPONDING AND ASSISTANT CORRESPONDING SECRETARIES OF THE SOCIETY.

The circulation of the *Missionary Advocate* has become so large that the appropriation made by the General Committee to pay the expense of its publication is quite inadequate for that purpose. After carefully considering the matter, the Committee on Publications deemed it necessary to reduce its circulation at least *one fourth* in every case, and where the number now sent to a single Church is large, to reduce in a much greater proportion. Hereafter the supply can in no case exceed *one copy* for every five members of the Church. This reduction is a necessity under the circumstances, and we hope our people will cheerfully acquiesce.

#### TO PASTORS AND MISSIONARY COMMITTEES:

The Board of Managers of the Missionary Society proposes to supply *gratuitously* the "Missionary Advocate" monthly to our Churches throughout the Connection, but in no case can the supply exceed *one copy* for every *five members* of the Church. But the Board requires reasonable assurance that this shall be done without needless waste, and has charged the Secretaries and Treasurer to see that its wishes take effect.

After careful consideration these officers have directed that the several Missionary Committees within the Alabama, Central German, Central Illinois, Central Ohio, Cincinnati, Colorado, Des Moines, Detroit, Georgia, Holston, Illinois, Indiana, Iowa, Kansas, Kentucky, Lexington, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, North Indiana, North Ohio, North-west German, North-west Indiana, Ohio, Rock River, Saint Louis, South-eastern Indiana, Southern Illinois, South-west German, Tennessee, Upper Iowa, West Virginia, West Wisconsin, and Wisconsin Conferences, apply to Rev. MESSRS. HITCHCOCK AND WALDEN at Chicago; and that the Missionary Committees within the Baltimore, Black River, California, Central New York, Central Pennsylvania, Delaware, East Genesee, East German, East Maine, Erie, Genesee, Maine, Nevada, Newark, New England, New Hampshire, New Jersey, New York, New York East, North Carolina, Oregon, Philadelphia, Pittsburgh, Providence, South Carolina, Texas, Troy, Vermont, Virginia, Washington, Wilmington, and Wyoming Conferences, apply to the Secretaries at the MISSION ROOMS IN NEW YORK.

THE CONDITIONS on which this general and gratuitous distribution has been authorized, and with which all parties wishing to avail themselves of its advantages are expected strictly to comply, are the following, namely:

1. Application must be made by the "Committee on Missions" appointed by the Quarterly Conference, of which the Preacher in Charge is Chairman.
2. The application must be in writing, and must state that it was written by order of the Committee.
3. The application must set forth the *number of members in full connection* in the Church on whose behalf the application is made.
4. In the application the Committee must promise to prevent waste of the papers, and to see that they are properly distributed.
5. The Committee must give specific instructions how to direct and send the papers, and agree to provide for the postage or freight on the same at the place where they are received.

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

Though it may cost you some trouble to carry out the foregoing regulations, yet we must be persuaded that your love for the cause, and your zeal in promoting its interests, will lead you cheerfully and faithfully to fulfill conditions which our experience has shown to be well-nigh indispensable to a successful administration of this important branch of our work.

POSTAGE.—The postage is twelve cents a year for any number of copies not exceeding *eight*, when sent in a single package to one address, and at this *rate* for any greater number sent in the package, and must in all cases be paid quarterly or yearly in advance at the post-office of the subscriber.