

MISSIONARY ADVOCATE.

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

VOLUME XXVII.

NEW YORK, TUESDAY, JULY 18, 1871.

NUMBER 4.

RUSSIA AND MISSIONS.

THE vast country extending from the Baltic Sea and the Gulf of Bothnia eastward to the Ural Mountains, and from the Arctic Ocean south to the Black and the Caspian Seas, we call *RUSSIA*. It is closely shut in on all sides from the outer world, especially in regard to Christian missions from other lands. It has heretofore resisted all movements to introduce evangelical religion or exercise religious liberty. It is true that permission was given, in the reign of Alexander, to organize a Russian Bible Society; but it was soon revoked, and from that time to the present the outside world has scarcely known any thing of what has been going on in the interior, or in Siberia, a vast country adjoining Russia on the north-east, and under her dominion. This has been remarkably true in regard to the Greek Church, which is the national Church.

But there are some symptoms of true evangelical life appearing in the empire. The "angel having the everlasting Gospel to preach" seems to be dropping here and there in Russia, as in other countries, the seed of the kingdom, which will spring up and bear fruit. Our own Missionary Society has planted a little vine in Tultcha, in Southern Russia.

These remarks are occasioned by a notice of a book in the *Independent*, lately published in London, on the religious condition of Russia, by Rev. Mr. Williamson, in the service of the Scottish Bible Society. The reader will be pleased to learn that there is an active missionary movement going on within the empire. The article says:

Two volumes have lately been published in England from the pen of Rev. Mr. Williamson, engaged for the Scottish National Bible Society in the northern provinces of China, and also in Manchuria and Mongolia. In the midst of much fresh intelligence we find some that is deeply interesting as to the missionary work of the Russo-Greek Church. It is well known that the Russian Government still forbids Russian territory to missionaries of any other faith than its own. But it does not end with a negative attitude. Under its fostering protection the Greek Church has been rapidly establishing missions throughout the whole vast region north of the Amoor, to the extreme limits north and east, until now there is not an important center without one. The priests sent to these missions are "not to be compared," he says, "in point of intelligence, culture, and character, to Protestant missionaries; but it is a matter of no small joy to know that the great fundamental truths of our faith are now being disseminated in these inhospitable and remote parts of the world, and in many cases by men of piety and devotion. Few places now remain there unvisited by the messengers of the Gospel. At second-hand Mr. Williamson also commends a recent "charge" from one of the Bishops conducting these missions. "The worship of Mary and the saints was alluded to, but in great measure ignored; while Christ Jesus was set forth as the one great Mediator between God and man." The authorities of the Greek Church there, moreover, are using that translation of the Bible into Mongolian made by Messrs. Swan and Stallybrass, of the London Missionary Society. Two large cases of Bibles in this translation were lately

purchased by the Russians from the British and Foreign Bible Society, and distributed *via* Peking. More than this, they have been buying a large number of the Scriptures, and portions of the Scripture, in Manchu, for tribes using that language along the Amoor, besides completing a translation of the New Testament into Chinese for their converts and others among that people. These facts, so vouched for, will bring a satisfaction to many minds. Here, where we thought the door closed against the Gospel of Christ, we find laborers at work within. "We cannot despair of the triumph of Christianity," says Mr. Williamson, "when we find that within the limits of the Russian Empire itself, and with the full sanction of the Government, Russians are preaching the Word in the remotest and most inaccessible parts of the world."

INDIA HONEY-COMBED.

WE have heretofore printed in our *Missionary Advocate* the words at the head of this article. Since then we have had occasion to note proofs of what we said. One of the most satisfactory papers we have met with is the report of a speech delivered February 20th, at the Guildhall, Cambridge, England, by SIR BARTLE FRERE, late Governor of Bombay, on behalf of the Society for the Propagation of the Gospel in Foreign Parts. He speaks from long personal experience. He designates some of the chief agencies, other than missions proper, at work in India, undermining the foundations of the old religions, philosophies, and civilizations, showing how these agencies are penetrating the peoples and the lands, imbuing them with the language, doctrines, and usages of Christianity. The following passages are taken as specimens from Sir Bartle Frere's speech mentioned above. They deserve to be attentively read and carefully studied. The reader will be surprised at the extent to which the English language is spoken by native gentlemen in India, and at the extent and elevation of the arrangements for university education among the native young men.

The state of India may be described as, in a very exaggerated form, like the state of revolution which we see around us in Europe. The revolution in India, it is true, is proceeding quietly, peaceably, and almost imperceptibly; but it embraces every thing in political, moral, social, and religious life, and the flood is rushing on in a volume which seems likely to leave the revolution we are witnessing in Europe far behind it.

Again, I need hardly remind you how much we owe to the power of the press, more especially during late years. Just before I went out to India I was shown the novelty of a newspaper in a native language. That newspaper stood alone, and was commenced by gentlemen in communication with missionaries. Now there is not one of the large cities of the peninsula without its daily or periodical press, conveying in the same manner as our own press men's thoughts and opinions to hundreds of thousands of native readers in their own tongues. Besides this, the number of readers of our own English press passes any calculation. Not only in our European stations, but in the ranks of native society, I doubt whether there is one periodical of weight and influence in England of which a copy would not be found in the hands of native

gentlemen, who have learned to read in English and to think in English.

This reminds me of another great change. There are thousands of native gentlemen who can talk and reason in English. This was formerly a very rare phenomenon. I could count four or five persons who had obtained this proficiency in Bombay when I first went out, and there were, perhaps, ten or a dozen in Calcutta, and the same number in Madras. Now, however, I venture to say you would find in every considerable town in India a number of young men who talk English as well as any one in this room, with the slightest possible accent, read English perfectly, and, above all, think in English.

This is a great point, for by this means it comes to pass that a great many of their ideas and their habits of thought are not borrowed from their own worn-out civilization or antiquated literature, but from the latest literature of England.

There are at this moment three Universities in India, to which a fourth is being added, and some of the students who come out of those schools would not be at a loss in one of our Cambridge class-rooms. But it must be remembered that these students do not belong all to one class, nor to one nation. In one University there may be collected under-graduates who, if they spoke each in his mother tongue, would use eight or ten different languages. These young men carry to their homes the latest thoughts and feelings which have been struck out in the conflict of opinions in England, America, France, and elsewhere. They are very anxious in seeking after information respecting this country, which they very generally regard as their mother nation, and what others say of it. Whether for good or evil, they look to England for their destinies for generations to come.

Though commerce has never been treated as a missionary agent, it has, by Divine Providence, been one of the most potent of missionary agencies; and I have often seen those who sought the most exclusively this world's gain made the most powerful agents in the propagation of the Gospel; unconsciously sometimes, often unwillingly, and sometimes contrary to their own expressed desires. The great work of evangelizing India must be done by the Hindus themselves; because, were all the members of this University to be sent over to India, they would be but a drop in the ocean.

I was in the confidence of Brahmins who used to speak frankly to me, and they told me that England might make roads or do what she liked, but that Brahmins and the Brahmin religion were the only permanent things in India. What is the case now? It has come to be the general feeling in India that Brahminism is at an ebb—that the death-knell has been rung of that collection of old superstitions which has been held together so long; and they now believe that they have actually discovered that it is among the things predicted that from some distant land there should arise a form of thought and belief which should take the place of Brahminism in the high position it has occupied among the thrones and thoughts of India. That is the power which Christianity exerts whether we wish it or not. It will cast down the principalities and powers that oppose it.

LIBERIA, AFRICA.

IN our last number we mentioned the renewed and extending interest in England and America in regard to the Republic of Liberia; indeed, in regard to the Western Coast of Africa, extending from Sierra Leone on the north to the Gaboon on the South. There is at present an unusual interest in the Government of Liberia, as also among the people,

in regard to the health, population, trade, education, and religion of the country lying back one hundred and fifty or two hundred miles from the coast. Explorations have been carried on by the government and by individuals. The government is forming alliances with the tribes, and opening up roads into the interior, and defending them by block-houses, for the purpose of facilitating trade. All the missionary societies in the republic indicate a wish, even a purpose, to extend their missions to these high and beautiful regions.

One of the most remarkable circumstances connected with these interior and elevated regions, not two hundred miles from the coast, is the prevalence of the Arabic language. The people that speak and write it are Mohammedans, evidently from the East. They are faithful in the observance of their religion, and zealous and successful in propagating it. They are quite superior to the heathen tribes and peoples around them. These do not speak Arabic, but each tribe speaks its own particular tongue. Perhaps these Mohammedans are preparing the way for the Gospel among the heathen tribes of the interior, as the Old Testament dispensation prepared the way for the New. We again call the attention of the Liberia Annual Conference to this new condition of things in the interior from Liberia, and express the hope that their mission will be extended from the republic on the coast to this high and healthy region in the interior.

Missionary Advocate.

NEW YORK, TUESDAY, JULY 18, 1871.

INDIA.

QUARTERLY REPORT OF LUCKNOW DISTRICT, INDIA MISSION CONFERENCE, FOR FIRST QUARTER, 1871.

LUCKNOW.—We have had much prosperity in this city, and have extended our work at several points. About thirty members have been added to our Church since Conference, but, owing to an unusual number of removals, our absolute gain has not been large. Our people work zealously, and conversions occur every week. Brother Craven has charge of the Sunday-school and the greater part of the pastoral work, and has worked with great diligence. The Sunday-school has 250 pupils on its roll, and is doing a blessed work. It is the largest Sunday-school in North India. We have seven class-meetings and four prayer-meetings held weekly. This work is not carried on without sharp opposition, and we have to contend against many adversaries. But God is with us, and our trust is in him.

SEETAPORE AND LUCKIMPORE.—Brother Knowles has been blessed with some prosperity at Seetapore. Some of his members have removed from the station, but others have joined, and the Church there is in a better condition than ever before.

BAHRAICH.—Brother Elliott has had charge of this station since Conference. He has arranged the work in a very systematic manner, and has received some tokens of good. He is attempting to open two village schools in the vicinity, and has enlarged the vernacular school before existing in the city. He also delivers weekly lectures on religious topics to the educated natives of the city, and has thus far succeeded in securing an unusually good attendance.

GONDA.—Brother Wetherby has been so busied with secular work—building and repairs—that he has not been able to do much direct mission work.

NAWABGUNGE.—Brother Rajab Ali is in charge of this circuit. We have opened a new out-station, in connection with his work at Byran Ghat, forty miles east of Lucknow. Two native helpers have been sent there, and two young men who had been converted in Lucknow have also removed there. We have thus six members to begin with. This new mission is supported wholly by the native Christians of the Lucknow District, and naturally receives an unusual share of their attention.

ROY BAREILLY.—Brother M'Mahon began his work here with much vigor and earnestness. At the quarterly meeting four souls were converted, and two persons received on probation. A new brick chapel has been commenced, and will be finished during the present quarter. Mrs. M'Mahon has opened a new girls' school, and has greatly improved the former school. Fifteen of the girls attend Sunday-school regularly.

CAWNPORE.—Brother P. M. Mukerjee, a Conference probationer, is in charge of this station. There has been a slight increase of membership during the quarter, and the prospect is good for the future. One half the expense of this mission is paid by our friends in Cawnpore. Brother Mukerjee bids fair to be a very useful man.

THE MISSION PRESS.—Brother Messmore has charge of the press, also of the school work in Lucknow. He is pushing his work vigorously, and is keeping the press extremely busy. The two papers edited by him are doing a good work. The *Christian Star*, which is published in the Roman character, is gaining a wide circulation, and bids fair to secure and maintain the leading position among native Christian journals in the Hindustani language. In addition to these, a small Sunday-school paper will be issued in a few days.

Very truly yours, J. M. THOBURN.
Lucknow, April 5, 1857.

A CAMP-MEETING—THE JERKS—ESSAYS—NATIVE MUSIC—PRIZES.

WE have called the attention of the Church to the interesting fact, that the development of Christian experience and life in India is nearly identical with the early development of Christian experience and life at home. This is true, even to the occasional appearance of some physical phenomena, such as the jerks, as we learn from Rev. T. J. Scott, whose report of the Bareilly District we give below. Writing for the *Missionary Advocate*, Brother Scott says:

The readers of the *Missionary Advocate* will be glad to learn that "real old-fashioned Methodist camp-meetings" are now being held in India. I see that the reports of camp-meetings have become staple items in the *Advocate* family. Hence a report of a *Missionary Camp-meeting* will be appropriate for the *Missionary Advocate*.

Early in November a camp-meeting was appointed for Bareilly District. At this time the mellow days of what we call here the "cold season" have set in, and life beneath canvas becomes tolerable. A twofold object was had in view in this camp-meeting: First, to get Christians converted; second, to get heathens converted. As a rule, our converts are first *nominal*, then *real*. This camp-meeting was a central point for the District, a kind of upper chamber canopied by the ample heavens, and girt in by wide-spreading mango-trees, where we assembled to seek for the baptism of the Holy Ghost on the native Christians. About one hundred and fifty were assembled—not a large number, to be sure, compared with camp-meetings in America, but they were the representatives of nearly four millions of people. God was with us. There we sang, prayed, and shouted, as loyal Methodists enjoying the divine presence. The time was in the history of this mission when it seemed to me almost too much to hope to see a native "powerfully converted" and praising God. But the "times of refreshing" came from the presence of the Lord sooner than we anticipated, and at this camp-meeting also we had at least forty clear conversions. We had one case of the "jerks," those strange physical phenomena that often were witnessed in revival meetings at home in former years. The brother, a short, quiet Hindu, who had been baptized weeks before, whipped his head up and down with such violence that his very hair cracked, then down he fell, and lay

stiff for a time; after which he came to in great peace. Another brother, who had been a wicked Mohammedan before baptism, became deeply convicted, and for a time rolled on the ground and refused to be comforted. In his deep contrition he kept exclaiming, "I am Christ's dog! I am Christ's dog! I am Christ's dog!" This was a native idiomatic way of expressing his deep humility before the Saviour with whom he was pleading. Joy came to his heart also. A large number testified to the forgiveness of sins, and a spirit of power and consecration abided upon the assembly. Many present were native preachers and exhorters, and they went back to their work with new power. There are native Christians now scattered throughout a very large part of India. What the native Church needs is the power of the Holy Ghost—the baptism of fire. It would seem that Methodism has a special mission in bringing in the dispensation of the Spirit here.

We had no conversions from the outside, although a good deal of interest was manifested by some hearers.

A peculiar feature of this Camp-meeting was the *Native Preachers' District Association* held in connection with it. These Associations correspond to the Preachers' District Associations at home. They are for the training of the native helpers, and in them we have the embryo of our future native Conferences. Each Presiding Elder's District likely will develop into an Annual Conference. In this Association an order of business was adopted somewhat resembling the work of a regular Annual Conference. Committees were appointed, examinations were held, character was passed, and reports were made and appointments fixed with a will and facility that promises well for the native Methodism of the future. It may be interesting to the reader to know some of the subjects that were written on for the Association. Thus we had essays on

"The Teaching of Medical Science to Women."

"The Taking of Bribes."

"On Perfect Love."

"How shall we convince Hindus and Mohammedans that we have found Salvation?"

"What is the Difference between the Spirit of Man and the Spirit of Beasts?"

"On Keeping the Sabbath."

"On the Ministry of Angels."

"On Miracles."

"The Doctrine of Predestination."

These, as specimen subjects, are an index to the mental character of our native helpers. There is a little tendency to useless speculation, but it will be seen that they like to take up, too, the noblest of practical subjects.

Prizes were given in the Association for the best singing, and for playing on native instruments. We are learning the wisdom of utilizing the native music. It would seem strange to our friends in America to see us worshipping and praising God in holy song accompanied with a drum and "high-sounding cymbals." Our own sacred music seems insipid generally to the natives, while they enter with spirit and devotion into their own music consecrated to God. Several prizes were offered for the best hymns in native dress and measure, to be given at the next Association.

A PROPOSITION AND A DIFFICULTY.

WE who dwell in our own land in safety, peace, and plenty, can scarcely conceive the difficulties which block up the way of men and women who go to heathen lands to preach the Gospel of the grace of God. One of the most formidable difficulties in India is explained below, in a letter from Rev. P. M. Buck to the *Central Christian Advocate*. He says:

A short time since seventy natives from a village a few miles from here came to our mission and proposed to become Christians on one condition, namely, that the missionary should find them a man who would loan them money to carry on their business as farmers. While remaining Hindoos, they could easily obtain the money by paying the required interest; but if they should become Christians their bankers would refuse them help, their friends

would turn the cold shoulder, and beggary and starvation would stare them in the face. They had been carefully weighing the matter for some time, and were convinced as to the truth of Christianity, and would like to become Christians. But there was this one difficulty in the way they could not surmount. If they could be helped over this they were willing to endure all other inconveniences and trials necessary to embrace the religion of Christ. Of course, the missionary could not furnish the needed means, nor promise to find some one who would. To get some other one to loan them the money would be equivalent to becoming responsible for it himself, and missionaries generally have as many financial burdens as they can well bear. So they do not become Christians.

Now, this instance is given simply to illustrate a difficulty in the way of Christianizing India. This difficulty has two sides: first, the opposition those must meet who will become followers of Christ. This is universal among both Mohammedans and Hindoos. But this is so well understood that I need not dwell upon it. It is the other side I wish to notice more particularly, namely, the utter dependence of a large proportion of the people, that is, the farmers—the masses are farmers and day-laborers—and the latter are as dependent as the former, only in a little different way. They must look to others for the work by which they earn their daily bread, and suffer as much as the farmers if they embrace Christianity. The individuals above-mentioned, so far as the matter of dependence is concerned, are not an exception to the rule, but are representatives of the cultivating community in India. Almost universally, the farmer must rely upon the money-lender for means to prosecute his work. It may be asked how it comes that this state of things exists? In answer to this it may be said, the cause is not one. Several reasons exist. In the first place, for generations past this class has been moving on in this well-worn rut, and it seems to be a foregone conclusion that this is the only way. Perhaps few ever think of getting out, or make any effort in that direction. The idea of independence as farmers seems to be almost infinitely above the range of the eyes of their ambition.

But there are more practical influences that help to keep them in the old beaten track of their fathers. Unlike the American farmers, they are renters. The land belongs to Government, and by Government it is leased to men called zemindars in large tracts, and they rent it to the cultivators. The latter pay about one half. Then, with the implements of agriculture afforded by this country, if a man cultivates eight acres he is carrying on quite an extensive business; many have not half that amount. Further, when one sets up for himself he is not furnished with an outfit, nor has he money to purchase one. What can he do? Why he goes to the money-lender for help. The latter helps him by charging from thirty to fifty per cent. interest on the money loaned. The harvest comes, and he has his grain to dispose of. But the debt has become so large that when it is paid he has no seed, no bread for his family, and perhaps an ox has died, or a new cart is necessary, or some other expense must be met. So he only pays off the old debt to contract a new one. Thus he goes on from year to year under this pressing burden. And every few years there is a failure in crops, and, having nothing ahead, many, very many of these poor people are reduced to the lowest extremity. Now it is only necessary to look at this matter to see how fearful an obstacle it is in the way of bringing this land to Christ. They must have help or come to beggary. Nor can these men suffer alone. They must see this overwhelming evil descend in all its bitterness upon those under their care for support and protection. If they espouse the cause of Christ the only discernible earthly source of help is cut off. Hence they must cling to their old religion, or face these dire consequences.

Perhaps one rejoicing in the love of Christ says, Let them give their hearts to Jesus, and trust him to take care of them. This would not be such a difficult task for those who have by experience proved the goodness and faithfulness of God; but the case is quite different with these poor people, who must face these trials before they receive this grace in their hearts, in prospect if not in reality. This is at present the state of affairs throughout this land. But it is hoped the day draweth nigh when this terrible barrier across the path to Jesus may be removed. Let Christians at home pray that God may hasten its arrival.

A NATIVE MINISTRY.

THE Secretary of the Church Missionary Society of London writes to the Editor of the Register in the United States:

It was impossible to obtain a supply of educated and faithful Englishmen to minister to all the Churches of the world, and every one who looked abroad must feel that such an attempt would certainly fail. It was necessary that we should plant the Christian religion among heathen people; at least, we could make them the depositaries of the faith. Look at the marvelous works which have been wrought in New Zealand within the limits of a single generation. There were in that colony ministers well educated, able to perform the work of the ministry, and take all and every part of the duty which was done in England, and this was done by men whose fathers were cannibals, and ignorant of the Gospel and Christian truth. He knew it was said that after all we had done for New Zealand the people had rebelled against us and committed the most frightful atrocities; but how vain and foolish was the objection! Was there an instance on record in which men had made such a rapid progress in the space of one generation? All the native ministers had stood loyal to us all through that terrible outbreak. No native minister had deserted his religion or his loyalty all through that sad time. Look at their lives, their conduct, and their teaching, and say whether they would find a parallel of a nation raised from barbarism to Christian civilization, light, and truth in the course of half a century, and less.

CHINA.

The following letter from Rev. V. C. Hart, dated at Kiukiang, China, May 6th, gives some curious information, and indicates a wide-spread and growing opposition to Christian missions among the higher classes. Brother Hart says:

The past month has been one of harmony and great peace. We have been permitted to preach the Gospel with boldness. The authorities have seen fit to commission two chief literary men of the city to preach the doctrines of the "old worthies," as compiled by Kang Hse, one of the illustrious Emperors of the present dynasty. The book compiled by this Emperor is called "Shān rē," "Sacred or Holy Edict." He dilates freely upon filial piety, benevolence, and harmony among brethren, etc. The book contains sixteen chapters, and treats as many different topics. These chapters are read in front of the city temple twice each day, and expounded according to the will of the reader. The object is, according to native testimony, to counteract the influence of foreign missions; to show to the people how much better and nobler are the doctrines held by their teachers to those of foreign teachers. I hail this as an auspicious omen. Some think we are upon the eve of a great religious crisis. If systematic opposition angers such a crisis it will surely come. But the Gospel will fight its way through those old and decaying systems, and will not leave root or branch.

Brother Ing, with an English missionary, is at present absent upon the Pojany lake, selling books. Brother Hall has taken up quarters within the city proper. The health of the members of the Mission is good with one exception, Mrs. Hart, who is very weak and greatly worn down; she is better than last month. We have received five on probation since last month.

CHINA.—Rev. Dr. Maclay, under date of Foochow, April 22, writes thus encouragingly in regard to the extension of the work:

Brother Ohlinger and myself have recently returned from a fortnight's tour through a portion of the Yenping prefecture lying west of Foochow. We have four appointments or stations in that prefecture, in all of which a good work is going forward. In former years it was impossible for us to do much for the people of the Yenping prefecture; but the Lord has now opened the way, so that we feel constrained to make a vigorous effort at once for their evangelization. At its last monthly meeting our Mission decided to occupy as soon as practicable the most important cities and business-marts of the prefecture. I sub-

join the names of some of these places, together with some information concerning them.

1. Yong K'au, 140 li from Yenping, population, 5,000; an important place in commerce.
2. Song Ch'iong, a district capital, 170 li from Yenping; population, 6,000.
3. Sa Kaing, a district city, 140 li from Yenping; population, 10,000.
4. Chiong lok, a district city, 160 li from Yenping; population, 12,000.
5. Ing Ang, a district city, 200 li from Yenping; population, 15,000.
6. Kau Tu, 140 li from Yenping; population, 10,000.
7. Yong K'an, 130 li from Yenping; population, 6,000.
8. Yong Fau, 60 " " 5,000.
9. Sekso Tu, 130 " " 4,000.
10. Hu P'e Sang, 75 " " 4,000.

The foregoing are all important places in the Yenping prefecture, and each one is the center of a territory comprising populations varying from 10,000 to 50,000. These places are all open to us; and in our estimate for 1872 we hope to provide for carrying the Gospel to them.

We have received at the Mission Rooms the following from Rev. Dr. Maclay, Superintendent of our Foochow Mission, China. Such fruits as this must be an abundant return to the Church for her devotion to the mission cause:

A REMARKABLE EXPERIENCE.—"Your young men shall see visions." (Joel ii, 28.)—About one hundred miles in a westerly direction from Foochow, and on the south bank of the Min, stands Chialupwang, a large Chinese town, containing a population of say 10,000. In this town the Methodist Episcopal Mission has a chapel, and connected with it there is a small society of Chinese Christians. One of the members of this Society is a farmer, perhaps thirty years of age. He was cruelly beaten by one of his heathen neighbors, and at the time of my recent visit to the place he was still confined to his bed. When I called to see him he seemed to be suffering considerable pain, but was still able to converse, and exhibited a truly Christian spirit with regard to his affliction. "What are my sufferings," he said, "when compared with those endured by my Saviour! See, too, what persecutions Paul endured for Christ's sake; Stephen also, who was stoned to death, and died praying for his murderers. And then think of Peter, who, when about to be crucified, begged that his body might be nailed to the cross with the head downward, because, as he said, 'I am not worthy to hang on the cross in the position my Saviour occupied.'" I conversed with him some time, and after praying with him, in which exercise he joined with much earnestness, I withdrew, feeling that it had been good for me to be present even for a short time with such a believer.

THE KIDNAPPED BOY.—One day as I was sitting in my study some one rapped at my front door. On stepping forward I found there a well-dressed Chinese gentleman, and, judging from his appearance that he was connected with foreigners, I addressed him in English. To my surprise he replied in the Foochow dialect, and, presenting his card, he introduced himself as a preacher connected with the American Reformed (Dutch) Mission of Amoy. A small boy accompanied him, who, I afterward learned, was his brother. After taking seats, we conversed for some time, and as the account which the young man gave of himself greatly interested me, I wrote it down at the time:

"I was born in Foochow," said he, "and lived here till I was fourteen years of age. My parents are still living in Foochow. When fourteen years of age I was carried off by kidnappers, taken to Chinchew city, (about one hundred and twenty miles from Foochow,) and there sold to a gentleman of that city, in whose family I grew up to manhood. Some seven years ago I went to Amoy to transact some business, and while there heard the Gospel and became a Christian. Subsequently I began to preach under the direction of the American Reformed Mission of Amoy, and for some time past I have had charge of the station at Chungan city. Last fall I was taken with a severe pain in the chest, and as I failed to obtain relief from native medicines, I have come to Foochow to be treated by Dr. Osgood, of the American Board Mission

Hospital." "And have you found your parents?" I inquired. "Yes," he replied, "they are still living, and this boy (pointing to the lad that accompanied him) is my brother, who was born three years after I was carried away. My parents live near the south gate of the city, and I now make my home with them." "Your parents," said I, "are perhaps not Christians." "No," he replied, "they are not, but I am now trying to instruct them, and I hope they will soon come to the Saviour."

As I listened to this story I thought, How wonderful is God's providence! This modern Joseph is sold into servitude, and now after years of separation is restored in peace and with honor to his sorrowing parents. Must they not now be inclined to look with favor on the Gospel which has done so much for their long-lost son? And then what a revelation this incident furnishes of the state of society in China. Chiuchew is only a little farther from Foochow than Philadelphia is from New York, and yet such cases of barbarity as the one described above are of frequent occurrence, the guilty parties rarely if ever being punished for their crimes. Verily "the dark places of the earth are full of the habitations of cruelty."

R. S. MACLAY.

FOOCHOW, CHINA, April 26, 1871.

HOW THE GOSPEL WORKS IN CHINA.

(STORY OF LOH TSENG FOH.)

In the city of Hangchow there is an active native evangelist in the Presbyterian mission by the name of Tsiang. In the course of his evangelical tours he became acquainted with a youth named Loh Tseng Foh. This acquaintance resulted in the conversion of Loh, who shortly after died peacefully. The story is told by Rev. S. Dodd, of the Hangchow Mission. He says:

When Mr. Tsiang first spoke to him he discovered that he had been praying to the God of heaven for some days. The Gospel seemed to him a system far superior to that *no religion* in which he had been living, but it had not yet appeared to him a new life, something that must be accepted on the spot and at once or perhaps never, with the alternative of eternal forgiveness or eternal condemnation. Mr. Tsiang told him that as he had already some knowledge of the Gospel, and had commenced to pray to God, it was his duty to be baptized as soon as possible, thus making a public profession of his faith in Jesus Christ, as well as a public renunciation of his former life. With this suggestion he did not seem at all inclined to comply. He objected in a manner which is quite familiar to those acquainted with chapel preaching; he saw no need for hurry in the matter; he would return with his master to Foochow, where he would earn and save money, in the meantime concealing his Christianity till he should be able to buy or rent a chapel in which to preach the Gospel, supporting himself with his own funds. Mr. Tsiang told him to form no such plans; not to defer his public profession of Christianity if he really believed the Gospel, but to be baptized before he left the city. Tseng Foh expressed the opinion that it was a disgrace on the whole for a native of China to believe the Gospel, and then draw his support from a foreign society, and he therefore intended not to become openly connected with it till he should be able to preach and support himself while doing so. Such reasoning has often to be encountered. The evangelist and inquirer had met and discussed frequently, but did not find their views harmonizing. At last Mr. Tsiang said to him one day, "Well, Tseng Foh, we have talked over this matter till I have said all that I can say on the subject; I have done all I can do, and now God must do the rest; let us pray him to reveal to us what we do not understand." They prayed together before they separated. The next time the lad came back he told the evangelist that the battle had been fought and won; he had determined to become a Christian, and to be baptized as soon as Mr. Tsiang was willing. He said, moreover, that he had told his employer so, telling him that the new religion which he had embraced would require a different life; he would be required to keep one day in seven as a day of rest and worship; on that day he would cook his master's meals if necessary, but he would not make purchases; he would wait on guests who might

call, but could not on the Sabbath nor any other day engage in idolatrous services at their reception or leave-taking. The employer consented to the arrangement for the Sabbath, but could not dispense with the proper attentions being shown to his guests; he advised Tseng Foh to think well of the matter before making up his mind finally. His mind, however, was made up very soon, and they separated amicably. He then intended to set up a little business with a few dollars that he had already saved. This plan was not carried out, as he found employment in one of the mission families until his death.

OPIUM SMOKING.

OPIUM SMOKING is to the Chinese what the drinking of ardent spirits is to the people of Europe and America. The indulgence in either is a bar to admission into the Church, and destructive of both soul and body. Hence, Christian missions steadily refuse admission to the opium smoker, and plead earnestly with the British government to cease to encourage the cultivation and sale of the drug. But the love of gain and the gratification of appetite are too powerful, and the practice of smoking opium in China, and drinking ardent spirits in Europe and America, continue to increase and obstruct the progress of the Gospel among men.

CHINESE IMMIGRATION.—We have very little fear from an over-abundance of Chinese immigrants. The Custom-house records at San Francisco show the following statistics of importation:

Jan. 1, 1862, to Jan. 1, 1865.....	13,275
Jan. 1, 1865, to Jan. 1, 1866.....	2,901
Jan. 1, 1866, to Jan. 1, 1867.....	2,150
Jan. 1, 1869, to Jan. 1, 1870.....	15,380
First nine months of 1870.....	14,586

From January 1, 1862, to September 1, 1870, there departed from San Francisco for China 18,904 Chinese. The estimates of 100,000 Chinamen on the Pacific Coast are much exaggerated. Closest figures do not give over 40,000. San Francisco itself, which holds the largest share of them, shows only a population of 11,517 Chinese, of whom 2,040 are females.

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 DEVISE 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.

Brethren in the ministry, and laity also, are requested to inquire promptly and carefully into the facts of any will which they may hear contains a bequest to the Missionary Society, and send us as early as practicable a transcript of such will, or whatever information they may obtain touching the same. We have reason to believe bequests are left to the Missionary Society of which we have never been advised.

Subscriptions and donations for the Missionary Society of the Methodist Episcopal Church may be sent to the Treasurer, at New York; the Assistant Treasurer, at Cincinnati; or paid to the Presiding Elder of the district, or the Preacher in the circuit or station to which the contributor belongs.

THE MISSIONARY ADVOCATE

Is published on the *third Tuesday* of each month by the MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH,

At 805 Broadway, New York.

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 *gratis* 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.