

# 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, SEPTEMBER 19, 1871.

NUMBER 6.

## ASBURY A MISSIONARY BISHOP.

WE quote from "Tyerman's Life and Times of the Rev. John Wesley, A. M., Founder of the Methodists:"

A grander specimen of a Christian Apostle than Francis Asbury the world has never had. Much as we revere the memory of Wesley, we regard Asbury with an almost equal veneration. Among the self-denying, laborious Christian ministers of the past eighteen hundred years we believe that Francis Asbury has no superiors, and but few that can be considered equals. And yet how little does the Church catholic, indeed how little does the Methodist section of it, know concerning this great and grand old man!

The son of peasant parents, Asbury began to preach in Staffordshire while yet a boy seventeen years of age, and in 1771 came to Bristol to embark for America, without a single penny in his pocket. His first text in America was in perfect harmony with the forty-five years he spent in wandering through its woods and prairies. "I determined not to know any thing among you save Jesus Christ and him crucified." As early as in 1776 he made it a rule, besides traveling and preaching, to read a hundred pages daily, and to spend three hours out of every twenty-four in private prayer. Cabins of the most miserable description were in thousands of instances his happy homes; and often when his horse cast a shoe in the wide wilderness, in the absence of a blacksmith's shop, this grand old Bishop of the American Methodists would make a piece of bull's hide, bound about his horse's foot, serve in the place of iron. His daily rides were often from thirty to fifty miles, over mountains and swamps, through bridgeless rivers and pathless woods, his horse frequently weary and lame, and he himself wet, cold, and hungry. For forty-five years, when steamboats, stage-coaches, railways, and almost roads, were utterly unknown, Asbury made a tour of the United States, traveling never less than five thousand, and often more than six thousand miles a year, and this generally on horseback; climbing mountains, creeping down declivities, winding along valleys whose only inhabitants were birds, wild beasts, and Indians; crossing extended prairies without a companion and without a guide; fording foaming rivers, and wading through the most dangerous swamps, where one false step might have engulfed him in a boggy grave. Usually he preached at least once in every week-day, and thrice every Sunday, delivering during his ministry in America more than twenty thousand sermons. His custom was to pray with every family on whom he called in his wide journeyings; and if, as sometimes happened, he spent more days than one in some hospitable dwelling, he was wont to have household prayer as often as there were household meals, and to allow no visitor to come or go without asking on his knees that God would bless him. Besides an unknown number of camp-meetings and quarterly meetings, this remarkable man attended and presided over seven Conferences, widely separated, every year, and during the same space of time wrote to his preachers and friends, upon an average, about a thousand letters.

For this enormous service his episcopal salary was sixty-four dollars yearly and his traveling expenses. Early educational advantages he had none. Most of his life was spent on horseback, in extemporized pulpits, or in log-cabins crowded with talking men and noisy women, brawling children and barking dogs—cabins in which he was obliged to make his office and studies, and where, with benumbed fingers, frozen ink, impracticable pens, and crumpled paper, he had to write his sermons, his journals, and his letters. Not unfrequently did he, like others, suffer from the malaria of a new, uncultivated country, and had headaches, toothaches, chills, fevers, and sore throats for his traveling companions. And yet, despite all this, Francis Asbury was by no means an un-

lettered man. He became proficient in Latin, Greek, and Hebrew; read the Scriptures in the tongues in which they were originally written; was acquainted with several branches of polite literature; kept abreast with the history of his times; and, although not an orator, was a dignified, eloquent, and impressive preacher. Thin, tall, remarkably clean and neat—in a plain drab frock coat, waistcoat, and breeches, a neat stock, and a broad-brimmed low-crowned hat—this first and greatest Methodist American Bishop rode on horseback till he could ride no longer, and then might be seen often hopping on crutches, and helped in and out of his light-spring wagon as he still pursued his wide episcopal wanderings. Thus lived Francis Asbury, until in 1816, at the age of threescore years and ten, he died, and was followed to his grave in Baltimore by about twenty-five thousand of his friends. Before his death he solemnly enjoined that no life of him should be published, and that injunction to the present has been substantially observed; but if the reader wishes to see his monument, we invite him to step within the living walls of the present Methodist Episcopal Church of America, and there, while surveying the grand edifice of spiritual order and beauty, we ask him, as the inquirer in St. Paul's Cathedral is asked, to "Look around!"

## WITCHCRAFT, DEMONOLOGY, AND MIS- SIONS.

Not long ago we expressed the opinion that there are demoniacs in our day in those countries where Christianity has not become the religious life of the people; but wherever it has so become, there and then they cease. Subsequent reading and thought have made it probable that there are *witches* in our day in those same countries in which there are demoniacs, and that their presence and mysterious influence depend upon the prevalence of the Christian life in the land. A demoniac is one whose body is possessed by the devil; a witch is one who is in outward communion with familiar spirits. They both are in communion with the unseen world, and are antagonistic to Christianity.

The prevailing opinion, we think, of missionaries in pagan countries is, that there are demoniacs and witches both in the present day in unchristian lands. And we know that in whatever country the Gospel prevails, and Christianity becomes the religious life of the people, there those two forms of Satanic warfare against the individual and against society cease. Next to the evangelical conversion of the souls of the people, this destruction of the power of Satan over human bodies is the greatest of triumphs.

We have been led to make the above remarks by the following article, written by Rev. Arthur E. Moule, a Church-of-England missionary in China:

Witches abound in China, and they are very generally consulted by the friends of the departed as to the condition and circumstances of the spirits in the other world. I have seen a good deal of these witches during my residence in China; and amid a great preponderance of deliberate imposture, I am inclined to believe that there is much in their practices and pretensions which bears a strong resemblance to the account of the Jewish witches

in the Bible. One of these women came to my house two years ago with her husband, who was for some weeks possessed as well as his wife. She entreated me to allow her to spend the night somewhere on the premises. She assured me that it was not all imposture in her case, although admitting that she did much simply for the sake of gain. "But it is a disease," she said, "I cannot help it; and if only I may spend the night here, the spirits will not venture to molest me."

The people dread the evil eye and the mysterious influence of these witches exceedingly, and this superstition dread is employed by Satan as a powerful opponent to Christianity. On two occasions I have known favorable impressions and a rising interest in Christianity entirely dissipated and destroyed by the lying stories of the witches. In the one case an old Christian widow, in the other an aged Christian farmer, having died tranquilly, and with the bright hope of immortality, having also on their death-beds warned their relatives not to forsake the Christian Church, we had good hope that the influence of the departed saints would abide in force. After a few days, however, a witch reported that the spirits of these Christians had appeared, bemoaning their misery, for they were shut out, because of their apostacy, from the front door and back door of the temple of their ancestors, and entreating, therefore, their surviving relatives to abandon so ruinous a religion. The effect was instantaneous, and most of them left us, and have never returned.

## MADAGASCAR MARTYRS.

THE whole history of the "glorious company of martyrs" does not show any thing that excels the martyrs of Madagascar of our day. To commemorate their Christian heroism, it has been decided in England to build four Memorial Churches on places where the Christians triumphed. Three of these churches are finished. The London "Missionary Chronicle" says:

The project has been but slowly realized, so numerous have been the social and material difficulties which lie in the way of such a formidable undertaking among a people but partly civilized. The Ambatonakanga Church, erected on the site of the first prison in which the martyrs were confined, was opened on March 22, 1867. That at Ambolipotsy, built on the ridge above the ditch where Raselama and others were buried, was opened on November, 1868. And now the Children's Church at Faravohitra has also been completed and set apart for worship.

The Faravohitra Church is built in a commanding position at the north end of the capitol, and, from the height and solidity of its walls, is a very striking object. On its site, in February, 1849, four Christian nobles, including a lady, were burnt alive; and the bodies of fourteen others, who had that day been thrown over the lofty precipice, were also consumed. In digging the foundations of the Church, Mr. Cameron laid bare the charcoal and ashes which had remained from the fire, and the first stone of the Church was laid under the very spot where the stake was planted. It has taken three years to erect the building, and it was opened in September last.

## THE RIGHT EPISCOPAL SPIRIT.

IF all the Bishops in the Protestant world were of the same mind and temper as the Bishop of Exeter, England, the kingdom of God would speedily come with power. At an ordination service held lately in Cornwall,

this evangelical Bishop, in the course of his address to the young ministers, stated that for his part he had no hesitation whatever in saying that he looked upon the ministers of every denomination in the country as true ministers of Christ. He knew no test by which their work could be tried which would not come to that result, because he saw that men under their ministry had accepted God's truth—that men under their teaching did live better lives—that men by their voices were awoke out of slumber. He saw that there were those whom they had called and brought near to his Master; and when he saw that the Lord had so blessed their work, he could not doubt for one moment that their word had his approval, and that he had sent them.

## Missionary Advocate.

NEW YORK, TUESDAY, SEPTEMBER 19, 1871.

### CHINA.

REV. R. S. MACLAY, D.D., the Superintendent of our Foochow Mission in China, has sent us the following paper, the perusal of which will prove of interest to the whole Church, and especially to those who have watched the progress of the China mission, and the opening up and enlargement of female effort in our Church in behalf of heathen females.

LADIES' CHINA MISSIONARY SOCIETY.—Whereas, during almost a quarter of a century, the Ladies' China Missionary Society of Baltimore has most cordially and efficiently co-operated with us in our efforts to Christianize the women of China; and whereas we believe said Society initiated in our Church the important movement which has culminated in the formation of the Woman's Foreign Missionary Society of the Methodist Episcopal Church; and whereas, further, it is eminently fitting that such devotion to the cause of God in China should receive from us, as a Mission, some formal and appropriate notice; therefore,

*Resolved*, 1. That, as a Mission, we render devout thanks to God, who inspired the members of the Ladies' China Missionary Society with a holy desire to labor for the women of China, and who through so many years has graciously sustained them in this their "work of faith and labor of love."

2. That we hereby express our great indebtedness to the Ladies' China Missionary Society for the very opportune financial aid it has given us in our work; for the constancy with which it has stood by us, even in the darkest period of our history as a Mission; for its exhibition of strong, unswerving faith in the ultimate triumph of Christianity in China; for its importunate progress on our behalf; for its long and patient waiting for the harvest; and for its words of counsel, sympathy, and encouragement communicated to us at different times through its Corresponding Secretary.

3. That we beg to congratulate the Ladies' China Missionary Society on the gratifying results already attained in its efforts to Christianize the women of China, as shown by the following condensed statement. A Christian academy for the education of Chinese girls—the first ever known in this fortress of heathenism—has been established, and carried forward without interruption for twelve years in the city of Foochow. Fifty-eight Chinese girls have been connected with the school, of which twenty-four have graduated, six left before graduation, and twenty-eight are still under instruction. Of the graduates seven are doing well as Christians; the others, who are members of heathen families, have to the present been prevented from leading strictly Christian lives; but we have a strong hope that, in the good providence of God, the way shall soon be opened, so that at least the majority

of them may be allowed openly to follow the Saviour whom we believe they love, "but secretly, for fear of" those to whom they are in subjection. Of the twenty-eight girls now in the academy, twenty-five are connected with Christian families, and have been baptized. In addition to these results, there are others more potent and far-reaching in their influence, which statistics cannot represent. Among these we may refer to the steady decline of prejudices, fostered by centuries of heathenism, with regard to women; and the rapid growth of a Christian sentiment on this subject, under the silent influence of which Christian women are gradually assuming their true position and duties in the family and the Church. It is now proposed to erect for the academy a new building capable of accommodating fifty pupils; and we are making arrangements to commence at once day-schools for Chinese girls at suitable points in our mission-field, to be taught by graduates of the academy or other Christian women.

4. That, with the blessing of God, the success of the Baltimore Female Academy, connected with our Mission, is mainly due to the Misses Woolston, by whose judicious, persevering, and self-denying exertions the academy was founded, and under whose excellent management, during a period of over nine years, it was brought to a high degree of prosperity; and also to Mrs. S. M. Sites, who in March, 1869, succeeded the Misses Woolston temporarily in the management of the academy, and under whose admirable supervision it has gone forward to the present time with increasing prosperity and usefulness.

5. That the foregoing preamble and resolutions be entered on the Records of the Mission, and that copies be forwarded—one to the Ladies' China Missionary Society of Baltimore, and one to the Mission Rooms of the Methodist Episcopal Church. N. SITES, Secretary.

The following letter, from Rev. H. H. Lowry to the Secretaries, is dated at Peking, China, May 24, and gives evident signs of progress:

In company with Brother Pilcher, I have just returned from a two weeks' missionary tour. We were accompanied by a native helper, and made a circuit of over three hundred miles, preaching and distributing books and tracts in all the cities and in nearly all the villages on the route. Part of this region I had traveled twice before this year, and supposed we had pretty well supplied all the places with books; but this time, varying our operations, we sold more than on either of the previous trips. We generally sell to the crowds on the streets and at the fairs; but on this occasion we went into the shops and presented a copy of one of the Gospels, or some portion of the Bible, or a tract, to each one; and in a great majority of cases we were able to sell one or the other of our books. It is our rule not to give away the books, but always to ask a small price for them. In this way we are more sure they will be appreciated and read.

After two years' effort to get a foothold in the Chinese city, I paid the bargain-money yesterday for a temple, which I hope to speedily fit up for a chapel. The situation is not exactly what we wished, but it is on one of the great streets, and we shall probably be able to fill the hall with listeners.

Brother Pilcher is fitting up rooms preparatory to opening a day-school. The first baptism in connection with our work in Peking occurred last Sabbath. Brother Wheeler baptized the infant child of one of our servants, who himself is a member of the London Mission. The grandfather of the child, an old man, was received on probation at the same time.

Thus little by little our work begins to assume shape and afford encouragement of future success. I hope we shall continue to have the prayers of the Church for the outpouring of the Spirit.

Brother Wheeler and family left yesterday for Kagan, where they intend to spend the summer.

The other members of the Mission are enjoying good health.

### THE NEW POLICY IN CHINA.

THREE months ago the Christian world was startled and alarmed by a circular note sent by the Chinese government to the representatives of the Christian powers in China. After a thorough sifting of its contents, the conclusion

reached is that it is the beginning of a POLICY OF REPRESSION, particularly in regard to Christian missions in China. It is intended especially to bear on the Roman Catholic missions in that country. We find a very satisfactory review of the circular in the "Evangelical Magazine," (London,) for August; and we copy several brief sections, and commend them to the careful perusal of the intelligent and earnest friends of missions.

On its reference to the proceedings of the Catholics, the Rev. Griffith John says:

It must be allowed that there is much truth in the charges brought against the Roman Catholic missionaries and their mode of conducting their operations. The French Protectorate in China, and the arrogant assumptions of some of the bishops and priests, cannot be defended on any principle whatever, and the Chinese government is perfectly right in protesting against both. We, however, have nothing to do with these charges, and we can have nothing to say to the Circular so far as it aims at the rectification of these abuses.

It would be a mistake, however, to suppose that the dispatch deals exclusively with the Roman Catholic Missions in China. The object aimed at is to bring all the missionaries and their operations under Government direction, in order to affect their ultimate repression. We must not lose sight of this fact. The conduct of the Roman Catholic Missionaries has supplied the Government with an excuse for putting forth this Circular; but the cause is to be found in the anti-foreign spirit and policy of the mandarins and scholars.

It seems to me that we have nothing to ask for but permission to continue to enjoy the privileges which we have hitherto enjoyed. No charge is brought against us; we have not abused our privileges, and we ask for nothing more than protection in our efforts to carry on the same work in the same spirit. This is, I think, the ground for us to take as Protestant missionaries.

Article II of the Circular says: "Women ought no longer to enter the churches; nor should Sisters of Charity live in China to teach religion." "There ought to be a kind of line of separation which cannot be overstepped."

On this point Mr. John replies:

This article aims at the very life of our Churches, for it simply means that there is to be neither female teaching nor female learning. Our services are conducted openly, so that there is no room for suspicion. The people know perfectly well that "things contrary to propriety" do not take place at them. Women in China frequent the temples, and are as numerous as the men at theatrical performances. Why, then, are they not to be allowed to enter the churches? The confessional is a great abomination in China, and has given rise to many absurd rumors."

Mr. Douglas also says:

Among the Chinese themselves no such impassable line exists, except in theory or among the higher classes. Men and women together frequent temples, plays, processions, funerals, courts of justice, shops and markets; travel together on roads, and in boats, large and small, by day and night; converse in streets, villages, and farms; work together in fields and other places. Why should churches be excepted? Yet in deference to the sentiment, and to avoid all appearance of evil, it is usual in Protestant chapels to screen off a separate place for the women, where they hear without being seen, and they generally have a separate entrance when possible. More than this is impossible. Protestants have no "Sisters of Charity," but the clause might prohibit all female missionaries.

Article III contains the following passages: "The missionaries must conform to the laws and customs of China." "They are not permitted to place themselves in a kind of exceptional independence." "The missionaries in foreign countries are subject to the legislation of the country in which they live, and . . . are forbidden to make themselves independent. Similarly, the missionaries who teach their religion in China ought to submit themselves to the authority of the magistrates of this country."

On this point Mr. John says:

In this article various charges are brought against the Roman Catholic missionaries in order to show that they "place themselves without the pale of the law," and that they "ought to submit themselves to the authority of the magistrates." How far these charges can be substantiated I cannot say. But, though I am quite prepared to admit that they are not altogether foundationless, I am quite prepared to affirm that the Protestant missionaries have not given room for such complaints; and that our relation to our consuls, and the nature of the protection extended to us, make it absolutely impossible for us to abuse our privileges in the manner herein described. We do not ask to be permitted to place ourselves "in a kind of exceptional independence," or attribute to ourselves "powers which do not belong to us." We wish to be regarded and treated as British subjects, and to be dealt with as the merchants are dealt with.

The object of this article is to get the missionaries to be regarded as Chinese subjects, and this must be resisted to the utmost. So far as we are concerned there is not the slightest necessity for it; for, as I have said already, the evils of which they complain cannot spring up under the kind of protection we enjoy.

The article adds: "They are not permitted to asperse the doctrine of Confucius." Mr. Douglas says of this:

Perhaps the same topic is alluded to in the clause, "China honors the religion of Confucius. That of Buddha and of Tao, as well as the doctrine of the Lamas, is also professed there. Therefore it is contrary to usage that the latter, although they may not be Chinese, should ignore the decisions of the Chinese authorities by approving or blaming them." The literal sense is about the "Lamas" but it is probably applicable to missionaries too. Missionaries avoid, as far as possible, what would give offense, especially as by far the greater part of the Confucian teaching is good morality, which is a powerful auxiliary to Christianity. But the clause might prohibit our pointing out any of its errors (even when quoted against us) or supplying its defects. For instance, it is quite against Confucius to assert that Queen Victoria is equal to the Emperor of China, or to assert that all men are sinners, etc. Again, Buddhism and Mohammedanism are at least as much opposed to Confucius as Christianity is, and yet are fully tolerated.

Article VIII deals with the purchase of land and the hiring of houses. "If the missionaries wish to buy a portion of land on which to build a church, or hire a house in which to take up their residence, they must, before concluding the bargain, go with the real proprietor and make a declaration to the local authority, who will examine whether the Fung-Shouy presents any obstacle. If the official decides that no inconvenience arises for the Fung-Shouy, it will then be necessary to ask the consent of the inhabitants of the place. These two formalities fulfilled, it will be necessary besides, in the text of the contract, to follow the ruling published in the fourth year of the reign of Tong-tche—that is to say, to declare that the land belongs with full rights to Chinese Christians." Mr. John says of this:

Much of this article has exclusive reference to the Roman Catholic missionaries; and I must confess that I sympathize with the Chinese in much of what they complain in the conduct of the priests in regard to the restitution of property.

In respect to the purchase of ground, there would be no difficulty in complying with these regulations if the Government were at all sincere. But we find, in actual experience, that to mention the fact of our wishing to buy ground or hire a house to the officials is the surest means of excluding ourselves from the place. The people are generally willing to sell, but the mandarins and gentry always oppose. While we deal with the people we have no difficulties, but the moment we come in contact with the mandarins every thing becomes impossible. You will remember my experience at Wuchang. All this looks very fair on the face of it, but we know that it means nothing less than a fixed purpose to keep us out of cities altogether, if possible, and, in any case, to prevent our erecting chapels in the principal streets. The mandarins and the Fung-Shouy will be more than a match for us if this article is to come into operation.

On the subject of the Catholic and Protestant Missions, the different style of which was commented on in our last "Chronicle," Dr. Williamson writes thus:

Distinction between Roman Catholic priests and Protestant missionaries is very easily discovered and apprehended by the people wherever they have an opportunity of comparing us and our operations. With few exceptions, we retain our foreign dress; the priests adopt the Chinese costume in all its details. We preach publicly in our chapels and elsewhere; the priests never do so. We distribute and sell books of all kinds—religious, historical, and scientific; they abstain from this. We are, for the most part, married men; the priests are, of course, celibates. Our schools of all descriptions are open to the inspection of the neighbors, who go out and in at pleasure, and so there never has been a breath of evil suspicion in reference to our work in that direction; whereas the Roman Catholic establishments are generally within high walls and closed to the people. We have educated ladies engaged openly in the tuition of girls and the instruction of the women; they have nuns, foreign and native, who live in nunneries. We have no confessional, no closeting of men and women. We claim no territorial rule, no magisterial authority, no official rank, and no ex-territoriality to our converts. Our sole object is the diffusion of light, the spread of a higher civilization with all its blessings, and, above all, the proclamation of the Gospel—that message of God to man which is the only medium of new life to men and nations and peace and hope and joy to poor suffering humanity.

## INDIA.

**FUNERAL SERVICES OF A RICH BRAHMIN.**—The following description of the funeral services of a rich Brahmin, with the remarks on the necessity of a Theological School in India, have been sent to us by Rev. J. W. Waugh, of our India Mission, now at home on leave of absence. Rev. D. W. Thomas, now of our India Mission at Bareilly, offers to give **TWENTY THOUSAND DOLLARS IN GOLD IN INDIA TOWARD FOUNDING THIS SCHOOL** if some favored and liberal Christian persons will worthily second his liberal offer. If any such should read this letter, and be moved to do a good and liberal thing, we would be glad to correspond with such from the Mission Rooms, 805 Broadway, New York.

Brother Waugh's letter is dated at Evanston, Illinois, July 27th, 1871.

I send this little extract, translated from the "Hindustani," as it will shed some light on one of the heaviest griefs of the poor priest-ridden Hindoos.

I am exceedingly rejoiced that you have succeeded in securing three good men for India this fall, as well as the return of Brother Judd and family. This will greatly strengthen the hearts and hands of our brethren toiling amid abundant labors in that most promising field. Our field is now not only hopeful, but has begun to be very fruitful—as the signs are cheering for an abundant harvest at a very early day.

I am deeply concerned for the early establishment of a Theological and Training School, as proposed by Brother Thomas. It is to-day, aside from the work of the Holy Spirit, the great need of our Mission in India. My dear Dr. Durbin, I wish you, with your own eyes, could see how much we need this school of the prophets, and I am sure it would rise soon after your visitation. I'm sure it would, and it would be a grand close to a long, long tenure of office.

### PRIESTCRAFT IN INDIA.

BY REV. J. W. WAUGH, D. D.

One of our Native Preachers within the bounds of the India Mission Conference contributes a brief article for the column of the "Kankab i ilawi," the "Christian Star," in which he gives the particulars of a case of Hindoo priestcraft which recently came under his personal observation. I send a free translation of his communication, that the readers of the "Advocate" may see in this a single specimen of the grievous burdens of superstition and unrelenting custom with which millions of Hindoos are to-day "heavy-laden," and of which many of them are almost weary unto death. Would that they

would learn to come to Him who woos them by his Spirit, and calls to them by the voice of the Missionary, and have their burdens removed by taking his easy yoke upon them! Thank God! hundreds have already come, and are now testifying that Christ's "burden is light."

I have frequently heard it stated that upon the death of a respectable Hindoo his relatives are expected, if not compelled, to supply his priest with every thing necessary for his subsistence and comfort for one entire year; that is, they must furnish his food and clothing, and supply him with the means of traveling, etc.

The following case recently came under my own observation. A wealthy Hindoo of the Brahmin caste, a resident of my immediate neighborhood, died. His relations and friends carried forth his body, amid much weeping and wailing, and with the beating of cymbals and tambourines, to the river side to be burned. As the procession made its way with all this din and noise to the banks of the Holy Ganges, where the body was to be committed to the flames, the family, friends, and relatives scattered small coin, silver and copper, as is the custom, along the way, to be gathered up amid pushing and scrambling by the poorer classes in the procession.

The usual religious ceremonies over, the friends returned to their homes to spend the requisite number of days in mourning and lamentation. At the expiration of ten days, the family Brahmin priest, who had officiated during the illness of deceased, and conducted the ceremonies of his burning, came forward and claimed his fee. The heirs yielded to his demands so far as to give him the following list of valuables:

- A horse, saddle, and bridle.
- An ox-carrriage, with pair of bullocks.
- A cow and calf, and a buffalo.
- A bedstead with bedding.
- Ten suits of clothing.
- A shawl and a chair.
- A full year's provisions: wheat, rice, butter, sugar, spices, pulses, etc.
- A full set of cooking utensils.
- A cloth tent, and a brick house!

Besides the above, all the clothing and jewelry of the deceased's widow was to be given to the priest. Among her jewelry were a golden nose-ring, bracelets, and anklets. All these would certainly not fall below one thousand rupees in value—(\$500.)

I asked one of the friends what good would result from all these gifts to the priest, and he replied that the priest would now spend a year in eating and drinking, and offering prayers that the soul of the departed might gain Paradise and receive the pardon of his sins. I then showed him the futility of this course in order to attain to eternal happiness, and tried to point him and others to the only Saviour from sin—the only redeemer of lost souls.

## JAPAN.

**THE REFORMED CHURCH IN AMERICA.**—We have at hand the thirty-ninth Annual Report of the Missionary Society of this Church, from which we gather, concerning their missions in JAPAN, which were commenced in 1859, that they have FIVE missionaries and six assistant missionaries—the assistants are all females. Their stations are at Yokohama, Yeddo, and Nagasaki. One of their missionaries (Rev. R. S. Brown, D.D.) is in charge of a government school. He has also preached in the Reformed Church at Yokohama, and has been engaged in translating the word of God into Japanese. Miss Kidder has a class of small girls and boys which she instructs daily in the Scriptures. We quote the following from the report:

The Board a few months ago directed our Missionaries to prepare themselves to preach to the Japanese, and to begin to preach as soon as possible. This request drew replies from three of the brethren, presenting the following facts:

1. That the proclamation against Christianity, forbidding all the subjects of the government to embrace it, and

characterizing Christians as a "vile and corrupt sect," has been renewed, and been posted on the bulletin boards throughout the empire.

2. That the Romanists deported from Urakami about two years ago are treated with great severity, being confined in cages, exposed to the weather, and left to die uncared for when sick.

3. That the foreign ministers, including the representatives of the United States, have united in a memorandum to the Japanese government in which it is stipulated that, if the government will extend kind treatment to the Romanists of Urakami, they will confine the preaching of the missionaries to the foreign settlements, and punish them if they venture to proclaim the Gospel outside of those limits; this being done under the clause of the treaties which says that no foreign resident or native of Japan "shall do any thing to excite religious animosity," and the claim of the Japanese government that the preaching of the Gospel would excite religious animosity.

4. That the government of Japan has ordered its subjects not to attend any place of Christian worship.

5. That the Japanese government seems to be endeavoring to revive Shintoism, and establish it as the religion of the empire.

On the other hand, it must not be forgotten that the government of Japan intrusts the education of its young men to Christian missionaries; that it sends its young men to the Christian schools of the United States and Europe; that it has never interfered to prevent the most free interchange of thought between missionaries and their pupils, although religion is frequently the subject of conversation; and, finally, that young men who have been publicly baptized by Christian clergymen have not been molested in any form.

We are led to conclude that the government of Japan is chiefly desirous to prevent Romish priests from publicly proclaiming their pernicious dogmas—at which no one can wonder—and, to accomplish this end, considers itself compelled to forbid all preaching, even that of Protestant Christian missionaries. Still the Christian people of the United States will assuredly not consent to the agreement entered into by their representative at the Court of Japan, making the preaching of the Gospel an offense worthy of punishment.

A remonstrance from the General Synod to our government at Washington expressing our disapproval of this arrangement would be received respectfully, and would, no doubt, be of service, by reminding our representative with the government of Japan that he is the agent of a people who do not believe that the preaching of the Gospel by ordained clergymen in good and regular standing in a reputable denomination, and in the usual orderly manner, is a crime to be punished.

### CONGREGATIONAL GIVING.

REV. MR. DANA, in the "Independent," is giving some valuable hints on this subject. He speaks of the custom of having solicitors, who are expected to canvass the entire congregation and gather up what each is disposed to give, as producing the largest and best results. This method brings the claims of the causes to be sustained home to every man's conscience, and there is no way of dodging the appeal. It also habituates the people to more method and evenness in giving. On the other hand the custom of trusting to a public collection on the Sabbath leaves the matter of giving to be met and disposed of by each individual, when a temptation arises to shirk or give in a niggardly way, because it will not be known. Mr. Dana says:

What is worthy now of careful study is, how to make our congregational collections more productive. We ought to be intent upon two things: to realize as large a contribution as possible, and, what is really of even more importance, to secure the largest practicable number of contributors. These are substantially the two essentials in all effective and equitable congregational giving. The great desideratum in these days is to widen the constituency of the societies that are dependent upon the bene-

factions of our congregations. And this has not been emphasized sufficiently by pastors or the representatives of these appealing organizations. It would surprise us did we know how largely the charitable giving in our Churches is done by a few. We little suspect how many in our congregations give nothing, even to what may be termed the most important causes presented annually before them, or else give fitfully, being governed by their feelings, or the chance condition of the pocket-book at the time the collection is taken up. Now it is plain enough the best thing for these societies is to increase in every possible way their list of donors, and to have these conscientious and regular in their annual contributions. In this way they enlarge the number of interested supporters and patrons, and are less likely to feel the embarrassment occasioned when the few heavy givers, for any reason, cut down their annual subscriptions. The number of persons they can interest in their work is, in the long run, worth more to them than the number of dollars they can get at any one time. And yet I do not think it has been generally considered that five hundred dollars from as many individuals is a far more valuable contribution to any of these benevolent agencies than that amount from one person. It is not so much large, single donations that we want for the Lord's treasury as it is a large number of donations. The gain is greater when many give, though in the aggregate it amounts to less than a few individual gifts.

### PAPAL EUROPE.

THE CHRISTIAN WORLD, the most thoroughly posted periodical in relation to Popery and its antagonizing forces, gives a bird's-eye view of the past and present in the language which we quote:

STATE OF PAPAL EUROPE IN 1840.—And yet, with the exception of little Belgium and the Roman Catholic cantons of Switzerland, the rest of Papal Europe was almost hermetically sealed to the entrance of the purer teachings of the Gospel. For the Austrian Empire, for Italy, for Spain and Portugal, next to nothing could be done. Strange, indeed, to our ears are the expressions of the very report from which we have made a citation: "The most good which we can do for the Austrian Empire (indeed, it is the only channel at present open, so far as we know) is through the Bible and Tract Societies of Germany." In Italy the only direct method of reaching the people that could be suggested was the publication of religious books in the Italian language. It was "possible that this would be allowed in certain parts of Italy, provided such books contained nothing against the Roman Catholic religion;" but even this "would require great prudence, and could only be done by pious and enlightened Catholics of that country." In Spain and Portugal little or nothing could be proposed.

PAPAL COUNTRIES NOW ACCESSIBLE.—Almost an entire generation has passed away since these lines were penned. What is now the field that lies ready for the reapers' sickle? No longer a single country, but a number of countries, rivaling each other in importance and in attractions for the Christian philanthropist. The very citadels of religious intolerance have fallen. A liberal Government, whose constitution guarantees religious liberty from the Alps to the southernmost cape of Sicily, has displaced the Bourbons of Naples, the petty dukes and the tyrants of Venetia and Lombardy. Austria, shorn of a great part of her strength, has broken the Concordat with the Pope, and seeks to retrieve the mistakes and crimes of the past by conceding that freedom both of civil and religious thought which saps the foundations of the structure of superstition. Even Spain, more papal than Rome itself, and where the *auto-da-fe* destroyed every visible manifestation of the reformatory tendency, has at last become open to the truth, and the Bible in the vernacular can be sold with impunity in the very shadow of the Palace of the Inquisition. The States of the Church, and the seven-hilled city within whose walls the hierarchical system had intrenched itself as in an impregnable fortress, have been delivered from the despotism that for ages had kept both body and soul in bondage. At the same time our own western continent presents a contrast little less striking. Mexico, and all the countries of South America, with scarcely an exception, stand ready to receive the Gospel at the hands of the Protestants of the

United States. Every-where, by the wise direction of Providence, the power of the intolerant priesthood is broken, and a people beginning to be undeceived stretches out its hands for the truth. The sole alternative is a pure Christianity or open infidelity.

### FRANCE.

THE BAPTISTS suffered much, in common with others, during the progress of the war between France and Germany. We take note of what one of them says in a letter to the "Baptist Missionary Magazine:"

1. The Protestants have been accused, through pamphlets written by the clergy, of sympathizing with the Prussians and favoring them. This report has procured for myself the honor of spending a day and a night in prison. These malevolent accusations, circulated by the Ultramontanists, have rendered many with us objects of suspicion.

2. As "the fruits of righteousness are sown in peace," it has been almost impossible for us in these days of agitation to find persons sufficiently calm to fix their thoughts on the blessed Gospel of peace, or to speak to them in the midst of our disasters of that God of love and compassion who "does not afflict willingly nor grieve the children of men;" and who, though he chastises them, also has pity on them according to the multitude of his mercies (Lam. iii, 3, 33, 34.)

3. The Prussian columns, in their marches back and forth, so often disturbed our cities and villages that our regular hearers even did not dare to come to the chapel, lest on their return they should find their premises broken into and their houses plundered. For this is what our enemies did when the tenants of the houses were absent. Two of our friends have in this way suffered loss. We were to have had a baptism twice, near the close of the year, but the sudden coming of the Prussians to Chauny prevented the Church from meeting and admitting five new members who offered themselves as candidates. If God pleases we shall baptize them in April.

### 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.