

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, NOVEMBER 21, 1871.

NUMBER 8.

ROMAN CATHOLICISM IN SOUTH AMERICA.

WE have received through various channels, both private and public, information of a general manifestation of interest among the Roman Catholic population, both priests and people, on the differences between the two Churches. The subject is being discussed in the public papers, and in public assemblies, with great power and earnestness. Our brother, Rev. J. F. Thomson, is a leader in the discussion, aided by some very intelligent Roman Catholic priests who have been converted in our mission in Montevideo. Prominent among these is the *Rev. Sr. D. Arsenio Pessolano*. He has given his reasons publicly why he renounced the communion of the Romish Church. These have been sent to us by Brother Thomson, from whom we extract the following. Pessolano says:

On going out of the Romish Church I desire to publish the following reasons which have impelled me to take this step:

1. I cannot conscientiously teach its doctrines, such as,

- (a) Transubstantiation and the sacrifice of the mass.
- (b) The worship of the Virgin Mary as mediator between God and man.
- (c) The sacrament of penance and all the others of its false sacraments, with the exception of the Holy Communion and Baptism in the evangelical sense.
- (d) The infallibility of the Pope, the immaculate conception, the superstitious veneration of relics, prayer to the saints, and all other doctrines characteristic of the Romish religion which are repugnant to the letter of the Gospel and practice of the Apostles.

2. I affirm,

(a) That I accept as of the highest and most infallible authority the sacred Scriptures, those which have always been declared canonical, and are the same, neither more nor less, as those published by the National Bible Societies of Great Britain and the United States.

(b) That I was not permitted as priest in the Romish Church to preach the doctrines of this divine book, such as my reason perceived them, guided by a healthy criterion, and that it is the desire of preaching with fidelity these glorious truths that has especially moved me to enter the communion of the Methodist Episcopal Church, with the Discipline and symbols of which I entirely agree.

(c) That, entering this communion, my object is not to labor for the glory of a sect, nor for my own glory, but for that of God, to whose service I consecrate myself, binding myself to embrace every opportunity that may offer to teach and to preach the divine word of his revelation.

(d) That this is the simple manifestation of my conscience and the expression of my soul and of my heart, moved by the Spirit of God, according to the divine word.

(Signed,) ARSENIO PESSOLANO.

[From "El Siglo" of June 1871, a Montevidean paper.]

Evangelical meeting, Thirty-third-street, 252. To-night, at seven o'clock—*Why I have abandoned Romanism*, by the ex-Romish priest D. Ignacio E. Sainz y Arregui. Sermon in Italian every Wednesday, at seven o'clock, P.M.

[From the same paper.]

WHAT IS THIS?

I take great pleasure in calling the attention of the readers of the "Siglo" to the following declaration of No. 310.

principles made by the ex-presbyter of the Romish Church, D. Ignacio Eugenio Sainz y Arregui, native of Bilbao, province of Vizcaya, and lately of the diocese of Burgos in Spain. This gentleman has the most abundant documents signed and approved by the Bishop D. Jacinto Vera, as recent as the ninth of the present month—documents which prove the high estimation in which he has been held, and the excellent positions which he has enjoyed among the members and ministers of the Romish Church.

Senor Arregui has separated from Romanism of his own will, and, after having thought over the subject for ten months, has entered the evangelical ranks without any kind of compensation, without receiving any promise of employment as minister, and hoping to maintain himself honorably by whatever work may be offered to him. Romanism and its satellites will have the goodness to observe that the solution of this event is not found in pounds sterling.

(Signed,)

JOHN F. THOMSON.

MONTEVIDEO, June 17, 1871.

So that I may not be a hypocrite among my equals—that I may not be an idolater in the sight of my God—that I may not work for the monstrous system of deceit in this world—that I may not lose my soul in the other—I have gone forth from the Romish Church to embrace in its divine simplicity the religion of the meek and humble Nazarene.

1. Romanism is horribly cruel.

(a) It teaches that the souls in purgatory suffer the torments of hell, and that the Church has the power of alleviating these torments by means of the mass—the mass which they will not apply unless they are paid. Compared with this diabolical cruelty, cannibalism is tender and merciful.

(b) The Popes have caused the flow of more innocent blood than all the other Kings of Europe.

(c) Papal Rome teaches its sons to hate heretics, and, if possible, to exterminate them.

2. Romanism is, as a system, false.

(a) It says that unbaptized children go to one of the four hells; Christ says that all children who die go to heaven. Matt. xix, 14; Mark x, 15.

(b) It says that we ought to offer the sacrifice of Christ millions of times every day. St. Paul says that Christ cannot be offered after his death upon the cross. Heb. ix, 22.

(c) It says that there are many mediators between God and man; St. Paul says that there is but one. 1 Tim. ii, 5.

(d) It says that we ought to render worship to the virgin and to the angels; God says altogether the contrary. Col. ii, 18; Rev. xxii, 9.

(e) It says that the Popes are infallible; God says that all men are fallible. Psalm xiv, 3.

In a word, every thing Romish that Catholicism possesses is Antichristian. I go out, then, from this communion, obeying my reason and conscience, to profess the religion of the New Testament, called Protestant by Romanists.

(Signed,) IGNACIO EUGENIO SAINZ Y ARREGUI.

BROTHER TAYLOR'S WORK IN INDIA.

REV. WILLIAM TAYLOR, formerly of the California Conference, has been and is a missionary at large; taking, as it seems, the whole world for his mission field. Letters just received at the Mission Rooms inform us that he was in upper India in August preaching to the natives through an interpreter, Brother Mansell, with marked effect. The reader will find below a letter from Rev. P. T. Wilson, giving an account of Brother Taylor's work in the mountain region, and indicating his progress toward the Presbyterian missions, and then on to Bombay.

Rev. William Taylor, coming from Nynce Tal via Almorah, reached our mountain station on the 11th of August; on the following day he began a series of services which were kept up for more than a week; at noon there was a prayer-meeting, and at about five P. M. preaching, followed by an invitation to seekers and earnest prayers for their conversion. During the greater part of the time Brother Mansell, our Presiding Elder, acted as his interpreter, and I was really surprised to see how efficiently the Gospel could be preached through an interpreter.

The congregations were good for this place, consisting of our little Church, our orphan boys and girls, many of the scholars in the high school here, and some of the workmen engaged in fitting up the new school-house. At times we had as high as one hundred and thirty present, and they seemed to listen with great attention.

Most of the orphan boys and girls, with some other nominal Christians, professed to experience a change of heart, and many older Christians were greatly refreshed and strengthened for their work.

On the 19th of August Brother Taylor, accompanied by Brother Mansell, went to Srinugger, seven miles distant. For two days he attacked the strongholds of Satan in this wicked city. The little Church was greatly blessed, and three persons professed to find peace, two of whom were from the heathen. One of these was a Hindoo mendicant or fakir, who had long sought salvation by heathen rites, but found it not till he turned to Christ. He and one of the others who had received Christ were baptized. Brother Taylor also baptized a boy from the heathen at Paori. So the apparent results thus far are: many blessed, some converted, three baptized from heathenism, much seed sown which we trust will yet bring forth an abundant harvest. Brother Taylor expects to leave for Mussoorie to-morrow. He goes via the Budrenath and Kedarath temples; thus taking a little rest, if mountain travel in the rains may be called such, and seeing two of the most renowned pagan shrines in the Himalayas.

Brother Taylor's plans, after a short visit with our Presbyterian brethren of Dehradun and Lahore, will take him among the American missionaries of the Bombay Presidency. We hope his labors in India, thus far so eminently successful, may be greatly extended.

Paori, August 28, 1871.

TRANSLATIONS FROM THE HINDUSTANI.

BY REV. P. T. WILSON.

Letter from John Barker, [Native Preacher at Nynce Tal.*]

I wish to relate my experience to my brethren. Although I had been a Christian seven years, and was a member of the Church, and knew something of its customs, still, until recently I was careless in reference to the Holy Spirit. Day by day, in prayer and preaching, I was crying for a new heart and for the gift of the Holy Ghost. But thanks to God who at the camp-meeting held at Tihar the 26th of November, 1868, bestowed his grace upon my brethren and myself. When in the evening five to seven persons were praying together in a tent a great tumult arose; at first I was alarmed, and said to myself, Why do these people cry so loud? as if by their bitter crying they could secure the power of God. I could not enter into their feelings, and I was much surprised to hear my brethren one by one exclaim, "I have found peace, and I know I have received the Holy Spirit." Then it occurred to me, How sad it will be if my brethren receive the gift of the Holy Ghost and I return home without a blessing!

I began to despair; during the day when I had leisure I retired to a distance to pray, but the more I prayed the more my heart was filled with grief and anger. However, thanks be to God that at evening, while the brethren and

* See Kaukab-i-Iswi, Vol. i, No. 11.

sisters were engaged in prayer, all at once my heart was strangely warmed, and the last trace of grief was gone, and I was filled with greater joy than any king would have been by the possession of the wealth of the whole world. I cannot describe this joy; Christ with extended hands stood before me, and, carrying me like an infant in his arms, continued to fill my heart with ecstatic joy. O Holy Spirit, how shall I portray thy beauties! Even now this joy fills my heart.

Brethren and sisters, God has given me such peace that I shall not be moved though the world oppose. To me hardships and grief shall be a comfort; yes, I can suffer all things for Christ; the blessing of God continues with me, so that day by day I increase in strength. Should my idolatrous brethren persecute me I would not revenge myself, for patience finds place in my heart. Now when I go to preach I bear about with me the cross of Christ. I know I preach the truth, when by the aid of the Holy Spirit I speak with zeal and earnestness.

No experienced Christian can fail to see in this native Christian's experience "the fruits of the Spirit."

Missionary Advocate.

NEW YORK, TUESDAY, NOVEMBER 21, 1871.

SOUTH AMERICA.

THE signs of the times in Catholic and Protestant countries indicate unmistakably that the great Reformation of the sixteenth century is to be fought over again, not only in the schools of theology and politics, but also by force of arms. The essential life of the Roman Catholic Church is in her intolerant spirit, and readiness to persecute those who oppose her. This spirit is prevalent wherever she meets opposition and has power to resist. But the Catholic people are becoming restive under the unreasonable restraint which the Catholic priests at the present time are endeavoring to put upon them. This is becoming remarkable in the valley of the La Plata, South America, provoked by the success of our missions, particularly in Rosario and Montevideo. The priests have taken the alarm at the public preaching of the Gospel in Spanish to crowds of attentive hearers. We give below two very interesting communications from Rev. Thomas B. Wood, our missionary at Rosario, a growing city on the La Plata, 190 miles above Buenos Ayres, and dated September 13, 1871.

CONTEST WITH PRIEST PINERO.—Brother Wood says:

I am just now in a struggle with the chief priest of all this region as to whether I can be allowed to preach and teach here. He has sent to the municipal authorities a protest against all my operations.

When printed it occupied about a page of a daily paper. He has had a thousand copies of it struck off in a fly-sheet to distribute throughout this city and this end of the Province.

The thing that directly and ostensibly provoked all this was my attempt, now being made, to open a school. Seeking around among my friends for influence in favor of such a project, I found them so warmly in sympathy with it that they agreed to furnish a house free of rent for it in the very heart of the city, and advertise it before the public, and obtain for it from the municipal authorities a portion of the funds set apart by law for education. All this they began to do, when Padre Pinero prepared his *bull* against the whole business, including an accusation against me as trespassing against the laws and as a deceiver of the public.

Fortunately, the three friends of the school are my own counsel: Mr. Samuel Wheelwright, who has plenty of influence here, and two native Doctors of Law, one of whom is an editor of a daily paper, and the other has been a law-maker. These defend me and my cause before the public with all the skill and ardor I can ask. There is no question that the law as well as the right is on my side, and I happen to have taken all the needed precautions to make my case perfectly complete. The priests cannot stop me in any thing I am undertaking, but they may annoy and hinder me a great deal.

The papers of this city are all full of this discussion, and it is taking a very wide range, overhauling thoroughly the great questions of religious liberty, Church and State, theological and secular education, etc. In all this the priests are unmistakably losing ground, and they know it full well. They evidently consider the craft in danger.

I have kept out of the contest thus far, except that I sent to the Municipal Board a defense of my personal position as attacked before them by Padre Pinero. Many native friends, usually considered ardent Romanists, have expressed sympathy for me in this matter.

I do not expect any thing but a triumph as the result of all this, though for the present it is the cause of great anxiety and some annoyance. If it turns out favorably, it will have been an advertisement of our work here such as would have been impossible to secure in any other way.

FIRST SERVICE IN THE NATIVE LANGUAGE.—This had been announced the Sunday previous in the little English congregation to whom I preach every Sunday, and also in the English Episcopal congregation. It had also been announced in the daily papers in the city. The result was a crowd of people greater than the little church could hold. They occupied the seats and aisles, the open doors and windows, and all that part of the street about the entrance. There was a large number of women, but more men, and some children. It was the strangest looking audience I ever saw. Every hue of skin, every form of feature, every variety of costume imaginable was represented. The finest dressed Spanish and French ladies sat side by side with the Gaucho women, and the broadcloth suits of the native lawyers and merchants were mingled with gaudy ponchos and chirripas. Some sat right down on the brick floor instead of taking the seats, as that is the custom in the native Churches. The most perfect order was observed, nothing like a persecuting or even annoying disposition being manifested. The service consisted of singing Spanish hymns, reading the Scriptures, prayers and discourse, just as at home. The whole was new to these people. Intense curiosity was the principal feeling manifested, especially at first. This gave way in part to intense interest, and the services closed with a profound solemnity pervading the audience such as is unknown in their own worship, and many were pleased and attracted as well as interested.

The circumstances of this first service, and indications afterward observed of its results, gave ground for several encouraging conclusions:

1. *These people are ready to listen to the Gospel.* Any whom prejudice could have kept away must have stayed away, for the nature of the service was plainly stated in the advertisements.

2. *The women are not inaccessible.* They came to this service with and without their male friends accompanying them. They paid better attention than in their own churches.

3. *The authorities will not prevent our operations.* No questions were asked by either ecclesiastical or civil officials, although the service had been publicly announced in the dailies.

4. *There are liberal-minded persons here who will welcome our movement.* The daily papers all gave approving notices of the service, one of them, in a leading article in its praise, publishing in full two of the hymns that has been sung.

SECOND SPANISH SERVICE.—This was answered as the first had been. On approaching the church I saw that an open square not far from it was full of Gauchos on horseback, and all the streets leading to it were full of people watching them. I feared it was a political revolution, or a mob to prevent the service, or some device of Satan. It proved to be a *sinching match*, a barbarous horseback game of the Gauchos. All the people who went to the service had to pass through this lawless crowd; but

notwithstanding this annoyance many of the best classes of the native people were present, and the entire audience was larger than before. Though a number of the Gaucho gang and their spectators joined in with the church-going company, yet not the slightest disorder occurred. Indeed the game, with its yelling and cheering, ceased soon after the service commenced, and the gang passed quietly away, immensely to my relief and the convenience of the audience. Seats, aisles, doors and windows full of eager listeners filled me with an unspeakable longing for a more perfect mastery of the language of these people, to enable me to proclaim to them the Gospel, for which they are evidently hungry.

It was made evident by these two first services that the better classes of natives are being attracted, and that their presence is sufficient to repress any disposition to disturbance that may spring from wantonness, or be incited by priestcraft in those of the lower classes. These people are fond of music, and learn tunes very quickly. To join their voice in spiritual songs is something new and attractive. Fortunately there are some good Spanish hymns that have been recently published by the American Tract Society, a number of which were composed in Buenos Ayres purposely for this mission. We sing them to our own standard tunes, and these being of a very different style from the whining chants of the priests on the one hand, and the profane music of the theaters and halls on the other, combine interest with solemnity in a manner which the native people have never known before.

RESULTS, FAVORABLE AND UNFAVORABLE.—The services have been going on now four months. There are no converts yet. I cannot feel sure that any are very near it. Still I do feel that already very much has been gained.

Already universal attention has been attracted to the movement, and a number of the most intelligent and influential natives have openly declared themselves friendly to it. This result has been hastened by the opposition of the priests, especially of Padre Pinero, the chief priest of this city and vicinity. He has exerted all his influence, in public and in private, to prevent people from coming to my services. There sprang up a regular newspaper war, in which the priests got completely worsted for their intolerance and bigotry. In all this discussion I took no part whatever, and in all my services I have avoided attacking their religious, social, or political systems directly, simply holding up the reality and excellence of a present personal salvation through Christ alone, all of which is as new to these people as to the Chinese or the Cheyennes.

RELIGIOUS AFFAIRS IN CHINA.

THE evidence is accumulating that the Chinese government, and the higher orders of society, the mandarins and literary men, have entered on a policy of embarrassment and repression, in regard to all Christian missions within their bounds. They do not mean to persecute unto blood and death, for they well know that the Christian nations will not bear this. They have disclosed their policy in a note to the representatives of Christian nations, and the unity of the tone and substance of the replies have taken them all aback. They have been given to understand clearly that the Christian nations will not permit the policy proposed in their note. Rev. Mr. Chapin, of the North China Mission, under date of June 27th, says:

The position of public affairs would not seem very hopeful were we to judge only by external appearances. You have doubtless heard of the outrageous proposals made by the government to the diplomatic circle for the future restriction and regulation of the missionary work. Thanks in part to the very extreme nature of the propositions, they met with no favor in any quarter, and they will not be pressed, unless China should proudly and insanely resolve to bid defiance to the spirit of the age, and the power of the Christian nations of the West.

The opposition of the literary and official classes to Christianity is more open and bitter than in the past. In

Canton it is said that halls have been opened in various parts of the city in which the Sacred Edicts are expounded to the people, somewhat after the manner of our own work. We are sure Satan is alarmed, and is stirring up his agents to resistance.

JAPAN.

THE government of Japan is still more violent in its opposition than is the government of China. It wishes to adopt and practice the Western civilization without Christianity, which is its basis. It gives every encouragement to Western science and art, and shows its sincerity by encouraging all Catholic and Protestant schools which teach them. They send their choice youth to England and America to be educated, with a view to their serving the State when they return home.

But while they show this favor toward Christian civilization, they persecute, even unto death, their own people who have become Christians. Within two years more than five thousand native Roman Catholic Christians have been seized and sent away to different prisons, to perish, or recant their faith in Jesus. It is not known that any have recanted, but it is known that the number is being rapidly reduced by disease and starvation. All access to them is denied to their friends. The latest information is in a letter of Rev. Mr. Gulick, of the American Board, dated July 1, 1871, in which he advises the Board that the night before, the police had seized his teacher and his wife and hurried them away, and that he had not been able to learn any thing certain concerning them. It was learned from native acquaintances that the teacher and his wife had been removed from the temporary lock-up and confined in the common jail, where only those are confined who have received sentence. The probability is that we shall hear no more of the good Yeinoski (the teacher) and his wife. But such conduct by any government is unendurable, and we trust the earnest appeal sent to our government by the missionaries now in Japan will be kindly received, and that the government will instruct our minister in Japan to press earnestly on the government the matter of religious liberty.

KIUKIANG, CHINA.

REV. N. SITES writes to Brother Baldwin from Kiukiang, August 2:

We have now been here seventeen days, and find the heat much the same as at Foochow for this season of the year. The "lay of the land" is very much as I anticipated; and, indeed, from the time of our arrival here I have felt quite as much at home as in our own Mission at Foochow.

Brother and Sister Ing and Brother Hall are doing remarkably well in the acquisition of the dialect; and although they have been here but nine months, they seem to have no difficulty in conversing with the people, offering them books for sale, and telling them some of the good things found in them. They make free use of the new Dictionary.

Of the native members here only two of the adults were baptized in our Church. One was baptized by Brother Cox, Wesleyan, here, one at the London Mission, Shanghai, a Nanking man, with his wife, and two at the London Mission in Hankow.

The two members received by baptism here are both literary graduates, first degree.

The one baptized by Bishop Kingsley is thirty-nine years of age, is the helper of this mission, and still gives promise of usefulness to the Church. His home is about one hundred miles north. His two little boys live at home with their grandfather. The old gentleman also professes to be interested in the doctrines.

The one baptized by Brother Hart is now teacher for Mr. Cardwell, of the "Inland Mission," now residing at this port.

The other members are all in foreign employ at present, so that the real work among the people of the place is scarcely begun. Like many in our city work at Foochow, they have not taken root downward, but are still on the surface.

The amount of preparatory work done, in selling books, public preaching, etc., cannot be seen by a visitor passing by, hence we will not speak of that.

For extent of territory, ease of communication, and for numbers of population, this field is manyfold in advance of ours at Foochow.

Would that my tongue was as the pen of a ready writer, that I might so present the claims of this field that forthwith, even in the year 1871, four more recruits might be on their way to enter on this grand work at once. But, alas! both my pen and my tongue are powerless, and still more strange, the two most eloquent tongues and pens to speak for China in one short month were silenced in death. Who will arise to plead again with our Church in behalf of this land?

Disappointment, climate, and other adversaries, continue to thin our ranks, and discourage the Church at home. And what can we do? Helpless and prostrate we lie before the throne, and continue to cry, "Lord, send forth laborers into thy harvest."

I am glad my eyes have been permitted to see the "Yang-tse-kiang," with its populous valley and more populous and fertile tributaries. The distance from Foochow across the mountains to meet our brethren up the Pagug Lake now does not look half as far as before we came here, and see and feel that our brethren from this side are actually on their way to meet us.

With our age, experience, and developed strength, it would be but reasonable that we from Foochow go a little more than half way to meet our brethren from this side, and I trust and hope to see our western advance guards crossing the provincial boundary, and joining to help our brethren forward in this the Kiang Si province.

What a heaven-sent gift our native agency of Foochow is! How heavy the responsibilities on us, to push forward and use the means God has so signally blessed under missionary direction! When seeing the difficulties of starting a new work like this, I am the more deeply impressed with the signal advantages we now enjoy at Foochow.

THE MONGOLS.

THESE people, but little known to Europe, and still less to America, inhabit the country lying between China on the south and Siberia on the north. One of our missionaries at Peking, Rev. L. N. Wheeler, has recently visited their country, and sends us the following brief letter, dated at Kalgan, China:

A recent missionary trip into Mongolia enabled me to acquire a more extensive and accurate knowledge of this interesting people than I had hitherto possessed.

They inhabit the great plateau which separates Northern China from Siberia, nearly the whole surface of the country probably having an altitude of several thousand feet above the level of the sea. They are dwellers in tents; and their chief employment is the production and care of horses, cattle, and sheep. They are an unwarlike and hospitable people, but discover a sad lack of every principle of honesty. Lying, cheating, and unchastity are common sins even among their holy men—the Lamas. Few graves are to be seen in this country; a fact which puzzled me not a little, until I learned that it was the custom of the poor, common people to expose their dead to be devoured by dogs, wolves, and birds of prey. Cremation is practiced when priests die; and if the deceased has been a man of wealth, or a person of authority and influence, the same rite is also performed for the remains of his parents.

The Thibetan form of Buddhism seems to have a very powerful hold on the people. Probably nearly every family in the forty-eight tribes, or clans, has at least one representative in the sacerdotal order. Hence, there are numerous Lamaseries. Some of these are extensive, as at Peking and Tuolunnos; and they are built by the Emperor's bounty, in carrying out the policy of making it appear to the Mongols that loyalty to the dragon throne is identical with the interests of their religion.

In the course of my tour I was able to visit Tuolunnos, which is one of the most important towns in Mongolia, nearly three hundred miles north of Peking. It is a great place for trade, Chinese merchants resorting thither from many and remote parts of the empire; thus affording an excellent opportunity of scattering the good seed—an opportunity I sought to improve. The city is also important as a center of religious influences. The Mohammedans are numerous, and have their houses of worship. A magnificent Taoist temple attracts many visitors. But the two famous Lama temples may be said to constitute the principal feature of the city. Within their precincts, hundreds of Lamas are daily employed in acts of worship. Here the most solemn mysteries of their religion are celebrated. Here, too, a man, called "the Living Buddha," seated on an exalted throne in the main temple, receives that homage which is due alone to God.

THE IDOLS AND THE MAGNET.

BY MRS. INGALLS, OF THONGZAI, BURMAH.

"THESE idols are gods," was the oft-repeated remark from a company of Burmans who came to see me last Monday. I answered them with passages of Scripture, but it was of no avail, for they believed our Bible was only the work of the teachers. I tried to reason with them, by reminding them that their idols were "the work of men's hands." They acknowledged that they were only idols when taken from the hand of the workman; but they became gods when they were consecrated by the priest. I brought out a German doll, and showed them that their idols had not even the power of these children's toys, which could make a noise when pressed. I tried silently to lift up my heart to God, asking light to be given to these poor creatures. They were pleased to see me and hear me talk Burmese, as I was the first white lady they had seen; but their ears were closed to all that I said. They shook their heads and said, "Our idols are gods."

That night a Madras man came to my house for shelter. He could only speak a few words of Burman, and as he was in a strange land I pitied him as he squatted at my door. As I could not converse with him I showed him some curiosities, and among them a magnet, which greatly pleased him. Led on by this, in order to make him think, I took a small idol god which had been given to me by one of our Christians when he renounced his native religion, and placed it before a paper of needles, which of course did not produce any movement. Then I took the magnet and placed it before the needles, which at once attracted them. The man screamed out with wonder when he saw this, and, advancing very timidly, he rubbed the magnet and tried the needles himself, till he was satisfied that it was not a trick. Then, looking up, he said, "English god." It was a great moment to him. His eyes lit up with wonder, and his black features really became beautiful in this state of animation.

He had been present during the conversation with the company of strangers; so, catching up the magnet, needles, and idol, he rushed into another apartment where my visitors were seated. He placed the idol before the needles, and called out in Burman, Lohgeh, (come.) He pinched and beat the idol, but could not make it show any power. The men all looked on in wonder. He scanned the features of the company, and then, tossing the idol aside, he placed the magnet before the needles with his Lohgeh (come) order, and they came, to the great surprise of the people.

Then he took up the idol, and, shaking his head, threw it back with "No god, no god!" in Hindustani. Then he took up the magnet and placed it before the men, saying, "Little god, but no god, no god!"

The proud strangers bent their heads to this black teacher, and then turned to themselves, remarking on the subject. One said, "It has more power than our idols;

perhaps it is an English god." Another said, "No, the English God lives up in the heavens; perhaps he made this strange iron." Ah! they were receiving the truth. The Madras man had opened the eyes of these men, and I sat till a late hour with these people, now willing listeners; and before they left, one of the company took up the idol, and looking at it very earnestly, he said, "This is only an image."—*Bay. Miss. Magazine.*

PROTESTANTS AND CATHOLICS IN THE WHOLE WORLD.

THE following table deserves careful inspection, especially in its aggregate, in comparing the Roman Catholic and Protestant population in the world. If to these numbers we add the relative wealth, science, and art of the two Churches severally, the conclusion is irresistible that the Protestant world is more powerful and influential than the Roman Catholic. We are indebted to the *Tribune* of this city for the numbers below.

Any fair estimate will make the Protestants of the various countries nearly as follows:

The United States	33,000,000
Great Britain and Ireland.....	25,000,000
The German Empire	25,000,000
Sweden, Norway, and Denmark	7,500,000
Holland, Belgium, and France.....	5,000,000
Hungary, Austria, and Roumania.....	6,000,000
Switzerland, Ger. Russia, and rest of Europe.	5,000,000
British America, including West Indies....	4,000,000
Australia, Tasmania, and New Zealand....	1,500,000
Liberia, Natal, and Capo of Good Hope....	1,500,000
Egypt, and the rest of Africa.....	1,000,000
Armenia, and the rest of Asia.....	5,000,000
America, southward of this country.....	1,500,000
Total.....	121,000,000

We believe the above does not exaggerate the number of Protestants, to whom the members of the Orthodox Greek Church might properly be added, (since they also protest against the claims of the Bishop of Rome to be obeyed as rightful head of the entire Christian Church,) swelling the number of Christians who thus protest to at least the 190,000,000 claimed for the Roman Catholics.

ROME INVADED.—There are now eight ministers or evangelists connected with different Evangelical Churches laboring in Rome. Six places of worship have been opened in different parts of the city. In these places of meeting there are held every week at least twenty services, and these are attended more or less regularly by from four hundred to five hundred persons.—*Presbyterian.*

IDOL WORSHIP ON THE GANGES.

THE Ganges is one of the largest rivers in the world; it is more than two thousand miles in length. It flows through the finest parts of the East Indies. The banks present a lovely sight: cottages made of bamboo are seen amid groves of tamarind, palm, and banyan trees; the fields are always green, and shrubs and flowers are seen of almost every color.

The heathen not only flock to worship the idols in the temples that crowd its banks, but also to offer their prayers to the great river itself, which they regard as a goddess, named Gunga. Not only do they look upon the water as holy, but the fish, frogs, snakes, snails, leeches, and even the mud, are held to be sacred. In one of the Hindoo writings it is said, "O goddess! the owl that lodges in the hollow of a tree on thy banks is exalted beyond measure; while the king whose palace is far from thee, though he may possess a million of stately elephants, is nothing!" The sight of it is said to do good, a few drops of its water make the soul pure, and daily bathing in it makes a man happy in this world and in the world to come. In courts of justice the witnesses are bound to speak the truth by holding a basin of Ganges water in their hands.

One day in the year many thousands of the people come from all parts to the river. They carry with them rice, cloth, fruit, and sweetmeats, and hang rows of beautiful

flowers across the river. Lamps filled with melted butter are floated on the water. They then bow to the river, and return to their homes. At other times "they make small rafts of straw, and fix on them little earthen vessels of oil; and when it grows dark they light the lamps, and send the rafts floating down the river." As they light thousands at once, the river seems blazing with stars. It looks very pretty; but it is shocking to think that they trust to it for the salvation of their souls!

"Fathers and mothers bring their children, and make them kneel to the Brahmins, who mark their foreheads with mud, with the mark of the particular god they worship; and they used frequently to throw their children into the river to be drowned, or drown themselves, as a sacrifice to the Ganges. This is happily now forbidden, but they sometimes contrive to do it. Not long ago, at Benares, a father snatched his own baby from its mother's arms and threw it into the Ganges. They are very willing to do 'some great thing' to save their souls; but no one is willing naturally to trust to Jesus, and by faith in him to wash in his blood and be clean."

PROGRESS IN CEYLON.

THE Ceylon Missions of the Wesleyan Methodist Missionary Society are prosperous. The number of conversions is steadily increasing, and the character of the work and the manner of its progress are encouraging. A letter from the Rev. John Kilner, dated at Jaffna, July 29, 1871, giving an account of a visit to these missions, says:

Among many most interesting points of mission economy and labor which arrested my attention I may mention a few:

1. The real hold which Christianity has taken on the sympathies of many large sections of Singhalese. Villages there are, which are to a very large extent Christian; the prevailing public opinion is Christian.

2. The vital character of the work, too, impressed me. The people seem to feel that the cause is theirs. Several of the public meetings were held about mid-day, and extended up to even-tide, and the chapels were, as a rule, filled. All the local life seemed to flow into the meeting; moreover, a good deal of self-sacrifice was manifest. I assisted at a meeting held at Seedua, a new chapel built entirely by the people, costing some £300. I admired the building. The meeting was singularly cheering. Some two hundred persons were present; there were as many coins on the plates as there were persons present, and only three pieces were copper. This is a comparatively quiet village.

3. The reality and strength of the native ministry struck me. Some of them are profound scholars; others, really pioneer men; some, indefatigable plodders.

Take an instance: The Rev. William Taylor, on visiting a certain circuit where the chapel was too small, desired a larger building. The native minister at once planned, erected, and furnished a large building.

Mr. Taylor was charmed with the neatness and comfort of this structure; some seventy-five souls were converted in it. "Who paid for it?" I asked. "I paid for it," was the reply. "How much did it cost you?" "Ten shillings; and yet I sold the beams again for as much as they cost, so I got the building done for nothing!"

This is the sort of man we want. It would have cost the Government £20 or £30. "The people" did it! Admiring the pulpit of a new chapel, I said, "I like that pulpit; it is roomy and real." "Yes, sir," responded this same noble brother, "Yes, sir, and I made it with my own hands!" Grand, thought I. O that we had a regiment of such pioneers; such determined men!

4. I was equally struck with the capacity for expansion and growth. You cannot be too considerate of a field like that. Help them on a few years longer, and most glorious results will appear.

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.

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TERMS.

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

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.

6. All applications are to be addressed to the *Secretaries* at the MISSION ROOMS, 805 Broadway, New York.

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.