

# MISSIONARY ADVOCATE.

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

VOLUME XXVIII.

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NUMBER 1.

## GROWTH AND GROUNDING OF OUR MISSIONS IN INDIA.

BY T. J. SCOTT.

THE following interesting letter from India has just been received at the Mission Rooms. It shows satisfactorily the *growth* and *grounding* of our work in that great country of a hundred and fifty millions of people. This vast population is under British rule and British protection. The frame-work and spirit of society are becoming permeated with the principles and animus of society, and India is becoming a Christian land. Brother Scott says:

We have just closed a most important session of the India Conference, and I propose to lay before you in a succinct letter for the *MISSIONARY ADVOCATE* a few of the important matters acted on by the conference. The session was attended by the power of the Holy Ghost. A number of special religious meetings were held. Several of the missionaries testified to the *all-cleansing* power of Jesus's blood. Others testified to being "filled with the Spirit."

The conference formally accepted Brother Thomas's bequest of \$20,000 to found a theological seminary. He has for the present been placed at the head of the enterprise, and buildings will be secured and a class formed at once. Indian Methodism will soon have her divinity school.

When the centenary collections were taken in America we collected something for some kind of centenary memorial enterprise here. Some \$2,000 were raised, which have been lying by for a fit opening. At this session it was resolved to found this as a nucleus for a boys' school in Lucknow, to be called the *Centenary School for Christian Boys*. It is proposed to open this school at once and collect other funds for this noble undertaking.

We have never yet had a legally constituted body in India for holding endowments. Three or four endowments have grown up in our work—one for a theological seminary; this one for a Christian boys' school, to be a centenary memorial; one for certain local schools, and a small one for our press. At our late session action was taken to secure a legal board to hold and administer all such endowments—and may they multiply!

We have long been struggling to get erected some much-needed churches and chapels in our field. We need them before we have congregations able to build them. We need the chapels to build congregations with. We have preached ourselves sick in the noisy, hot, dusty streets of our great cities, while some of our best helpers have been killed in this work. We now propose trying more to gather congregations into chapels in the cities, erected for the purpose. A conference committee was raised to devise some means of getting money for these churches. You will hear from it in due time in the United States. The project is most vital just now in our work. May God incline the hearts of all kindly toward it!

The conference expressed by resolution its desire that the Bishop having supervision over this mission may reside, as heretofore, in the United States, near the great heart of the Church, where he may always and promptly represent us. The conference also expressed its earnest desire to remain as at present in organic union with the Church in the United States. The time has not come for talk of separation, whatever the future may show to be best.

Hitherto it has been the policy of our mission to confine itself strictly to the geographical limits originally marked

out for it when first opened. More recently providential indications have intimated that we may, as a mission in India, have a call not bounded by such limits. It begins to look as if Methodism might have with as much propriety originally circumscribed itself in the United States as for us to do so in India. Hence at this session the door was thrown open to the leadings of Providence, and we propose going wherever societies may be raised up under our ministry or by our people. Bombay and Calcutta were mentioned as great centers from which a mighty influence might go out from our efforts. These two places are destined to exert a vast influence on the mental and moral future of India. They are exerting a great influence now, hence their importance to evangelism.

By action of the conference at this session our native helpers have been thrown more on their own resources and management in going about the country as preachers. We have been in the habit of aiding them more or less in their expenses in itinerating; now they are to assume all of this themselves. All this looks to their finally becoming self-supporting. Rev. H. Mansell was elected delegate to the General Conference. He was instructed to secure a legal sanction for our district conferences if the General Conference erects presiding elders' districts into district conferences as the Local Preachers' National Association suggests. Our district associations are the germs of annual conferences. Our electoral conference of laymen waived their privilege this time of sending a delegate to the General Conference, although some of them insisted on it sharply. Dr. Maclay, of our China Mission, was with us during the session, much to our enjoyment and encouragement.

## RELIGIOUS MOVEMENT IN DAMASCUS.

DAMASCUS is the oldest city in the world. It is among the largest. It has been an active commercial city since the time of Abraham, and now has a population of about one hundred and twenty thousand. Like all other great cities in the East, Damascus is giving evidence of feeling the influence of Western Christian civilization. Occasionally individuals are converted, and more than one has become a martyr very recently to his new convictions. We find the following communication in the *Missionary Herald* for February. It says:

Damascus is the most thoroughly Oriental city in the East. Still, missionary effort is not wanting. Three missionaries, Messrs. Crawford, Wright, and Scott, supported by the United Presbyterian Churches of the United States and Ireland, are hopefully laboring among all classes. They sustain preaching in the city and at five out-stations. The congregations number three hundred and fifty, and the Church members forty-nine, of whom fifteen were received last year. The pupils in three schools are three hundred and six, besides a preparatory class of pious young men for mission work, instructed by Mr. Scott. There has been much more religious interest than usual during the last year, and we bespeak a large share in the prayers and interests of the Churches for the Damascus mission.

To the foregoing statements by Mr. Adams, of the Central Turkey Mission, it may be well to add a few passages from an article in a late number of the London "Illustrated Missionary News," noticing a religious movement in Damascus, said to be of much interest and promise. The article states: "A few weeks ago a Moham-

edan convert to Christianity was secretly put to death for renouncing his faith in Islamism. Shortly afterward another convert, Hassan el Houri, was arrested at Beirut and sent as a prisoner to Damascus, and doubtless his fate would have been the same had not the Consul-General at Beirut, at the suggestion of the missionaries, promptly telegraphed to H. B. M. ambassador at Constantinople for instructions, and had not H. M. Consul at Damascus also most promptly carried out the instructions received. It seems more than probable that the great movement is attributable, under God, to the confidence which the rescue of Hassan, through the influence of the British Government, and the manifest determination of the Porte to enforce its law of religious toleration, have inspired."

An extract is given from a letter dated Damascus, July 24, from Mr. Waldmeir, one of the Abyssinian missionaries now residing in Syria, in which he says: "You will be more astonished and surprised when I tell you that here in Damascus is a wonderful movement among the Mohammedans, so that not less than three thousand of them desire to become Christians. They have regular prayer-meetings, and they pray to our Lord Jesus Christ, that he might reveal himself to them as their Saviour, and lead them out from darkness into light and truth."

An extract is also given from a reply by Captain Burton, British Consul at Damascus, to an address which had been presented him by the missionaries. He states: "A movement which cannot but be characterized as a revival of Christianity in the land of its birth seems to have resulted from the measures adopted by the authorities, and from the spirit of inquiry which your missions have awakened in the hearts of the people. The new converts are now numbered by thousands; men of rank are enrolling themselves on the list, and proselytizing has extended even to the Turkish soldiery." Time only can show how far this movement is one of true religious conviction and principle.

## LORD NAPIER'S TESTIMONY.

LORD NAPIER has been five years Governor of the Madras Presidency in India. His testimony, therefore, to the value of Christian missions will have great weight. In reply to an address from the missionaries of Tanjore, he says, as reported in the *Madras Mail*:

I have broken the missionary's bread; I have been present at his ministrations; I have witnessed his teaching; I have seen the beauty of his life. The agents of the Society for the Propagation of the Gospel, those of the Church Mission Society, those of the London Mission, the Wesleyan ministers, the Lutheran ministers, the Americans, the Jesuit fathers, all have given me the same welcome. I have seen them engaged in the same task—I have seen them engaged in drawing souls to the same God and the same Saviour; in teaching the same learning, in healing the same diseases with the same science, in making men happier and better subjects of the same Sovereign.

The benefits of missionary enterprise are felt in three directions: in converting, teaching, and civilizing Indian people.

Of the diffusion of Christianity in this country it would not become me, in my present position, to say much; yet I may still express my personal impressions. The progress of Christianity is slow, but it is underneath. Every year sees the area and the number slightly increase. The Gospel is brought more and more to the doors of the poorest and most ignorant outcast people. I cannot but believe that the time may come when those classes who have no religious belief, and no place in the social hier-

archy of their own country, will be attracted in greater numbers by the truths, the consolations, and the benefits of the Christian faith.

Nothing has struck me more than the intelligent confidence which reigns between the missionary and the merchants, between the Englishman and the Hindu, between the teacher and the taught.

In conclusion, I must express my deep sense of the importance of missions as a general civilizing agency in the south of India. Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the Government lose valuable auxiliaries? Would not the poor lose wise and powerful friends? The weakness of Europe, as an agency in this country, is a frequent matter of wonder and complaint. But how much weaker would this element of good appear if the mission was obliterated from the scene! It is not easy to overrate the value, in this vast empire, of a class of Englishmen of pious lives and disinterested labors, living and moving in the most forsaken places, walking between the Government and the people, with devotion to both, the friends of right, the adversaries of wrong, the impartial spectators of good and evil.

## Missionary Advocate.

NEW YORK, TUESDAY, APRIL 16, 1872.

### STILL PROSPEROUS IN SWEDEN.

OUR missions in Sweden continue to prosper. It is wonderful how joyfully the people contribute of their little wealth to build churches, and to aid in supporting their preachers. They have commenced a Book Concern, by publishing a monthly paper, with good hope of shortly issuing it semi-monthly, and have also commenced the publication of Wesley's Sermons. But the best of all is the numerous and powerful conversions which are the fruits of their missions. We have just received at the Mission Rooms the following letter from Brother Witting, Superintendent, under date of February 22:

The work of the Lord in this country continues to prosper encouragingly, and my soul feels to bless the Lord for what I am permitted to see almost daily. In all our missions we have had gracious visitations of the Lord's spirit during the winter months, and in some places powerful revivals. In Stockholm, for instance, more than sixty souls have been added to the Church during January alone, and many more have been awakened or converted. A great work is indeed in progress there, and it would be greater still if we had a suitable chapel; but I am tired of speaking of this matter.

Last night we had communion here, and we had a blessed time. Eighteen persons joined on probation, and six were received into full connection. More than seventy souls have joined the society here since Christmas, and our influence is extending all around.

In many places chapels will be built this year. Our poor friends are indeed doing wonders in this respect, and I am free to say I have never heard or seen any thing like it. With very few exceptions, our members are all from the poorer classes, perhaps but one in twenty having more than twenty-eight cents a day; and yet they are building chapels without any outside help at all, and paying promptly their chapel debts as they become due. Three chapels were built and dedicated last year, and six or eight will certainly be built this year.

We have also commenced to do something toward the support of preachers. To be sure it is not much, but then it is a beginning. Besides those which the Missionary Society support, we are supporting two missionaries by regular quarterly payments by the societies. This is done by the societies at Gottenburg, Stockholm, Orebro, and Carlskrona, and next year we hope that all our societies will do something, and I have good hope that we will be able to support at least four next year.

Our publication business is also prosperous. At our last preachers' meeting it was resolved to publish our monthly paper twice a month at the same price, provided we could obtain thirteen hundred subscribers; and so greatly has the good Lord blessed this undertaking that we have now very near two thousand regular subscribers. Our Book Committee has just met in this city, and among other things it was resolved to immediately commence the publication of Mr. Wesley's sermons. The work will be published in fine style, and will no doubt sell well, and be of great good to our young Church in this country. I have asked a little assistance from the Tract Society for our tract-work, and I hope it may be granted.

At the last meeting of the Missionary Committee I asked a little help—two hundred and eighty dollars—for school-work, but it was not granted. I am not dissatisfied, nor do I wish any human being any evil; but I could almost wish that your favored American children should only for one week have to endure those petty persecutions and mean insults which the children of our members are constantly exposed to in the public schools in this country, and surely your souls would be stirred within you, and you would take your last dollar to save your children from such treatment. I hope to God that the committee will feel able and willing to help us next year.

We are much troubled in our Sunday-schools because many of the children have no Bibles or Testaments, and are unable to buy them; and it is very difficult for us to obtain any, as those who have charge of the distribution are generally more or less opposed to us, often being the State-Church preachers. And we need also Bibles for our adult members and the poor people among whom we work, as many of them have none, and either will not or are not able to buy any. Many railroads are just now building in this country, and many of our preachers work somewhat among the laborers on these railways, and our work would be greatly prospered if the preacher could be able to present a poor man or family with the Bible. I have therefore thought to ask the American Bible Society for a donation of Swedish Bibles and Testaments; but as the freight and duty on the books would be considerable, and Bibles and Testaments can be bought much cheaper in this country, I should be very glad if the Bible Society would give us a grant of two hundred and eighty dollars, gold, for this purpose, and I would faithfully report all the books sold, and credit the amount to the Bible Society. Please, dear brother, to present in some way the matter to the above society, and use your influence in our behalf.

### AMERICAN CHRISTIANITY IN TURKEY.

ONE of the most promising features of the Turkish government is the increasing favor it is extending to its various Christian populations. The Sultan lately appointed HAGOP EFFENDI, the civil head of the Christian community, to visit various parts of Turkey in Western Asia, to see the condition and working of Christianity, and to report to him, and this to be done at his expense. Hagop, after making his tour of inspection and reporting to the Sultan, made the following communication to the Secretary of the American Board. We find it in the February number of the *Missionary Herald*.

THE "YANKEE" ELEMENT. In his letter to the Secretary of the Board, written in English, Hagop Effendi refers, somewhat playfully it would seem, to the American "Yankee" element, which appears so prominent among the results of missionary influence. He writes: "In summing up the results of missionary labors in this country, I was surprised to find the large amount of American element introduced. How much has been done for the evangelization of this country is so well known that there is no need of repeating it. I am not going to tell you now of the religious influence which these American missionaries have been exerting upon the antiquated Churches in the East, in favor of the introduction of Protestant principles; or of the tremendous blow they have been giving to Catholicism, which has almost entirely stopped its progress in the East; and that, too, by

creating such a sentiment among the people, through the preaching of the Word, and the publication of evangelical work, that no doubt his Holiness was among the first to feel the power it possessed, when he found his dreams vanish and his splendid schemes fall to the ground before the light the people had been getting. You need not be told what the foolishness of the preaching of the cross has done in awakening the spiritual nature of religion in the East. All this is what every Christian would expect from a Christian mission.

"But what struck me the most was somewhat different objects. When I turn my eyes over the countries I have been traveling, and pass in review the companies and social circles I took occasion to enter, the conversations and disputes I have heard, the religious and social organizations I have seen, the business meetings and social gatherings attended, all having the American type upon them; when all these things, as if in a vision, pass before my eyes. I cannot help thinking, Verily the missionary has been as true an American as Christian. The most zealous advocate of American civilization could not have done half as much for his country abroad as the missionary has done. The religious and social organizations, the various institutions introduced, are doing a great deal in introducing American civilization. From the wild mountains of Gaour Dagh, in Cilicia, you may go across to the no less wild mountains of Bhotan, on the borders of Persia; or you may take Antioch, if you please, and go on any line to the black shores of the Euxine; you will certainly agree with me in declaring that the American missionary has served his country no less than his Master. Even in wild Kurdistan you will find some one who can reason with you quite in Yankee style, can make you a speech which you cannot but own to be substantially Yankee, with Yankee idioms and American examples to support his arguments; and if you want to satisfy your curiosity still more, you may pay your visit to the schools established by the missionaries, in the wild mountains of the Turkomans, in Kurdistan, the plains of Mesopotamia, Cappadocia, or Bithynia. Question the school-boy as you would at home; you will find his answers quite familiar to you. You may question him on geography, and you will certainly find, to your surprise, that he knows more of the United States than perhaps of his own native country. Question him about social order, he will tell you all men are created equal. Indeed, what Dr. Hamlin is silently doing with his Roberts College, and the American missionary with his Theological Seminary and school-books, all European diplomatists united cannot overbalance. Having seen all this, you will certainly not be astonished if you see Yankee clocks; American chairs, tables, organs; American agricultural implements; Yankee cotton-gins, saw-mills, sewing machines; American flowers in the very heart of Kurdistan; Yankee saddles, and a Yankee rider on the wild mountains of Asia Minor, perhaps singing, with his native companion, some familiar tune. Be not surprised if you be invited to a prayer-meeting on these mountains, where you hear the congregation singing *Old Hundred* as heartily as you have ever heard it at home. You will certainly own then, if you have not before, that the American people have a sacred interest in this country. Those social and religious organizations and noble institutions which are most precious and dear to every true American patriot as well as Christian, and which have been introduced into these countries and among this people—they have a claim on his sympathy, his patronage, his prayers. As I told you on board the steamer, as these people owe a great deal to the American people, the Americans have no less responsibility to this people. If American education does not accompany American institutions, the people will not only bring disgrace upon those institutions, but will work their own ruin. Puritan faith requires stern Puritan moral instruction, liberal institutions and organizations, liberal education."

DR. HAMLIN'S TESTIMONY. "I would like to say that the missionary work in the Ottoman Empire has reached that stage of progress which gives us the highest hopes for its future. Nearly one hundred Churches have been formed, and some twenty or thirty thousand persons have abandoned the faith of their fathers for Protestantism.

"An influence of immeasurably greater value than all this has gone forth among the Christian communities not Protestant, and the word of God is devoutly studied by many thousands who make no change in their ecclesiastical relations.

"Those who estimate the work by the number of Churches, missionaries, native pastors, schools, etc., entirely misapprehend it. The change which has passed over the religious ideas and convictions of millions testifies more fully to its power than all the tabulated statistics that exist . . .

"I need not say that the missionaries are able, sincere, devoted, unselfish men. They are known of all men, their praise is in all the Churches, and their work will abide forever."

### BRAHMINISM ALIVE.

THERE is an impression abroad generally that idolatry or heathenism is every-where dying out. While we doubt not the general decline of idolatry in India, we see sufficient evidence of its spasmodic efforts to retain its power. These efforts are generally provoked by the progress of Christian missions. In some districts of country the idolaters employ the press in controversy; sometimes the wealthy devote their wealth to the building of temples, tanks, etc. This is a new phase of idolatry. Mr. Capron, of the Madura Mission of the American Board, in allusion to this reviving form of idolatry, says:

It is these rich and bigoted *Nattukottai* merchants who are the most active supporters of idolatry in all this region. It is they who are now spending upon the single temple of *Minádchi*, in Madura, as much money as the American Board expends in a year upon all its missions to the heathen. The region which we visited seemed active with work for the extension of idolatry; new sacred tanks, new temples, new porticoes, new gateways and towers. One village where we encamped, of only two hundred houses, but with a somewhat famous temple, had upon the south and west two tanks, some three hundred and fifty feet square, and walled up with hewn granite. Another was building upon the north side of the village, at an expense of twenty thousand rupees; and another had been resolved upon on the east. All this work is by the merchants.

### JAPAN MISSIONS.

THERE is a great deal of uncertainty and doubt with regard to the prospects of establishing Christian missions in Japan. It seems clear that the Government is opposed to Christianity, but favorable to Christian civilization. It is violently opposed to its subjects becoming Christians, and has shut up hundreds of them in murderous dungeons, to die if they do not retract. Some have retracted, others have become martyrs. In the mean time there is spreading abroad, particularly in England and in America, a feeling not only of regret, but of moral resistance to this cruel policy of the Japanese government, and a growing disposition to have the Christian nations interpose their good offices with Japan to effect a change in her policy. In the mean time missionaries are going to Japan to be at hand and ready to enter publicly on this work so soon as the Government will permit.

### A. B. C. F. M.

UPON the retiring of the Presbyterian Churches generally from the American Board of Commissioners for Foreign Missions, there was felt a little uneasiness in regard to its treasury and its field of labor. But these apprehensions have passed away, as the following *resumé* of its funds and its fields in

September last will show. We quote from the *Methodist*:

At the close of the last annual meeting the society was left with a debt of \$20,000. Besides giving all that the work at present demands, the debt has been reduced during the year \$18,644 42; total amount of contributions, \$429,160 60. The number of laborers is reported as follows: Ordained missionaries, 111; female assistants and unordained laborers, 160; native preachers, school-teachers, and helpers, 943; total, 1,214. Missions, 13; stations, 78; out-stations, 415. Church members, 8,486; increase for the year, 978. Training and theological schools, 10; boarding-schools for girls, 14; common-schools, 417; whole number of pupils, 15,467.

The question of the propriety of the Board taking up the work of the Foreign Christian Union was considered at length, and drew out some of the most distinguished speakers of the Board. The motion prevailed to extend the work of the society as rapidly as may be to the nominally Christian nations of Europe, through France, Italy, Germany, South America, and Mexico. This was perhaps the most important action of the present session, and was voted almost unanimously.

### THE FOLLOWING FACTS ARE SEEDS FOR MAKING MISSIONARY ADDRESSES.

China is a subject of prophecy. "These from the land of Sinim." Isa. xlix, 12. Its people are to be the Lord's. This is an encouragement to labor and to pray. The prediction will be fulfilled. China is a compact country, and lieth almost square. Its area is about the same as the territory occupied by the different States of our Union, but its population is at least ten times as great, or one third of the number of inhabitants on the globe. It consists of eighteen provinces, one of which, according to the census of 1842, contains more people than the whole United States.

Their religion is a mixture of diverse creeds, and embraces three great systems or sects, though outside of these there are many forms of belief. The three great creeds are Confucianism, Buddhism, and Taoism. Buddhism is, however, the religion of China. Without referring to the peculiarities of these, we have to say that the land is filled with images. Says Dr. Medhurst: "Their temples, houses, streets, roads, hills, rivers, carriages, and ships are full of idols; every room, niche, corner, door, and window is plastered with charms, amulets, and emblems of idolatry." This being so, they need the Gospel. Their moral condition is deplorable. They are without God and without hope in the world.

It is difficult to tell when the Gospel was first preached in China. Some suppose that it was carried thither by the Apostle Thomas. This is scarcely credible. The testimony that the Nestorians sent missionaries to this country is more reliable. Whatever was accomplished by these laborers was extinguished in the fourteenth century. After the Reformation Rome organized her missionary institutions, and sent forth her agents into many lands to reduce the heathen to her sway, so as to compensate for her heavy losses in Europe. She entered China in 1579, and labored with varying success until the expulsion of the Jesuits from its shores, when 300,000 converts, Romish writers aver, were left without teachers. These endured bitter persecutions at different times. The "Annals of Faith" in 1839 estimate the converts in China at 303,000, and in 1866 at 363,580.

### THE TWO REFORMATIONS IN SPAIN.

THE great reformation of the sixteenth century reached Spain as well as other countries. This is the *first* reformation. The second reformation was completed in June, 1869, by the adoption of the New Constitution. Alluding to this second reformation, the Rev. W. H. Gulick, of the American Board, says in the January number of the *Missionary Herald*:

In the latter part of the year 1859, Manuel Matamoros, whose name is now familiar to the entire Christian world, while in Seville, was converted through the instrumental-

ity of the tract "Andrew Dunn." He immediately sought to bring others to Christ, and in the prosecution of his hazardous mission found himself, in 1860, at Barcelona. In that same year suspicion fell on one José Allama, a hatter in Granada, and, his house being searched by the authorities, letters were found in his possession from Matamoros disclosing the fact that some eighteen or twenty persons in Granada, Malaga, and Barcelona had formed themselves into a band for the secret study of the Scriptures. Manuel Matamoros, José Allama, Antonio Carasco, and Juan Cabrera, with some seventeen others, were immediately seized, and were brought to trial at Granada January 1, 1861. After being held in confinement for over two years and a half, Matamoros and Allama were condemned respectively to eight and nine years at the galleys, and to subsequent years of imprisonment and civil disability, and several of the others to various terms of incarceration. At the remonstrance of the Evangelical Alliance of Great Britain and Europe this sentence was commuted to banishment, and before the month of May, 1863, had passed they had left their country.

One more case brings the history of this dark period down to the very threshold of the New Era in Spain. In the early spring of 1868 Julian Vargas, a young school-master of Malaga, was seized, and in June was sentenced to seventeen months' imprisonment for the "crime" of having in his possession a New Testament and some evangelical books. Friends offered to secure his escape from prison by bribing the keepers, but he chose rather to suffer bonds than to gain his liberty by such means. His persecutors, however, were not to be allowed the satisfaction of holding him to the full term of imprisonment to which they had condemned him. In September, 1868, the revolution took place; Queen Isabella was driven by the people over whom she had tyrannized from the throne that she had scandalized, and in June, 1869, the Constituent Cortes voted the new Constitution, which, in its 21st article, guarantees full religious liberty to native and to foreigner alike.

### ANNIVERSARY OF THE MARTIN MISSION INSTITUTE GERMANY.

THE Rev. Dr. Hurst, late of our Martin Mission Institute at Frankfort-on-the-Main, has just received from a friend in that city an account of the anniversary exercises of the founding of the institution. He has handed us the account for publication, if we desire to make such use of it. We gladly accept the offer, for we feel sure that we can reckon upon all our readers as friends of that school, and always interested in its welfare.

The usual anniversary festival of the Martin Mission Institute was held on the evening of the fifteenth of January at Frankfort-on-the-Main, being the fourth annual festival commemorated since the removal of the institution from Bremen. Notwithstanding the inclemency of the weather some hundreds of members arrived, not only from Frankfort, but from the surrounding towns and villages. Supper was provided for all, after which the guests were welcomed by Rev. Mr. Nippert. Dr. Sulzberger made the festal address. He thanked the guests for coming from near and far to celebrate the annual festival. Such gatherings were in Germany generally occasions of gladness, whether held in the family circle or in larger societies, but the most beautiful were those held in honor of the Church. He spoke of the founding of the school in Bremen fifteen years ago, the difficulties that it had to contend with and overcome, and of its removal to the present beautiful site at Frankfort. The Conference decided upon this removal four years ago, and since the erection of the Institute upon the Roederberg its influence had greatly extended. He noticed how at first the crowds of people passing the Institute every Sunday afternoon on their way to the dancing halls had looked with surprise at the "great house" on the hill, and how the name "Martin Mission Institute" had puzzled many a German head, and how Mr. Martin, of Brooklyn, had been considered by the passers-by as a new saint. He considered it a remarkable fact that in the very garden where once the burgomaster used to look upon his city at

the foot of the hill, there should have arisen an institute whose mission was to spread the divine truth and to prepare young men for the service of God. He called to mind the fact that many young preachers had been sent out from this very Institute into the "great vineyard." How the recollection of the life and teachings in the school remained in the hearts of the students through their subsequent life when sent to their distant missions! He called to mind the good work already accomplished in Germany, and hoped that, as in the past so in the future, the sympathy and material support of the congregations would be given to the Institute, in order that it might all the better be enabled to carry on the good and glorious work of the dissemination of divine truth and the salvation of immortal souls.

Director Nippert added a few words asking the guests for prayers for the prosperity of the house, and urged them to remember that good old doctrine, "Giving is better than receiving," for the treasury was, as usual on such occasions, very scantily supplied. His call was well responded to. The enjoyment of the festival was heightened by the students singing in chorus in excellent style, and declaiming poems and other exercises in various German dialects, Swiss, Suabian, and Low German.

## INDIA.

EXTRACTS from the Journal of Rev. Dr. J. L. Humphrey:

November 20, 1871.—This morning I left Nynee Tal for Haldwani, and Mrs. H. left for Moradabad, where she expects to remain until conference, which is to be held in that place in January.

The work of another season has been brought to a close, and the cold weather tours must be commenced. Usually we look forward to this season and enter upon it with pleasure. The moving about over the country is generally conducive to health, and it enables us to mingle more with the people. It is our best season for mission-work, and the only season in the plains in which we can carry on our operations over the country generally. This year, however, I enter upon it with reluctance; not being in my usual health, I dread the fatigue and exposure. I hope, though, I may be able to get through it, and perhaps improve in strength.

It is proper just at this point to review the work of the season now past in Nynee Tal. It is a sad drawback to have to close up our enterprises there for five months annually. This year we have made a vigorous effort to keep up the boys' school, which has been attended with very encouraging results. A much larger number are in attendance, with the intention of remaining through the entire season, than we anticipated.

It will be a relief if we can in future avoid the expense and inconvenience of moving the school down at the beginning of the cold season, and up again at its close.

The past season has been one of more than usual interest, favored as we were with the presence and labors of Brother Taylor for several weeks. An English class was formed, and about thirty have joined it. Some, however, have fallen out by the way, it is to be feared. The class and other meetings have been well attended. In May I had the great pleasure of baptizing the wife, two sons, and a nephew of Prabhu Das. He was baptized a year ago, and has so far given evidence of being a sincere seeker of the Lord Jesus. He seems to be trying to live as a Christian should, and of course has a good deal to contend with from his heathen neighbors and friends, but not so much as we had reason to expect. They say he has "gone mad," or become "a fool in his old age," though he is neither old nor wanting in good sense and shrewdness, as they readily find when he has business transactions with them. His position as the head man of his village under the zemindar gives him great advantage so long as the zemindar himself does not enter into the spirit of his enemies; and, fortunately, in this case he is very friendly with me and with Christians generally. I hope, therefore, that Prabhu Das will be able to hold his position in his village, and be the means of leading many of those about him to Christ. Hitherto we have never secured an opening like this in Kumaon. The hill people do not seem more opposed to the Gospel than the people of the plains, but they seem careless, indifferent, and hardened. Heathenism produces this no doubt in all places. O the moral death that prevails all over this fair land! When will

God in his mighty power arise and say to these dead souls, Live? All our hope is in God. How weak and helpless we are without him in this mighty contest between light and darkness, life and death, Satan and Christ!

But the struggle is not a doubtful one as to its issue, thank God! Heathenism and the devil must go down, while Christ and his truth will be so firmly established, even here "where Satan's seat is," that the gates of hell shall not prevail against them.

The medical class has taken a great deal of my time and strength during the season. Five women and three young men have received diplomas as native doctors. By this means I hope they will be enabled to enter upon a career of extended usefulness.

My hospital in Nynee Tal has been quite as successful as could have been expected. A great number of our patients came in from the district, and quite a number have remained for several weeks as in-door patients, thus affording opportunity to bring home the truth to their minds in a manner calculated to make a lasting impression.

I leave here to-morrow morning for Kicher, on the road to Bareilly, where I expect to meet Mr. Macdonald, Superintendent of the Tarai, and spend a few days with him, and from whence I hope to write again.

## FUNERAL IN GREECE.

BEAUTIFUL FUNERAL SERVICE IN ATHENS.—A young Greek Christian, born in ancient Lacedaemon, and educated in New England, became attached to Miss Martha Butler, of Marblehead, Mass. They were married, and she went with him on his return to Greece and entered actively into his mission work at Athens. She sickened and died, and was buried in the Protestant cemetery. The funeral services were conducted in the church, both in English and Greek, by Rev. Mr. Constantine. At the grave the service was by the king's chaplain, Rev. Mr. Grosraw. Taking a handful of earth, he said impressively: "You are buried in the name of the Father, in whom you have believed;" taking another, "You are buried in the name of the Son, who has saved you;" still another, "You are buried in the name of the Holy Ghost, who has sanctified and made you fit for heaven. Rest till the resurrection morn."

## JEWISH CHRISTIANS.

At the last Church Congress in England, the Rev. William R. Freemantle read a paper on missionary labors among the Jews. Among other remarkable statements he said:

There is scarcely any place upon the surface of the globe, where we have any reason to know that Jews are resident, where the Gospel of Christ has not been preached to them by our missionaries. As an example of results, I may state that of 30,000 Jews resident in London 2,000 have been baptized into the Church. Of 18,000 Jews in Berlin, 2,000 are said to be converted; and in the university there were, three years ago, twenty-eight professors who were Christian Jews. Of nearly three million and a half of Jews in Europe, (3,431,700,) we reckon there are 20,000 converts. In our own Church of England there are about one hundred clergymen who are Jews by birth.

"THE LOVE OF CHRIST CONSTRAINETH US."

So said St. Paul when his labors, sufferings, and self-denial seemed to require an apology or explanation to the world. Is not the same explanation or apology applicable to such

modern missionary services as described in the following notice of missionary work by our British brethren in South Africa?

Our preaching places are for the most part native huts, and our congregations composed largely of persons smeared with red clay. To preach in a Kaffir hut during the summer months, which has neither chimney nor window, in which there are perhaps twenty Christians clothed in European costume, and from fifty to one hundred men and women smeared with red clay, is not, as you may fancy, very agreeable to flesh and blood. To do this for a few times as visitors do is a very enjoyable thing indeed; but it requires no small amount of resolution to repeat the same thing from week to week, month to month, and from year to year.

LIBERIA.—Rev. Charles A. Pitman, a native, and formerly a pupil of Mrs. Wilkins, is on his way to this country as a delegate to the General Conference.

The alternate or "reserve" delegate, Rev. John C. Lowrie, is also a native of that country, was educated there, and has served as a missionary to the tribe from which he was taken.

The lay delegate, Daniel Smith, was educated in the Monrovia Academy, under Rev. J. W. Horne.

## 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.