

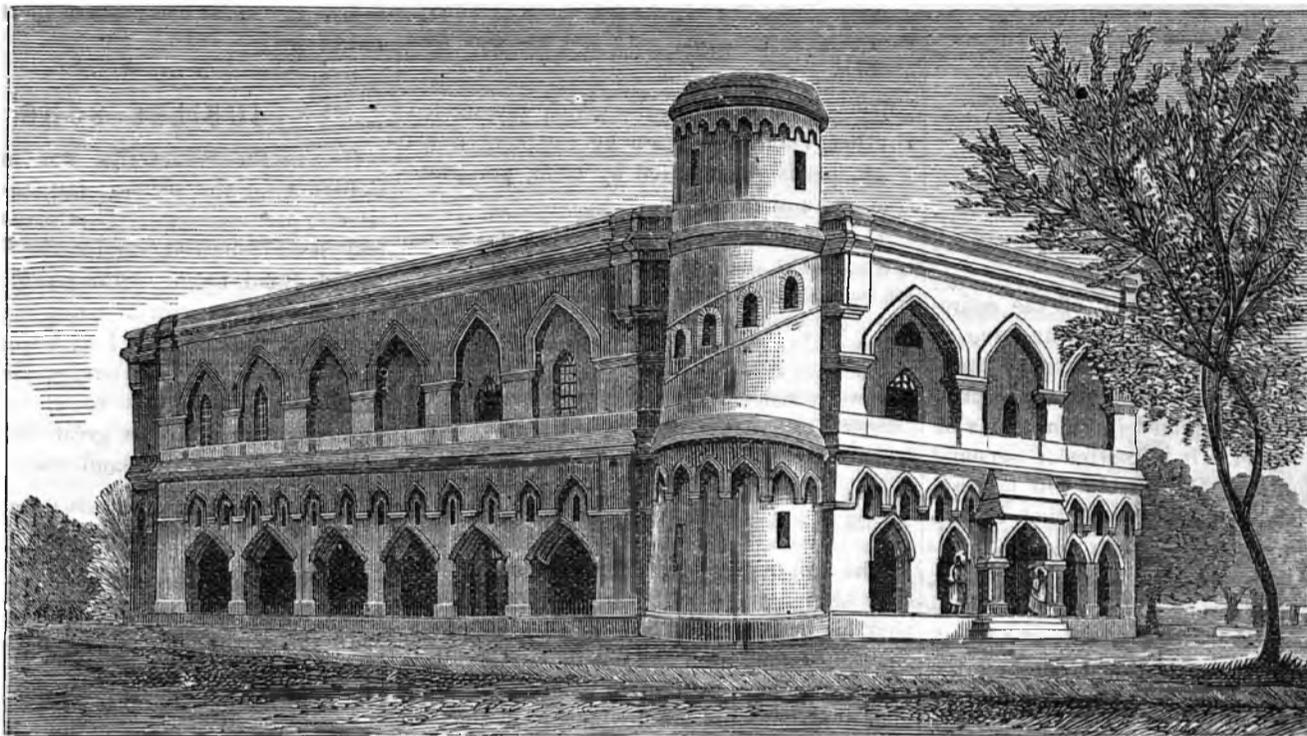
MISSIONARY ADVOCATE.

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

VOLUME XXVIII.

NEW YORK, TUESDAY, JULY 16 1872.

NUMBER 4.



TRAINING SCHOOL AT UMRITSUR, INDIA.

BY REV. R. S. MACLAY.

THE above is a wood-cut picture of the training institution at Umritsur, India. This institution is conducted by Charles J. Rodgers, Esq., under the auspices of the Christian Vernacular Education Society of England. The city of Umritsur, where the institution is placed, is in that portion of North-west India known as the Punjab, that is, region of the Five Rivers. The city was the religious capital of the late Sikh empire, and still retains much of its former importance. The Church (of England) Missionary Society has a mission in the city which is doing a good work. The city is an admirable center for evangelistic operations.

The Christian Vernacular Education Society, with the Earl of Shaftesbury as its chairman, was organized a few years ago to meet a recognized and urgent want of India in the department of Christian education, and, as its title indicates, its operations are conducted, not in the English language, but in the vernacular of the people. Lockhart Gordon, Esq., is Corresponding Secretary of the Society, with his head office at No. 7 Adam-street, Strand, London.

The Society has also established schools at Madras, Ahmednugger, and Umritsur in India. One of the objects of the Society is to train a corps of thoroughly qualified native teachers, who shall devote themselves to the work of education in India, and, for the present, the Society expends its efforts largely in this direction. The school at Umritsur has already graduated some native young men, who are now engaged in the work of teaching. Thirty students are in the school receiving instruction, and it is expected that all of them will make good teachers. Mr. Rodgers possesses high qualifications for his important duties, and the most beneficent results may be expected from his labors in this department of Christian enterprise.

Christian education is to-day one of the most urgent wants of India. The proclamation of the Gospel by the faithful missionaries has startled the native mind from its torpor, and a desire for knowledge is now spreading among the people. The missionary cannot fully meet

this demand without trenching on his other duties, and hence this Vernacular Education Society proposes to furnish trained laborers for the work. The aim of the Society is certainly highly commendable, and every friend of the Redeemer will earnestly sympathize with it. Let the light spread! Let truth draw her shining blade and strike down all error! Blessings on every Christian worker in this glorious enterprise; and may the time soon come when in beautiful India "Truth shall spring out of the earth and righteousness look down from heaven!"

"CHILDREN'S DAY" AT MORRISTOWN.

AN ADDRESS BY REV. CHARLES A. PITMAN.

DEAR CHRISTIAN FRIENDS: My time, like myself, is rapidly passing away. I have no time for apologies. I am here to tell you a brief, but to me a pleasant and very sweet story of an African youth convicted and converted by the power of God's word and the Holy Ghost. I was once a worshiper of idols, but now I trust in the Lord Jesus Christ. I stand before you as an evidence of the power of God to forgive sin, and as proof that the Gospel can shine down into the lowest depths of heathenism, and liberate the soul from the thralldom of sin. I wish to say also that, under God, I owe my conversion to the labors of the devoted and self-sacrificing missionaries whom you have sent forth, and who have given their lives to the cause of God in Africa.

As nearly as I can ascertain I am now thirty years of age. I am a native of the Queah tribe, and was born in Montserrado County, within the Republic of Liberia. In my youth I was a miserable, degraded heathen boy. I knew nothing about God. It is true, we had in our language a word (Greepaw) which indicates a supreme being; but it has been applied to all sorts of idols, so that, to my mind, it conveyed no correct idea of the true God. I thought only of those disgusting idols which I saw before me, and which I was taught to call Greepaw. Dear friends, I was lost, and I wish I could give you some idea of what that word means. You in this happy country have no conception of the dreadful degradation of the peo-

ple of Africa. I was lost—utterly, hopelessly lost; but, blessed be God,

Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed his precious blood."

While I was still a wretched sinner one of your missionaries, Rev. Mr. Wilson, came across me, and, taking a kindly interest in my case, he removed me to White Plains, and placed me in the mission school, where I was taught by that devoted missionary lady, Mrs. Ann Wilkins, now in glory. Thanks to her kind and persevering efforts, I was instructed in civilization and religion, was led to see myself a sinner, and was happily converted to God. Since that time I have been trying in my weak way to show the genuineness of my conversion, and to do all I can toward proclaiming the tidings of salvation to my benighted countrymen. Dear friends, you may read about Africa, but until you see it you cannot have a correct idea of its awfully degraded condition. Nothing but the Gospel of our Lord Jesus Christ can save its wretched people, and I can testify by my own happy experience that this Gospel is able to do it. The Gospel is the power of God unto salvation. It can bring even the lowest of our race to the highest elevation. Blessed reformer, move forward in thy glorious work! When I remember the power of the Gospel I do not despair of Africa. The day of her salvation will come; it *must* come.

Now, children, I wish to say a few words to you. In heathen Africa there is no knowledge of God, no Sunday-school, no education. The people worship alligators, snakes, lizards, lakes, and streams of water, and other similar objects. To these objects they offer rice, fowls, and blood. You, dear children, can do much toward converting these degraded idolaters. By your prayers, your contributions, and your good example, you can aid in bringing them to the Saviour. I hope the Church does not think that the missionary money spent in Western Africa has been thrown away. It has not been lost. A good work has been accomplished. Many souls have been saved, some of whom are now rejoicing in heaven. There are to-day in Africa a goodly number of Christian men and women who are daily trying to lead Christian lives and help forward the cause of God. The

work is going on, and we greatly need your support. I beseech you to aid us. It is my purpose to spend the balance of my life preaching the Gospel in Africa to my own people, and I beg you all to pray for me.

I hope you will kindly excuse these imperfect remarks. My heart is full; but it will require eternity to tell all about the love of Jesus in bringing me from darkness to light, and making me a child of God.

Missionary Advocate.

NEW YORK, TUESDAY, JULY 16, 1872.

GREETING.

THE Secretaries send the whole Church their cordial salutations, and ask remembrance in the prayers ascending from household altars and praying circles.

Due notice has been taken of the retirement of the two honored men who have so ably administered the great missionary cause of our Church, and in another place the present Secretaries have joined in expressions of honor and regret. It is matter of personal congratulation that Dr. Durbin will be associated with us in counsel, and that Bishop Harris will be accessible when needed information shall be sought.

We come, after a very widely diversified experience, from three departments of Church work: one from the educational, one from the pastoral, and one from the editorial. In each of these we have studied different sides and phases of the relation of the Church to missions, and it may be that the varied observations of these relations may be found of service.

We accept our new duties as providentially assigned, and shall do our best to discharge them faithfully. More than this we do not care to promise; more the Church will not ask.

We already feel awed by the tremendous responsibilities which confront us. In a broader sense than heretofore "the world is our parish." We are to touch its extremities, and to care for a chain of missions, soon, we trust, to belt its circumference. "Who is sufficient for these things?"

As Methodist preachers, we ask the sympathy and co-operation of the army of pastors. They alone are the *agents* of the cause. None can come between them and the Churches; they command the hearts and purses of the people; they can supply the means needed, and neither Board nor Secretaries can advance without them. We appeal to the Churches through their pastors.

With all confidence we rely upon the co-operation of our "chief pastors." Their commanding influence will second the deep interest they must have in this *great cause* of the Churches under their supervision. "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified" in every land, "even as it is with you."

OUTSIDE REPORT.

WE do not accept the theory that our Church has no mission to papal countries, or that we should surrender to others the honor of preaching among such, a pure evangelism.

The providential indications are otherwise. We give in illustration some extracts from a letter written by a gentleman, not of our Church, who is in Montevideo, and has become greatly interested in our work there, under the direction of Rev. John F. Thompson. He says:

Mr. Thompson is one of the most sincere Christians and one of the most hard-working missionaries I ever saw or heard of; and, moreover, he is an eloquent and powerful preacher. No man could be better fitted for the place than he—*exactly suited*—and the work done proves it.

He speaks of the perils which surrounded Brother Thompson when he commenced his work, perils surmounted by calm, persistent courage, and says:

He has not only built up quite a Church, but he has largely changed public opinion. From time to time he has had public discussions with the most learned priests here. At first he was the one disturbed, but now all that is changed. Only last evening he had a discussion with their priests; the house was crowded with the best of Montevideo, and he carried them with him. . . . The applause was tremendous, and the priests only obtained a hearing at the earnest intercession of Brother Thompson himself. The influence of the Church of Rome received a heavy blow last night. . . . There could be no greater mistake than giving up this mission.

The writer says Mr. Thompson speaks the Spanish language with rare correctness, and that his best sermons are in that language. Such testimony from one not in our Church is of great value. Be assured we have no intention of abandoning Montevideo. On the contrary, we have just sent there most important material aid. Rome will yet be purged of her idolatries, and Christ be in her midst, unrivaled and glorious.

THE MISSION COMMITTEE.

WE congratulate the Church on the character of its Mission Committee. It is a guaranty for sound judgment in making up the budget, for wise discretion in fixing the appropriations to our various fields, and also for active co-operation in the work of popular advocacy. Each member of the committee will be the missionary center of his district, and his information, suggestions, and representations ought to be of immense service.

We believe these men will not give their consent to visionary schemes, but, on the other hand, will be truly progressive and dare to enter every open door, or, if need be, they will make the door. They will have an open ear for genuine Macedonian cries, but will deliberate carefully as to ways and means.

We bid them welcome, and trust the summer and autumn collections will be such as to authorize them to *advance*.

IMMEDIATE ADVANCE.

AT the last meeting of the Board it was resolved to send two new missionaries to India. This gave signal emphasis to the new administration. When the General Conference placed three Corresponding Secretaries in the office, it was the voice of the Church bidding the Society "ONWARD!" The Board has heard the word of command, and, thank God! we are advancing.

The Society has also heard the cry of William Taylor from Bombay. He wants six men for that region, and believes that the people of Bombay will themselves support these men, without draft upon our treasury. We should send at least two, and the Secretaries are already moving in this direction. The Church must give us the men and the money too. If the true inspiration is upon American Methodism, a glorious era is just before us. O for a baptism of the Holy Ghost and of fire!

JUBILEE SONG.

ONE of the Secretaries was in the great Coliseum on the second day, and after the stirring performance of "God Save the Queen" had been followed, under the lead of the British Band, by the "Star-spangled Banner," in a burst of enthusiasm rarely equaled on the continent, the day closed with singing, under the direction of Dr. Tourjee, Heber's great missionary hymn. O it was glorious to listen as, accompanied by the great organ and full orchestra, twenty thousand voices sang,

"Waft, waft, ye winds, the story,
And you, ye waters, roll!"

O when shall the whole Christian Church of all lands take up the same grand strain, with the accompaniment of a Christlike beneficence!

That grand outburst of song, sung by representatives of so many nations, was suggestive of the anthem one day to be sung by "ten thousand times ten thousand, and thousands of thousands."

EXHORTATIONS.

THE OLD ENTHUSIASM.—We think there are signs that the Church is placing the missionary cause first in her estimation, as in other days, and that the practical result of mission work at home and abroad will call up enthusiastic responses from all her sons and daughters. Stirring events cast their prophetic shadows. Let us be ready.

A MILLION.—The sense of the whole Church demands one million of dollars as the minimum offering for missions. Will the congregations to make their annual offering in July, August, and September "make a note" of the fact, and give such a response as will enable the Mission Committee and Board in November to make one million of appropriations? We ought, we can, we must—reader, complete the sentence according to the constraining love of Christ. Shall the estimates to be made in November contemplate raising and disbursing a million of money? Let the answer be given in the collections made by the autumnal conferences.

YOUR ANNIVERSARY.—The time is at hand for taking the missionary collection in the autumnal conferences, and we trust arrangements will be made in due season, that *Missionary Day* may be the great occasion of the year. The genius of a pastor and missionary committee comes out at such a time. Arrange for sermons, addresses, songs, Sunday school meeting, with emblems, mot-

toes, etc. Let us have a chain of stirring, enthusiastic meetings in the circuits and stations, followed by a grand one at the seat of each conference, all concentrating at the parent anniversary, of which full notice in due time.

"I TELL YOU I CAN."—Such were the words of a stalwart preacher who came up to conference. He went on: "We tell the people they can't give, and they believe us at the last, and we get half paid as the result of that faith. I have been on as hard circuits as the conference has inside its lines, but I can raise missionary money, and then be better paid up than the men who come up year after year with 'no report,' or one that makes them ashamed. *I tell you I can.*" And we believe him.

DEATH OF MRS. WAUGH.

A LARGE circle of friends, both in America and India, will learn with profound sorrow of the death of Mrs. Lydia M. Hayes, wife of Rev. J. W. Waugh, D.D., Missionary to India. Mrs. Waugh died at the residence of her sister, Mrs. Prof. W. P. Jones, at Ravenswood, Friday the 14th instant, at twenty minutes to eight o'clock, after a short but severe illness. She was born November 25, 1839, and was educated partly in Vermont, finishing her studies at Evanston. She graduated at the North-western Female College, and was one of the first students who, pursuing a classical course, received the degree of Laureate of Arts. Soon after graduating she married Dr. Waugh, and for many years has been a devoted missionary of the M. E. Church in India. Forced by the baleful effect of the climate of India to leave for a time the scene of his protracted labors, Dr. Waugh and his wife, with their five children, returned temporarily not long ago. The death-angel has followed them, and Mrs. Waugh, yielding with Christian resignation, has obeyed the summons and gone to her reward. This sad event will produce sincere mourning far beyond the circle of Mrs. Waugh's family and relatives. In Evanston, where she was not only well known but universally beloved, the sorrow will be deeply felt, but not deeper than among the dark-browed daughters of India, who from this gentle Christian lady first learned to repose with calmness and firm trust upon the all-powerful Saviour. And to those others still upholding in that far-off land the Cross of Calvary, and awaiting in hope the return of this one, so long a faithful, efficient co-laborer, there will be added griefs which these voluntary exiles, who have truly left all to follow their convictions of duty, alone can understand.

No tribute to Mrs. Waugh could be more honoring or more truthful than to add that as the tidings of her death are borne onward they will be listened to with unaffected grief by the dwellers in many lands and of divers races, and all because in her life she lived wholly to seek and to save that which was lost.

Dr. Waugh was expecting to return this fall to his work in India. Now that his motherless children are cast upon his care we know not how it may affect his plans. The Church will pray that his heart may be sustained in this dark hour.

The funeral of Mrs. Waugh took place Saturday, June 15th, at half past three o'clock, from the residence of Prof. W. P. Jones, Ravenswood.

INTERESTING EXCERPTS.

PROGRESS IN INDIA.—From the statistics recently collected and published by Baboo T. C. Mitter, of Hoogly, it appears that the number of native Christian communicants in North India has more than doubled since the publication of Dr. Mullen's statistics in 1861. We had expected a large increase, but must confess that this gratifying exhibit is a surprise to us. The total number of communicants reported is 13,980, with a Christian community of no less than 48,591 souls. The number of Protestant native Christians in India, Burmah, and Ceylon is estimated at 300,000. Thus the work goes forward. We firmly believe that the next decade will witness a more vigorous growth of the native Church

than even the most sanguine anticipate. The conversion of India is no longer a dark problem. Let us have unswerving faith, work patiently, pray earnestly, and expect success, and the great work will assuredly be done.—*Lucknow Witness.*

From the "Wesleyan Magazine" we extract the following on the same point:

The number of places in which the Gospel is now regularly preached by missionaries or native preachers, in twenty-three different languages, amounts to over eight hundred. Seven hundred and seventy-two Churches reported a membership last year of 70,857. The number reported as belonging to Christian communities is 273,478, while the number in regular attendance upon public worship and the Sabbath-schools is supposed to be about 350,000.

In the past ten years the number of native pastors has increased from 183 to 406; the increase of Church-members has been more than forty per cent., and of pupils in schools, from 96,574 to 137,326. A far greater relative advance has been made on the part of the native Churches in a sense of personal responsibility for the progress of the Gospel and in contributing for its support. The native offerings last year amounted to above £8,000, and English residents in India, who have the best opportunities for judging of the character of the work, gave more than £30,000. Special attention is invited to this testimony to the value of missions there.

THE BIBLE IN RUSSIA.—A priest who had the charge of religious instruction in a military school of St. Petersburg started a Bible Society among his pupils, and succeeded in getting them heartily interested in the work. When the young officers came to be dispersed by their service through all the extent of countries under Russian rule, from the confines of China to those of Germany, still remaining members of the Society by a special edict of the emperor, wherever they went they distributed the Bible, collected contributions for its diffusion, enrolled new members, went to the doors of churches with the Gospel, attended the numerous fairs and fêtes of the country, entered inns and cafés, every-where bearing the Word of Life, for sale to all who were able to buy, or as a gift to the poor. Their reports, full of encouragement and joy, reveal the fact that the people are eager for the Word of God.—*Wesleyan Magazine.*

REASONS FOR SLOW PROGRESS AMONG THE HINDUS.—In the work of Baboo Mitter, alluded to above, the following reasons are given why Christianity has not advanced more rapidly in Hindustan:

1. The Hindu system and the immorality of the people.
2. The attractions of the Hindu religion.
3. Withdrawal of miracles.
4. Introduction of the Gospel by the dominant race.
5. Division of the Christian Church into numerous sects.
6. Objectionable conduct of some Europeans.
7. Severance of family ties and influence of caste.
8. Mode of life of the European and native missionaries.
9. The Brahma Somáj.

The "Lucknow Witness" says:

Of these nine points we would eliminate Nos. 3, 4, 5, and 9, as being of very little importance. Nations have been saved without miracles. In primitive times the Gospel was sometimes introduced by dominant and sometimes by subject races.

And it further adds:

It has become common, indeed we might say fashionable, in certain quarters to speak kindly, if not approvingly, of Hinduism, as a time-honored system of religion which suited the masses of India very well, and which need not be meddled with by reformers. Mr. Mitter takes no such false view of the subject. He uncovers its revolting features, and shows that it exerts a pernicious influence on its votaries, depraving to their morals, debasing to their minds, and hostile to every effort to lead them to a purer faith. He condemns its caste, its creed, its ritual, in short, almost its whole organization.

RAILROADING IN INDIA.—From the traffic returns of the Oude and Rohilcund Railway we learn that during the latter half of 1871 there were at the Lucknow station 63,736 arrivals against 60,586 departures.

CANNIBALISM IN NEW GUINEA.—Dr. Cuthbertson, in his address at the anniversary of the London Missionary Society, says:

A little time ago a Chinese emigrant ship—the *St. Paul*—was wrecked upon an island in the immediate vicinity of New Guinea. For the first month they were allowed to do as they liked. About the end of the month the white men had left, and there were left 327 Chinese. Immediately the white men were gone the natives surrounded them as cattle, and day by day, a few at a time, they were killed and eaten before the eyes of the survivors, until only three of the Chinamen were left, who effected their escape.

PERSONAL ITEMS.

WE learn through Brother Flocken that Rev. Dr. Long, Superintendent of the Bulgarian Mission, has been at Tulcha, holding a quarterly meeting, baptizing the children, and encouraging the members of the flock there. Brother Demetry Petrof is the class-leader, and has the general supervision of the society in the absence of Dr. Long. Brother Gabriel Elief, of Sistof, another class-leader, accompanied Dr. Long in his quarterly visitation.

Rev. Charles A. Pitman, of Liberia, is still in New York, but expects to take the next vessel for Africa.

Rev. S. L. Baldwin has received from Bishop Wiley his appointment to Foochow, China, and is rapidly preparing for his departure. He expects to leave about the first of September.

Mrs. Thomas and her India friends are at the home of her parents in Little Falls, Herkimer County, New York.

Bishop Roberts, of Liberia, has been ill, but at last accounts was convalescent.

Dr. Vernon and his wife, at Genoa, Italy, have lately lost by death an infant child.

Rev. S. A. Steenson, returned missionary from Norway, is among his friends at Fort Atchinson, Wisconsin.

Rev. J. D. Brown, of India, and family, are at Huntingdon, Pennsylvania.

Rev. F. M. Wheeler and family are at Ovid, Seneca County, New York.

Rev. H. Mansell and family, of India, are at Kent, Ohio.

Rev. Dr. R. S. Maclay, of China, is with his family in New Haven, Conn. Address, 80 Wall-street.

SPAIN.

PROTESTANTISM IN MADRID.—Under the new Constitution the truth has been unfettered; the Bible can be purchased and the Gospel is freely preached in Madrid. Colonel George Fitch, writing from that city, states that the seven Protestant congregations form an aggregate of not less than two thousand, and that this number is gradually and steadily increasing. A hall, occupied by one of the congregations, was vacated a short time ago by them that a spacious Protestant church might be built upon its site, they establishing themselves meanwhile in another quarter of the city. Protestantism is thus lengthening her cords and strengthening her stakes, and giving promise that the blood shed by the cruel hands of the Inquisition will prove the seed of the Church. At the second Synod of the Spanish Protestant Church, which ended its sitting on the 19th April, nineteen Churches were represented.—*Chronicle.*

CHILDREN'S DEPARTMENT.

STORIES FOR LITTLE FOLKS.

BURIED IN MONEY.—Dr. Maclay told the children at Morristown, N. J., that one time the authorities of China issued iron for currency instead of the copper, and that on this account the people were very much dissatisfied. They complained, petitioned, remonstrated, but all in vain. The chief magistrate of the city was one day being carried through the street in his sedan, when they began to pelt him with the iron money. They threw it into the sedan until it became too heavy for the men to carry, and it was therefore set down. He jumped out and ran, and they followed him, all the while throwing

the iron money at him. When he got into his office they threw it through the glass window. Afraid of his life, he at last promised them relief, and accordingly the next morning the law was changed, and the people had copper for money. This the doctor told to show how the old tyranny of the Chinese Government is broken, and how the growing freedom of thought and action in China was hopeful for Christianity.

PUT ON YOUR CAP, THEN.—Another story the doctor also told to illustrate the same idea was of a man who was summoned before a magistrate who had forgotten to put on his cap. Now our readers must know that in China a magistrate is bound to put on his robes and cap when he takes his seat on the judge's bench. If he does not wear these insignia of office no one is bound to pay him any respect; but if he is clothed as a magistrate, every one must bow to the ground as soon as in his presence. The man in this case would not bow, for the magistrate had forgotten to put on his cap. The officer cried "Down!" but he still stood erect. At last the magistrate, putting his hand to his head, felt that he was without his cap, and at once put it on. Then, but not till then, the man bowed before him. Chinamen begin to understand that they have rights, and they have the spirit to maintain them.

GOING OUT TO TEA.—Mrs. Thomas, the wife of our missionary in India, brought with her to this country this spring a young and interesting Brahmin whose name is Baboo Muni Lal Banerjee. He has a bright, good-looking wife, whom they call Pe-ar-ie, and a lively little boy that they call Preo. Our young readers would like to see Pe-ar-ie, with her long white veil over the back of her head and over her shoulders, almost like a bride's in America. The Baboo and his wife are very simple and decent in their manners. During the General Conference the Baboo was invited by one of the citizens to tea at half past six o'clock. Of course he thought he was invited to tea and for tea, and nothing else, for nothing had been said about his staying to spend the evening to talk about India. He was duly on hand just at half past six, and tea was ready, and he took his tea. When it was over he walked out into the hall, took his gilt-banded cap, put it on his head, and went home. He had "taken tea," hadn't he?

THE DEVILS OF THE BUSH.

BY REV. CHARLES A. PITMAN.

The natives of Africa have been from time immemorial mostly devil and gree-gree worshippers. The devil of the African heathen is represented as a supernatural being, the giver of all their laws, political and religious; as living in the woods or "bush," without beginning of days or end of years. He lives on wild herbs, raw crabs, and every vile reptile; his tail is huge and very long. He is an awfully frightful being, devouring all who have not by a process of initiation been made acquainted with him. He takes and carries away, never to return, those who transgress his laws, and it is said he swallows them. The women are dreadfully afraid of this creature. At certain times this being comes into the town—and every capital town has its devil—and carries off little boys into his den, called the "naw-krowgn," or devil-bush, for the purpose of initiating them into his mysteries. It is said he swallows them—no matter how many—and when he vomits them then the little fellows are all right, and the rejoicings of the parents and the whole town are indescribable, because the devil was so kind as to bring again their children without hurt after such process. All this and more the initiated themselves profess to believe—perhaps because the initiation places them above the common people, and gives them civil and religious privileges which the uninitiated cannot have. This is the powerful system which civilization and Christianity have to battle; overthrow this, and Africa, or a part of it, is the Lord's.

God is clearing the way, as the following circumstance, which recently occurred, will plainly show. But before giving the story it will be well to say that this mysterious African being is known to be nothing more than a mere man, who is dressed in a most grotesque and frightful manner for the occasions referred to. He practices making noises, through the means of something in his mouth, which renders his utterances unnatural and not easily understood, and makes an interpreter necessary. To interpret is a profession. Now it happens that these devils

often go from one tribe to another to attend and engage in the exercises of the devil-plays, showing their expertness over one another. Near the close of last year, 1871, one of these great devil-plays or celebrations came off near one of our mission stations. A stranger devil from another tribe visited this play, and by request joined in it. He played, he whirled, he capered. O what capers! Suddenly like a top he whirled, and fell down—dead!

The devil masters and others gathered around, and fanned and brushed away the flies, as they were accustomed to do when these impostors would feign death, that the women and children might think that this tragic event was in the original programme. But it was of no avail; the strange and excited looks of some, the injudicious expressions of some mischievous young fellows, did prevent the conclusion. All declared, "The devil is dead!" The news flew all over the country. Another great difficulty awaited our heathen brethren. The burial of devils is unknown, of course, for the reason that they never die; but here was one who is dead and must be buried; the tribe in whose midst he died could not deny him the rites of burial. That would be contrary to law. He was therefore buried, and the grave can be found there—a refutation of the whole system, a powerful argument in the mouth of the missionary! But requisition will be made of this tribe by the tribe to which he dead devil belonged. This will occasion a great "p-laver," or court of adjudication, making the matter more and more public, so that, whatever way their system looks, it is death to it if followed up by Christian missionaries.

SOUTH AMERICA.

SIGNS OF PROMISE.—We are in receipt of the "Standard and River Plate News," from which we learn of the opening of a new and permanent house of worship.

INAUGURATION OF THE METHODIST CHAPEL IN BARRACAS AL NORTE.—We had the pleasure on Thursday, May 9, of being present at the inauguration of the little chapel, built by the American Methodist Church of this city, in the neighboring town of Barracas al Norte. The day being fine, many people from town were present, and by eleven o'clock a very respectable congregation was assembled.

As this outpost is designed for the Spanish-speaking-people, the first hymn was in Spanish. Rev. Dr. Rial, the Spanish preacher, offered prayer, after which he read the eleventh chapter of the Epistle to the Hebrews, following the reading with appropriate remarks.

After this Mr. White spoke, making mention of the humble means by which Providence is often pleased to accomplish its mighty purposes, the first preaching of the cross being by a few illiterate men, who had to contend against the preconceived notions of worldly-wise philosophers, and showing from this that Christians in the present age have much to encourage them in their work.

Senor Estol then spoke upon the necessity of Christians being bound together by mutual love, this being the foundation of all pure religion.

After this another hymn was sung, and then Mr. Miguez spoke in glowing terms on the advance of civilization, and the great influence which the Christian religion has in carrying progress and instruction wherever it is established.

He was followed by the Rev. H. G. Jackson, who spoke in English, to the effect that he agreed with all that had been said concerning small beginnings, etc.; the first preaching of Methodism in the United States having been performed in log-houses, which have since been replaced by large and costly buildings. He also gave a sort of historical sketch of the work in Barracas, and spoke in flattering terms of those to whose interest in the work the present success was in part due. After which he pronounced the benediction; and we retired to our homes more deeply impressed than ever with the fact that civilization and progress are advancing in these parts, and strengthened in our belief that, after all, Churches and prayer-meetings have a great deal to do with the present elevation of mankind.

THE SYNOD OF INDIA.

JUST as we go to press we have the following from Dr. Maclay:

Our Presbyterian brethren are laying a broad and, as we believe, permanent foundation for their evangelistic labors in India. We have before us a copy of the "Minutes of the Synod of India, of the Presbyterian Church in the United States of America. Allahabad, November 9-20, 1871. Printed at the Allahabad Mission Press." The Minutes form a tract of twenty-five pages, (103-128 of the series,) printed in fair type on good English paper, which, in due time, will take its place in a bound volume, of rare and absorbing interest to all who love the kingdom of our Lord Jesus Christ.

The Synod was held in the city of Allahabad, situated at the confluence of the Ganges and Jumna rivers, and on the angle formed by their converging waters. The session commenced on the ninth and closed on the twentieth of November, 1871. Four Presbyteries, namely, Allahabad, Furrukhabad, Lahore, and Lodiana, were represented in the Synod. Twenty-one missionaries, and five ruling elders, (chiefly natives,) took part in the proceedings. Fraternal delegates were present from some of the other missions in India, and in the list of these delegates we are pleased to see the name of Rev. Dr. Thoburn, of our own mission in that country. It was probably largely due to Rev. Dr. Thoburn's presence and influence in this Synod that at the ensuing session of our India Conference, held in Moradabad, the Rev. E. M. Wherry appeared as a fraternal delegate from his Presbyterian brethren. May such delightful fraternal intercourse become universal! The officers of the Synod were Rev. Dr. Newton, Moderator; Rev. T. S. Wynkoop, Clerk; and Rev. Aug. Broadhead, Stated Clerk. Blessings on the Synod of India!

JUVENILE MISSIONARY SOCIETIES, as auxiliaries in the collection and gift of funds to the missionary cause. The Wesleyan Methodist delegates said to the General Conference that *one seventh* of all their funds was raised by the children and youth.

In our own Church the Minutes of 1871 show that our children have gone even beyond our neighbors, for of \$617,310 11, they gave \$162,334 86.

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.