MISSIONARY ADVOCATE.

HIS DOMINION SHALL BE FROM SEA EVEN TO SEA, AND FROM THE RIVER EVEN TO THE ENDS OF THE EARTH.

VOLUME III.

NEW YORK, APRIL, 1847.

NUMBER 1.

THE RELIGIONS OF CHINA.

NUMBER ONE.

The following account of religions appears to have been written by one of the missionaries in China, and is addressed to the youth of this country. The object of the writer is to describe the religions, or religious sects, of China, and to take the first step toward the Missionary Chronicle, and should the future numbers be equally interesting, others may hereafter appear.

It is continually said that there are three sects, or religions, in China: Confucianism, Buddhism, and the followers of Lao-tse, commonly called the sect of Tao. The fact is, that these three, though distinct enough in their origin, are so mixed up together now, that nearly every person believes and follows all three, or else selects some of any or all of them as suit his own convictions, and is perfectly satisfied to let every other person do the same. In writing of them, it will be better to describe each of them separately, and afterward perhaps something may be said about their unison as now exhibited in China.

I will suppose my young readers are on a visit to Ningpo, and, as there is nothing like seeing a thing, we will go and visit one of the temples of each of these sects, and talk about them there. We will therefore cross the ferry, and enter a city by a gate which foreigners call the "Salt Gate." Because it is near the temple of Confucius; the Chinese, however, commonly call it the Yen Chaw Mun, or Salt Gate. It has also another name, which has a more imposing sound, but is not commonly used among the people. If you will look up over the inner gateway, after you enter the city, you will see written in large characters, HO E MUN. - The gate of Peace and Righteousness. This sounds very fine; but don't praise it too much, till you have thought a little. The Chinese inscriptions are very sententious, and they aim to put a great deal of meaning in a very few words, and even to suggest ideas by the order in which the words are placed. Now what are the ideas which occur when you read such a sentence as the above? Peace and righteousness are excellent things, but which of them comes first? Lush says, "There is no peace to the wicked." If you will turn to Ecclesiastes, xix, 1, you will find, "The fear of the Lord is the beginning of knowledge; the fear of the Lord is wisdom." We have peace with God. Thus the apostle puts righteousness before peace. So does our Saviour: "Seek first the kingdom of God and His righteousness; and all these things shall be added unto you." Christ teaches that all the peace of a wicked man is false peace, and the psalmist says very beautifully, "O God! that thou madest us for this; and our heart is disposed till 'it rests in thee!" But the Chinese know nothing of that righteousness which looks down from heaven, nor of the only way in which righteous and peaceful peace have met each other, and they maintain that a man must first seek peace, and then righteousness will follow after—that he must make himself comfortable outwardly, and then he can attend to his spiritual concerns. But if he thinks it worth while to do so at all. So they put peace before righteousness. This will give you some idea of the whole system of Chinese theology and morality, for it is all founded on such radically wrong principles as these. They have many fine sounding names; but it is deeply painful to see how true are the words of Dr. Wells about our great spiritual adversary, the devil—:

"With names of virtue he deceives
The aged and the young;
And while the headless wretch believes,
He makes his fathers strong."  

May God grant that you, who live in a land of so much peace and light of such clear revelation, be not thus deceived! Having thus entered the city by the Salt Gate, it is but a short distance to the door of the temple of Confucius. This is one of the prettiest places in Ningpo, for it is all surrounded by brick walls, and within there are old cedar and cypress trees, green lawns, and much quietness, and you may walk about in the numerous courts and buildings and not meet any person to disturb you. The great gate to the whole enclosure faces the west, but it is never opened. It is intended for the entrance of the emperor, if he should ever come to Ningpo, which is not very likely, and the gate by which he enters is too sacred for any other person to use. It is kept always locked, and to manifest still greater respect, there is a stone post by the side, with an inscription commanding every person, no matter who he be, to dismount from his horse and walk while in front of the gate. This may remind you somewhat of what is said in Ezekiel, xlvii, 2, 3. This gate shall be shut, it shall not be opened, and no man shall enter in by it; it is for the prince. As we cannot go in by the big gate, we must turn aside, and enter where everybody else, by a side door. Over this is written, "The holy temple of the department of Ningpo; and just within it are several little lodges and buildings, where the keepers of the temple reside. As we have nothing to do with them we pass beyond, and come to a smaller gate which opens into the grounds and buildings of the temple. This gate is written, in very pretty antique letters, Lee man e Loo, "The door of propriety and good behavior, and the road to righteousness." This is a quotation from the works of Confucius, one of the most esteemed sages, and at first sounds very well; but if you will examine it, you will find it even more objectionable than the one over the city gate. It teaches that if a man will only regulate his own behavior, and act with propriety, his blessing will become perfectly pure, and he will be a righteous person. I hope you will know him when you see the Scriptures, and to the truth which not merely Christianity, but all experience, teaches us. "A man is justified (that is, made righteous) without the deeds which the law requires; but he is justified by the faith of Christ, through the operation of the Spirit, by which faith we believe in Christ, and are justified by him, according to the gospel." This is one of the prettiest and most obvious of many passages which show you one of the difficulties in the way of China and the Chinese. It is for this reason that the Chinese, as well as the foreigners, regard it as a great thing to learn English. They have the idea that if people can read books, they can learn English, and this is a hard thing to do. There is something wrong in the idea that learning English and a good knowledge of the Scriptures is the same, for the Chinese have heard of the Bible, but they have not seen an English translation of the works of Confucius, and when one has been taught any doctrine from his youth, and made to consider it the perfection of all that is good, it is hard to turn him from it: and I have often thought that the poor and ignorant people in China, who cannot read at all, are far more likely to receive the gospel than the learned scholar, for they have not got their minds so preoccupied with false notions of the latter, and though they are more superstitious and ignorant, they are not so proud and unwilling to receive new doctrines. But there is nothing except the power and grace of God that can change a single heart, and he can change the heart of the most scholar as easily as that of the ignorant peasant. O for the time to come when we shall see his power here!

We have been standing all this time outside of the door; let us now go in and look about. Passing some little distance along this "road of righteousness," we come to the great entrance of the temple, which is called the Kiu Mun, or "China-headed Gate," which is studied all over with gift blocks of wood, somewhat in the shape of spear heads. This entrance has three doors; but as they are opened only on great occasions, the road to the temple is more likely to be crossed by a side door. Within the gateway there is a long court,
nearly all of which is occupied with a pond of water, neatly walled with stone, and over which there are three massive stone bridges. This is a pleasant place to walk about in, when the sun is nearly down, for there is a fine breeze blowing all around the pond, and you sit down on the bridges and enjoy the evening breeze. Beyond the pond is still another gateway, called the Pier (a Word of the Emperor, or "Perfect Sun," and on each side are long, low, open buildings, of which no use is made. This gateway has also three doors; but the middle one is shut, and we get up the September 5th, and sit down on the bridges and enjoy the evening breeze. The flowers at this time are in full bloom, and the grass on the banks and islands is most beautiful, and the lake is in the main court of the temple. It has buildings on all its four sides; most of it is paved with stone, and there are several trees in it. Just opposite the gateway and upstairs is a large platform, on which are carved figures of dragons, and the main building of the temple is before you. This is rather a humble building, having a high roof, curiously wrought, and richly painted in the inside and under the eaves. The floor is of stone, and the ball is about seventy feet in diameter, but it does not look so large owing to several pillars which support the roof, and take up a good deal of room. There are no halls here, but the building consists of a large hall, with a tablet in it, on which is written, "The divine throne of the most holy ancient teacher, Kung-tsz." Kung-tsz is the true Chinese name of Confucius. On the walls at each side of two altars are the tablets of the four most eminent disciples and successors of Confucius. These are Yen Hwuy, Tung Kung, and Mau Kung, (or Mencius,) each of whom I shall say something in the next letter. A little behind these shrines stand two others which contain the tablets of twelve of the disciples of Confucius, who did not attain to the eminence of the first four; but of these it is not necessary to say anything in these letters. In the buildings on the left and right of the court are the temples of Confucius and his disciples, each of which I shall say something in the next letter. A little behind these shrines stand two others which contain the tablets of twelve of the disciples of Confucius, who did not attain to the eminence of the first four; but of these it is not necessary to say anything in these letters. In the buildings on the left and right of the court are the temples of Confucius and his disciples, each of which I shall say something in the next letter.

The inscription by the Emperor Kang Hye is, "Wun she she peau: "The teacher and example of ten thousand ages."

The inscription by the Emperor Yong Ching is, "Song min we yee: Since the birth of mankind there has been no one like him."

The inscription by the Emperor Kean-lung is, "Yu teen leam: He ranks on an equality with heaven and earth."

The inscription by the Emperor Kien-King is, "Shing teh khe ching: "The sage (Confucius) united in himself all that constitutes the highest perfection."

The inscription by the present emperor, Tso Kwang, is, "Shing hwee she chang: "The sage (Confucius) united in himself all that constitutes the highest perfection."

The next letter will be about Confucius and his four chief disciples and successors, after which we will look at some of the other buildings of this temple.

Nagoya, August 5, 1846.

THE HINDOOS' CONFESSION.

The following lines were written on hearing an associa-\[...\]

ENTHUSIASM IN THE WORK OF MISSIONS.

BOILING PONDS IN NEW-ZEALAND.

On the edge of a great swamp I met with a number of boiling holes of various sizes, all of which are very large dimensions. We forded a river flowing swiftly toward a lake, which is fed by the snows melting in the valleys of the Tongariro. In many places in the bed of this river there are pools of boiling mud, seething and boiling, melting in the valleys of the Tongariro. In many places in the bed of this river there are pools of boiling mud, seething and boiling, which sound once from heaven. O'er ocean's foaming tide, Which sounded once from heaven. As the channel of our ascended Lord, "Go teach all nations, to raise the pang-torn soul above To conquer pain and woe; To raise the pang-torn soul above To conquer pain and woe; To raise the pang-torn soul above To conquer pain and woe; To raise the pang-torn soul above To conquer pain and woe; To raise the pang-torn soul above To conquer pain and woe;"
MISSIONARY ADVOCATE.

A GRATEFUL AFRICAN.

On the fourth of May I committed to the cold embrace of the earth a young negro who had been about sixty years of age, formerly a slave, and for many years a consistent member of the church at Mission Chapel. On one occasion he gave a very striking instance of heavenly gratitude. At that time he was at a week-day evening service at Providence Chapel, Berbice, about two years ago. I had concluded preaching, and was going to retire, when I saw a man, standing under the pulpit, and said, I wish, if I pleased, to speak a few words to his brothers and sisters. "Very well," said one of the deacons, "I am very glad to see you in the house of God once more." (He had long been ill and unable to attend;) "what do you wish to say?" "I want," said he, "with great earnestness, to tell God, Thank you! And I want all my brothers and sisters to help me to tell him, Thank you. He has made me better, and brought me once more to this place; and I want, he continued, "to tell God, Thank you! And I want taking out of his pocket something wrapped in paper, and putting it on the pulpit stairs. He then proceeded, in his own peculiar and inimitable way, to tell the world something. It was to this effect:—Before he was taken ill, he had planted his provision ground, or garden, with plantains, yams, cassavas, and the other fruits of the long dry season, and his own illness, he had thought these provisions would come to nothing. When, however, he was so far recovered as to be able to consider the future contrary to all his expectations, a good crop. He found, in fact, that he was ten dollars better off in the world than he had calculated. With these ten dollars he wished, on his first appearance in the house of God, "to tell God, Thank you!" The money was to go to the liquidation of the chapel debt. A more lovely instance of Christian liberality could not be imagined in that large assembly of the inhabitants was never my lot to witness. Here was no appeal and no excitement. In the sermon just preached not a syllable had been said about the chapel debt; tell there had been, it would not have been accounted for this effect. His purpose had evidently been formed at home, perhaps, in the privacy of the closet; otherwise he would not have brought the money with him. Nor was there any ostentation in the act. His known character, together with the simplicity of his manner and the fervor of his spirit, were sufficient guaranty that he was actuated by no feeling but such as was earnest and devout.

Now he rests from his labors, and his works do follow him. What a train of reflections was suggested, as they brought in his coffin along the same aisle by which, after his recovery from illness, he had come forward "to tell God, Thank you!" My next intercourse with him, I hope, will be in that world where none of the inhabitants will ever say, "I am sick!" but where we shall "tell God, Thank you, because he has made us better" to all eternity.—Rev. Mr. Davies.

NATHAN.

About twenty years ago there lived an innkeeper in a retired country village in Germany, who had a very-wicked son. One day the innkeeper had occasion to go to a neighboring town to buy some provisions, and, taking his son with him, he left to his son the charge of the house. Toward evening, an aged, sickly Jew, named Eleazer, was sleeping under the trees, and he determined that he would steal from his own pocket, and place it in suitably, as to the conversion of Paul, his mind was made otherwise, but his mother's words had remained ever on his mind. He had finished the Gospels, and now read, for it is opposed to my religion.

Then again he thought, "But what harm can it do me, just to know what is said of the son of Mary, in the book of the Christians?"

And he went to the book. And as he read about Jesus, he was touched with the wonderful history of his sufferings, his patience, his obedience to his heavenly Father, his love for sinners, for the sinners of Jerusalem. He had finished the Gospels, and now he began the Acts; and when he had come as far as to the conversion of Paul, his mind was made up; he was convinced that the son of Mary was also the Son of God and the Saviour of the world. Throwing himself upon his knees, on the floor of his prison, he cried out, with many tears, "O, Jesus! True Messiah and Prophet! I will be thy disciple; have mercy upon me, have mercy upon me!" But, as he had not the strength to fasten the suspicion upon him, he determined upon the cross. Intercede for me, even as thou didst for thy betrayers and murderers!"

From this time the hours seemed short, for he had no more hope. Nathan expressed to his mother, when he was appointed, he was brought forth to be whipped. A crowd of spectators had assembled to see the punishment administered, when suddenly the air was filled with the cries of the old Jew who was being whipped; he is innocent, he is innocent!" a messenger had arrived with the information that the murderer of Eleazer had been discovered, and
had already acknowledged the crime. Nathan was set at liberty, and a universal joy prevailed in the town. He thanked his friends for their expressions of hope that he would be unworthy of them. He gained more than I have lost by going to prison. They wondered what he meant; but when they saw him baptized in the name of the Lord Jesus, and heard him say that it was through reading the New Testament in prison that he had found his Saviour, they understood his words. I need not stay to tell you how the real murderer was discovered. You remember that God has said in his word, "Be sure your sin will find you out." Their sentence was that he should be whipped in the public market place, and suffer six years' imprisonment with hard labor. And now one wish filled Nathan's heart. It was that he might be the means of saving the soul of that poor unfortunate man. For this purpose, he gained a situation in the fortress where he was to be confined; and there, at months of waiting, his prayers were heard, his efforts crowned with success. The stony heart melted beneath the love of God, the prodigal returned to his heavenly Father, and the murderer became a new creation in Christ Jesus. Happy Nathan! Was not this fulfilling the Scripture promise, "If thine enemy hunger, feed him; if he thirst, give him drink"? Beautiful expression of Christian love! Remember, my children, for ye hope to be forgiven. Return every act of unkindness by a special and designed act of love.—Youth's Miss. Repository.

LIGHT THE LAMPS.

There are in the world about eight hundred millions of human beings. Suppose that instead of eight hundred millions of souls to be brought to God, there were eight hundred millions of lamps to be lighted; and suppose that they were to be lighted at the rate of five every minute. At this rate of progress, it would take between seven and eight hundred years to light them all. But suppose one minute there would be twenty-five, each lighting five; the next minute there would be one hundred and twenty-five, each lighting five; and so on. By this method of lighting the eight hundred millions of lamps, how many lamps would be lighted; the next minute there would be one hundred and twenty-five, each lighting five; and so on. By this method of lighting the eight hundred millions of lamps, how long would it take, you less than fifteen minutes?

God says, "Let there be light." How many lamps will our Sunday schools light this year?—Sunday School Advocate.

A READY ANSWER.

As we passed along, a native, at work in the wood, supposing that we were on an expedition of war, called out, "Whose is the fight?" to which one of my men replied, "The Being to whom the fight belongs lives yonder; we are only his messengers, come to talk with you; and if you will not listen to our talk, he will come himself, and we shall have a good deal to say."—Rev. Thomas Buddie, New Zealand.

DESIRED FOR MISSIONARIES IN ASHANTI.

The people of the tribe of Ashanti to obtain teachers is great indeed; and, where their wants cannot be supplied, distressingly great. "Is it right," asked a chieftain of the missionary party, as they passed through the town, "that our people should be left untaught, unprovided for on their way to Heaven?" "that food, prepared in England, by the kind people there, for us, who so greatly need it, should be carried past my door, and I and my people not be able to partake?" "that we should not allow ourselves to be distanced in this noble career of active benevolence. Come, brethren, take hold of this interest! Circulate the Missionary Advocate through the length and breadth of our widely-extended ZION. Let no time be lost. Begin immediately. To delay is to lose. To lose is to perish. For the Church of Jesus Christ and his Redeemer, that subservient and persevering effort be made, and we will vouch for the result.

IMPORTANT NOTICE.

GENERAL MISSIONARY COMMITTEE.

The General Missionary Committee, provided for by the last General Meeting, will hold its next Annual Meeting in the city of New-York, on the first Monday in May ensuing. The members of the committee are hereby notified to be in attendance at that time; and are urgently requested to furnish themselves with such information concerning the moral destination and wants of their respective districts as shall enable them for the faithful performance of the responsible duties which devolve upon them. For the useful and important communications, they are requested to draw up a draft of the same, and to make application to the Committee, at New-York, for the purpose of forwarding them to the Annual Meeting.

GERMAN MISSIONS IN NEW-JERSEY.

TO THE CORRESPONDING SECRETARY OF THE MISSIONARY SOCIETY OF THE H. E. CHURCH.

Our dear Brother, the young and promising elder through whom I can make a report, according to request, I therefore consider it my duty to report individually, as well as I am able, in the English language. First, I beg to call the attention of the German, the people of Ashanti, and having been requested by brother Wm. Nat, [editor of the Christian Almanac, in Gloucester.] Stay with me, and I will show you my father should be your father: we would give you lands, and you and your kindred dwell in peace. And such was the case; six or seven hundred miles from any mission station, a people willing to learn, but with none to instruct them; men left to perish, and no one near at hand to point them to the world's Redeemer; and in this state they remain to the present hour. We know their will­ ingness and their wants; but to visit them, without the neglect of other duties—duties of the most urgent and pressing character—is not in the power of the limited number of missionaries stationed on the coast, whose great object is and has been, of opening and broadening heart to England.—Rev. George Chapman, Missionary Advocate.

OUR THIRD VOLUME.

With this number we commence a new volume of the Missionary Advocate, which we have received during its two years' existence, though not sufficient greatly to class us, has, nevertheless, been encouraging. As our terms are such as to require the renewal of our subscription list every year, we are unable, as yet, to determine what our prospects are for the present year. From the gradual increase of our circulation thus far, we have been led to indulge the hope that, at least, twenty-five thousand copies of our third volume would be circulated. And certainly so reasonable a hope ought not to be disappointed. The American Board of Commissioners for Foreign Missions, besides receiv­ing a very respectable patronage for the Missionary Herald, circulates annually about fifteen thousand copies of the Day Spring,—a paper similar to ours. And why this difference? It will hardly be pretended that they have in their interest a larger amount of numerical strength; and in view of the cheapness of the paper, a comparison respecting personal strength certainly need not be made. Why, then, we repeat, this differ­ ence? Simply because, while in theory they profess to rely less upon good works than we do, in practice they act upon the principle that the end is to be expected.—The Missionary Advocate.
MISISSUARY ADVOCATE.

A FEW WORDS ABOUT MISSIONS.

To the Editor of the Missionary Advocate.

Dear Brother,—My mind has lately been much occupied on the subject of missionary enterprise, and the subject has been before my mind all this week. That the duties of every minister are laid upon us for the souls of the heathen, and seeking their evangelisation, is as binding upon us as any other precept within the limits of the sacred books of our Lord Jesus Christ. "Go ye into all the world, and preach the gospel to every creature." They explain themselves. Of whom these? "He that believeth and is baptized, is saved: but he that believeth not, shall be damned." These, too, are plain; but I fear that too many would be content to have this doctrine preached at home, being indifferent about sending it "all the world." Now, do we find in God's word anything to warrant the opinion that the gospel must first overtake the man of sin at home, before it can be published abroad? I think not. The apostles were commanded to begin at Jerusalem, that to the chosen people of God first might be preached the everlasting truth of Messiah's mission. But were they to wait until all Jerusalem was converted before it was preached? Certainly not. Had they done so, Christianity had never been the mighty cedar she has now grown to. She would have been a great clump of trees which would grow no further, and all her seed would be saved without propagation. No; God has no such narrow-minded purposes as these in regard to man's salvation. He views all alike,—"He shall provide a ransom for sin." Christ died for all, and to his apostles and their successors, to the last man, (to whom he promised his continued presence,) he said, "Go ye into all the world, and preach the gospel to every creature." Thereupon rests the obligation on us. What I wish principally to bring to notice now is this—I will put it in the form of a question—

"Do ministers do their duty in regard to advocating the cause of missions?"

Now it may be that I entertain opinions concerning the duty of ministers, as to this matter, which they themselves might think orthodox; but I will briefly state them, and, as everything relating to the dissemination of religious truth should be founded on the Bible, if they are not Scriptural, let them be rejected.

I will, then, answer this question in the negative. I do not think they do. Why? Because I have observed that to the last man, regularly and generally as to almost all of the clergy, they do not think orthodox; but I will briefly state them, and, as everything relating to the dissemination of religious truth should be founded on the Bible, if they are not Scriptural, let them be rejected.

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MISSIONARY ADVOCATE.

willing for my place to be left long without a missionary; and if it be occupied, let Mr. Ironside be appointed.

"Friend Mr. Lowry, do consent now to my wishes. Friends, my ministers, do you all consent?" said I to the congregation. I then got into the pulpit, moved to the last place in my ministry, my people had gone over to the church of our covenant—[the Puseyite Church.]

"Friend Mr. Lowry, consent you, & consent your ministers, that we may be informed, and may not be long in this business."

Our father, who would have taken care of us, is dead. This is all from Horace Oston.

INFLUENCE OF HINDOOISM ON THE MORALS OF THE PEOPLE.

The following passage is extracted from the Rev. C. B. Leupolt's "Recollections of an Indian Missionary."

"The wisdom of the gods of the Hindoos is foolishness; their power, weakness; their love, hatred; their mercy, cruelty; their holiness, sin; their amusement in which the Hindoos draw pictures of sin. What, then, can we expect of their worshipers? A nation is never superior to the gods it worships. Dark, therefore, is the picture which we have to draw of the morals, both of the Mohammedans and of the Hindoos in India. The prevalent sin of the Mohammedans is profligacy; that of the Hindoos an entire disregard to truth. In other respects they resemble each other.

"During my stay in Europe I often felt uneasy, because the picture which I drew of the character of the Hindoos was one of horror. As I wasyoung, I did not wish to be deterred from truth. In other respects they resemble each other.

"The Hindoos are strangers to me. This arises, in a great measure, from the degraded state in which the females are kept. The life of a female is a life of misery. She is never free; and the best treatment which she experiences is unkindness. The sacred books of the Hindoos tell us that a female ought to learn how to please her husband, and to adorn her person so as to please her husband. She must never again sleep on a bedstead, and must do the meanest work of the house. She has thus to Qinger out a miserable existence of poverty and disgrace.

"We have, indeed, in Hindoo history instances in which women experienced better treatment, and of their having persons of some education. In our days, however, no such cases are to be found. The treatment which children experience is, for the most part, neither loving nor just: nor esteem. Parents either care nothing for their children, and allow them to have their own way, or treat them with the greatest cruelty. I will give but two instances of our Orphan Institution: we have a boy whose arm is severely injured. On asking him one day about it, he said, 'When I was about five years old, my mother sent me to buy some milk. I went and bought a half-penny worth. On my way home I stumbled, fell, broke the vessel, and spoilt the milk. My mother came in a great rage: she took me, tied me to a bedstead, made an iron red-hot, and burned my arm to the bone.'

"In the Orphan Girls' School, also, there is a girl called Bunno. She was sold by her mother to a wicked woman, to be brought up to a life of shame and sin. Bunno refused to follow this woman's course of life, but she said, 'I have bought you: I am doing this for your good, and will compel you to do so.'

"As words had not the desired effect upon the poor girl, she was put in a separate (bedstead), heated an iron red-hot, and branded her whole body. For some time the poor girl was unable to move; but, one day, when vile mistress was absent, she escaped. She went to the magistrate's office, and complained against her mistress. The magistrate sent her to the hospital, and, when she had recovered from her burns, she was sent to Mr. Smith's school.

"Children treat their parents in the same way. Many a poor aged parent is taken to the Ganges, where he is left exposed to the scorching rays of the sun; and must be very fit to terminate the life of the unhappy sufferer, water and mud are poured into his mouth till he expires. But what if the child is not able to murder their parents in this manner, or if a European succeed in rescuing the unhappy sufferer? Because he was taken to the Ganges, but did not die, it is said, 'An evil spirit has entered his body; he loses his property, and dares no more associate with his family and friends, nor even to enter his own hut, although he may have built it with the sweat of his brow.'

CHINA.

Dr. Macgowan, in a letter dated Ningpo, June 14, 1845, says of the results of missionary labor in that city, that after a year since the gospel began to be preached in this city, at all the other ports where missionaries have labored, there have been conversions, while at Ningpo all are pagans still. There is nothing in this fact to discourage us, for none of the missionaries understand the language so to make known fully and clearly the truths of the gospel. At Anow, Shanghai, and Canton, where success has attended the preaching of the gospel, it has been preached by veteran missionaries, and for two, three, and more years. This much has been effected here—the whole population have been made acquainted with the leading truths of Christianity. The religion of Jesus is spoken of everywhere, and is frequently the subject of discussion among the people. I overheard a man telling a circle of friends about several of the miracles of our Lord. The people never showed any strong at­tachments to the arts of the world, and now I think it has less hold upon them.

A SABBATH IN NEW-ZEALAND.

A small bell was struck outside the building, and it was our signal to know which the effect of the gospel had upon the dwellers of the pah; one by one they came out of their houses, or crossed the little stream dividing one court-yard from another, and, wrapping their mats and blankets around them, slowly and silently wended their way to the end of the village. One of the most individual squatted upon the ground, which was strewn with reeds, and, with their faces buried in their blankets, they appeared to be engaged in prayer; they then opèned their Maori Testaments, and a native teacher commenced the sacred service. It would have been a lesson to some of our thoughtless and fashionable congregations to witness the simple and devout devotion of that small and devoutly mood of the people. We have seen and heard so many exhibitions of the effect of the gospel among savage tribes, diffusing among savage tribes, diffusing its light in the world, and its glory among the heathen. Have we not heard it said that the Christian church is as much a part of the world as the sun and the stars?—Rev. James Evans, Hudson's Bay.

THE GOSPEL IN NEW-ZEALAND.

The tribes living in immediate connection with this station (Waiapu) are not the real owners of the soil. In times of war they drove away their original proprietors and took possession; but they have been converted Christianized, and have, from the teaching of their duty toward their fellow-men, invited the people whom they had banished to return to their own land, that they might all live together in peace. The New Zealanders have, from a good and liberal idea, not only have they come back to the land of their fathers, but they have also embraced the gospel, and begun to worship God with those whom they consider their ancestors, and another more delightful illustration of the happy effects of the gospel among savage tribes, differing "On earth peace, good will to men."—Report of the Wesleyan Missionary Society.
THE CROSTON MILLENER.

An interesting little tract, bearing the above title, has just been published. It is a well-written account of the case of a young man who was called to the ministry, and who, although not entirely ignorant of the principles of the gospel, was distinctly called to the ministry of the Word. He was therefore induced to study the Scriptures, and to dedicate himself to the work of the gospel. The tract is written in a clear and concise style, and is well worthy of attention.

MISSIONARY ADVOCATE.

The following is an interesting account of a young man who was called to the ministry, and who, although not entirely ignorant of the principles of the gospel, was distinctly called to the ministry of the Word. He was therefore induced to study the Scriptures, and to dedicate himself to the work of the gospel. The tract is written in a clear and concise style, and is well worthy of attention.

THE PRACTICAL MISSIONARY.

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SIMPLICITY OF AN INDIAN CONV.ET.

The following anecdote is well authenticated, and serves to illustrate a principle without which, and with which, the labors of the missionary cannot be acceptable to our readers. It details a conversation between the Rev. Mr. N. and Pagey, an Indian woman.—Is.

Pagey. Do you know anything, sir, of Jesus Christ?

N. I trust I do.

P. O blessed for ever Jesus Christ! he make white my heart, and he make poor Indian know him. Blessed for ever. Amen.

N. How did you find Jesus Christ?

P. I no find him, I find me. There where did he find you?

N. I was a work in my field, a-hoeing my corn, and I tell I hear something say agin, Pagey, you know de hail? Ygs. And you know de snow? I say, Yes. Well, you know de rain, de snow, and de hail, and fall on my face, and I cry, and I pray for my sqaw; and blessed Jesus hear me, and bless me for ever, Jesus Christ! Amen.

Resp. to Oregon’s Appeal.

The following lines were composed on the occasion of the embarkation of missionaries, and Rev. J. H. Wilburn, with their families, for Oregon, to which place they had been appointed as missionaries of the M. E. Church—

From o'er the Rocky Mountains
The scholar in our sabbath schools would give only one
And, though our eyes are tearful,
A smile when he is gone.

Without a hope to cherish—
Go forth, ye gospel reapers,
Go wake the guilty sleepers,
And, though our eyes are tearful,
A smile when he is gone.

The light of Bethlehem’s star,
There pour the light of Heaven,
There sound the great salvation,
And sterile mountain plains.

Our warnings to the heathens,
And wake the heathen dreams,
And, till the world’s arrayed,
And wake the heathen dreams.

And, though our eyes are tearful,
A smile when he is gone.

Then rise, ye generous sons,
And, though our eyes are tearful,
A smile when he is gone.

Without a hope to cherish—
Go forth, ye gospel reapers,
Go wake the guilty sleepers,
And, though our eyes are tearful,
A smile when he is gone.

The light of Bethlehem’s star,
There pour the light of Heaven,
There sound the great salvation,
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Our warnings to the heathens,
And wake the heathen dreams,
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And, though our eyes are tearful,
A smile when he is gone.

Henrv Marty.—“How many hundreds of millions of souls lying in heathen darkness there are! How many millions of heathen souls professing Christ! How few preach the truth as it is in Jesus! How few among them are willing to go out to visit the deserts of paganism! Adieu, folly and sloth! I will, through grace, be an instrument of the extension of his kingdom to the ends of the earth.”—Journals i, 344.

Exampies of missionary consecration.

David Brainerd—“I have no notion of joy from this world: I care not how or where I live, what hardships I go through, so long as I may but win souls to Christ.”—Life, p. 130.

Hindooism alarmed.

An illustration of the state of public feeling in India, in respect to heathenism, is found in the violent and systematic opposition to Christianity which is now arising in the minds of bigoted Hindoos. They have established societies, in different parts of India, with the avowed intention of checking the progress of the gospel, and guarding their fellow-citizens against its advancing power. Nothing but a real and pressing danger could ever have aroused the torpid minds of Hindoos to enter into such active combinations.—Gleaner.

Desi.m in India.

The papers give us a brief notice of the Tutubodhinee Sabha, or society formed in Calcuta for the diffusion of the doctrines of the Vedant, the original system of philosophical ethics. The members of it are opposed to the prevailing system of idolatry, but in a far more intense degree to the progress of Christianity. The society has increased to an amazing extent. It has five hundred and three members on its roll, who contributed nearly two thousand dollars to its operations during the past year. A monthly paper of proceedings is extensively circulated through the circle within a hundred miles of Calcuta. The society have sent four students to study Vedantism at Benares; and they support one English and one Bengalee school.—Friend of India.

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Corresponding Secretary of the Society.

All communications for the paper should be directed to "The Missionary Advocate."—

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