The times in which Confucius lived were bad times. The old Chow dynasty, which had reigned over China for eight hundred years, was breaking up, and numerous small states were rising out of its ruins, and striving for the supremacy, and his doctrines made but little progress in such troublous times, except among his own disciples. Among these was one named Yeu Hwuy, to whom the old teacher was particularly attached. He was much younger than his master; but he had such a powerful mind, and was so ready to receive instructions and to put in practice what he heard, that Confucius hoped he would take his place when himself should be dead, and thus propagate his doctrines through the country. But Yeu Hwuy became sick and died, three years before his preceptor. This affected Confucius so much that he cried out, "Ah! Heaven slays me: Heaven slays me!" and he wept so bitterly over his loss, that his other disciples thought he grieved too much. Confucius heard them say this, and replied, "O, yes! You remember that in a certain book it is said, 'Pray to the superior and inferior gods of heaven and earth.'" "Ah," replied Confucius, "what is there taught is that repentance for sin and reformation of life is the most acceptable prayer. Such prayer I have long Offered." And thus this poor old man, who was "wise in his generation," but who lived only for this world, went out of it—he knew not where. If there had been no other world but this, Confucius might have been esteemed as wise a man as Washington; but there is another world, of which he knew nothing, for the gospel had not "brought life and immortality to light" to him.

The veneration of the Chinese for Confucius is unbounded, and they speak of him in such terms as cannot with propriety be given to any mere man. When they hear us speaking of Jesus Christ, they at once tell us that they also have a holy man equal to our Saviour; and a teacher whom I once employed, after reading over very carefully the history of our Lord, said to me, "I think that in all the world there have been but two supremely holy men. One was Confucius, and the other was Jesus Christ." It cut me to the heart to hear the Saviour, "who is God over all, blessed for ever," thus compared to a mere man; but my teacher thought he was showing him the highest reverence by comparing him to Confucius! Even the Chinese emperor, before whom the highest ministers of state are obliged to fall down on the ground, will go into the temple of Confucius and kneel three times, and knock his head on the ground nine times, to do him honor.

There is a Chinese biographical dictionary, in which nearly a whole volume is full of pictures and anecdotes of Confucius. In this book it is said that the bodily appearance of Confucius differed from that of common men in forty-nine particulars, among which are these—that his "eyes were deep as a river"—his "mouth was large like the sea"—his "ears came down to his shoulders"—his "hands reached below his knees"—he had "a voice like thunder"—he stood with as much majesty as the Finnh song bird, and set with as much dignity as the dragon. He was nine cubits and a half high, and ten spans around his waist. All these and a great many more particulars were the inventions of after ages, for the books written near his own times do not give such descriptions of him.

There is a piece of poetry in his praise, commonly known among the people, of which the following is a literal translation:

Confucius! Confucius! how great was Confucius! Before Confucius there was utterly none equal to Confucius.

After Confucius, there will never be one equal to Confucius.

Confucius! Confucius! how great was Confucius!

Every being (a district something larger than the counties in a state) has a temple to Confucius, where divine honors are paid him, and his descendants, who still remain in Shantung, have hereditary titles of nobility.

From the Foreign Missionary Chronicle.

The Religions of China.

Number Two.

Continued from page 10.

The number of preachers is nine more, and the number of laborers twenty-six more than last year, and the whole number of laborers twenty-six more than last year. Under the care of the Board are twenty-six missions, embracing ninety-five stations, at which are one hundred and forty-three missionaries, eleven of whom are physicians, five physicians not ordained, thirty-one other male, and one hundred and eighty-seven female assistant missionaries—in all, three hundred and sixty-three laborers sent forth from this country—associated with whom, or at stations, under their care, are twenty native preachers, and one hundred and twenty-eight other native helpers, (exclusive of the native teachers of the free schools sustained by the several missions,) could give a much better account of the matter. Miss. Rep.

Summary. Survey of the Missions of the American Board.

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MISSIONARY ADVOCATE.

In the department of education there are, under the care of these missions, seven seminaries for educating native presbyters and teachers, forming a large number of the various kinds of apparatus adapted to their object, and embracing four hundred and eighty-seven pupils; also thirty-four boarding schools, in which are twenty-two hundred and fifty pupils; eight one hundred and fifty pupils; and thirty-three female pupils; making one thousand eight hundred and seventy-four pupils, brought under constant Christian instruction and influence to the mission families, with a view to their being qualified to exert a greater and more decidedly Christian influence among their own people; also six hundred and two free day schools, in which are twenty-two hundred and sixty-five pupils, making the whole number of pupils, more or less under the care of the missions, thirty-one thousand and forty-five.

Connected with the missions are fifteen printing establishments, having thirty-two presses and forty fonts of type, and furnished for printing in twenty-seven languages. Five of the missions are also provided with type and stereotype foundries. The whole number of pages printed during the year is sixty-three thousand and thirty-seven. The number of copies of works printed during the year, including tracts, exceeds five hundred and thirty-five millions. For eleven of the other missions printing is done for the year by it; making the whole number of pupils, and embracing four hundred and sixty thousand, and the number of pages printed during the year is not less than forty million. The whole number of pages printed since the commencement of the missions exceeds five hundred and thirty-five millions.—Miss. Herald.

HOPE FOR MADAGASCAR.

The latest intelligence from this island is of the most cheering character. The Missionaries under Mr. Christian, who arrived here on the year 1842, are in the fullest expectation of the king's consent to the establishment of a national school, under the care and influence of the missionaries, to the number of six thousand children. They are also enabled to declare that the king has been pleased to extend his protection to the Christian community, and to give the missionaries a free use of the royal palace, and the right of sitting in his council. The king is also pleased to undertake the payment of an adequate salary to the missionaries, and to place the entire establishment in their hands.

In the year 1842, the king of Madagascar made a visit to the island of Nosy Be, and was so pleased with the missionaries that he appointed them to the office of governesses, and granted them the use of a house for the purpose of instruction. This house was afterwards sold to the missionaries, and is now in the possession of the king, who has given it to the missionaries in consideration of their services to the king.

The king has also given the missionaries the use of a house for the purpose of instruction, and has granted them the right of sitting in his council. The king is also pleased to undertake the payment of an adequate salary to the missionaries, and to place the entire establishment in their hands.

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PITY, KIND CHRISTIANS, YE FRIENDS OF HUMANITY;

And drear is its path as it wanders astray;
And darkness and dangers spread out on its way.

O, long have we wandered, distressed and forlorn;
No accents of kindness e'er fall on our ears;
That morning which tells us our sorrows are past.

Pity, kind Christians, &c.

And long have we watched for the coming of morn;
And long have we listened to the beating of the drum;
And weep we for the time when all our days were fair;
O, long have we wept, and been made to fear;
And long have we watched for the coming of morn.

Pity, kind Christians, &c.

That morning which tells us our sorrows are past.

Pity, kind Christians, ye friends of humanity;
And darkness and dangers spread out on its way.

And weep we for the time when all our days were fair;
O, long have we wept, and been made to fear;
And weep we for the time when all our days were fair;
O, long have we wept, and been made to fear;
And long have we watched for the coming of morn;
go up to God: Massa Kitching no die, he fall asleep.

Enraptured Christianity! which enables a poor African to regard death as a sleep, from which the angelic trumpet will awake and summon the saint to the eternal society and enjoyment of that precious Redeemer, whom, not having seen, he loves.—Anecdotes of Christian Missions.

VARYING RECEPTION OF THE GOSPEL.

One day I went to a Mohammedan Mela, (a religious fair, or festival,) and, on coming into my native Clichett, John, I addressed a man on the subject of religion. He replied, "You liar, rogue, robber, adulterer, blasphemer, murderer," &c. When the vocabulary of words tend to promote their eternal welfare. After determined not to listen to any word which might fatigued, soon fell asleep. We had slept half an hour. The Rev. G. Stolzenburg, my fellow-laborer, arrived. Astonished at the concourse of persons collected around it. I thought I might listen to our preaching, and eager to receive with one of the missionaries, in the afternoon, and books and clothes, which also served for our lodgings. Assembled to worship a certain idol near the religious fair, or festival,) and, on coming thither with my nation I was exhausted. I asked my Native Reader what else the man said; he replied, "His language is too vile for me to intrench on." I left the man, and addressed a crowd; but I met with a similar reception. A third attempt also failed. I then went to a different part of the Mela, but I found the people were determined not to listen to any word which might tend to promote their eternal welfare. After having spent an hour in fruitless endeavors, we went away deeply grieved, and praying that God might have mercy upon these poor deluded people. Very different was the scene which I witnessed near Patna in 1840. About 60,000 persons had assembled on the banks of the river Ganges. I was invited by a number of missionaries, just arrived in the country, to attend this Mela with them. We had a boat containing our books and clothes which served for our lodging at night. I arrived at the Mela, in company with one of the missionaries, in the afternoon, and soon found that the people were most willing to listen to the word of God, and eager to receive tracts and portions of Scripture. The next morning, about six o'clock, we again went among them. By seven o'clock, I had expended the tracts which I had taken with me. I therefore returned to the boat for more. When coming out, I saw a few persons collected around it. I thought I might as well speak to them from the boat, for, being thereby elevated, I could be better seen, and, as the bank sloped gradually, I should be more better heard. I therefore began to address the people, who stood in a half circle around the boat; but as the boat was likely to make too much noise for the circle enlarged, and I do not at all exaggerate the number when I state that, within half an hour, I had 3000 persons before me. When I had spoken half an hour, I lowed that I had relieved. The late Rev. G. Solzenburg, my fellow-laborer, arrived. Astonished at the concourse of people, he took a tract, and commenced reading. A third missionary joined us, and we continued alternately to preach and read until twelve o'clock. At this time I said to my colleagues, "If you can go on reading to the people, do so: I cannot preach any longer; I must have rest." They answered, "We, too, require rest." "Well, then," I said, "I will dismiss the multitude." I therefore told the people that they were tired, and were about to rise. The people rejoined, "If you are tired, go within, lie down and rest: we will sit down on the shore and rest ourselves, for, we, too, have stood here during the whole afternoon." We followed their advice, took some refreshment, lay down, and, being much fatigued, soon fell asleep. We slept half an hour, when I heard a bustling noise. On looking up, I saw a large crowd of people, and asked them what they wanted. After some awkward apologies, one replied, "Sir, the people without send us to you: they think you have an egg, and that you are about to sell it; and if one of them gave me a parcel, containing twelve shillings and eightpence, which they had raised in the following way. One morning, when on the road, one of them asked a poor wretched man, who had a half opening, to take his companion, who wanted to sell, but he had neither eggs, nor money to buy any. That other boy replied, "I have as much money as you."

ANCED SUCCESS OF WESLEYAN MISSIONS.

The Wesleyan missionaries of New Zealand say, that "of late a blessed influence has descended, most seasonably and graciously, on the Europeans and natives" under their care; "that sound conversions are frequent, and crowds attend the public worship of Almighty God; and that, in the midst of war, our people are visited by the Prince of peace, and testify how His love has been extended in the hour of death, the sufficiency of His grace." From Tonga and the neighboring islands the report is, "That the mighty power of God has reigned there on earth; and believed this holy faith, and multitudes are added to them, both men and women." One of the Fijian islands is said to have been visited by a gracious effectual work. Holy Spirit has opened the work of conversion from heathenism to Christianity is represented as making progress. A missionary joined us, and we continued alternately to preach and read until twelve o'clock. At this time I said to my colleagues, "If you can go on reading to the people, do so: I cannot preach any longer; I must have rest." They answered, "We, too, require rest." "Well, then," I said, "I will dismiss the multitude." I therefore told the people that they were tired, and were about to rise. The people rejoined, "If you are tired, go within, lie down and rest: we will sit down on the shore and rest ourselves, for, we, too, have stood here during the whole afternoon." We followed their advice, took some refreshment, lay down, and, being much fatigued, soon fell asleep. We slept half an hour, when I heard a bustling noise. On looking up, I saw a large crowd of people, and asked them what they wanted. After some awkward apologies, one replied, "Sir, the people without send us to you: they think you have an egg, and that you are about to sell it; and if one of them gave me a parcel, containing twelve shillings and eightpence, which they had raised in the following way. One morning, when on the road, one of them asked a poor wretched man, who had a half opening, to take his companion, who wanted to sell, but he had neither eggs, nor money to buy any. That other boy replied, "I have as much money as you."

THE CURIOUS RECEPTION OF THE GOSPEL.

I was once at a missionary meeting at Scarning, in Yorkshire, when two poor boys, of about ten years of age, came on the platform, and held it up to the meeting, and said that a copy of that little book had been the means of converting them. He had in his hand the missionary, "cost one cent," or halfpenny. "Whose cent was that?" I will never be known here, but it will stand recorded throughout eternity as the offering of Christian faith and love. Let us then, not forget that a halfpenny may pay for printing a tract which God may employ to the saving of a soul.—Macedonian.

HAPPY DEATH OF A CHILD.

An interesting anecdote of the death of a Hindoo child, in Jessore, was brought to our notice a few days ago. His parents were heathen, but had heard the gospel and had received a copy of the New Testament, which had father carefully read daily in the hearing of his family, consisting of a sister, a widow, a daughter, and a son, then nine or ten years of age. He has besides an indigent mother. The child was a picture with apparent delight, conversed with his father frequently upon their important truths, and urged him to renounce idolatry, and embrace Christianity. Very shortly after his death, and in the latter stage of his illness, one day, said to his father, "Pray to the Lord Jesus Christ, and I shall die happy." Not long after he died; and was not, indeed, doubt, could not, in the presence of that Saviour, by faith in whom he looked for a happy exit. How many such cases may there be, of which the heralds of salvation might bring to light? We need not, to be sure, expect so many, as the deaths of parents shortly after embraced Christianity.—Calcutta Miss. Herald.
MODE OF PREACHING IN INDIA.

I was one day preaching on Luke xiii, 44-—Strive to enter in at the strait gate: for many, I say unto you, are called, but few are chosen.

Having shown what is meant by the strait gate, and the disposition required of every one who would enter in, I described the different characters of persons who wished to enter, but could not. The first class were the worldly-minded. "Behold," I said, speaking as a Hindoo would speak, "Behold, there comes a man: he cares for nothing; he thinks not on God, on the salvation of his immortal soul: he cares not for more or less. He has put down, and by and by, when you talk about dem words in Matt. ix, 12, you say, 'Sick people want doctor.' Me say, 'Ah! that true; spoze me no sick, me can't go for doctor.' By and by, then, who is sick in God's congregation?" And then you tell us who dem sick people be: de Lord Jesus Christ talk bout in de Bible; and de you begin talk bout dem heart-sick people. Ah, massa, what you talk bout, dem ting live in me heart; and me say, 'Dem words God send me dis day!' By and heart by, you talk bout de Lord Jesus Christ, him de doctor for heart-sick people. Ah, massa, dat make me so glad! Dat time me go to my house, me say, 'Thank God.' Lord Jesus Christ take him own blood for medicin, and take all my sin away.

A SIERRA LEONE CONVERT.

The late Rev. Mr. Johnson gives the following, among other instances, of the simplicity of the Christian nations in Sierra Leone.

At one of their Saturday evening meetings a man said:

"Massa, dem sweet words you talk last Sunday morning, massa. Dem words I have put down in my heart; dey come to me, and fort me true. Dat time me come to church, me so much trouble; me heart full up with sin. Me stand de same like sick person. O, me so sick, massa. Me go down, and by and by, when you talk bout dem words in Matt. ix, 12, you say, 'Sick people want doctor.' Me say, 'Ah! dat true; spoze me no sick, me can't go for doctor.' By and by, then, who is sick in God's congregation?" And then you tell us who dem sick people be, de Lord Jesus Christ talk bout in de Bible; and de you begin talk bout dem heart-sick people. Ah, massa, what you talk bout, dem ting live in me heart; and me say, 'Dem words God send me dis day!' By and heart by, you talk bout de Lord Jesus Christ, him de doctor for heart-sick people. Ah, massa, dat make me so glad! Dat time me go to my house, me say, 'Thank God.' Lord Jesus Christ take him own blood for medicin, and take all my sin away.

MISSIONARY ADVOCATE.

NEW-YORK, June 14, 1847.

THE CHINA PROPOSITION.

We cannot consent that the thousand dollar proposition for the Mission to China should, sleep in forgetfulness.
The General Missionary Committee, at its last meeting, provided for the appointment of two additional missionaries to this important field, which arrangement has been sanctioned by the Board and the presiding Bishop. This, it should be recollected, has been done without any advance upon our annual receipts, but with the fullest confidence that the Church will sustain the measure.

We feel, therefore, constrained to doubt that there are among our wealthy members many persons, who, if the claims of China were properly presented to them, might be induced to give them a liberal and cheerful response. And who are more entitled to the support of our people, with success, as the preachers in their circuits and stations respectively? They are the agents of our Society, made so by the highest authority of the Church. To their influence and exertions, principally, we must look for the success of every great measure for carrying out the objects of our holy enterprise. No special agencies for this purpose have been employed, and none are permitted; and if the preach- ers generally could be brought to realize, and act according to their high obligations, none would ever be needed. And surely those men, whose commission embraces the work of the appropriate agents to be employed in this work.

As yet, only eleven responses to the China proposition have been reported. Five of these are from the Western Conference, which contains seven other, is small and feeble. New-York Conference has given us four responses to this proposition, one of which is from the seaboard school of the Millbury-associate Church. And here, we cannot withhold the tribute of praise due to those juvenile friends of the cause for their praiseworthy exertions. They have more than redeemed the pledge of $1000 for the China Mission, to be paid in ten annual instalments. We most affectionately beseech our brethren to make an effort for China; the experiment can do no harm, and may do much good. We doubt not, that in many cases they would be surprised at their own success.

GENERAL MISSIONARY COMMITTEE.

The General Missionary Committee, provided for by the last General Conference, met in this city on Monday, the 3d ultimo, and in conjunction with the Board of Managers, and with the concurrence of the presiding Bishop, decided upon the foreign fields to be occupied the ensuing year, the number of persons to be employed in each, and the aggregate amounts to be drawn for by the Foreign and Domestic departments of our Missionary work. Western Africa, Oregon, South America, and China, are embraced in the list of Foreign Missions.
The number of persons to be employed in these Missions respectively is as follows:—In Western Africa, thirty-eight, including regular missionaries, teachers, painters and interpreters; in Oregon, seven, including six regular missionaries, and the farmer at the Dalle; in South America, one; and in China, provided two additional men, suitable for that field, can be obtained.
The whole amount appropriated for missions the ensuing year is $25,500. Of this sum, $5,000 are appropriated for the Foreign, and $46,500 to the Domestic work.
The appropriation for Foreign Missions is divided between the several fields, as follows:—For Africa, including the support of missionaries, the schools, and the new school premises at Millibus, repairs in general, travel and incidental expenses, $20,000: for Oregon, $3200: for China, $6000: and for South America, including the fee of the presiding Bishop, and the passage and salary of his successor, $1900, making in all, $36,000.
The General Missionary Committee, with the concurrence of the presiding Bishop, divided the appropriations for Domestic Missions between the respective Annual Conferences as follows:

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JULIA: OR, THE NOBLE REVENGE.

A little African girl named Julia, giving an account, on some occasion, of one of the school children having beat her, was asked, "Well, and what did you do? Did you beat her again?" She answered, "No, I left that to God."
Whole amount $45,500.

It may be proper to remark, in connection with this exhibit, that, excepting that of Iowa, all the Conferences had appropriations exceeding $1000, included either the Society, for either of the two last years. This fact, it will be hoped, will lead to the conclusion that much more zeal among the friends of the missionary cause. Some of our most important fields are rapidly enlarging, and the increased demands upon the Treasury are imperatively and urgently needed. The increased demand was $10,000 above the appropriation last year exceeding that, to the amount of $16,500, yet some of our most promising missions, it is feared, will be inadequately supplied.

Now we turn to the reports of the various organizations, we have the calls of the Society, for the occupancy of new fields and the enlargement of old ones, been more numerous and urgent than at the present, and never have its prospects been more encouraging. Nearly every field under its care has been visited during the past year with showers of divine mercy. Our annual receipts this year amount to $200,000, and there are every indications that we are moving on for entrance demands on all of them. And let it not be forgotten that the average sum of fifty cents from each member of the Methodist Episcopal Church would treble the amount of our actual receipts. And can we justly lay claim to the character of a Missionary Church, while any considerable portion of our membership refuse to contribute the trifling pittance of a cent a week? for the support of the world? We cannot but indulge the hope, that in view of the pressing calls for missionary labor, both at home and abroad; and of the fact, that the appropriation for the year just commenced is more than the entire receipts of the one just closed, our brethren in the ministry, and our friends generally, will make a decided effort to advance upon the aggregates of former years, for we are on the verge of thousands of demands that cannot be reached the present year, let a holy ambition move every friend of the cause for labor of the nearest possible approach to it. Even one hundred thousand would be an approach upon the receipts of last year, and less than this will be insufficient to enable the Board to meet its present responsibilities. But we still say, a cent a week, an average of a cent a week for each member, is the lowest standard which will justify our claim to the character of a Missionary Church.

MISSIONARY ANNIVERSARIES.

The twenty-eighth anniversary of the Missionary Society of the Methodist Episcopal Church was held in the Greene-street Church, in this city, on the 17th ultimo, Rev. Dr. Peck in the chair. A brief summary of the annual Report was read by Mr. J. B. Eldridge, Secretary. A very appropriate and effective address was delivered by Rev. B. Seager, of the Greene-street Church, in this city, an address of a great importance to the great cause of missions. The closing address was made by E. B. Wilson, the Bishop of this Conference, to those present, and we are told, lost nothing of its effect, as none had been in attendance, and avoided their interest in the good cause by a collection and pledges, amounting to about $300.

COMMUNICATIONS.

WESTERN AFRICA.

The following communication of Rev. B. Wilson to the Superintendent of the Liberia Mission is taken from a list of documents which accompanied the Annual Report sent us by Bishop Mon in the chair. As the length of the document would not warrant its incorporation with our Report, we insert it in the Missionary Advocate. Others, from the same list, may be published hereafter.

Bishop Morris is the chair. Brothers Seager and Lore were again the speakers, and, as we are told, lost nothing of their reputation by a second appearance on the platform. A respectable number of the Missionary Advocate in attendance, and evinced their interest in the good cause by a collection and pledges, amounting to about $300.

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DEAR BRETHREN,—The close of my last quarter not only reminds us that another year is gone, but that it again becomes my duty to give you some account of my charge. Notwithstanding the exertions of my predecessors, I found, on entering upon the work assigned me, everything in a state of disputation, and the hopes of those stations almost entirely prostrated. So disheartening was the general aspect of things, that it was necessary to institute a system of the most stringent and severe examinations with the divinest assistance, could accomplish anything in reviving these once beautiful and promising places. Their former glory was now in the dust, and they presented only the aspect of the mission, once had been.

The mission premises were greatly out of repair, especially at Heddington. But God be thanked, there is now some change for the better in both stations. Regular worship has been established in both stations, slowly, but I think permanently; the town is considerably larger than when I came here, and the prospect now is, that it will become much larger. We have added several houses to the mission on the mission, for the accommodation of our boys. These, with our new native chapel, render our establishment here quite comfortable, and will require but a little expense to keep them in order the ensuing year.

The attendance at church is more regular, and there is evidently an increasing desire among the natives to understand the word of God. Greater attention is paid to preaching; and on several occasions I have been required to release, to the congregation, the same things over and over again. The natives would often come to the mission, and say, “I want to hear you speak God’s word again, all you speak to-day, true, we know you, but we want to hear God fashion for true.” We have recently had some very refreshing services. Everyone seems to believe that God will revive and extend his work, even here. But this must depend in a good degree upon the enterprise. The closing address was made by E. B. Wilson, the Bishop of this Conference, to those present, and we are told, lost nothing of its effect, as none had been in attendance, and avoided their interest in the good cause by a collection and pledges, amounting to about $300.

The following communication of Rev. B. Wilson to the Superintendent of the Liberia Mission is taken from a list of documents which accompanied the Annual Report sent us by Bishop Mon in the chair. As the length of the document would not warrant its incorporation with our Report, we insert it in the Missionary Advocate. Others, from the same list, may be published hereafter.

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people to learn. He hoped we would send to his town a boy for schools, as he would learn and teach well; for he intended to live and die there. He wanted the American people to bury him; and as the first mission house was built in his town, he never went away. People came from his place. On this occasion several came forward and united themselves with the church; and one young man from among them has been licensed to exhort.

Upon the whole, my opinion now is, that as much good can be done here, among the tribes, as anywhere else. We have every encouragement from their recent movements to redouble our efforts in extending the gospel to the most remote parts of their territory. On the other hand, we have now the prospect of increasing our schools, which has been forgotten of late; and the prospects before us are so encouraging, that I remain, your obedient servant.

Rev. H. E. Wilson, Superintendent of the Liberia Mission.

Dec. 20th, 1846.

FLINT RIVER INDIAN MISSION.

To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

Dear Brother,—In compliance with your call for missionary information, published in the Advocate of the 10th ultimo, I communicate some general facts in regard to the mission of the Flint River Mission, which has been confided to me for the last four years past (including the present) under the care of the Missionary Society. This mission lies at the north part of the lower peninsula of Michigan, among the Ojibwa Indians. At the time of my appointment as superintendent, the mission was but just commenced, but it was well begun. Three bands had been visited by the missionaries, and brought under the influence of the gospel, a large portion of whom have been converted and members of the church, the greater part of whom remain unto the present, but a few have backslidden, and some have fallen asleep. For the four years of my connection with the mission, I must say that the appropriation for the support of the missionary Society has been something less than $1000; but with the limited means appropriated, God has wrought a great and glorious work, for which be his name eternally praised.

During the four years of which I am able to speak from personal knowledge, we have so far worked a quarterly meeting and to be waited for by many of the Indians, we have built two additional schools, and we are reminding ourselves that the task is not an easy one, but that we are seeking to do it, and to do it in a way that will be acceptable to the Missionary Society.

We have witnessed the door thrown wide open, and the prospects before us are so encouraging, that I remain, your obedient servant.


Dec. 20th, 1846.

INTERESTING CONVERSIONS IN THE ST. LOUIS MISSION.

A Roman Catholic woman in St. Louis became deeply convicted, and went several times to the priest to obtain comfort. But all these visits were in vain. At length the priest called her to assist several nonsuspecting persons, but they also failed to meet her case. They offered her a book; but she thought it could not help her. She said something to the Bible: "O yes," said she, "that is the word of God." On hearing this expression, the mass immediately left her, and the priest became very angry. The penitent woman wanted to know what put him in such a rage, and what drove away the mass, and told him if he was not able to do any more for her, she should not come again. He then told her if she experienced anything to come and tell him, which she promised to do. She came to our church, heard the gospel, and presented her husband to the prayer, and was at length converted on the first evening of her attendance.

A few days afterward she related the story given here to our preacher, who advised her to go and state her case to the priest. She did so. After she left her old friends saw her, they remarked that there was a great change in her countenance; she then told them plainly what the Lord had done for her. After many questions from the priest, he saw many evidences that they had looked upon her as a good Christian before. To this she replied, "I was far from it;" and, extolling them to see this great work, and they returned they would be converted, and as they returned they would

Thus we have witnessed the door thrown wide open, and have seen "a man of Macedonia, saying, Come over and help us." And we rejoice and ache at the same time, to witness the grace of God in the salvation of the heathen, and the prospects before us are so encouraging, that I remain, your obedient servant.


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LETTER FROM REV. WILLIAM ROBERTS.

To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

Mr. White,—In behalf of the Missionary Society of the Methodist Episcopal Church we are impowered to give you the following special instructions:

1. DESTINATION.

The place upon which the Board of Managers have fixed as the location of their mission to China is the city of Fuchau, on the river Min. On your way thither you will probably touch at Canton, Hong Kong, and Amoy. At the two former places you will be expected to remain a short time, in order to become acquainted with the people and languages, and to buy the necessary supplies. The desire of the Church will be to hear from you as soon as practicable, at your proper field of labor; and you are instructed to return and employ yourselves as soon as practicable, at Amoy, until you are instructed to go to the Missionaries to China.


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II. TRACTS AND SCRIPTURES IN CHINESE.

When at Canton you will purchase a supply of printed matter for your own use, and for distribution in your field, or for sending home to the regular suppliers of such tracts and Scriptures, in China, as you may need from time to time. You are desired there to purchase two complete sets of the Chinese Repository, one for the mission and one for this Board.

III. DIVISION OF LABOR.

It is expected that every member of the mission will strive to master the language at the earliest period, and will neither omit opportunity nor efforts for securing that important end.

Preaching the Gospel of Jesus Christ, to few or many, as God may appoint the occasion, you will consider your one great work. As subordinate and auxiliary to this, other things may require your attention—for example, the establishment of schools.

Brother White, having given some attention to the study of medicine, is instructed to spend so much of his time in distributing medicines and healing the sick as may be consistent with your uniform bearing and deportment. He is to be consistent with your own principles and character, either case, we trust that your uniform bearing and deportment maybe such as to commend the religion you will act in concert, and determine jointly upon all matters of moment.

You will be the first missionaries of our Church who will ever have doubled the Cape of Good Hope, and we trust you will act according to the advice given to all the vain practices which the Roman Church enjoin, in order to purchase the remission of sins. You are desired there to purchase the German and English versions, inquiry was made, and the preceding facts came out in explanation. Here was a Bible passage, "What hath God wrought!" I whispered a prayer that the light of truth began to dawn on their minds, and the present to God and religion. We cannot know the end of the last century, and near to the British state. He had been miraculously transported from Jerusalem to Rome. But while he was going through the meritorious work, he thought he heard a voice, like thunder, speaking from the depth of his heart, "Pilate, wash not thy hands of the blood of this just Man." He started up in terror on the steps up which he had been crawling; he was horrified at himself; and struck with shame for the degradation to which superstition had debased him, he fled from the scene of his folly. This was the decisive epoch in the inward life of Luther.—D'Aubigné.

THE LIGHT OF NATURE.

The celebrated Mr. Hume wrote on the necessity of the light of Nature, and the insufficient of the light of Revelation, and the insufficiency of the light of Nature. Hume came one evening to visit Robertson, and the conversation was pertinent to this subject. Their friends of both parties were present, and it was said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was convinced by his reasonings, or not, we cannot tell; but it did not acknowledge his convictions. Hume was very much of a gentleman, and as he was about to depart, bowed politely to those in the room, while, as he retired through the door, Robertson took the light to show him the way. Hume was still facing the door; "O, sir," said he to Robertson, "I find the light of Nature always sufficient," and he continued, "I find I can't trouble with the Bible. For the Bible has, to the best of my knowledge, bowed on it. The street door was open, and presently as he bowed along in the entry, he stumbled over something concealed, and pitched down stairs into the street. Robertson ran after him with a light, and as he held it over him, whispered softly and cunningly. "You had better have a little light from above, friend Hume," and raising him up, he bade him good night, and returned to his friends.

GOOD DONE BY A BIBLE.

A Roman Catholic priest lived in Yucatan about the end of the last century, and near to the British settlement, who was in the practice of reading and preaching from a Spanish Bible, which somehow came into the hands of a young man, who assembled around her on the feast days of the church. She not only instructed him, but was often sent for by the dying. The Bible was left to a young woman, who became a pupil of this housekeeper, and who with others, when advanced in life, came seeking books from Mr. Henderson in Belize. Discovering an interest in the mind and purpose of the works, inquiry was made, and the preceding facts came out in explanation. Here was a Bible passing through three generations, and blessing each; and yet for fifty years the good it had done was unknown beyond its immediate hearers.—Rep. Lond. Bap. Miss. Soc.
MISSIONARY ADVOCATE.

“LET THERE BE LIGHT.”

Terms.

1. For one half-penny a week she carried all the water that an aged female used; and for the mission cause, may we not apply our Lord's own words, and say, "This poor orphan hath cast in a penny a week, and I began to save it last missionary meeting." The idea that this orphan had given four shillings out of four shillings and fourpence, her whole year's income, was to me one of the noblest acts on behalf of the heathen world I had ever known. I was surprised and almost stupefied when I learned how she got her penny a week. For one half-penny a week she succeeded him, to this missionary, and with the glory of them. He persuaded the dying man, who was dying, and desired to commit his adopted son, not to be dazzled by the kingdoms of this world, but to "Let him alone; let him pass; he is a man of God!"

At his death, the Hindoo rajah shed a flood of tears over his body, and directed by him. He is the only collector in a post-office order, sending with it a, neatly brown paper, modestly saying, "The morning after the next missionary anniversary, I answered to a gentle knock at the door; when a little girl presented me with a piece of money?", "I asked, "Do your uncle and aunt know that you have brought this money?" she answered, "No, sir," she said; "it is in my own; I have a penny a week, sir," I asked.

5. Thy temple's adored King, with a dearest love, May its imperishable light to all mankind direct, Let there be light.

A MODEL MISSIONARY.

Never, perhaps, was the character of a Christian missionary carried higher than in the person of the Rev. George, a worthy fellow traveler in his work under the sanction of the Danish Mission College, in 1750, and closed his career in triumph, in 1758, after having labored almost half a century. Such was the esteem that he had acquired among the heathen, that, amid a barbarous banditti, he was suffered to pass with his catechumens unmolested, unsuspected, and through contending parties of them. They said, "Let him alone; let him pass; he is a man of God!"

Another fact, relative to this great man, is worth mentioning. When the Rajah of Tanjoore was dying, and desired to commit his adopted son, who succeeded him, to this missionary, and with him, of course, the care of his dominions, the Christian, after saying "Wash him, his Master, was not to be dazzled by the kingdoms of this world, nor the glory of them. He persuaded the dying prince to place the government of his son and of his affairs in other hands. But a greater honor was reserved for him, which he could not refuse. At his death, the Hindoo rajah shed a flood of tears over his body, and afterward wrote to England for a monument, which was executed by Mr. Flaxman, conveyed to Tanjoore at the expense of the East India Company, and erected in the church founded by Mr. Swartz, and in which he preached.

At the funeral of Mr. Swartz, the rajah came to do honor to his memory in the presence of his Brahminical train. He covered the body with a gold cloth, and shed a flood of tears. He afterward composed an epitaph for him, which he called his "Father and his Friend," and caused it to be inscribed on the stone which covers Swartz's grave in one of the Christian churches of Tanjoore. Perhaps, there is nowhere on record a more beautiful anecdote than that which Bishop Middleton relates of this most exemplary soldier of the cross. He was lying apparently lifeless, with a crowd of heathens, in the service of the same society, who imagined that that immortal spirit had actually taken its flight, began to chant over his remains a stanza of the favorite hymn which used to soothe and elevate him in his lifetime. The verses were finished without a sign of recognition or sympathy from him; and, when the last clause was over, the voice which was supposed to be the immortal spirit had actually taken its flight, the voice which was supposed to be hushed in death, took up the second stanza of the same hymn, completed it with distinct and articulate utterance, and then was heard no more.

A YOUTHFUL COLLECTOR.

The only collector for the Baptist Missionary Society, in a small village in the west of England, is a little boy about eight years of age. He has collected for two years, and sends up the money in a post-office order, sending with it a neatly written letter, asking for an acknowledgment by return of post. The letter is then folded, sealed, and directed by him. He is the only collector in that village! I wish we had one such in every village in the kingdom.—Joc. Miss. Herald.

SELF-DENYING GENEROSITY FOR THE MISSION CAUSE.

When I was stationed at Lynn, in Norfolk, at one of our missionary meetings we had a visit from Peter Jones, the Indian Chief; the people were very much pleased with him, and greatly impressed with the value and importance of missions; and the seed then sown in one young mind was seen after many days.

"The morning after the next missionary anniversary, I answered to a gentle knock at the door; when a little girl presented me with a piece of brown paper, modestly saying, "Please, sir, I have brought this for the mission." On opening it, I found it contained four shillings. I then asked her, "Have your parents sent you with this money?" She replied, "I have no parents. My father was a pilot, and was lost in Yarmouth-roads; and my mother is dead." I then asked her, "With whom do you live?" She answered, "With my uncle and aunt." "Have they sent you with this money?" "No, sir," she said; "it is in my own; I have a penny a week, sir," I asked.

LIBERALITY OF A KAREN.

Mr. Sutton, of the Orissa Mission, visited Mal­main last year, and saw Moung Shway Moung and Ko Chettuling, the Burman and Karen disciples, who came with Mr. Wide to this country in 1833. That year, they says, has produced a Karen chief, and receives a salary from government of one hundred rupees a month, $305 40 a year—out of which he supports a native preacher, has built a chapel at his own expense, and is otherwise liberal in his contributions toward various good objects. His wife is like-minded. The old man seems to like the word and to illustrate it in his life. When will a corresponding liberality prevail at home?—Mac­donian.

ROMANISM IN CEYLON.

A letter lately published in the Annals of the Propagation of the Faith, claims that there are one hundred and fifty thousand converts to Romanism in Ceylon! The Roman Catholic popula­tion of Colombo is estimated at sixteen thousand; that of Negombo at thirty thousand. The writer of this letter says, with remarkable simplicity, "The Boodhiasts, particularly, seem to promise me an abundant harvest; for they are already in­clined to our holy religion." The resemblance between Buddhism and Romanism has often been noticed, and it accounts in part for the success of popery in Eastern Asia.—Dayspring.

GREECE.

The opposition to Mr. King has been less active of late. Under date of January 11, he says, "I now go about the city pretty freely, and converse freely with the people, and have no apprehension of arrest." Several young men, students in the University, attend my preaching on Sunday, and give great attention to the Word, and I endeavor to declare plainly the truth as it is in Jesus. I think that I can truly say that I was never happier in my work than I am now." Nine days later he wrote again: "Several persons have expressed to me their full belief in the truth of the doctrines which I preach, and for which I have met with so much opposition during the past year."—Dayspring.

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All communications for the paper should be directed to "The Missionary Advocate." Terms.—For five copies $1; forty-five copies $5; one hundred copies $10, per annum. For a single copy, sent by mail, 25 cents. Payment, in all cases, must be in advance.

N. B. Ministers of the gospel who order forty-five copies, or more, according to the above terms, shall be entitled to one additional copy gratis.