

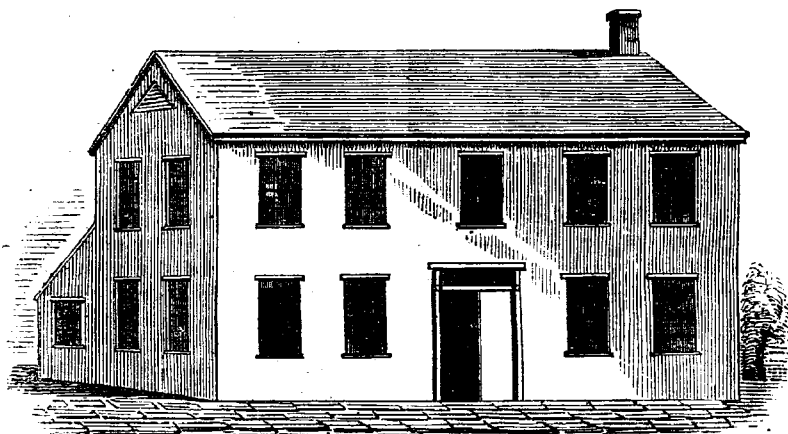
# MISSIONARY ADVOCATE.

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

VOLUME III.

NEW-YORK, JUNE, 1847.

NUMBER 3.



MILLSBURGH FEMALE ACADEMY, WESTERN AFRICA.

From the Foreign Missionary Chronicle.

## THE RELIGIONS OF CHINA.

NUMBER TWO.

Continued from page 10.

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, "Alas! Heaven slays me, Heaven slays me!" and he wept so bitterly over him, that his other disciples thought he grieved too much. Confucius heard them say this, and replied, "No; it would be too much for any other, but not for *Yeu Hwuy*." In consequence of the esteem of Confucius for *Yeu Hwuy*, he is reckoned the chief of all his disciples, and his tablet stands nearest to that of Confucius on the left (the post of honor) in the temple. Confucius is called *Che Shing*, "the most holy sage," and *Yeu Hwuy* is called *Fuh Shing*, "the restoring holy sage," because, if he had lived, he would have restored again all the virtues and excellences that would have been lost by the death of Confucius.

After the death of this disciple, Confucius felt himself growing old and near his end. He felt unhappy at the thought that his country was so unsettled and disturbed, and that his principles had produced so little impression, and he went about the house mournfully exclaiming,—

"The mountain is crumbling,  
The strong beam is yielding,  
The sage is withering like a plant."

And in a few days afterward he died, at the age of seventy-three, which was about 477 years before Christ. When dying he showed no more attention to the things of eternity than while alive

Once before, when he was sick, one of his disciples requested him to pray. Confucius asked him, "Is there such a thing as prayer?" His disciple 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 ever lived, and as good 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 some twenty thin volumes, of 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 *Fung-hwang* bird, and sat 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 heen (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.

W. M. L.

## AN ECLIPSE IN SIAM.

One night there was a beautiful eclipse of the moon at Bangkok. I dare say my young readers may have looked out to watch an eclipse of the moon in the quiet night, when the bee and the butterfly had folded their wings, and the birds were all asleep in their little nests, and not a sound was to be heard over all the hills and fields. But there was no quiet that night in Siam. There was no such thing as going to sleep for man, or bird, or beast. The whole city was in an uproar. Every moment cannons roared and guns were fired, and gongs, and cymbals, and drums, were beaten. What did this all mean? It was done to frighten away the monster, that was about to eat up the moon! The people were much frightened when they saw the moon growing smaller and smaller; and lest it should be eaten up quite, they made more noise than ever, till at last, to their great satisfaction, they found, as they thought, that their cries had had the desired effect, and the monster was so terrified with their noise that he let go his hold of the moon. I wonder if my young readers, who are now laughing at the Siamese, could give a much better account of the matter.—*Miss. Rep.*

## SUMMARY SURVEY OF THE MISSIONS OF THE AMERICAN BOARD.

Under the care of the Board are twenty-six missions, embracing ninety-five stations, at which are one hundred and forty 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 out-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,) raising the whole number of laborers at the missions, and dependent principally on the Board for support, to five hundred and eleven. The number of preachers is nine more, and the whole number of laborers twenty-six more than last year.

Gathered by these missionaries, and under their care, are seventy-three churches, to which have been added, during the year now reported, more than one thousand and five hundred members, and in which are now embraced, not including some hundreds of hopeful converts in Western Asia, twenty-four thousand eight hundred and twenty-four members.

In the department of education there are, under the care of these missions, seven seminaries for educating native preachers and teachers, furnished with libraries and various kinds of apparatus adapted to their object, and embracing four hundred and eighty-seven pupils; also thirty-four boarding schools, in which are eight hundred and fifty-four male and five hundred and thirty-three female pupils; making one thousand eight hundred and seventy-four boarding pupils, brought under constant Christian instruction and influence in 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-nine thousand one hundred and seventy-one pupils, including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still sustained and guided in part by it; 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. For eleven of the other missions printing is executed from year to year, as their wants require, by presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, thirty-seven. The number of copies of works printed during the year, including tracts, exceeds four hundred and sixty thousand, and the whole 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 *Missionary Magazine* for March, 1847, contains several letters, some of them from the persecuted Christians, which show that God has not forgotten to be gracious to them. The history of this little flock, for the last few years, will doubtless be interesting to all who desire the enlargement of Zion.

After the martyrdom of the nine Christians in 1840, the survivors became lukewarm and discouraged. But unexpectedly a young man received the word of the Lord, and greatly strengthened his brethren by his boldness and power in proclaiming it to others. Meetings were held more frequently, and at least a hundred new converts were added to them that believed.

In the summer of 1845, the only son of the queen, a youth some seventeen or eighteen years of age, became a professed friend and follower of the Lord Jesus Christ. His name is Rakotondradama; he is sometimes called, however, Rakoto, and sometimes "the young Radama." He is the heir apparent to the throne of Madagascar, and already exerts an important and benign influence in behalf of his Christian associates. Five months after his conversion twenty-one of them were seized and put in prison, because they had held religious meetings; but they were treated with less severity than usual, in consequence of the intercession of the young prince. He begged for their lives, and so far obtained his request, that instead of their being executed at once, as others had been, they were subjected to a milder punishment. Nine underwent the usual ordeal by taking the tangena, one of whom died; three were reduced to slavery, but were afterward redeemed; five others still remained in prison when they were last heard from; and the remaining four made their escape.

The last letter which has been received in England from this little band of believers, contains the following statement respecting the progress of the truth: "We went up to Antananarivo, and there

met with the queen's son and the persecuted Christians, nothing disheartened by the temptations of Satan, though they may suffer in bonds; and those Christians not persecuted we found increased exceedingly, yea, becoming indeed many. And Rakotondradama, the queen's son, makes very great progress in the love of the Lord, by God's blessing, and is able to assemble some Christians with himself, every night, to thank and praise God. O blessed be God, who has caused his mercy to descend upon Rakotondradama and all the people! Nevertheless the laws of the queen are very severe; but the kingdom of our Lord, and yours, makes progress, and the Christians augment greatly in numbers." This letter was sent with the approbation of the prince, and it even bore his signature; from which it is inferred that he is regarded as the head of the Christians at Antananarivo. A perilous office, most assuredly! Let us pray for him, that he may be faithful in this high position, if need be, even unto death.—*Dayspring.*

#### THE HEATHEN CHILD'S COMPLAINT.

WRITTEN FOR THE ANNIVERSARY OF THE ELM-STREET JUVENILE MISSIONARY SOCIETY.

"Over the mountain and over the moor."

O, sad is the lot of the poor heathen child;  
And drear is its path as it wanders astray;  
While gathers the tempest, so fearful and wild,  
And darkness and dangers spread out on its way.  
Pity, kind Christians, ye friends of humanity;  
Pity the lot of the poor heathen child;  
Give us your blessing, sweet friends of Christ'anity;  
Sad are our hearts on our pathway so wild.

O, long have we wandered, distressed and forlorn;  
And long have our wailings been poured on the blast;  
And long have we watched for the coming of morn;  
That morning which tells us our sorrows are past.  
Pity, kind Christians, &c.

No bright beaming star shed its light on our path;  
No accents of kindness e'er fall on our ears;  
The sounds that we hear are of terror and wrath;  
And the cup that we drink of is bitter with tears.  
Pity, kind Christians, &c.

O, think on the lot of the poor heathen child,  
As weary and friendless she weeps on her way;  
On whom the sweet vision of Hope never smiled;  
Whose heart never warmed in the sunshine of day.  
Pity, kind Christians, ye friends of humanity;  
Pity the lot of the poor heathen child;  
Give us your blessing, sweet friends of Christ'anity;  
Sad are our hearts on our pathway so wild.

#### INCREASE OF POPULATION IN THE WESTERN STATES.

The Home Missionary thus sums up the growth of the western states:—

Ohio welcomed the first permanent settlers in 1788; now is occupied by 1,732,000 people.

Michigan, to which the attention of emigrants was turned twelve or fourteen years ago, now has 300,000 people.

Indiana, admitted into the Union in 1816, has received a population of more than half a million since 1830, and now numbers more than 900,000 inhabitants.

Illinois was organized as a separate territory in 1810, and entered the Union as a state in 1818. From that date its population trebled every ten years, till the last census, and in the last five years it has arisen from 476,000 to 700,000.

Missouri, which, in 1816, had only 20,800 people, has now 600,000, having increased fifty per cent. in five years.

Iowa was scarcely heard of at the east ten years ago; it is but fourteen years since the only white inhabitants north of the Missouri line were a few Indian traders. More than 100,000 now make that beautiful land their home; 60,000 of whom have gone in during the last four years.

Wisconsin was organized ten years ago; the

marshals have just taken the census, and, from present appearances, the population will vary but little from 150,000, being an increase of 100,000 in five years. One portion of the territory, 33 miles by 30, which ten years ago was an unbroken wilderness, now numbers 30,000 inhabitants; and emigration to that portion of the west is greater than ever. The seven new states and territories above enumerated—to say nothing of the other western and south-western states and Texas—have increased since the last adjustment of the ratio more than a million and a half.

#### POOR ELLEN.

A few years since, says a Christian minister, I was preaching at Plymouth, when a request was sent to the pulpit to this effect: "The thanksgivings of this congregation are desired to Almighty God, by the captain, passengers, and crew, of — West Indiaman, for their merciful escape from shipwreck during the late awful tempest."

The following day I went on board the vessel, accompanied by some pious friends from the shore, and in conversation with the passengers, a lady thus expressed herself:—"O, sir, what an invaluable blessing must personal religion be! never did I see it more exemplified than in my poor negress, Ellen, during the dreadful storm. When we were tossed to the heavens, and sunk again to the depths, and expecting every succeeding wave would break over the vessel and entomb us all, my mind was in a most horrible state; I was afraid to die; I could not think of appearing before God but in dread dismay; Ellen would come to me, and say, with all possible composure, 'Never min, missee, look to Jesu Christ; he gave, he rule de sea, be prepared to die.'

"And when, sir, we neared the shore, and were at a loss to know on what part of the coast we had got, fearing every minute to be dashed to atoms on the rocks, my mind still in a most distracted state, I feared to die, I knew nothing of religion, poor Ellen, with the same composure as before, came to me and said, 'Don't be fear, missee, look to Jesu Christ; he de roek; no shipwreck on dat rock; he save to de utmost; don't be fear, missee, look to Jesu Christ.' I determined, I hope in divine strength, that if ever we reached the shore in safety, I would seek to possess that religion which so supported the heart of a poor negress in the midst of such dreadful circumstances."

Of course, continued the minister, I wished to see this poor, yet rich African. She was called to the cabin, but as I wished our conversation to be heard by the sailors, I desired her to go on deck, which she did, and we followed.

Minister.—Well, Ellen, I am glad to find that you know something of Jesus Christ.

Ellen.—Jesu Christ, massa, O he be very good to my soul; Jesu Christ, O he be very dear to me.

M.—How long is it, Ellen, since you first knew the Saviour who is so precious to you?

E.—Why, massa, some time ago me hear Massa Kitching preach about de blessed Jesu. He say to we black people, de blessed Jesu come down from de good world; he pity we poor sinners. We die, or he die; he die dat we no die; he suffer on de cross; he spill precious blood for we poor sinners. Me feel me sinner; me cry; me pray to Jesu, and he save me by precious blood. O! Jesu Christ very good, he save me.

M.—And when did you see Mr. Kitching last, Ellen?

E.—Massa Kitching, sir, de fever take him; he lie bed; he call we black people his children; he say, "Come round de bed, my children;" he den say, "My children, I go to God, meet me before my God;" and den he fall asleep.

M.—O then, Ellen, Mr. Kitching is dead, is he?  
E.—Dead, sir; O no, Massa Kitching no die; he fell asleep, and he sleep till de trumpet of de archangel wake him, and den he go to God. Yea, de trumpet of de archangel wake him, and den he

go up to God: Massa Kitching no die, he fall asleep.

Enviably Christianity! which enables a poor African to regard death as a sleep, from which the archangel's 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 thither with my native Catechist, John, I addressed a man on the subject of religion. He replied, "You liar, rogue, rascal, robber, adulterer, blasphemer, murderer," &c. When the vocabulary of words with which I was acquainted was exhausted, I asked my Native Reader what else the man said; but he replied, "His language is too vile for me to interpret." 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 80,000 persons had assembled to worship a certain idol near the 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 also 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 our preaching, 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 much better heard. I therefore began to address the people, who stood in a half circle around the boat; but I soon found that I had to raise my voice, 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 for an hour and a half, I longed to be relieved. The late Rev. G. Stolzenburg, 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 hour 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 we were tired, and were unable to address them any longer. 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 forenoon." We followed their advice, took some refreshment, lay down, and, being much fatigued, soon fell asleep. We had slept half an hour, when I heard a bustling noise. On looking up to ascertain the cause, I saw two men entering. I asked them what they wanted. After some awkward apologies, one replied, "Sir, the people without send us to you: they think you have now slept long enough, and that you might come out again and tell them something more of what God has done for them." After such an invitation what could we do? We went outside, and continued to preach until four o'clock in the afternoon. Next day we were again engaged

from half-past six o'clock in the morning until four in the afternoon, the people listening all the while most attentively, many standing up to their waists in the water, fearing to lose one word spoken in the name of the Lord; and I have still before my eyes the picture of a young man who for a length of time laid hold with his hands on the boat, lest the stream might carry him away, never taking his eyes off the preacher. It was a glorious time! So long as the excitement lasted I did not feel the effects of speaking; but when that was over I could scarcely speak audibly for a fortnight. Yet if such an opportunity should occur again—and I hope that many such may—I shall act as I did then, and speak as long as the Lord gives me strength and grace to do so.—*Rev. C. B. Leupolt.*

#### METHODISM—SWEDEN—CHINA.

Shortly after my arrival in Stockholm, in 1830, I called upon an elderly English lady, the widow of a Swedish captain in the merchant service. It was soon evident that she knew and loved the Saviour, and, in the course of conversation, she inquired if I expected to form an English class-meeting. Expressing my surprise at such a question from her, I obtained the information, that at twelve years of age she had been received into the Society in London, by Mr. Wesley, and had at that early period been admitted by him to the Lord's table.

Nearly sixty years had run their course since that time, and many and various were the changes and trials through which she had passed, but the Lord had preserved her by his power through faith. A class was soon formed in her house, and much did she prize the privilege until her death, which took place in 1832, and was peaceful and happy.

A grandson of this excellent woman was a constant attendant on my English service; influenced at first, I believe, by a desire to improve his knowledge of the language, as being serviceable in his mercantile pursuits, but it pleased the Lord to make his word quick and powerful, and though before my expulsion from the land he had not told me what was passing through his mind, yet the persecutions of 1841-2 seemed to have inspired him with boldness, and shortly after my departure, he united with the little flock, and even began to assist in their meetings held in private houses. Ere long he was received into the Missionary Seminary at Basle, and I have most interesting accounts from Stockholm of his farewell visit to his friends there, and of his being allowed by the authorities to preach in our chapel there, which is closed against us for the present.

He has left Sweden, and is now on his voyage to China as a regularly appointed Missionary of the Cross. The Rev. Mr. Hamberg is a young man of no common mind, and possessed of great energy of character; he will doubtless, if spared, be made a great blessing. Another from Stockholm, an accomplished female, will, I believe, soon be appointed to the same vast field as a teacher. Thus Methodism, through the Swedish Mission, is found laboring for the conversion of the Chinese, although Methodism at home is not yet able to take a more immediate part in that great work.

REV. GEORGE SCOTT.

#### INGENIOUS CONTRIVANCE.

I was once at a missionary meeting at Scarborough, in Yorkshire, when two poor boys, of about ten years of age, came on the platform, and one of them gave me a parcel, containing twelve shillings and eightpence, which they had raised in the following way. One morning, when on their way to school, one of the boys, who had a hen, told his companion that she wanted to sit, but he had neither eggs, nor money to buy any. The other boy replied, "I have as much money as will purchase twelve duck-eggs, and if you will let your hen sit on them, we will join to buy food

for the ducks, and whatever they may be sold for, more than we have paid for food, shall be given to the missions." To this the boy agreed; and from the twelve eggs eleven ducks were reared and sold, and the above sum was what they had gained by them, which they brought and gave in support of the missions.—*Rev. James B. Holroyd.*

#### BENEVOLENCE REWARDED.

A poor woman said, as the missionary meeting in her village drew on, that she was concerned lest her missionary box might not be worth presenting. She had five shillings to purchase her a pair of shoes, which she much needed, but resolved to put it into the box. As her shoes would not keep out the wet, while drying her toes by the fire, some of her family would remind her of what they called "her imprudent charity." In a short time a friend at a distance sent her a box of clothes, and some money also, which she took as from the hand of God, and gave him the glory of his bounty and goodness.—*Rev. R. Tabraham.*

#### WHOSE CENT WAS THAT?

Who can tell what good a single tract may do? A missionary, on his return home, attended a Tract Society meeting. He had in his hand a tract, printed in the language of Burmah. As he held it up to the meeting, he said that a copy of that little book had been the means of converting the son of a native chief. "This tract," said the missionary, "cost one cent," or halfpenny. *Whose cent was that?* It 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.*

#### RECENT 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, both by their lives and 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 rested on the churches; and believers are built up in their holy faith, and multitudes are added to them, both men and women." One of the Feejee Islands is said to have been visited by a gracious effusion of the Holy Spirit; and at another the work of conversion from heathenism to Christianity is represented as making progress.

#### 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 the father carefully read daily in the hearing of his family, consisting of a sister, a wife, a widowed daughter, and a son, then nine or ten years of age. He has besides an infant daughter. The son heard the Scriptures with apparent delight, conversed with his father frequently upon their important truths, and urged him to renounce idolatry, and embrace Christianity. Very shortly after, this lad fell ill, 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, we cannot doubt, carried by angels into 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 never hear! We need scarcely add, that the parents shortly after embraced Christianity.—*Calcutta Miss. Herald.*

## MODE OF PREACHING IN INDIA.

I was one day preaching on Luke xiii, 14—*Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.* 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, nor on the salvation of his immortal soul: he cares not for heaven or hell; his mind is engaged in the enjoyment of his pleasures. Yet, if you ask him whether he expects to enter heaven, he will look at you with astonishment, and answer, 'Of course I do.' Then look at him on his elephant, surrounded by his numerous followers, and in the enjoyment of all the comforts and pleasures of this life. He comes up to the strait gate, and believes that he will pass through without difficulty. But will he be able to pass through?" One of the hearers arose, and exclaimed, "No, never! He must come down from his elephant, or he will never be able to pass through, for the gateway is too narrow and low." "You are right," I replied, "and unless we follow the same plan, and descend from our elephants of carnal pleasure and worldly-mindedness, we shall never effect a passage through the strait gate." The second class were those of whom our Lord has said that they *cannot serve God and mammon.* "They are willing, on one side, to serve Christ; but, at the same time, they wish to serve the world. They are those who receive the Word among thorns. One side of them," I said, "is quite ready for their Master's service: on the other side they have a large bundle of the world." Having described the contents of that bundle, I said, "These persons feel confident that they will be able to pass through the strait gate; but will they?" "Never!" exclaimed a man, "unless they leave their bundles behind." "Yes, my friend," I replied: "so it is. Unless they leave their bundles behind, they will never effect an entrance; for Christ will not receive a divided heart. Either we must give up our hearts entirely to Him, or He will not accept them at all. He will either drive out sin, or sin will drive Him out. He will either reign supreme, or He will not reign at all." The third class were the proud and self-righteous. Here I had only to describe a character which we daily meet with in Benarès—a proud Mohammedan. "See," I said, "there he walks: he is sure of going to heaven; and why? Because he has done no one any harm; he pays every one his due; he says his prayers; gives his alms; and therefore God is bound to admit him into heaven. Then he walks stately, and at a quick pace, conscious of his merits and good deeds, and expects to rush through the strait gate into heaven." As I said this, another rose up, and, with great emphasis, cried out, "Let him stoop, stoop, or he will break his head." I turned toward the man, and said, "Do you understand, my friend, what you say?" He replied, "Yes, I think I do. If I have rightly understood you, that man, if he wishes to enter heaven, must leave his having done no one any harm, his paying every man his due, &c., behind, and come as a poor sinner. By stooping, I mean that he must humble himself, or he will never pass through the strait gate." I replied, "Perfectly true. If we do not come as poor sinners unto Christ, and entreat Him to help us through the strait gate, we shall never be able to enter in."—*Rev. C. B. Leupolt.*

## 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."

## A SIERRA LEONE CONVERT.

The late Rev. Mr. Johnson gives the following, among other instances, of the simplicity of the Christian negroes under his care, at Sierra Leone. At one of their Saturday evening meetings a man said:—

Massa, dem sweet words you talk last Sunday morning, sweet very much to my heart; dey comfort me for 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 sorry for me sin! Me sit 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; spose me no sick, me can't go for doctor." By and by you ask, "Who is sick in dis congregation?" And den you tell us who dem sick people be de Lord Jesus Christ talk bout in de Bible; and den you begin talk bout dem heart-sick people. Ah, massa, what you talk bout dem, same ting live in my heart; and me say, "Dem words God send to me dis day!" By and by, you talk bout de Lord Jesus Christ, him de doctor for heart-sick people. O, dem words make me glad! You talk plenty bout de medicine he give; and dat he take no money—he give it freely. O, massa, dat make me so glad! Dat time me go home, me comfort very much. Tank God! de Lord Jesus Christ take him own blood for medicine, and take all my sin away.

## MISSIONARY ADVOCATE.

NEW-YORK, JUNE, 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 late 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 will not allow ourselves 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 so well qualified to present this subject to 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 preachers 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 world, are 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 New-Jersey Conference, which, compared with several others, is small and feeble. New-York Conference has given us four responses to this proposition, one of which is from the sabbath school of the Mulberry-street Church. And here, we cannot withhold the tribute of praise due to these juvenile friends of the cause for their praiseworthy exertions. They have more than redeemed their pledge. Instead of merely paying their first instalment of \$100, they have paid into the Treasury, the first year, the sum of \$250. Two other responses from two different Conferences have been reported, which we hope to realize in due time.

From the large and wealthy cities of Baltimore, Philadelphia, and Boston, we have as yet heard no response to this noble proposition. Out of twenty-four Conferences, only four have as yet any share in this most pro-

fitable stock. We cannot but hope, as the books are still open, that they will avail themselves of the privilege without further delay. Could the other Conferences be induced, according to their numerical and pecuniary strength, to imitate the example of New-Jersey, the support of ten missionaries in China would be secured for ten years to come, without interfering materially with our ordinary missionary collections. And why should they not? Surely it will not be said they are less interested in this blessed cause, and it cannot in truth be said of most of them, that they have less ability. Proper effort alone is necessary to secure the desired result. Let our wealthy and benevolent friends be religiously approached on this subject by their own pastors, and the responses to the China proposition will speedily be multiplied tenfold. Much also may be effected in our sabbath schools. We cannot doubt there are many of these schools, where only a simple and affectionate suggestion from pastors and teachers is needed, and they would gladly assume, and faithfully redeem, 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, printers and interpreters; in Oregon, seven, including six regular missionaries, and the farmer at the Dalls; in South America, one; and in China, four, provided two additional men, suitable for that field, can be obtained.

The whole amount appropriated for missions the ensuing year is \$82,500. Of this sum, \$36,000 are appropriated to 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 erection of new school premises at Millsburg, repairs in general, traveling and incidental expenses, \$23,000; for Oregon, \$5200; for China, \$6000; and for South America, including the passage of Brother Norris and his family home, and the outfit, passage, and salary of his successor, \$1800, 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:—

District, No. 1.	
New-York Conference, . . .	\$4,020
New-Jersey " . . .	800
Philadelphia " . . .	1,840
Baltimore " . . .	1,000
	—————\$7,660
District, No. 2.	
Troy Conference, . . . . .	\$1,000
Black River " . . . . .	500
Oneida " . . . . .	1,200
Genesee " . . . . .	1,000
Michigan " . . . . .	5,500
	—————\$9,200
District, No. 3.	
New-England Conference, . .	\$900
Providence " . . . . .	900
New-Hampshire " . . . . .	600
Maine " . . . . .	800
Vermont " . . . . .	500
	—————\$3,700
District, No. 4.	
Pittsburgh Conference, . . .	\$1,000
Erie " . . . . .	600
Ohio " . . . . .	9,340

North Ohio	"	1,000
North Indiana	"	1,000
		\$12,940
District, No. 5.		
Rock River Conference,		\$3,000
Iowa	"	2,500
Illinois	"	6,500
Indiana	"	1,000
		\$13,000
Whole amount		\$46,500

It may be proper to remark, in connection with this exhibit, that excepting that of Iowa, all the Conferences having appropriations exceeding \$1000, include either Indian or German missions already established, or in contemplation. It may also be noticed that the whole amount appropriated for our mission work, for the ensuing year, exceeds the entire aggregate of receipts by the Society, for either of the two last years. This fact, it is hoped, will have the effect to wake up a more active 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 imperative. And although the appropriation for the current year exceeds that for the past, to the amount of \$16,500, yet some of our most promising missions, it is feared, will be inadequately supplied.

Never, perhaps, since its organization, have the calls upon 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 generally been more encouraging. Nearly every mission-field under its care has been visited during the past year with showers of divine mercy. Were our annual receipts thrice the amount they are, there are even now open doors enough for entrance to demand them all. 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 available means. 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 conversion 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. And if the sum of three hundred thousand dollars cannot be reached the present year, let a holy ambition move every friend of the cause to labor for the nearest possible approach to it. Even one hundred thousand would be an advance upon the receipts of the 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. Edwards, Recording Secretary. A very appropriate and effective address was then delivered by Rev. S. Seager, of the Genesee Conference. Rev. D. D. Lore, of the Philadelphia Conference, followed in a few well-chosen remarks, based on the valuable results of missionary enterprise. The closing address was made by E. Corderoy, Esq., of London, delegate from the British to the American Bible Society. This is said to have been a most thrilling appeal for missions, and overpowering in its eloquence. The speeches—none of which we were permitted to hear—so far as we have learned, gave great satisfaction, and were listened to with deep interest.

The collection and pledges on the occasion amounted to \$340.56.

The twenty-seventh anniversary of the New-York Female Missionary Society was held in the Forsyth-street Church, on Tuesday evening, the 18th ultimo.

Bishop Morris in the chair. Brothers Seager and Lore were again the speakers, and, we are told, lost nothing of their reputation by a second appearance on the platform. A respectable congregation was in attendance, and evinced 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 Missions is taken from a list of documents which accompanied the Annual Report sent us by Brother Benham. As its length would not warrant its incorporation with our Report, we insert it in the *Missionary Advocate*. Others, from the same list, may be published hereafter.

DEAR BROTHER,—The close of my last quarter not only reminds me 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 dilapidation, and the hopes of these stations almost entirely prostrated. So discouraging was the general aspect of things, that it was easy to see that nothing short of the strongest exertions, with the divine 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 shadow of what they 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. Robertsville has been increasing in inhabitants, 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 native plan, for the accommodation of our boys. These, with our new native chapel, render our establishment here quite comfortable, and will require very 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 rehearse, in the congregation, the same things over and over again. The natives would often come into the mission-house after service, and say, "I want to hear you speak dat word again, all same you speak him to-day. True, we be country man, but we want to hear God fashion for true." We have recently had some very refreshing seasons, and have every reason to believe that God will revive and extend his work, even here. But this must depend in a good degree upon future management. I know it is the opinion of some, that any one who is a Christian will do to send to the native stations. But, sir, this is a mistake. It requires as much judgment and skill to attack successfully the deeply rooted prejudices, and inveterate customs and habits of heathen men, as would be necessary in encountering a well-disciplined army. Those who may be appointed to these stations ought to be men of experience, discretion, and judgment, and, at the same time, full of the love of God, and of souls. Short of this, nothing can be effectually done. The natives watch every movement of the missionary, to see whether he lives up to what he preaches; and the least departure therefrom is marked and remembered; and whenever glaring defects are seen, he can be no longer useful among them. Better, indeed, that there should be no missionary at all, than one whose course is only calculated to make unfavorable impressions upon the heathen mind.

Our school here has prospered beyond our most sanguine expectations, especially in view of surrounding circumstances. It consists of thirty-two boys, some of whom read with tolerable correctness in the Bible; the most of them are progressing finely. All manifest a desire to "learn book." On hearing one of the Congo boys, from the "Pons," repeat his verse in the New Testament, last sabbath, I was forcibly reminded of the language of Holy Writ, "How wonderful are his ways, and his judgments past finding out!" Our last quarterly meeting has just closed, and was

truly a "time of refreshing from the presence of the Lord." We were very particular in our examinations of those who came forward to commune, explaining, with all the clearness of which we were capable, the nature and design of that Holy Sacrament, and who should and should not partake of it. This examination, I believe, had a good effect, as some backsliders, instead of rushing forward to the communion table, found that a more suitable place for them was at the mourners' bench as supplicants for mercy.

Many came forward to the altar, begging the prayers of the faithful; some seeking, for the first time, an interest in the blood of Jesus, and others pleading that God would restore unto them the joys of his salvation. On the whole, it was a most affecting time, the fruits of which we look for, according to Divine promise.

Heddington.—This place was so far gone, that it was thought useless to station a preacher there again—that as King Tom had been invited to live in the mission house, the occasional visits of the preacher at Robertsville would be sufficient. Believing, however, that there was a reformation within reach, and that God was able to revive his work again, we had several interviews with King Tom, with a view to ascertain, decidedly, what he intended to do. In the early part of the year he went to the Pessah country and remained there a month. A few of his people lingered upon the ground, and still claimed their allegiance to the King of kings. Tom having returned some months since, I had another interview with him, the result of which is, that the town is now in a state of rapid improvement, and he now wishes our missionaries to take the same interest in his place as they did at the first. He desires them to establish schools again among his people. I gave him reason to believe, that if he would settle there finally and permanently, we would do what was right. To this he agreed, and after some consultation with the heads of his people, the place of the old court-house was cleared off, and preparation made for the building of a new and larger one, which is now completed—and it is the most splendid county-house we have seen. It forms a nucleus around which his people are fast gathering. The town is now two-thirds as large as it ever was. One head man from another town is now building there, and Joseph Ames, our former interpreter, has offered to return, and will be accepted. Heddington is doubtless destined in a few months to be as large as ever. And as it is a mortification to the king, for the preacher in charge to live in another king's town, and as Tom is, and always has been, as worthy of our patronage as Zoda Quee, we hope his town, with his half towns, will this year be made a separate charge. It is also very important that a cautious, prudent man, be sent there, who will take care of these returning children, and be extremely careful whom he admits into Society this time.

We believe, however, it never was understood that all who were reported as members of these churches lived on the ground. Neither of my predecessors, if I am correctly informed, have thought themselves justified in erasing the names of those who were absent, and on that account could not be found. The most of the converts were from the Vey, Goulah, Pessah, and Baslin countries, hundreds of miles off. A number of these went off and have never returned. And we very much doubt the propriety of returning such persons as members, thereby rendering a successor accountable for members who can never be found. We sincerely hope, that in all these stations this evil will be avoided hereafter, and that we shall only report those of whom we have personal knowledge.

I attended a meeting at this place (Heddington) a few days since, and King Tom was present. After preaching, he rose and requested the privilege of speaking. He said it was known to all that he had been expelled from the church several years ago; and though he thought he was not altogether to be blamed in the first instance, yet he had suffered the devil to get the advantage of him, and that he had been led back into his former native customs. But he was now convinced that he was doing wrong, and it was his fixed purpose to build up his town, and gather his people together; and that he intended to return to the church in a few weeks, and also to give all his children to the missionary; that he was now an old man, and could not learn to read God's Book himself, but he wanted all his young

people to learn. He hoped we would send to his town a proper "God-man," who would learn his people 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 wanted "God-man" to move 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 at these points, and in their vicinity. The people are now evidently willing to hear, and many of them appreciate the advantages they enjoy. I believe, my dear brother, the Lord is now at work among them, and I see no cause why we should slacken our efforts, in the least, while the prospects before us are so encouraging. I remain, your obedient servant,

BEVERLY R. WILSON.

Rev. J. B. BENHAM, Superintendent of the Liberia Mission.

Dec. 20th, 1846.

#### FLINT RIVER INDIAN MISSION.

TO THE CORRESPONDING SECRETARY OF THE MISSIONARY SOCIETY OF THE METHODIST E. 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 Flint River Indian Mission, which has been for the four years last past (including the present) under my care. 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 were 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, the aggregate appropriation for its support by 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 scarcely held a quarterly meeting but that we have been waited upon by delegations from pagan bands, begging for the good words of the Great Spirit to make their hearts warm. Thus we have witnessed the door thrown wide open, and have seen "a man of Macedonia, saying, Come over and help us." And frequently it has been no easy task to decide between what seemed to be the voice of Providence and the dictates of prudence. Notwithstanding our caution against running over more ground than we were able properly to cultivate, and in spite of our efforts to keep the fire already kindled within what we might deem due limits, the Indians would come from neighboring bands to see this great work, and they would get converted, and as they returned they would carry the fire in different directions until the woods seemed all on fire; and, sir, it would make your big heart rejoice and ache at the same time, to witness the grace of God in the salvation of the heathen, and the parsimony of the church in withholding from these sons of the forest the bread of life. The mission has extended until it requires about six hundred miles' travel to visit all the appointments, and still we see no place to stop. At our last quarterly meeting we were earnestly solicited to visit a band who had never been visited by the missionaries, who lived about twenty-five miles distant, we did so, and found some eight or ten converted: who had attended our meetings at different places. We preached to them as well as we could, organized a class and left with a promise to come again if possible. I view of what I have seen in this missionary field, I am forced to exclaim, "The harvest truly is great, but the laborers are few." At our last Conference provision was made for the support of two schools. When we returned to the mission the Indians had built two additional school-houses, and were exceedingly anxious for schools. We commenced one on our own re-

sponsibility, and now, we inquire, who will furnish the means for the support of these schools? Where are the men and women with hearts in them (I ask pardon of the fair sex, they all have hearts) who will send us their contributions for this philanthropic and Christian object?

L. CHATFIELD, Superintendent.

Portland, April 2, 1847.

For the Missionary Advocate.

#### INTERESTING CONVERSIONS IN THE ST. LOUIS GERMAN DISTRICT.

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 in the assistance of several nuns; but they also failed to meet her case. They offered her a book; but she thought it could not help her. She said something about the Bible: "O! yes," said she, "that is the word of God." On hearing this expression, the nuns 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 nuns, 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, presented herself at the altar of prayer, and was converted on the first evening of her attendance. A few days afterward she related the story here given to our preacher, who advised her to go and state her case to the priest, as she had promised. She did so. And when 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 asking many questions, the priest and nuns observed that they had looked upon her as a good Christian before. To this she replied, "I was far from it;" and, exhorting them all to seek redemption in the blood of the Lamb, she left them with the remark, "I must now go to the Methodists, for the Catholics do not know the right way."

A camp-meeting was held about ten miles from the city, in August last, for the benefit of the two charges in St. Louis, at which about thirty found peace in believing. At this meeting a woman, who was exceedingly desirous to see a camp-meeting, attended. She had obtained her husband's consent by the hardest entreaty; but she soon had occasion to bless the Lord that she was present. She became awakened, and in a little while was happily converted, and rejoiced in the evidence of her acceptance with God. Her husband followed her to the ground, and on hearing that she had been converted, he became very angry, and turned away, declaring it to be his intention to ruin or sell all they had, and then go off himself. Upon the advice of friends, she followed him; but was unable to reach home until the next morning. With a heavy and palpitating heart, she approached her dwelling, expecting to find her husband drunk, as he had threatened. The house was locked; she climbed in at the window, however, and found all right within, except that a handkerchief was lying on the floor, perfectly wet. Meanwhile, the door was unlocked, and in came her husband. "Are you here?" he exclaimed; "why I was just making my arrangements to go out to the encampment again!" She cast her eye upon him, and, lo! the tears were trickling down his cheeks, while, from his wounded heart, burst forth the prayer for mercy. She soon ascertained that, on leaving the camp-ground, the Spirit of God had pursued him, and he was a penitent. For three long hours, under the broad canopy of heaven, he had been crying for mercy; and the wet pocket handkerchief was evidence of what had been passing in the house. Suffice it to say, that both the husband and wife are now pious and devoted members of the M. E. Church.

HENRY KOENECKE.

#### LETTER FROM REV. WILLIAM ROBERTS.

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

Barque Whiton at Sea, near Cape Horn, Jan. 30th, 1847.

Lat. 52° 47', South. Lon. 57° 30'.

DEAR BROTHER PITMAN,—Nine weeks ago we commenced our voyage; since which time I have written

twice, once by the *Nemesses*, on the 26th December last, and once by the *Golden Fleece*, this morning, both bound for London. The voyage has been very prosperous up to this time. So that we are very near to the worst of our journey, according to ordinary expectation. We saw St. Antonio, one of the Cape de Verdes, on Saturday, 19th December, and saw the dark points of Soledad, one of the Falkland Islands, yesterday afternoon. I assure you land would look pleasant, even if it were the cold rocky peaks of Staten Land, or Terra del Fuego. For a fortnight past the weather has been getting cold and disagreeable; just at this moment the sun shines and the sea is smooth, but in an hour it may blow a gale, and our sea sickness again come on. However, we are now well, and shall not darken the sunshine of to-day with the dark storm clouds of tomorrow.

There is very little night here now. It is not fairly dark until half-past nine o'clock, and becomes light again soon after two in the morning. The prevailing winds are from the west, and consequently nearly ahead for us. I may say the mission family is well, and humbly trusting in Him who said, "Go into all the world," and, "Lo I am with you always, even to the end of the world."

We are now heading for Staten Land, and expect, unless driven back, to weather the Cape shortly. Hoping to hear from you soon after our arrival, we pursue our journey trusting in God. I am yours in Christ,

WILLIAM ROBERTS.

#### INSTRUCTIONS TO MISSIONARIES.

The following letter of instructions to the missionaries recently appointed to China, having been prepared by a committee ordered for the purpose, was presented them on their departure for that field. We insert it for the gratification of those who take an interest in whatever relates to the evangelization of China:—

New-York, April, 1847.

Rev. M. C. WHITE, }  
J. D. COLLINS, } Missionaries to China.

DEAR BROTHERN,—In behalf of the Missionary Society of the Methodist Episcopal Church we are empowered to give you the following special instructions:—

##### I. DESTINATION.

The place upon which the Board of Managers have fixed as the location of their mission to China is the city of Fuhchau, on the river Min.

On your way thither you will probably touch at Canton, Hong Kong, and Amoy. At the two former places you are expected to remain as short a time as practicable for the transshipment of your effects and the securing of passages. At Amoy, situated as it is in the Fuhkien Province, and having a dialect kindred, at least, to that of Fuhchau, you will probably find it best to remain longer, in order to make some progress in the study of the language, and to prepare yourselves, somewhat, by observing the operations of other missionaries in the field, for commencing a new mission at Fuhchau.

The time of your stay at Amoy will be left to your own discretion, aided by the best advice you can secure from those most competent to determine such a matter. The desire of the Church will be to hear from you as soon as practicable, at your proper field of labor; and we could assign various reasons why the Board would prefer to have you proceed to Fuhchau at once, if you find it every way practicable, rather than to remain long at Amoy.

1. What you learn of the language will be precisely what you will need to learn, and will not involve the necessity of unlearning another dialect.

2. You will learn the language faster in proportion to your entire removal from intercourse with those who speak your native tongue.

3. Until you reach your proper destination you will feel more or less unsettled and uncertain as to what may be your actual situation and duties.

4. The place being, as it is understood to be, without a Protestant mission, no time ought to be lost in the establishment of one; and it ought to be an object with you, if possible, to be first on the ground.

In case, after faithful endeavors to establish the mission at Fuhchau, it should be found absolutely impracticable, you are instructed to return and employ yourselves as usefully as possible at Amoy, until you can communicate with this Board.

## 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 of labor. You will also arrange for regular supplies of such tracts and Scriptures, in Chinese, 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 each 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 give you occasion, you will consider your one great work. As subordinate and auxiliary to this, other things may require your attention—for example, healing the sick and 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 conducive to the best interests of the mission.

Brother Collins will make it his more especial care to superintend such school or schools as you may be able to organize.

Whenever you may have opportunity, you will do well to inquire into the best means of making mission schools effective among the Chinese; since the Board desires you to establish schools at the earliest feasible period, and on the most approved plan.

Sister White, it is hoped, will be able to superintend a school for female children.

## IV. DEMEANOR TOWARD OTHERS.

Both on your passage out, and after your arrival in China, you will be thrown in company with missionaries of other denominations, as well as in that of gentlemen who may not be professors of Christianity. In either case, we trust that your uniform bearing and deportment may be such as to commend the religion you go forth to teach, and also the good name of the society you represent.

While you will be expected, in all circumstances, to be consistent with your own principles and character, a marked respect for the opinions and customs of others, spontaneous feelings and studied habits of personal kindness, mingled with true Christian charity and other fruits of the Spirit, will hardly fail to secure you friends in those whose friendship is to be desired.

You will be the first missionaries of our Church who will ever have doubled the Cape of Good Hope, and we trust it is not too much to expect that, in whatever way we may hear from you, in that far-off portion of the world, the report may be such as we would desire to hear of devoted Christian missionaries.

## V. DIARY—EXPENSE ACCOUNT—CORRESPONDENCE.

The appointment of a superintendent to the mission in China not having yet been made, it is expected that you will act in concert, and determine jointly upon all matters of moment.

You are also individually instructed to keep such a diary, and make such reports, as are required of superintendents by the general instructions that will be given you by the Corresponding Secretary.

Besides, you are required to keep an exact account of all expenses which you may incur on the account of the mission, such as for voyages, books, furniture, house rent, &c., and to make out regular quarterly statements of the same, to be transmitted to the society.

In addition to your personal diaries, it is recommended that you keep in a book, provided for the purpose, a record of all your official correspondence with the society, including letters you may write and receive, or such parts of them, together with such other minutes of facts occurring, and conclusions to which you may arrive, as may be of interest to those who may enter upon your labors at a future day.

In conclusion, we would remind you of the peculiar difficulties of the field to which you are destined. Strengthened, as we trust you will be, by the arm of Omnipotence, it will, nevertheless, require all your energies, all your patience, and all your piety, to grapple with the obstacles heathenism will throw in your way. We trust, however, that you will yield to no discouragements. Do not place too much reliance on

first impressions. Take time to form your opinions. Remember, moreover, that while duties are required of you, God will, in his own time, take care of the consequences. Let your confidence, therefore, be in Jehovah; and may the blessings of the Holy One rest upon you evermore!

We are, dear brethren in Christ,  
In behalf of the Board,  
Affectionately yours,

D. P. KIDDER,  
CHARLES FITMAN, } Committee.  
GEORGE PECK,

## LUTHER ON PILATE'S STAIRCASE.

For some time after the light of truth began to dawn on the mind of Luther, he submitted to all the vain practices which the Romish Church enjoins, in order to purchase the remission of sins. One day, during his visit to Rome, wishing to obtain an indulgence promised by the pope to any one who should ascend, on his knees, what is called *Pilate's Staircase*, the poor Saxon monk was slowly climbing those steps, which they told him had been miraculously transported from Jerusalem to Rome. But while he was going through with the meritorious work, he thought he heard a voice, like thunder, speaking from the depth of his heart, "The just shall live by faith." 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'Aubigne*.

## THE TELEGRAPH.

"It was a beautiful thought of a beautiful woman, who was complimented by the inventor of the telegraph with the request for the first *telegraphic dispatch*, to dictate this passage: 'What hath God wrought!' It was a kind of consecration of the work to God and religion. We cannot but hope that the ultimate influence of this revolutionizing agent may be favorable to everything good, and that when the last dispatch flies on those lightning wings, it may be the record of the finished work of redemption, 'What hath God wrought!'"—*Amer. Messenger*.

## IMPROMPTU ON READING THE ABOVE.

Completed it waits, but as yet not a word  
Has flown on the Telegraph's magical chord:  
O! "What hath God wrought!" this motto go teach,  
Said the beautiful girl who first gave it speech.  
Th' inventor stood by, and the beautiful thought  
By lightning was sped, O! "What hath God wrought!"  
I whispered a prayer that the wonder might prove  
To each mortal a Messenger Dove,  
Bearing peace to all hearts over mountain and sea,  
Spreading joy o'er the earth in a full jubilee;  
That the words which express the last flashings of  
thought,  
Be "*Redemption complete!*" O! "What hath God  
wrought!" M. W. T.

## MORRISON'S TOMB.

A life of labor pass'd, it seem'd, in vain;  
Death closed his eyes ere yet the morning beam  
Had pierced the darkness with its first faint gleam,  
The land he died for, bound by Satan's chain.

If in that world where saints in glory rest  
It may be granted, that they too should know  
What passes in the church and world below,  
What holy transport now must fill his breast!

The chain is broken! Distant China, too,  
Stretches her hand to God! To him she calls,  
The gospel penetrates her massive walls;  
The truth, in stately progress, marches through.

Turn, traveler, turn; the tribute of a tear  
May well be shed on such a sacred spot;  
Here glory rests without a single blot,  
A Christian hero's exile tomb is here.—*Edmeston*.

## THE CONTRAST.

We know a pastor who settled a few years ago with a young church, too poor to support him without help from the Missionary Convention of the state. He had seen a cordial willingness in the little church, however, to give what they could for the cause of missions; and this was, in his estimation, a sort of bond for the growth of the church. It was his aim to foster this spirit, even if it cost him some sacrifices. A neighboring pastor who knew all about the poverty of the infant church, said one day to his brother pastor, "Your church must keep back what they pay for missions and let it go toward your salary, for it is more than is paid by any other church in the association." The advice was not deemed good at the time, and certainly nothing has occurred in the subsequent history of the two churches to make it look better. The little church has been growing in its liberality and in strength. They have added something every year to their pastor's salary, and have given more than one-fourth of the same sum every year to the missionary cause. The other church, which was taught to keep all for the pastor, has been diminishing his salary every year; and now, though worth three or four times as much money, it pays the pastor less than one-half as much as does the church which sought a blessing for itself in blessing others.—*Macedonian*.

## THE LIGHT OF NATURE.

The celebrated Mr. Hume wrote on the sufficiency of the light of Nature, and the no less celebrated Robertson wrote on the necessity of Revelation, and the insufficiency of the light of Nature. Hume came one evening to visit Robertson, and the evening was spent in conversing on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was convinced by his reasonings, or not, we cannot tell; but at any rate, he 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, "Pray don't trouble yourself, sir," and so he bowed on. 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 had fallen into his possession. He was forbidden to do so, but persevered, and was cast into prison, where he was left to die. His old housekeeper got his Bible, read from it to the villagers and young people, who assembled around her on the feast days of the church. She not only instructed them, but was often sent for by the dying. The Bible was left to a young woman who was the pupil of this housekeeper, and who with others, when advanced in life, came seeking books from Mr. Henderson in Belize. Discovering an instructed mind and unusual regard for the Scriptures, 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.*

## "LET THERE BE LIGHT."

Arranged for the Missionary Advocate.

Tenor

1. Thou whose al-migh - ty word Cha - os and dark-ness heard, And took their flight, Hear us, we

Air.

2. Thou who didst come to bring, On thy re - deem-ing wing, Heal - ing and sight; Health to the

Bass.

hum - bly pray, And where the gos - pel day Sheds not its glo - rious ray, "Let there be light."

sick in mind, Sight to the in - ly blind, O! now to all mankind, "Let there be light."

3.  
Spirit of truth and love,  
Life-giving, holy Dove,  
Speed forth thy flight;  
Move on the water's face,  
Bearing the lamp of grace,  
And in earth's darkest place  
"Let there be light."

4.  
Blessed and holy Three,  
Glorious Trinity,  
Wisdom, love, might;  
Boundless as ocean's tide,  
Rolling in fullest pride,  
Through the earth far and wide,  
"Let there be light."

## A MODEL MISSIONARY.

Never, perhaps, was the character of a Christian missionary carried higher than in the person of the late venerable Mr. Swartz, who commenced his work under the sanction of the Danish Mission College, in 1750, and closed his career in triumph, in 1798, after having labored almost half a century. Such was the esteem that he had acquired among the heathen, that, when 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 Tanjore 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 the example of 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 Tanjore 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 court. He covered the body with a gold cloth, and shed a flood of tears. He afterward composed an epitaph for him, whom 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 Tanjore.

Perhaps, there is scarcely 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, when Gericke, a worthy fellow laborer 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 the still form before him, but when the last clause was over, 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!—*Anecdotes of Christian Missions.*

## 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.—*Jur. 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 missions." 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 my own: I have a penny a week, sir." I asked, "Do your uncle and aunt know that you have brought this money?" "Yes, sir; I have 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 sixpence, her whole year's income, was to me one of the noblest acts on behalf of the heathen world I had ever known. But my surprise and admiration were greatly increased when I learned how she got her penny a week. For one half-penny a week she carried all the water that an aged female used; and for the other half-penny she took breakfast every morning for a young man to the shop where he worked.

While we applaud the liberality of those who, out of their abundance, give, some their hundreds, and others their thousand pounds, in support of the mission cause, may we not apply our Lord's words, and say, "This poor orphan hath cast in more than they all?"—*Rev. James B. Holroyd.*

## LIBERALITY OF A KAREN.

Mr. Sutton, of the Orissa Mission, visited Maulmain last year, and saw Moug Shway Moug and Ko Chetthing, the Burman and Karen disciples, who came with Mr. Wade to this country in 1833. The latter, he says, has recently been appointed a Karen chief, and receives a salary from government of one hundred rupees a month, \$545 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 to preach the word and to illustrate it in his life. When will a corresponding liberality prevail at home?—*Macedonian.*

## 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 Boodhists, particularly, seem to promise me an abundant harvest; for they are already inclined to our holy religion." The resemblance between Boodhism 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 on the subject of religion. 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.*

The MISSIONARY ADVOCATE is published on the first of every month, for the Missionary Society of the Methodist Episcopal Church, by Lane & Tippett, 200 Mulberry-street, New-York, and may be had of them or of G. C. Band & Co., Boston. It is under the editorial supervision of the

## CORRESPONDING SECRETARY OF THE SOCIETY.

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

TERMS.—For eight 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.