MISSIONARY ADVOCATE.

VOLUME III.
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CHINESE FILIAL PIETY.

The Chinese are remarkable for their desire to please their parents. A Missionary sent to his friends in Great Britain, long since, twenty-four illustrations of filial piety. Three of these have been transferred to the above engraving:

1. You see a man somewhat advanced in years lying on his back, and playing with flowers. He is doing this to amuse his aged parents, who are laughing at his antics. Perhaps the children who see this picture, may think of a better way to please their parents.

2. You see a boy lying on his side, covered with flies. He has no mosquito curtains, and the ghastly things are very near him; but he will not drive them away, lest they should torment his father and mother.

3. You see another boy, with a fur over his head. He is the little boy who fanned the pillow on the back of his parents, in winter, to keep them cold and asleep; under their covers in the winter, to make it warmer for them.

Our next number will contain another engraving, further illustrative of the filial affection existing among the Chinese.

Yen-wu-hu, he is called the Tsung-hsing, or "Holy Sage," because he approached so nearly to the perfection of Confucius, that he seemed to have been a relative of his, and to have caught the same spirit.

Confucius had only one son, who died before his father. This son had also one son, whose name was Tsang-tzu. This young man first served his grandfather, and when he was dead, went and studied under Tsang-tzu. He attained to great eminence as a scholar and a good man. It is said of him, that he was very poor, but his views of right and wrong were so deep, that he was willing to starve rather than use any dreadful means to relieve himself. Once when he was very thinly clad, and (it was very cold weather too,) he spent thirty days with only nine meals. During this time a neighbor seeing his distress, and thinking it was proune to evil. But Mencius < did not like to confess himself a sinner. He was an ancient "Perfectionist," and not only taught that man’s nature was perfectly good, but if not put to the test of evil, we should represent it himself, and become as good as ever. Such a man could not feel any need of a Saviour, or of atonement for sin, and accordingly could not have any reverence for God. Confucius said very little about the gods, but Mencius used to say that the gods were not so important as the duty of the people; that if they did not hear the prayers of their worshippers, and grant rain and fruitful seasons, then the people ought to tear down their altars, cast away their gods, and choose new ones.

Mencius had a powerful mind, and as he had many disciples he exerted much influence, and all the scholars in the country adopted his opinions. He is called the "Holy Sage of the second rank," and is much honored by the Chinese. In the temple of Confucius his tablet stands next to that of Tsang-tzu, on the right.

After the death of Mencius it was a long time before any celebrated scholars arose in China, and the doctrines of Confucius were in great measure supplanted by those of the sect of T'ao, and by the Buddhists, of whom I shall write something presently. But during the Ling Dynasty, about A. D. 1010, there flourished, first Choo-tsze, and afterward Choo-tsze, two or three Confucians who restored the old doctrines and gained many adherents. Choo-tsze (or as he is commonly called "Choo-tzu") was a great reader of books, but is celebrated chiefly for his commentary on the Four Books, in which, following the example of Choo-tsze, he adopts the interpretations and opinions of Confucius, and all through the commentaries on the Four Books are guided entirely by his commentary. In consequence of this, all the literary people in the empire (and these include all the higher classes of government) have been brought under the influence of Confucius, and his picture is placed in every school-house, that the young scholars may bow down and pay their respects to it.
of their midnight slumbers, Mr. and Mrs. Moffat listened with no little agitation to the sound of a wagon stopping, and the voice of the driver. They eagerly asked the news of the Livingstones, and then treated Mrs. Moffat to the story of poor Ann's rencontre with the lion. At first they were bewildered in the thought of the dangers she had encountered, and more especially as she had been all the time the constant pittance of the heart. At length every other feeling was absorbed in that of devout gratitude to Him who had so mercifully watched over their daughter, and the party. Home and rest have been an universal wish, and, at last, the time the letter was sent off conveying the above intelligence, Ann had taken charge of the infant school, and was actively employed edging her mother in domestic duties, and in excellent spirits.—Jev. Miss. Mag.

THE OLD SAILOR AND HIS OLD BIBLE.

At a meeting held in England, some time since, in connection with Sabbath schools, an old sailor was presented with an undoubtedly one of the oldest Sabbath school pupils in the world. He produced a Bible on the occasion, on the fly-leaf of which was the following statement:

"This Bible was presented to me by Mr. Raikes, at the town of Hertford, January 1st, 1781, as a reward for my punctual attendance at the Sabbath school, and my good behavior when there. After having borne about one in the morning. There, aroused incessantly night and day. They neither heard nor saw any lion at this time. They reached home about one in the morning. There, aroused from their midnight slumbers, Mr. and Mrs. Moffat listened with no little agitation to the sound of a wagon stopping, and the voice of the driver. They eagerly asked the news of the Livingstones, and then treated Mrs. Moffat to the story of poor Ann's rencontre with the lion. At first they were bewildered in the thought of the dangers she had encountered, and more especially as she had been all the time the constant pittance of the heart. At length every other feeling was absorbed in that of devout gratitude to Him who had so mercifully watched over their daughter, and the party. Home and rest have been an universal wish, and, at last, the time the letter was sent off conveying the above intelligence, Ann had taken charge of the infant school, and was actively employed edging her mother in domestic duties, and in excellent spirits.—Jev. Miss. Mag.

SPIRITUAL NAVIGATION.

Events are waves, that still do onward roll, And Providence, the tide that doth control; The ocean, life—the bark, the human soul; The winds, the storms of life, the changes dull, Conscience, the watch on deck when danger's near; The rock traced clearly on the chart, is sin; Hope is cast away, in the deep, the stormy sea; The cable, the sure promises of God; The wave, the separate path by each that's trod; Reason, the rudder; faith, the magnet true; And here's where the sailor's skill lies hid; Jesus the pilot at the helm doth stand. The Spirit is the breeze that waits to land; The sails to catch the breezes, the means of grace; The masts, occasions given for their essence; Our days to number, is the log to beave; Our age, the ratio of vessel through the wave; Life's pulse, the line the water's depth to find; The crew, the thoughts and feelings of the mind; The freight of holy tempers, rich supplies, Intended for the market of the skies; Death, the last follow, soon to break on shore; Eternally, the case where time's no more.

LIGHT SHIP.

A PEASANT BOY.

When the celebrated Rev. Henry Martyn was at Shiraz, changing Persia, translating the New Testament into the language of that country, he seems to have been delighted with the following incident:

"The poor boy," says he, "while writing how he had made the acquaintance of the priests, used to say, 'Sir, did not your hand dry up?' This incident, however profane, is a proof that even the commonest of religious truths are interesting, and induce the most profound thought and inquiry.—Anecdotes of Christian Missions.
quickly ran off for this wicked purpose. How sad that the hands of little boys should be set to do evil!

Mr. A knew nothing of the matter, and was very glad to get the books to the dear children, but he said to them, you shall give them to the friars, and the books were burnt. One of the boys, however, thought he should like to read the book himself. So he carried it home, and read it through, and liked it so much that he said to his mamma, “Mamma, I can’t think why the friars said this book was to be burnt.” And his mamma said, “Let me read it.” She read it, and she liked it, and she said to her husband, “There must be some mistake, this book ought not to be burnt; it is a very nice book.” And her husband said, “I must read it;” and after he had read it, he said, “No, certainly, the friar shall not have this book to burn. And I begin to suspect something. I suspect the friars dislike the Protestant books because they are right, and the friars themselves are wrong.” The consequence of the little boy’s carrying the book home was that his father and mother were brought to hear Mr. A, and both became real Christians. Most likely they would never have read the book had not the friars burnt it. This is a little thought of what he was doing. See how God can override all things for good. I can give you another instance of this:

Mr. A was a great preacher, who, while traveling to a town where he had not preached before, and he was puzzled to know how to call together a congregation. In the diligence he met a gentleman who had not preached in that town for a long time. Mr. A happened to be a friend of the priest who lived in the very town. Mr. A told the gentleman what he was going to do the town, and of course the gentleman wished to preach there. The gentleman promised to come. The priest, greatly troubled, caused the great bell of his chapel to be rung directly, and the people were called together. He then addressed them, “Take care, my friends. Hersely, fearful hersely, has found its way among you. There is a person just come into the town, who has brought with him false doctrine which will destroy your souls. Avoid him; flee from him as you would from a viper.”

As soon as this exhortation was ended the people began to wonder where the gentleman was. “Where is he? Where is this viper? Where is this dangerous man?” Mr. A soon showed himself among them, and from curiosity they gladly heard him preaching. He spoke of this gentleman’s teaching and of his words, and by so doing he made the peopleatisfied with his preaching. Mr. A had never heard the priests state the truth as he did. They became real Christians. Most likely they would never have heard the priests state the truth had not Mr. A ever preached there. The people had found the Bible, and received a knowledge of their own children. They have given me much more than that,” she replied. “Then I should not wonder if they have given you as much as they give for a marriage; they have given you what is worth all the silver and gold in the world.”

The priest was thunderstruck, and had not another word to say.

Dear children, when you pray for the heathen, don’t forget to pray for France. France is not heathen, but it has not the true light that we enjoy.—Youth’s Miss Rep.

**THE HABITATIONS OF CRUELTY.**

When a missionary, in South America, was reproving a married woman, of reputed good character, for following the custom of destroying female infants at birth, he said, “Doesn’t it distress you?” “No,” she replied. “Why?” “Because they are imperfect.” “Yes, but we have thrown them away, and yet have food enough to last us for a long time.”

Mrs. A was a young girl when she was brought to the church, and I hope that God has received whole expenses for the last year were $4484.—Report of the Minister of Instruction.
THE TRIAL OF STRENGTH.

BY THE AUTHOR OF THE "THREE KINGDOMS." 

In a large dancing house, belonging to Malietoa, the elderly chief of Savaii, seventeen years ago, a great company of natives were assembled in a large circle, by the sides of which two rows of ladies entered adorned with flowers, and laid down mats in the centre of the floor. And then the distinguished visitors, whose coming a great wonder was to the simple people, and who were no other than the missionaries, Mr. Williams and Mr. Bart, appeared and took their seats on two stools placed with solemn gravity at the entrance of the house, having condescendingly seated themselves opposite and listened with great attention to their proposal to leave Christian teachers with him. This he said, "I and my people must now go over to Upolu to the war; but immediately after my return I will become a worshiper of Jehovah, and learn from the teachers. Meanwhile they can use this house, and when we come home from the war we will build a chapel; but the people who stay here can come to-morrow, they like, and learn about Jehovah, Jesus Christ."

Some teachers were left, and then the "wonderful aliapalatangi" (foreign kings) sailed away. Malietoa went and finished the war at Upolu. He sent one of his sons to help the teachers in building the chapel. When it was ready, a day was fixed to open it; and just before the opening he called a family together to hear something important which he had to tell them. They assembled and waited without curiosity to know what the chief said. "I am now going to keep my promise to the 'English kings.' I have finished the war; the chapel is built; the teachers are here; and now I mean to become a worshiper of Jehovah."

"Very well," replied his family, "if that is good for you, it is good for us; we will worship Jehovah, too."

But Malietoa said if they did it would stick to the old customs! They looked surprised. "Don't you know," continued he, "that our gods will be enraged at me for abandoning them, and will try to destroy me? Perhaps Jehovah may not have power to protect me against their anger. My proposal is, then, that I should try alone the experiment of worshipping his worship, and see if then when we find him strong enough to protect me you can follow my example; if not, only I shall return. When after more than a year he did return, how delightful to him was the welcome he received from a people already half-christianized!"

"And now," he said to find that the Lord had already "triumphed gloriously!"

MISSIONARY ADVOCATE.

NEW-YORK, JULY, 1847.

TO OUR AGENTS.

It will be gratifying to those who take an interest in the circulation of the Missionary Advocate, to learn that our prospects are increasingly encouraging. The list of our subscribers, on the issue of the third number, was considerably larger than at the same period in either of the two former years. We cannot but hope that at least twenty-five thousand copies of the current volume will be distributed; and as circumstances will depend upon the carriage of the friends of the enterprise. Nothing short of this circulation will cover the expenses of the paper at its present price, and at its present price; and as our present stock is now greatly increased, we hope they will re-exercise their efforts to obtain subscribers enough to sustain it. Let those brethren who have hitherto stood aloof from the good work enter upon it, and those who have always given us their efficient support, increase their efforts, and we shall very soon have the satisfaction to announce a subscription worthy of the cause. Now is the time, brethren; delay not!

RECENT INTELLIGENCE FROM AFRICA.

Dispatches have just been received from Rev. J. B. Benson, dated Monrovia, April 1st and 5th, 1847. From the tenor of these communications, we should indulge the hopes however, that Providence has interposed for us, and that the health of our enslaved race. Apathy here, is disastrous. Our brethren must not give up the struggle; there is still a sufficient number of our species, we may see enough at a single glance to make us shudder for our fellow-creatures, and when a multitude responded, "Glory to God in the highest, and on earth peace good will to men."

In the original commission, our redeeming Lord commits to his church the instrumentalities of the world's conversion, and takes with the whole brotherhood of man. The motive to action, therefore, is all-powerful.

1. In all her efforts to evangelize the world, the church is guided by the light of prophecy, and sustained and cheered by the unfailing promises of God. "Abide with me; fasten my love upon thy breast; and when a multitude responded, "Glory to God in the highest, and on earth peace good will to men."

11. Christianity is a system of expansive benevolence, and he only can be a Christian who embraces the principle of universal charity is imbued with its true spirit.
12. The early triumphs of the gospel were only an
accepted when its victories attended to buy themselves off
penal responsibility, by “finding a price for
they, and a discharge from every action of person-
accountable.” True Protestantism repudiates
such an attempt as a ruinous imputation.
13. The inspired Psalmist prays, “God be merciful
unto me, and forgive me my iniquity; for I have
on him to the skies; and he will return here immedi-
I found the children all look-
14. The striking indications and marked interposition
of divine Providence in preparing the way for the
15. The striking indications and marked interposition
of divine Providence in preparing the way for the
gospel in heathen lands, has been to lead those who have
blessings the widest diffusion: if we would not shrink
into the grasp of infidelity the arms in
16. The success which has attended modern mission-
enterprise has exceeded the hopes of its most en-
trenched and ablest friends, and furnishes a powerful
argument for renewed and gigantic exertions in carry-
it forward.
17. The palpable tendency of the propagation of the
gospel in heathen lands, has been to lead those who have
come to consciousness of its expanding influence into a
pathetic union, and a sense of effort in support of the
18. In addition to this spirit of enlargement and
union of effort, multitudes have been led to the solemn
consecration of their property, and not to a few to offer
themselves and their children upon the altar of mission-
ary enterprise.
19. The powerful and salutary influence of the
missionary enterprise has gradually weakened the strong-
hold of infidelity, and discovered it of some of its strong-
test arguments.
20. In the faithful prosecution of Christian Missions
we have the best developments of the aggressive char-
ter of Christianity, and the most abundant and effec-
tient means, for glorifying God. The direct tendency
of our efforts, thus far, is to excite in our hearts un-
forgotten gratitude to God for the past, and entire depend-
ence for the future: and to lead us to inscribe on the
face of the new creation the voice of God, in the
gracious formula, “To the praise and glory of his grace.”
These are a few of the almost innumerable arguments
in favor of the cause of missions.
If, then, we would elevate the social and moral condition of our race:
we would invoke the divine benediction: if we would sympathize with the passion of Christ and the design of his
destiny: we would make war on the divinely vouchsafed
sovereignty; and incited ourselves and their children upon the altar of mission-
ary enterprise.
Most respectfully yours,
Rob. J. Berman.
Sup. Lib. Min. M. E. Church.
For the Missionary Advocate.
and the Holy Scriptures, or hearken to the truth with more attention, than do these people; and from some have heard the precious fruit, which Christian laborers in our Lord's vineyard, or hearty supporters of the various institutions of our religious body. Will not our friends in every direction where the Missionary Advocate is read, hear his heart when the Corresponding Secretary says to them, in his editorial contained in the June number of that paper, in relation to the topic, "Beginning where men usually leave off?" We cordially thank our brother for his kind and encouraging notice of the Missionary Advocate, and pledge ourselves, that, with the little time we are able to seize from the demands of other duties, we shall labor to make it increasingly interesting and useful.

For the Missionary Advocate.

"BEGINNING WHERE MEN USUALLY LEAVE OFF."

DEAR BROTHER PEYTON,—You are doubtless busy in looking after your Lord's goods until he come, and I have often thought, if men, instead of reserving their donations to benevolent objects, for dying circumstances, had been in keeping and using the goods of another, they would often find trouble in getting that portion of the household; and that some day they will really become the distributers of their own bounties.

"Wonders of Nature."—I cannot doubt such experience of a converted sailor, 1 cannot doubt such experiences, and must insist upon your taking it. "My Father, thou art the guide of my youth." We pray for others, and we should pray for ourselves; we should have a happy meeting around the throne of God, and suppose an eternity in recounting the glories of redeeming love.—\[signature\].

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LINES ON A Dying BOY.

BEGINNING WHERE M EN USUALLY LEAVE OFF.

THE LITTLE INDIAN BABY.

One day I was sitting on the veranda of my house in India, when I saw a Coolie man at a distance carrying two baskets swinging across his shoulders. I had seen him before and knew that he came near I saw something dark in one of the baskets, and wondered what it could be. When the man had come up I said to him, "What have you there?" "Child's body," he said. "Chinna pilla means little child. "Little child," I cried in amazement; and looking into his face, I found that he was only a little black baby not more than ten or twelve months old. And what have you brought me this Chinna pilla for? I asked. "I will give m'ma one note," said the man, "which will tell m'ma all about it." And with that he gave me a note from a sergeant at Vizianagram, telling me that the child's father was dead, and its mother dying, and that he did nothing with it but send it to me. So I lifted it out of the basket, and wondered much what I was to do with it. However, the horsemen, wife, I gave a great money to it, and offered to take it were tenderly and taken tender care of, and a very pretty little baby it grew.

Some months after this one of the children in the school brought me word that the mother had come to see the child, for it seems after all that the mother had not died. "The mother come." A few days before she died, Mr. Gross had written me a letter, speaking of a missionary, "What if you should die, where do you think I was to do with it?" How little I knew what was to be done with the child! So, after very cultivation, I gave him leave to take it. And I must insist upon your taking it. "Surely, Jokey, a mother won't kill her own child?" "Plenty children killed by own mothers, she tell. That be dead child in an hour." The baby it grew.

A little while after, impelled by curiosity, or some lingering of natural affection, I went to see where the child was sent again, for I was very anxious that she might see her. But she would not come. The servant was sent again, but I was very anxious that I should see it. It was such a pretty little child that a stranger had only to look upon it to love it; much more it might be expected that its own mother would love it. She came. She sat down, 'Ah, it's a heathen mother, horrified at the idea of taking back her own child!' I felt to begin where men usually leave off. He then broke forth with joyous attendance, "Praise God, from whom all blessings flow; such joy do I have to make it increasingly interesting and useful.

D. T. NEW-YORK, June 5th, 1847.
been seen since. We called the baby's name Susan. She has grown up a sweet child, and is now six or seven years of age. 'I was one of the prettiest sights I ever beheld to see her little blushing face, though black, were she to round my own little girl's neck, while she used to say, "Dear missy, you my sister," and, "Let us sing 'All glory,'" referring to a favorite verse which she learned from other little girls, were almost always singing,—

"All glory be to the Lord most high!"—a verse which my young readers know very well.

Susan is now a good industrious girl in the school at Vizagapatam, and it was only the other day that she sent me a specimen of her knitting. There are between forty and fifty girls in the school.

Children, think of my story, and do what you can for the poor children in India.—*Mrs. Edward Porter.*

RESPONSIBILITY OF ALL CHRISTIANS.

We have acted, from the very commencement, upon the principle that all persons converted to the Christian faith are engaged for the time being, to spread and grace he has given them; that as religion is a personal thing, and one of the deepest experience of the heart; that since the members of the kingdom are co-operating, it is the task of what they have hasted and handled of the word of life; that their experience, reference to their own salvation, is a treasure to be used in good—nou all as ministers or teachers, but in a diversity of ways. Acting on any other principle, we deny our conversion—we deny the reality of our faith. It is true that the knowledge of Christ is a pearl of great price, but that it has made us infinitely blessed. It is not that we rejoice in the Lord Jesus with joy unspeakable and full of glory; that the river of life has flowed into our souls; and that there are crows of glory waiting for us. Is it true that all who are not converted are under the wrath of God, and going down, as fast as time can carry them, to perdition? that they are all led blindfold by the god of this world? that they are standing on the brink of a precipice, and exposed, every moment, to death and everlasting destruction? Is all this true? is it the case? is it so? is it so? the love of Christ constrained them to preach Christ...
MISSIONARY ADVOCATE.

PERSECUTION SPREADS THE GOSPEL.

In the year 1841, a widow lady in Stockholm, who had a large boarding school, and who allowed the young ladies according to the degree of their place, a little "innocent" sewing, or dancing, or card playing on the sabbath day, began to attend the Methodist chapel. The gospel was made known to her, and she was made an instrument to pervert the young ladies according to the degree of their place, a little "innocent" sewing, or dancing, or card playing on the sabbath day, as when this boarding school had become infected, and at once every pupil was removed, and the good woman left without the means of support. She did not, however, suffer in the hour of trial. She had found the pearl of great price, and took joyfully the spoliating of her goods.

CHINESE SCRIPTURES.

The New Testament of the Chinese version, prepared by the combined energies of the missionaries of various denominations, is reported as soon ready for the press. The missionaries are to hold a meeting at Shanghai in June, to compare their views and make arrangements for preparing and publishing the entire Bible.

THE PAPISTS IN CHINA.

The Corsier Francais mentions that the Pope intended to send in China an agent, charged with defending the interests of the Catholic subjects of the sovereign of the Celsia Empire. That post was to be confided to Abbe Solvi, a distinguished orientalist, and a man of great learning and probity. He is to reside at Macao, and his powers are to extend over China, and different countries of the Far East.—N. E. Puritan.

RETURNING MISSIONARIES.

The Rev. Dr. Savage, of the Episcopal Board, and the Rev. J. L. Wilson, of the American Board, both the oldest members of their respective Missions in West Africa, are returning home on account of ill health.

RUSSIA.

Dr. Baird estimates that there are 46,000,000 of people in Russia who are nominally at least of the Russian Church; 8,000,000 Roman Catholics chiefly in Poland; 3,000,000 Protestants; 1,800,000 Jews; 1,000,000 Armenians; 4,500,000 Mohammedans; and 3,000,000 Pagans.

A GREAT FACT.

At a recent meeting to establish a Juvenile Refuge in Manchester, the Archbishop of Dublin said they could educate fifty children at the same cost that they could keep one soldier.

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