MISSIONARY GEOGRAPHY—MAP OF THE WORLD.

This is a missionary map. Although small, it shows as correctly as any map the relative position and distances of different parts of the earth. At the same time, by different degrees of light and shade, it indicates the religious condition of different countries.

See how black, for example, Africa, Asia, and the central parts of North and South America, appear! This is because the darkness of heathenism and idolatry prevails there. The southern countries of Europe, Mexico, and the coasts of South America, are heavily shaded, to indicate that a corrupt form of Christianity is the prevalent religion. The United States, England, and a few other places, are entirely white and unshaded, to indicate that the light of the gospel shines upon them. Over these countries the Sun of righteousness has arisen, and from them light must be reflected to the darkest corners of the earth. You will see in different places the more important missionary stations; for instance, Liberia, Oregon, and the islands of the Pacific Ocean. Indeed, by studying this map, or by asking some one to explain it to you, you may learn from it much that is valuable and necessary to be known.

You must not forget that this is the world that lies in wickedness, the world for whose inhabitants Jesus Christ died upon the cross. This world is the field of Christian enterprise. This too—is the world that must be enlightened and saved by the influence of the gospel.

I hope, my young friends, you always try to find out, on the map of the world, the places about which you read in the Missionary Advocate; you will feel much more interested in the mission stations, if by asking some one to explain it to you, you may learn from it much that is valuable and necessary to be known. You must not forget that this is the world that lies in wickedness, the world for whose inhabitants Jesus Christ died upon the cross. This world is the field of Christian enterprise. This too—is the world that must be enlightened and saved by the influence of the gospel.

When you find upon this map a place which you do not know where these places are, so that you cannot tell whether the country is hot or cold, an island or a continent. I know a young person who had been to school for some years, who thought Cape Coast, on the coast of Africa, was New Zealand. If so, it is evident that the maps should be more correctly engraved. These young people, there is but one rule—all must consider their duties to their prince, all men generally of the importance of sincerity or truth in all their intercourse and relations among men.

At the back of the hall, and just opposite the entrance, is a long description, neatly written in characters about half a foot square. This inscription is the whole of the first chapter of the Ta-ho-lo, or Superior-lessons; and, at the aid of making this dull letter still less interesting to my young readers, I give a translation of it also. It was written by Confucius himself and contains a pretty full and as clear as possible a system of morals and instruction.

From the highest rule down to the common people, there is but one rule—all must consider their duties to their prince, all men generally of the importance of sincerity or truth in all their intercourse and relations among men.

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The true wisdom of men consists in a clear comprehension of the excellence of virtue; in reforming the people, and in ceasing one's efforts only when arrived at the point of ultimate perfection. When one's desires are fixed on this point, his mind becomes settled; when settled, it becomes pure; when pure, it becomes peaceful; when peaceful, he can think correctly; when he thinks correctly, he can act aright; and, in acting aright, he can succeed in all his desires and needs, (that is, the clear comprehension of the excellence of virtue:) all things have their root and top branches; all affairs have their beginning and end; to know what things are of primary and what of secondary importance, is an attainment nearly allied to true wisdom.

84ceutically, those who wished to govern their country, and to discipline their own persons, did not make their own hearts upright; those who wished to make their hearts upright, first made their imaginations true; those who wished to make their imaginations true, first made their knowledge true; and, in this highest degree of knowledge was obtained by investigating the nature and properties of all things. Thus, all things investigated, if knowledge was perfected, knowledge perfected, then the imaginations became true; the imaginartions became true, when the heart became upright; the heart became upright, when the person was disciplined; one's person disciplined, when the family was regulated; the family regulated, then the state was governed; the state governed, then the world had peace.

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every one of us," and that "in him we live and have our being." It tells the people to keep him as far as possible, to mind their present business, and not to trouble themselves about anything else. Yet we all live in God, and heavens and hell. All is cold, and darkness, and death.

Now to such religion, so cold and dark, and cannot satisfy the man. He must have a God to worship; and, as he does "not like to retain" the knowledge of the true God, he will invent false ones to worship. He will put something else, something beyond the grave, he must feel somewhat of "the powers of the world to come," and the religion which does not satisfy the longings of his heart, will be rejected when he is called to an account. On other accounts, must give way to other forms of worship, or at least admit them into partnership with itself. So the Chinese have done. They have given the hand to Buddhism and Taoism, which partially supply the aching void left by Confucius's dry system, and now there are fewer persons come to the temple of Confucius (except on certain great occasions) than to any others in the city. You may go and walk in all these buildings, and the pleasant grounds about them, and you will see few persons there, except perhaps some solitary grass-cutter. The last one of his connections. You will be surprised since my arrival in this country, that caste, I will give you an illustration, and you will see how foolish are those infidels who have encountered the same dangers in the obedience to the command of his Master? You have then certain sureties of life. Although there can be no doubt that all parts of the African coast are more or less prejudicial to European constitutions, still there can be as little doubt that some pieces are much more so than others. There are well-founded reasons to believe that the southern coast (beyond the Flight of the Doves) is more healthy than the northern. Our own mission family there has been only one death; and those members of the mission who have tried both parts of the coast, are unanimous in the opinion that the southern is much more healthy than formerly. We have had thrown upon our care, at different times, since we have resided at the Goboon, as many as ten or twelve foreigners, sick with fever, all of whom have recovered, and not one has died. The French have made an experiment on a much larger scale, and their statistics show to early that the Goboon, with the exception of Goree, is altogether the most healthy point-occupied by them on the coast. No missionary, however, need expect to escape entirely the influence of the African climate, even at this place; but we apprehend, as a general thing, that it will be mild in its character; and, with the experience acquired in the treatment of the fever, he can encounter it with much more hope of health. Although he may never enjoy what would be called rough health in America, he will have strength enough, provided he is willing to exercise such self-denial as the missionary work calls for, to do immense good in effecting the salvation of this benighted people.

The opinion is somewhat prevalent that missions in Western Africa have been singularly unsuccessful. But facts do not bear out this opinion. It is true, indeed, that many devoted men and women have been called to lay down their lives when they had accomplished, apparently, but very little. And yet, if we look at the visible results of missions on this coast, (and these are commonly referred to when this subject is brought up), and compare them with what has been effected in India, where so much labor, and for so long a time, has been spent, it is surprising.

The additions made to the churches in Western Africa are proportionally far more numerous than they have been in Hindostan!"

During a season of great religious declension, an aged deacon was asked whether the church to which he belonged were united. "Ah, yes," replied the good man, with emotion, "for we are all frozen together."
The following letter from China, addressed to American children, is copied from the August number of The Dayspring. We cannot doubt that the youthful readers of the Missionary Advocate will receive it with pleasure.

Letter from Whampoa, February 13, 1847.

Dear Children,—You see by the date of this letter that I am not at Canton, the great provincial city, but on ship-board. I have come here to see the beggars of Canton. It is twelve miles from Canton. The Chinese cannot come to this place, and I have brought a photo of it to your notice. It is a very pleasant place, under the shade of some trees, (olive-trees, I think.) The scenery from the top of the hill is charming and extensive. As you can see, there are hills and valleys, the river winding through, the shipping, the Chinese boats, with here and there a village, fill the landscape. I enjoyed the ramble exceedingly, and several children and young people reform ed, to resume my work of learning the language, and teaching.

I have now a female pupil, a child of seven years, very tractable, and fond of learning both English and Chinese. I hope you will feel much interested for the female children of China. They are very much neglected. I think it not worth while to teach them; but I intend to make efforts to obtain many more to instruct in the blessed gospel. Let me ask an interest in your prayers for them.

Your affectionate friend,

E. R.

Missionary Advocate.

It is pleasant to hear travelers tell the wonders they have seen; but of all travelers, none are like missionaries. It was in London that I heard several of these blessed men declare the wonderful works of God.

One came from China. He was a Scotchman, and his name was Dr. Legge. He told this anecdote—When in China, he was once looking at a book that contained the names of many Chinese who had turned to God. He saw one name that he did not remember, and he asked an old Chinese to tell him about this person. The aged man at first looked very grave and sorrowful, and then the boy tears rolled down his eyes. "That is my son," he replied, "my only son, he believed in Christ, and was cut into pieces, where he died." Thus you see, among the multitudes who surround the throne, there is a Chinaman, who wears the martyr's crown. But the Chinese emperor does not persecute Christians now. Though he himself is not a Christian, he has granted leave to all his subjects to be instructed by the missionaries. That there were more missionaries to instruct so many Chinese is a pity.

Mr. Johnstone told us the last line, indeed, was true; but not the line before it; for every prospect did not please, as there were many barren hills and low cotton-plants in Ceylon. In one week, more than a hundred were found by the missionaries, and were added to the Church Missionary Society. Why is this so? Because he loved so dearly the souls of the dark-skinned heathen, who had turned from idols, to serve the living God; and he loved, too, the fat little children, with their black smiling faces, and their little white teeth, as they sat in rows at the school, looking up so earnestly at their teachers.

There was a missionary present, who had just returned from the Friendly Islands, in the South Seas; but though called Friendly Islands, the inhabitants were once very cruel. But now they are filled with Christians. "It is but a little while ago," said Mr. Lever, "that I was preaching in a chapel of wicker-work, overshadowed by palm-trees, and the people sitting on the floor. It will surprise you to hear who is one of the most zealous converts. He is a very stout fellow. He was a savage; but he lover the English, and has taken the name of King George, and he seems to be such a king as David or Solomon of old. He has given us his best garments in the pulpit, and is very affectionately, to serve the Lord Jesus Christ. When there is a missionary meeting held, King George generally sits out, and is ready to give away his linen and silver to the poor; for he has now a silver or gold to bestow, but only arrow-root, oil, or rice. But once it happened that he had obtained ten pounds from the ships, for food he had sold. How much do you think he gave to the Missionary Society? One pound? Or do you think one-half? That would be a great deal; but he gave the whole, so grateful did he feel to God for having sent the missionaries to his country."

There was another missionary, who came from the land of a pious king. His name was Moore, and he had lately left Tahiti, the land of Queen Pomare. In that island there are no remains left of the old idolatry, except heaps of stones where sacrifices were offered up to the gods of the altar are "as chalk-stones that are beaten in the sun." The idols are "as chalk-stones that are beaten in the sun," Isaiah xxvii. 8. When the French ar rived in their great ships, and the priests began to sow the seeds of the gospel, the natives crowded into the harbor, and sprinkling, and throwing up balls of incense, the people said to each other, "We will not follow this religion, for it is a bad religion which once made us miserable." And not one of all the Tahitians has become a Papist. Oftentimes has Mr. Moore, on the Sabbath morning, gone to the mountains to feed the sheep.
The missionaries had now done speaking. They had come from distant parts of the world, as far as the east is from the west, and they belonged also to different sects of Christians. One belonged to the Church of England, another to the Methodists, and others to the Congregationalists. Hard names they are to read or to remember. When Christ shall reign over all the earth, then there shall be no other name known than that of Jesus. These good men were glad to meet each other, for they are accustomed to be together when in foreign lands, and they are all looking forward to living together for ever.—Miss. Repository.

CHINESE PROVERBS.

There are various proverbs current among the Chinese, by which they endeavor to stimulate the young to industry, and excite the diligence of their offspring, and the imitation of native life and virtue. It is usual for parents, when their children are tempted to idleness, to remind them of a celebrated Chinese sage, who, though born in a very humble station in life, rose, by his own diligence and talents, to one of the highest offices of the empire; and they tell them how, like him, they, too, were once tempted to neglect their studies, and went forth into the street in a fit of idleness, when he saw an old woman grinding down a cobbler on the pavement, who, upon being asked by the boy what he was doing, replied, that she wanted a needle, and was making one out of the cobbler; and how the future sage became so impressed with the perseverance of the old woman that he resolved to pursue with diligence and determination, and succeeded so well, that he became one of the greatest officers of the state. They also tell of other great statesmen who were so diligent in their studies, that, though constrained by his great poverty to earn his subsistence by manual labor, and though deterred by various discouraging circumstances, pursued his daily studies with such avidity that he placed his book between the horns of the buffalo while engaged in ploughing. They also tell of another student who was so poor that he could not pay for the lamp necessary to light him at midnight studies, and who bore a hole in the wall of his house, that a gleam from his neighbour's lamp might steal into his chamber.—Rev. G. Smith.

LITTLE DANIEL.

In the conclusion of an interesting narrative, published by the Boston Episcopal Tract Society, of a child who died at Springfield, Massachusetts, in 1846, the following incidents are given by his pastor:—

At the Sunday school which Daniel attended there is a collection made every Sunday, for the support of a little African child at one of the Episcopal missions in the western coast of Africa. Daniel had always been much interested in this object. A little boy has told me that one Sunday, after the school was closed, he saw Dan­iel running away; and when he asked him what the matter was; and Daniel replied that he forgot his money, and that when the box came round he could not put anything in! How many of my little readers would cry, as he did, if, for a single time they should forget to give their little mite to the poor children after off in pagan lands?

On Sunday last I visited the school, and told the children about Africa and the poor children there, little Daniel was highly interested, and thought more than ever of the weekly offerings.

When money was given him, he did not spend it foolishly, as many boys do, but laidest up for the poor child in Africa, and resolved to send it to him the very next day. After his father's death, his mother gave me what little money he had saved, with the request that, on the next Sunday, I would put it in the box. It was quite a large sum for so small a boy, and showed how much he thought of the poor heathen.

On the next Sunday I told the children all about Daniel's sickness and death, and how he had laid up money for the little African child; and it was at a solemn time when I put the money in the box. It seemed as though little Daniel had come from the grave, to join once more with the children in sending the gospel to the benighted and the lost! I am highly interested, and think more than ever of giving my little sums for such a holy cause.

EDITORIAL CORRESPONDENCE.

DEAR BROTHER KINDER,—I take the liberty of ad­ressing a short communication to you as a member of the Publishing Committee of the Missionary House. You are aware that, in company with my wife and Bishop Waugh, I left New-York for the seat of the Rock River Conference, on the 24th ult. Through the kindness of our excellent brother Drew, we were pro­vided with state-rooms on board the Hendrick Hudson, and thus rendered comfortable for the voyage. Our beautiful steamer passed rapidly up the Hudson, and very early in the morning we found ourselves in the city of Albany. After an excellent breakfast at the Delavan House, we took the cars for Buffalo, where we arrived on the following Tuesday, at about nine o'clock. Here we had determined to spend the Sabbath; and, through the kindness of our friends, who had been previously advised of our visit, we were soon directed to comfortable quarters. On Sabbath evening, at ten o'clock, Bishop Waugh preached at the Swan-street Church, on God's care for his people—an excellent sermon—at the close of which, I had the privilege of intro­ducing to the congregation the object and claims of the Sunday-School Union of the Methodist Episcopal Church. A collection was then taken up for your noble institution, which, judging from the appearance of the plate, I should have pronounced quite respectable.

At half past two in the afternoon your humble servant held forth in the First Methodist Church, and at the close of the sermon, they took up their regular monthly missionary collection. This collection, we learned sub­sequently, was a very liberal one. It gave us much pleasure to learn that the little money this place has contributed among the comparatively few where the interests of our benevolent institutions are systematically and effi­ciently prosecuted. Of course we were not surprised to hear that the Quarterly Meeting held last evening told that they were much pleased with their zeal for the general diffusion of Christianity.

We were much gratified with the appearance of the congregations at each of the places of worship, which believe, from the appearance of the people, that the character and interests of Methodism are well represented by its votaries in this city. There are up to 80 places of worship among the members of both churches which is highly commendable. A third church is already decided upon, and two others are in contemplation. Besides these, our friends are rallying, for a church in the city of Sauter; the German missionary for Buffalo, is already at his post, and has thus far made a favorable impression. A Mis­sionary Church for German work will shortly be erected, and, we are authorized to say, with little or no debt remaining upon it. There are many thousands of Germans now here, and the number constantly increasing. The mission committee of the German Institute has already made arrangements to erect a church for the people among the cities of our state and those in the country. This will, we believe, be the first step toward the establishment of a church for the people among the cities and towns of this state. The want of a German mission in the city of Rochester is also being agitated; and we are most sincerely hope the Mission Com­mittee of the Genesee Conference will take the matter into serious consideration at their approaching session.

On Monday morning, August 2d, we secured berths in the steamer Niagara, and, learning that she would not go out until evening, we remained in the city to see as much of the city and suburbs as possible. In this desire we were gratified. Brothers Vanderpaul and Mix, two worthy members of the Swan-street Church, secured no pains to show us the various comfortable carriages were provided, and these excellent brethren drove us themselves, and showed us, so far as our limited time would permit, the most attractive portions of the city, with such public buildings and places as they supposed would be most interesting to us. Among these were Fort Niagara, and the public and private estates, situated at the extreme northern limits of the corporation. After wandering a short time among the tombs, and indulging in such reflections as the scenes around us were calculated to inspire, we returned by a somewhat circuitous route, in the course of which we had several fine views of the city.

This place has had a rapid growth, and seems des­igned to become a point of great commercial importance. Indeed, it is so already; and, with such an improve­ment of its harbors as the increase of its commerce de­mands, it will probably soon rank as the third city in the Empire State.

In a future communication I may give you some in­count of our voyage up the lakes, and of some matters connected with our visit to this place.

Your's in Christian bonds.

Chic­ago, Ill., Aug. 5, 1847.

C. PYSAN.

CALIFORNIA AND OREGON.

The following dispatches from brethren Roberts and Gary will be read with universal interest. It appears that other communications from both brethren are on the way.

LETTERS FROM REV. W. ROBERTS.

TO THE CORRESPONDING SECRETARY OF THE MISSIONARY SOCIETY OF THE N. E. CONFERENCE.

DEAR SIR,—Six months have now elapsed since we left New-York, and several weeks more will pass before we reach Oregon. Agreeably to the in­structions of the Board, I have laid under contribution, all available means to obtain information relative to the condition of this country since our arrival. The result is, the deep conviction that the earliest measures should be taken, by our church, to send the gospel here.

We landed at San Francisco on Saturday, the 24th of April, one hundred and forty-eight days from New­York, and a few minutes after arrival, we visited the harbor, and walked the queen of the west, and was taken with universal admiration. The entrance is so char­acters of its harbors as the increase of its commerce de­mands, it will probably soon rank as the third city in the Empire State.

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Your's in Christian bonds.

Rev. W. ROBERTS.
small. I counted about sixty tenements, including houses, barns, tents, &c., and rents are at the highest New-York rates. Floor is brought here from Oregon, at sixteen dollars per barrel, and wages and everything else is in proportion. The staple articles of food throughout the whole season is the best water-cloaking in the harbor; and, while the ocean is rough, we often saw a stroll on the shore of the neighboring hills. There is a company of men, belonging to the Topographical Corps, making a survey of several points, in view of erecting fortifications. They should be ever before the mind, that will be a very glorious season of strength. It was nearly sundown when I visited the camp, and so keenly was the wind blowing, that Lieut. Warner assured me fire was necessary every evening, to keep them warm. A door was kept constantly during the summer season, that when Wilkes was here, some of his officers compared the climate to that of Wilbur, as Cape Horn. Winter clothing, including cloaks and overcoats, is necessary, and a fire would greatly contribute to comfort. In the winter, or rainy seasons, the winds prevail from the south, and their prevalence, especially the southerly, so that the temperature is said to be as high, or even higher, than in the summer season.

But while these disagreeable winds are felt along the coast, they seem to centre at San Francisco, and scarcely ever extend beyond a few miles into the interior, so that the climate in the valleys is most agreeable and salubrious, now resembling that of Andalusia, in Spain, according to Wilkes, than any other.

On the first Sabbath after our arrival, I preached in Brown's hotel, to a very attentive congregation, chiefly Chinese, and who apparently could not understand a word of the text. The bar was closed, and the billiard room locked up, until service was over. And the tearful eye, and cheerful smile, and cordial welcome to strangers, are peculiar characteristics of these happy emigrants, among whom have trod over the arid wastes, and climbed the mountains. Between this and the land of their fathers, made us feel like staying among them, until others should be sent to furnish them with the gospel of peace.

Arrangements were made to visit Zonzona, some thirty miles south of San Francisco. The captain, Mr. Whitman, and myself, started in a government launch, intending to return by land. Our passage up the bay was pleasant, and the scenery delightful. Angel Island, with its tall peak, rose on the right; plenty of wood and game are found on its slopes, and every hill-side is covered with grass and wild oats in great abundance. There is plenty of bail-seal in this bay; and, at the proper season, geese and ducks are to be seen in countless numbers. It was nearly dark when we entered the creek that leads up the Zonzona valley, winding its serpentine way through the woodlands into a small uninvaded valley. On awaking next morning we were at the Encantadero, (landing-place,) and prepared to walk across the valley to Zonzona, three miles distant. There the soldiers stationed here, under the command of Capt. Bracket, who received us very kindly, and introduced us to Gen. Villa, a very large landholder, and Gov. Bagg, formerly of Missouri, the newly-appointed alcalde of the place.

This place was formerly one of the celebrated Roman Catholic missions, but its buildings are going to decay, and everything goes to say, they will soon entirely pass off the page of history. Before leaving the country, I purpose sending you a sketch of one of these missions, as given by the missionaries, was in 1828, and is connected with it.

DEAR BROTHER,—At the close of my last, I was surveying Monterey, visiting the old Presidio, studying the habits of the Californians, and gazing with eager interest at the picturesque manner in which they live a bull-neck. But it was not until after my return that my attention was called to the story of these missions. Soon after the discovery of this mission, as given by the missionaries, was in 1828, and is connected with it.

I am yours affectionately,

William Roberts.

Barque Whiten, Monterey. G. California, May 27, 1847.

NO. 11.

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Early the next morning we were on our horses, crossing the valley, in a northerly direction, until we came to the San Joa River, a broad, sluggish stream, at present nearly deserted, but which bears the appearance of being swelled into a torrent in the rainy season. Our course now lay over a ridge of hills, for an hour, when we arrived at the southeastern part of a valley, known as Sansalito, the best watering-place in the harbor; and, from the adjoining country. But, while we were surveying them, the mail riders came up, driving two horses to furnish them with the gospel of peace. The alcalde of the place.

We obtained lodgings at the house of Mrs. Eager, an American lady from the States. There is a brother mission here, by the help of which more than thirty families, some of whom have trod over the arid wastes, and climbed the mountains. Between this and the land of their fathers, made us feel like staying among them, until others should be sent to furnish them with the gospel of peace.

We now crossed over a range of hills, and arrived at the foot of Monterey, where our course was opened upon another valley, that of the Pueblo, of a much smaller extent. On Friday, May 7th, we shipped down the bay to Monterey, the best water-cloaking in the harbor; and, while the ocean is rough, we often saw a stroll on the shore of the neighboring hills. There is a company of men, belonging to the Topographical Corps, making a survey of several points, in view of erecting fortifications. They should be ever before the mind, that will be a very glorious season of strength. It was nearly sundown when I visited the camp, and so keenly was the wind blowing, that Lieut. Warner assured me fire was necessary every evening, to keep them warm. A door was kept constantly during the summer season, that when Wilkes was here, some of his officers compared the climate to that of Wilbur, as Cape Horn. Winter clothing, including cloaks and overcoats, is necessary, and a fire would greatly contribute to comfort. In the winter, or rainy seasons, the winds prevail from the south, and their prevalence, especially the southerly, so that the temperature is said to be as high, or even higher, than in the summer season.

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Barque Whiten, Monterey, G. California, May 27, 1847.
MISSIONARY ADVOCATE.

Brother Gary's journal extends from August to December, 1846. We have only room at this time for the concluding portion of it:—

Williamette Falls, Oregon Territory, Dec. 1, 1846.

An important day! The Legislature meet in this place to legislate for the people of this territory. There is apparently no small degree of delight in this law-making business.

Sunday 6th. Our congregation is larger than usual; quantities of valuable ore have been brought into the country in the last year, and the legislature are present. The preacher took occasion to present that righteousness which exalts a nation; and, also, some of the sins which are a reproach to any people; and, that the priesthood of all believers was not to be represented as a reproach to any people, and to any individual.

Monday 7th. We are informed that the "Moderate," a British armed vessel, which has laid at anchor more than a year in Columbia River, is about to leave for the Sandwich Islands, and one of the officers has kindly offered to take charge of any letters we may wish to send. We are now busy preparing letters for the Board and friendly states in the States. I presume the tidings of settling this boundary line will be received with much satisfaction by the theology of the country.

This place (Oregon city, or Willamette Falls) is the place of resort of the emigrants; and, I fear, of depravity. Yet I believe our sabbaths, and their holy privileges and influences, exert a powerful and healthful influence upon this community, so that most of the dissipation is kept out of sight. We have in this place nearly one hundred buildings which are inhabited; quite a num­ber of new ones by unmarried men. I suppose the popula­tion of this place is from fifteen to twenty hundred. The white population of the territory is probably about eight thousand.

The Methodist meeting is the only one which is steadily held from Isabell to Isabell in this place, except that of the Romanists. The Presbyterians and Baptists have meetings from time to time, and the influences thereof are favorable. But few of the emigrants who, at Fort Hall, took the new route have arrived. It is supposed that about two hundred and fifty wagons took this new route; they went so far as to be within seventeen days' travel of the Columbia settlement; the rest of whom directed their weary footsteps to those settlements. The remainder, though where it would take ten weeks of work to reach the upper part of the valley of the Willamette, still urged their way thither. The most of them are still bewildered, suffering in no small degree.

Supplies and stores of horses and mules have been sent to Isabell from Isabell, and we are expected at the Dalis this year to have a large supply of all the staple commodities that may be needed.

We arrived in this port from San Francisco last Sunday morning. We attended service on board Commodore Dibble's Flag-ship in the morning, and I preached in the stealer's office, in Monterey, at four o'clock in the afternoon—perhaps the first Protestant sermon ever preached in this town: I mean on the shore, for the chaplains of our vessels have had service on board the ships in the harbor. Commodore Dibble, of the Columbia, Cun Stockton, of the Congress, three sloops of war, the Fort, Warren, and Dale, two store-sloops, the Erie and Lexington, our prize, the Admiration of Boston, caught trying to furnish the Americans with cotton, our own barque, and several smaller craft, are now lying at anchor in this harbor.

Col. Mason will take the governor's chair on the departure of Governor Thayer. I have nothing to say at this time concerning this country. It is in very much conduce to the hastening of the hour when this people shall have the gospel for their comfort, and shall be enabled to realize their expectations.

The situation between this country and Oregon is so direct, by means of coasting vessels, that we shall be happy to receive the earliest advices, as to the planting of the church in San Alis Cali­fornia.

I am yours in Christ,

WILLIAM ROBERTS.
Barque Whisman, Monterey, U. California, May 25, 1847.
and its price, I called for subscribers. The people subscribed heartily and cheerfully; and I could read on the crowded lecture-room: 'This is just the thing we want; and, as to the price, it is marvelously cheap.'

As a kind of first-fruit, I send you fifty-two subscribers; and, as to the manner where this paper has been thinking ijiat, when the paper becomes more fully known, it is to be seen from what we are about to adduce in proof of it. The Rev. C. B. Leupolt remarks, in his recent Report, that his belief of the natives is, that Christianity will be spread from this land, and that the whole will come down with one tremendous earthquake. Your head looks so full aud I could read much, and the latter was very much gratified. In proportion as the Hindoos have once fairly succeeded in doing that, the whole will come down with one tremendous crash. In this state of degradation (at that time) than would have been produced in our country by a parent ill using his child. But this was not the case. He polished and immediately expired;" We doubt not that this is the condition, we believe, of many Hindoos who have been educated at missionary or government schools. Of this, the following circumstance, mentioned in the Calcutta papers as having recently occurred in that city, is a striking illustration:—Baboo Gourang Churn Gungooy, a teacher in the General Assembly's Institution, breathed his last on the 17th of January. It appears that he had long been a convert to Christianity, but kept the fact concealed from his friends till the very moment of his death, in order to prevent religious persecution from occurring to his countrymen. As soon as all hope of his recovery was regained, his friends pressed on him the necessity of being moved, according to custom, to the river-side (of the Ganges) for burial. He suddenly exclaimed, in a tone of fervent and heartfelt piety, 'O Lord Jesus Christ, forgive my transgressions' and immediately expired. 'We doubt not that in like manner many among the Hindoos struggle against their convictions, and remain in Hindooism. The young man mentioned above, had long believed in Christianity, but had not the courage to declare his convictions of its truth until the approach of death. Then, when about to die, he rose above his fears, and declared to his friends that his trust was in Jesus Christ alone.—Drayson.

YOUNG MEN IN CALCUTTA.

Rev. Mr. Bow, a student in the London Missionary Society, who is laboring in India, recently said, 'At this moment, in the city of Calcutta, there are hundreds of young men, well educated, and who are the great-trutls of our holy religion, who are prepared, when the government shall remove the great restriction which now prevents most of them from becoming Christians; and when they are converted, and turn to God, these shadows are thrown behind them, and God becomes all in all, so that they are consoled in all. Their former heart, Whom have we in heaven but thee ? and there is none on earth that we desire besides thee.—Episcopal Recorder.'

RELATION OF A MESSIAH.

Mr. Buzzacott, of Raratonga, related the other day in Finsbury Chapel, the following relation:—"At our last May meeting of the young," said he, "we assembled in a beautiful chapel, not quite so well finished as this, but as good a one as could be desired. Mr. William Gill, by your dear friend, Mr. William Gill, was pointing out the privileges of addressing the children. He began—Children, you live under a very different dispensation from that of the fathers when I was a child. Then, children were not safe away from their parents; they dare not stray from their line of duty, for the Hindoos have prowled about, seeking whom they might devour. I knew a man who had a nice little son, of whom he appeared fond. On one occasion, careering through the streets, he said, 'Son, my heart is not happy, and it is my son, I thought you told me I was to be a warrior. 'I did; but you are not a warrior, and so nice,' and without further ado, he killed, baked, and actually ate his own son. This produced no very bad effect on his mind, and the Hindoos do really believe in the truth of Christianity, and worship the Saviour in the secrecy of their own hearts, while they are afraid to forsake caste and confess Christ before their countrymen. This is the condition of many Hindoos who have been educated at missionary or government schools. Of this, the following circumstance, mentioned in the Calcutta papers as having recently occurred in that city, is a striking illustration:—Baboo Gourang Churn Gungooy, a teacher in the General Assembly's Institution, breathed his last on the 17th of January. It appears that he had long been a convert to Christianity, but kept the fact concealed from his friends till the very moment of his death, in order to prevent religious persecution from occurring to his countrymen. As soon as all hope of his recovery was regained, his friends pressed on him the necessity of being moved, according to custom, to the river-side (of the Ganges) for burial. He suddenly exclaimed, in a tone of fervent and heartfelt piety, 'O Lord Jesus Christ, forgive my transgressions' and immediately expired. 'We doubt not that in like manner many among the Hindoos struggle against their convictions, and remain in Hindooism. The young man mentioned above, had long believed in Christianity, but had not the courage to declare his convictions of its truth until the approach of death. Then, when about to die, he rose above his fears, and declared to his friends that his trust was in Jesus Christ alone.—Drayson.

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A MISSION TO CHINA.

The Wesleyan Missionary Society has never yet been able to send missionaries to China; but by the time they had supplied all their stations with what was wanted, their money was gone. Now, however, they have got more money this year than they ever had before, they mean to begin a mission to China; and how much is it wanted for? One-third of the people in the whole world live in China. The Chinese are sober and industrious, and most of the men can read; this makes us hope that, when the missionaries go among them, great numbers will be converted. 

Many of them are very fond of reading. When Dr. Guthrie, the missionary, was voyaging along the coast for the purpose of describing the country, the people were so anxious to get them, and crowded on him so much, that he was sometimes obliged to push off his boat from the shore to get out of their way. The Chinese are all heathen, they know not the true God; all they care about is getting money; and they are so anxious for gain, that they will lie and cheat anyone any one deal with, if they think they can get something out of it. Even the little children, the soon as they can, begin to sell something, such as a few cakes, or a little sugar-cane.

It would take a large book to tell you all about the religious state of the Chinese. There is one cruel thing they do which even very little children are interested in it; and will pray that, when the day of God shall come, the honey is what my bees have produced this summer, on a plan which supersedes all killing by bees. When I began keeping bees two or three years ago, solely under the hope of breaking my neighbor beekeepers of seeing the restless state of smothering the bees to get the honey; and yet, when I go to the common plan, and because it is known that the produce, all of it, goes to the missionary cause. 

A CONTRIBUTION FROM BEES.—HINTS TO BEE-KEEPERS.

A clergyman in Yorkshire related to the Society, a few months ago, the sum of eighteen dollars, arising from the sale of honey. In his letter he says, "The honey is what my bees have produced this summer, on a plan which supersedes all killing by bees. When I began keeping bees two or three years ago, solely under the hope of breaking my neighbor beekeepers of their cruel practice of smothering the bees to get the honey; and yet, when I go to the common plan, because it is known that the produce, all of it, goes to the missionary cause."

Church Miss. Gleaner.

"THE FIELD IS THE WORLD."

"In the morning sow thy seed, and in the evening withhold not thy hand."—Execls. xvi. 6.

Sow in the morning thy seed,
At eve hold not thy hand,
To do good when time is no bond.
Broad cast it o'er the land.

Beast all grates sow,
Thy highway furrows stock;
Drop it where thorns and thistles grow,
Sowing where none go.

Then knowest not which may thrive,
The late or early sown;
Grace keeps the precious germ alive,
While none can draw itrown.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
The full corn at length.

There cannot tell in vain,
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners in the sky.

Then, when the glorious end,
The day of God shall come,
The angel-reapers shall descend,
And heaven cry, "Harvest Home!"

Montgomery.

GUARDIAN ANGELS.

Infancy hath life but in effigy, or like a spark dwelling in a pile of wood, the candle is so newly lighted, that every little shaking of the taper, and every rustle of the wind, is sufficient to destroy it.

There is in the British Museum an almanac, written on the papyrus, nearly 3,000 years old, which, having been used by some Egyptian of the olden time, was buried with him.

The MISIONARY ADVOCATE is published on the first of every month, for the Missionary Society of the Methodist Episcopal Church, No. 1 Lane & Temple St., New-York, and may be had of them or G. C. Reid & Co., Boston. It is under the editorial supervision of the American Secretary of the Society.

DESIRES FOR MISSIONARIES.

Mr. Martin, the missionary at Badagry, Western Africa, was walking one evening with an African, Mr. Martin, the missionary at Badagry, Western Africa, was walking one evening with an African, and, pointing to an idol-temple, he asked him what he saw. "Whence do you get your religion?" said the African. "From the Wesleyan Missionary Society and also to the community of Missions is to be sent. I do not know how many shall be good; let us recline on the gospel. Christ was very beautiful. He said, "When I heard the gospel, I thought to myself, I will recline upon it." Let us recline upon the gospel; then let us recline upon the gospel; for ourselves: then let us recline upon the gospel; for ourselves, let us point him out to others, that may recline upon the gospel, and, after serving him on earth, may enjoy an eternal rest in heaven.—Wes. Juv. Off."

HERE IS THE SABBATH IN LONDON.

At a public meeting recently held in England, it was stated, that out of a population of more than two millions, there was an attendance of only four hundred thousand persons on the services of the Lord's day, in the churches and chapels of all denominations! If inquiry was made as to the ordinary places of the rest, taverns, steam railways, public houses, tea-gardens, club and gaming houses, would furnish a melancholy reply. 

LONDON MISSIONARY SOCIETY.

The fifty-third anniversary of this society was celebrated at Exeter Hall, London, May 18th, Sir E. N. Buxton occupying the chair. The annual report was submitted by Mr. Theobald, and presented a general and satisfactory report of the operations of the society during the year. The statistical summary of the missions does not vary materially from that of the preceding year. The number of stations and out-stations is four hundred and sixty; of churches, one hundred and fifty; of European missionaries, one hundred and sixty-five; of European and native assistants, seven hundred; and of printing establishments, fifteen. The receipts during the last year amounted to $76,019, and the expenditures, to $75,724.

LONDON RELIGIOUS TRACT SOCIETY.

The forty-eighth anniversary of this society was held at Exeter Hall, London, May 21st, Sir I. H. Hoare, Esq., being in the chair. The Corresponding Secretary presented an abstract of the annual report, from which are taken the following statistics:

The total receipts for the past year amounted to $259,419, being an advance of $25,035 over the previous year. The total circulation of the society's publications, at home and abroad, in about one hundred languages, amounted to four hundred and forty millions.

There is in the British Museum an almanac, written on the papyrus, nearly 3,000 years old, which, having been used by some Egyptian of the olden time, was buried with him.

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