THE WAY PREPARED.

Much regretting that he could not prudently leave a teacher in the Vavau Islands, Mr. Williams pursued his course to Samoa, and, after encountering a furious storm, beheld, with joy, the majestic mountains of Savaii, the principal island of that group. After beating about for a short time, the Messenger of Peace anchored in a beautiful little bay, where the missionaries were shortly surrounded by the natives, who came off to them in large numbers in their canoes. Fauea, the Samoan chief whom Mr. Williams had brought from Tongauba, was delighted in again behold- ing the home of his fathers, and the prospect of the good news of salvation being communicated to his delighted countrymen.

On the 1st of January, he had expressed great doubts of the reception of the good news of salvation being communicated by the missionaries, they dared not disobey. The obstruction which this man might offer to the missionary work pressed heavily on the mind of Fauea, and, among the first inquiries which he made on meeting with his countrymen, was, "Where is Tamafainga?" "0," they shouted with delight, "he is dead! He was killed ten or twelve days ago!" On hearing this, Fauea sprang down the steps to the canoe in which Mr. Williams was seated, exclaiming, "The devil's dead! the devil's dead! Our work is done; the devil's dead!" He then explained that Tamafainga had been killed.

TRIBUTE TO FRENCH COLPORTAGE.

The Record of the Free Church of Scotland, in giving a view of the progress of the gospel in France, says, "It is well known to the religious public that the constant instrument used by the hands of God for shaking the power of Popery, and spreading the gospel, within late years, in France and Belgium, has been the labor of colportage. The works of the most learned men have been conveyed by this marvelous success; whole districts of country have been awakened out of their lethargy, and made to feel their need of the gospel, through the instrumentality. Numerous little companies of forty or fifty, or sixty individuals, have been led to assemble together among themselves for reading the Word and prayer; and many have been the instances in which revivals have taken place."

EXTENT OF MISSIONARY EFFORT.

It has been said that the sun never sets on the dominion of the queen; that is, that before the sun sets in England it has risen in the West Indies; before it is lost sight of in the New World, it has appeared in China. The sun never sets on our Missionaries' labors, but it is always shining on some spot where the gospel is preached; and wherever the name of Christ is pronounced there alle the Sun of righteousness rises, ariates with healing in his wings, enlightening many hearts that but for his presence would have remained in utter darkness. O may the time soon come when the whole world shall be filled with the glory of the Lord! — "Wis. Jan. Off."

A CHINESE SCHOLAR WRITING.

The modes of writing to be met with in Chinese books are various; namely, the ancient form, the seal character, the grass or regular, the written, and the running hand. The ancient form shows, in some measure, how the Chinese characters were constructed; for in it we find various objects delineated, as they appear in nature. The seal character, as it is called, because found engraved on seals, differs from the usual form in being entirely composed of horizontal and perpendicular strokes, without a single oblique or circu- lar mark belonging to it; resembling, in some degree, the arbitrary marks used among the Egyptians. The regular and exact form is that met with in all the Chinese books, from which the written form differs as much as our Italic from the Roman letters. The running hand seems to have been invented for the sake of expediency, and, by the saving of strokes, and the blending of characters, enables the transcriber to get over a great deal of work in a little time. Such productions are not easily deciphered, and yet the Chinese are so fond of this form of writing, that they frequently hang up specimens of penmanship in the most conspicuous form, as ornaments to their shops or public offices. The Chinese writers are generally so practiced in the use of the pencil, that they run down a column with the utmost rapidity, and would transcribe any given quantity of matter as soon as the most skilful copyist in England or America.

SOMETHING DONE FOR GREECE.

The Rev. Dr. Baird, on visiting Athens, wrote a letter respecting the progress of the missionary work in Greece. "From inquiry, I learn that it is probably that nearly, if not quite, two hundred sound evangelical books and tracts have been published in modern Greek, by these various missions. The Rev. Mr. Boyd, the excellent Baptist missionary, who, with his wife and Miss Waldo, is laboring at the Piraeus, (and, blessed be God, not without encouragement,) told me the other day, that his Sunday-School Library contains one hundred and sixty of these works. It is probable that the tracts and children's books constitute one-half of the whole number. But the other hundred embraces books from the 'Bridegroom's Daughter,' up to 'Wilberforce's View,' 'Butler's Analogy,' 'Way- land's Elements of Moral Science,' and works of similar class. These books are becoming scattered all over Greece, and among the Greeks who live in other countries."
or followers of Taou tribe, have very little in com­mon with theAmericans in one of their temples. Their temples and the image is placed in a bare, unurnished room, with no particular marks of veneration or respect. There was a time during the Tung dynasty when the sect possessed a good deal of influence; but commonly they have been, what they are now, little better than so many jugglers and mountebanks, and the most of them would find it difficult to account for a portion of the wealth and influence of their sect. In the Chinese novels and historical books, they are commonly spoken of as practising magical arts and enchantments; but I have not been able to get any satisfactory account of their sect or doctrines.

In the Chinese literature, the Chinese are most destructive and strict in the principles of Confucianism, would never go near them, make no scruple to the mountains, and consecrated to the memory of a Saviour's dying love under the broad tree, where he was crucified, and where the cross is planted, and the musket in the hand; to spread the elements which compose the world, and having given several notices of their worth, it is not necessary to repeat these accounts here.

ROBE AND FORGIVE

Your (London Missionary Society's) report with regard to the prospects of Tahiti is somewhat somnolent. I fear that there is for this but too good ground; and yet will the usefulness of our proceedings, when I am not disposed to give up that cause. I look back upon the history of my own country. I find there was a time in its history when the people of God there were a poor and persecuted remnant, when their cause seemed as dark and desperate as that of the people of Tahiti. They were driven from their sanctuaries and their homes. Their old men, their women, their children, who could not follow them to the mountains, when they were pursued by the brutal soldiers who traversed the country and shed blood by the thousands, to seek their spiritual food at the peril of their lives; they had to maintain their retreats by continual conflict; they had to worship their God with tears and blood, for a time, and the mementos of their faith; to spread the elements which compose the world, and having given several notices of their worth, it is not necessary to repeat these accounts here.

INTERESTING INCIDENT

A beautiful incident, illustrating the zeal of Nestorian scholars, is related by Mr. Stoddard. As the Nestorian New Testament is sold for about a dollar a copy, and the pupils have no ready means of procuring such a sum, the missionaries proposed to them that they should commit the Scripture proofs in a manual of Biblical Theology, amounting to about one thousand and two hundred, promising to each one who should do so a copy of the New Testament. They applied them­ selves with great diligence to the task; many before the end of the year were mastered, and were brought to the missionaries, who were able to write their own names and the dates of their birth. They were very faint, and said they could not go forward, for the way was too long for them to reach home by night. "You cannot go backward, for you cannot go forward, and the way is too long for you to reach home by night."

"Let us see," said Saabye; "follow me." The travelers did very well, though the snow was deep. They went one mile and a half, and were then stopped by the snow. They were very faint, and said they could not go forward, for the way was too long for them to reach home by night. "You cannot go backward, for you cannot go forward, and the way is too long for you to reach home by night."
persuaded them to send their children to a school traveling? This was one of Saabye's adventures.

... traveler, with little strength; he had left, to climb up. They crawled along till they came to the perpendicular ascent. The Greenlander, who had, of course, been accustomed from his youth to climb high rocks, got up first. After resting himself a little while at the top, he lay flat on the ground, stretched himself out as far as possible over the side, and helped to pull the others up. Their knees tottered, they staggered, and were almost on the point of falling; but the Greenlander's arm was strong, and he helped them faithfully. "God be praised!" they said one to another, when they found themselves safe at the top. They were so exhausted that they were obliged to sit down and rest themselves for half an hour, during the quarter of an hour which they had still to go.

It was four o'clock on Sunday morning when the convert stepped upon the ship. His heart was praying for him. When he opened the door, and showed her that he was safe, she wept for joy, and could only say, "God, then, has restored him to me." The tired missionary rested for a few hours, and performed divine service at the usual time.

How would your young readers like Greenland traveling? This was one of Saabye's adventures. He had hundreds like it.—Miss. Repository.

THE IDOLS DESPISED.

A little while ago there came through a village, called Cherolopili, which is about ten miles from Gudapah in India, a great procession of a hundred and forty persons, in honor of Rama, one of the Hindoo gods. Some of the men carried guns; some spears; some swords, and some bows and arrows. They were playing to music; some of the Eastern idols were dressed with clothes, and ornamented with flowers. Near them were placed men with fans to keep off the flies and dust; some had small bells in their hands; others had tambourines, which they were playing to amuse the gods; and others again were clapping their hands, and crying out, "Nararam, Govinda—Hurree—Hurree—praise Rama." At this village there was a native rapture station. He met the procession, and said, "O foolish men, why do you bring your idols here? With whom have you that Rama that you worship him as a god?" The worshippers of Rama could not answer; but made a great noise with their instruments, in order to frighten the people, and make them bring presents. They wanted to get a great deal of money, and then to make a feast, which they said would be in honor of their idol; but, the truth was, they wished to enjoy it themselves. Some of them asked, in great anger, "Why do you abuse our god Rama?" The reader said, "We do not abuse God; we only speak against your foolish worship." The people of the village stood still all the time, and offered nothing to the idol; so that at last the idol-worshippers turned away disappointed, and went somewhere else. Of the many villages in India may pay just the same respect to these false gods; and that a better name, even the name of Jesus, may be everywhere adored! —Miss. Repository.

AFRICAN MISSIONS.

A valuable paper, in the Missionary Herald, of May, gives "A Survey of African Missions." It contains the general results of the work of the past year, and the number of laborers is stated at 434—probably including several kinds of assistant missionaries.
MISSIONARY ADVOCATE.

NEW-YORK, NOVEMBER, 1847.

EDITORIAL CORRESPONDENCE.

DEAR BROTHER KIDER.—In accordance with our arrangements, we left Buffalo on the 8th ultimo, a little after 10 o'clock, J. M. The expansive waters of the beautiful Erie were calm and placid, and there was nothing in the appearance of the wave to excite apprehension. Composing ourselves before the protection of our Almighty Friend, we were very soon in the embrace of “Tired nature’s sweet restorer, balmy sleep.”

The next morning, about 10 o'clock, we arrived at Cleveland, Ohio. But a few years ago, and here all was wilderness. Now, a large and flourishing city booms up before the vision of the imaginative and aspiring traveler, and compels him to do homage to the spirit of western enterprise. As we were informed the boat would remain an hour or two at this point, we resolved upon going ashore, and taking, at least, a partial excursion. We soon found that the grandeur of the city results from a want of that which is not likely to be without cost. Still we resolved not to abandon our purpose. Under the direct and meretricious rays of a burning sun, and nearly suffocated with rising columns of dust that we pursued our way along one of the principal streets, passing several beautiful blocks of buildings, made up of stores, hotels, churches, &c, &c, which soon convinced us that we were in “no mean city.”

Our time, however, would not allow us to make any observations worthy of record, as but a single hour had been allowed us for the excursion. We were very happy to learn that a German mission has been established here also. C. Helwig, an excellent German brother, is laboring at this place with a commendable zeal and accomplishing successes. A Female German School has been organized, and the prospects of the mission are said to be flattering. We should have been gratified with a longer stay at this place, and to become familiar with the circumstances of this mission; but we were hurriedly called to bid adieu to Cleveland, and resume our voyage.

We were somewhat surprised and swiftly gliding upon the unrefined surface of the beautiful lake, towards the point of our destination. We passed Detroit August 4th, in the morning, about two o'clock, and of course did not halt. We hope to spend a little time there on our return.

In our notes of the voyage up lakes Huron and Michigan, we have recorded many things which we cannot incorporate in these columns. Our missionary box was always open, and the money poured in.”

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On the following morning it was ascertained that the conference was entitled to a sixth delegate; and Hooper Crews was elected. This is a strong delegation, and perhaps a more striking position than any that have before been found. On the great questions which are agitation the church, they will doubtless act in view of their best interests.

The foundations of a new German Methodist Episcopal Church in this place was laid during the session of the conference, on which occasion Dr. Elliott and the writer officiated. The collection was comparatively small, as most of those who were present had contributed liberally already. There are rising three thousand Germans here, and the prospect of good among them is encouraging. Brother Barth, the missionary stationed here, has been an excellent preacher, and seems to be deeply devoted to his work. He receives only about two hundred and seventy-five dollars per annum, out of which he pays his moving expenses, house-rent, and one dollar per week for a place to preach in. I sympathized deeply with him, and yesterday morning, at the close of my sermon at the Clark-street Church, brought the case before the audience. About twenty dollars were collected on the spot, by which he was considerably relieved.

We leave this evening, at nine o'clock, in the steamer Champion, for this conference. The kindness with which we have been greeted, both by preachers and people, and the kind attentions we have received from our Chicago friends, will not soon be forgotten. May God bless them abundantly in the work committed to their charge for our sakes, to lose its reward, grant them a hundred fold in this life, and everlasting life in the world to come! Yours affectionately,

C. PITMAN.

Chicago, Ill., Aug. 54, 1847.

OHIO CONFERENCE.

In the course of our late western excursion, we had occasion to visit the Annual Conference at Cincinnati. It was a privilege we had long and earnestly desired. We arrived in Columbus, the seat of the conference, on Thursday morning, the second day of the session, just in time to be introduced before the adjournment.

By the kindred of Rev. G. Moody, the stationed preacher at this beautiful place, we had our lodgings assigned us at the house of J. W. Andrews, Esq., in whose family we had room-mate during the session of the General Conference of 1836, is still living, and was present at the conference. He is deservedly loved and venerated by all his brethren; and all seem to be waiting and watching the hour of his release from earth, each one desiring to catch his falling mantle as he ascends to heaven with the "chariots of Israel and the homework thereof." It was indeed a privilege to shake the palsied hand of this aged and honored man, the first of his class—most prominent for his labours in the last half a century. Farewell, veteran soldier, thou wilt soon be in that land where "the inhabitants to more say they are sick," and where the numerosous souls of thy ministry shall be as stars in the town of thy rejoicing; for ever and ever.

The aged voices, David and Jacob Young, and B. J. Finley, are also still alive; the former founding under the most appealing and with his wing poised for an upward flight, and the latter, in all the answering and grace of a green old age, still performing the part of the elder. It is a source of pleasure, respectively, to make known the lives and labours of these two worthy fathers in Israel we are again honored with a place in the churches, to the Grand General Conference.

There are also in this conference a large number of middle-aged men, possessing strong and well-cultivated intellect, winning Methodism, and are exceedingly jealous of her honor, having their faces strongly set agan[t for that threatened innovation upon her doctrines and usages. Among the distinctive peculiarities are the badges of her glory, and the pledges of her success, they are not prepared to compromise great principles of the church in this experiment on new theories or visionary projects. They have discernment enough to see that, by accommodating the peculiarities of our beloved church to the tastes and wishes of a few sentimentals, we are sacrificing the spirit of a denomination. In the service of a church, we must be left as powerless for good as are many other religious organizations. With these views, they seem to have adopted as their motto, "Let well enough alone."

This conference also enters upon its list a multitude of young men, many of whom have enjoyed advantages through which they are distinguished, are given up, we must be left as strangers. Should their spiritual power keep pace with their intellectual, they may become giants in the field; otherwise, after all their scientific training, they will be left in the position of wringing cymbals.

Let the whole church pray that all our young ministers may be "endued with power from on high" and that they may "hold fast thedeposit trust, and prove to their holy work with the true spirit of Christian missionaries. With such a ministry, Methodism can never wane."

This conference has under its supervision a large portion of our missionary work among the Germans. The reports from the various German circuits and stations were exceedingly interesting and encouraging. They indicated great zeal, and much of the true spirit of sacrifice, on the part of the missionaries, and showed a considerable increase in the membership during the past year. The circuit work connected with this conference there are four presiding elder’s districts, and thirty-four circuits and stations, in which are employed eighty-six missionaries. These devoted men are laboring in the true spirit of Christian missionaries. Not boasting "in another man's line of things, made ready to their hand," it is their ambition to preach the gospel in regions beyond the limits occupied by their precursors, in this way, the little corners are being reached.

Not only so, but the demand for laborers and means to support missionaries is so rapidly multiplying, that the expenses of our German missions will, for years to come, be more likely to be increased than diminished. Such, however, is the character of the work, that we must be left as dependent upon our missionary funds any longer than they are compelled by stern necessity.

The Anniversary of the Sabbath-School Missionary Society of the Columbus Station was held on Friday evening, September 3d, and was attended by a crowded congregation. Brother Strickland, agent of the American Bible Society, delivered the first address, and was followed by the Corresponding Secretary of the Missionary Society of the M. E. Church. An excellent spirit prevailed, and a collection was taken up, amounting to fifty-five dollars; making the total amount collected for the year, about one hundred dollars. Brother Moody deserves great praise for the pains he has bestowed upon the society; and it is most devoutly hoped that the day is not distant, when the most of us are poor, and were afflicted with chills and fever this year, I thank God I had enough to see that, by accommodating the pecu-

CINCINNATI GERMAN DISTRICT.

To the Corresponding Secretary of the Missionary Society of the M. E. Church.

DEAR SIR,—I would much rather preach Christ our Saviour than write missionary reports in English; but as this too is made my duty, I will do it as well as I can, in the fear of the Lord. Though much of the material is a repetition of what we have had in our-fold efforts with many powerful awakenings and happy discoveries. The most of our art was poor, and were put on slight allowances: but the Lord gave us the success which we asked and believed in, and I believe we are not much in debt.

The Cincinnati District embraced, this year, the following old stations and two new: Dayton and Sidney Mission. The new missions established that...
MISSIONARY ADVOCATE.

WILLIAMSBURGH GERMAN MISSION—NEW YORK CONFERENCE.

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

DEAR DOCTOR PITMAN,—This is the second report of this mission. I have a great reason to rejoice, for my labor has not been altogether in vain. The members of the mission are happy in the Lord; they tend to all the means of grace. A few Sundays ago I was assisted by brother MILLS in the Lord's Supper. The same afternoon we held our love-feast, and it truly was a feast to our souls. Since my last report I have received eight converts into the church. It also became my painful duty to turn two out. One of the new converts (formerly a Roman Catholic) moved away with excitement mixed with it, and none too much. Dr. Bond and Bishop Jukes were in our love-feast on Monday evening, and what they could not understand they felt. I have had one quarterly meeting, this year, without conversion, but no Sunday-school books. The work of God, in this year, is not a thing to wonder at; we think it will go.

INDIAN MISSIONS.

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

DEAR BROTHER PITMAN.—Such have been my engagements that I have not found time to write you, according to my agreement, all the present time. The Quinqui Indian Mission, as I informed you, is in great need of a house for the preacher to live in. The one now occupied is a log-house, and fast rotting down. It can no longer be inhabited as a shelter from the family to get out of their beds very often in the winter. The Methodist Germans in the west has already exerted a powerful influence, felt by all, and feared by many. So far as I understand, and many on whom who will bless the day they first heard the gospel from German Methodist preachers. We are building buildings that will stand when stones of barren are crumbled to dust. What a transformation the parched ground under a pool, and the wilderness made to blossom as the rose.

I am glad you visited our conference, I think it will go.

Williamsbough, Sep. 16, 1847.

E. H. BURKE.

For the Missionary Advocate.

Rev. Dr. Pitman,—The following lines I copied from the Bible, in the church pulpit, at Brotherton Indian Mission, in Wisconsin Territory:—

Lord, bless the preacher, day by day.
Who would so willingly explain:
Help him to guide us in the way
That leads where endless day shall reign.

Lord, grant to fill his heart with love,
His mouth with words of love and peace,
O let thy spirit uis move,
And all the glory be thine.

The above lines composed and written by Thomas Cookum, the Indian poet, in the pulpit Bible chair, at the Brotherton Indian Mission.

This settlement of Brotherton Indians is located in Wisconsin, near Winnebago Lake. They are so far, reformed, by Christian effort, that they live like the Christian white man.

Their temperance society, Sabbath school, house of worship, farms, flocks, and herds; their Christian enterprises, and Christian love, constrain me to say, Truly, God hath done this. They number eighty-three members of the M. E. Church. Their Sunday-school library contains two hundred volumes. Two years since they sent one of their number to the territorial legislature, which is proof that they are naturalized.

Yours truly.

HARPER SMITH.

Aug. 21, 1847.

MISSION AT FUK CHAU.

The Rev. Menzies, Johnson and Peet have transferred their labors from the mission in Siam to Fuk Chu (or Foo Choo Fok), one of the five free ports in China, on the river Min, the greatest part of the black tea trade, lying north of Amoy and south of Ningpo and Shanghai. The city专职 are about eight miles in circumference; the population, perhaps six hundred thousand, although the Chinese estimate it much higher.

INTERELIGENCE FROM FEJEE.


During the past year we have seen much of the goodness of the Lord, and our hearts have rejoiced in the works of his justice. We have had also to mourn over the wickedness and cruelty of the thousands around us.

HUNGER IN PAPUA.

The war between Bau and Rewa has terminated, and we cannot tell you how many have been slain. Hundreds of wretched beings have been seen by our people, with all their arms upon their heads. Dead bodies were everywhere seen at Vewa, having drifted from Bau, where they were thrown into the sea, there being too many in Bau to be eaten. Literally sunk for many days, human flesh having been cooked in every house, and the entrails thrown outside as food for pigs, or left to putrefy in the sun. The Somosomo people were fed with human flesh during their stay at Bau, they being on a visit at that time; and some of the chiefs of other towns, when bringing their food, carried a cooked human being to their fires. The Rewan people, perhaps, always preferred the "long pig," as they call a man, when baked. One woman, who had been clubbed, was left upon the beach, in front of our house. The Somosomo people were dressed in fragments of our cloth, smashed to pieces, and the body was quite naked. Whether it was done by the heathen to insult us or not, we do not know. One Chinese man was clubbed at Rewa, and part of his body was eaten by the Vewa heathens, and his bones thrown near my door; my lad gathered them up, and buried them, and his brother learnt that they were the bones of one of his friends. After Rewa was destroyed, heaps of dead bodies lay in all directions; and their bones still lie bleaching in the sun.

There has latterly been some dreadful work at Ovalau. The Savone people, living in the mountains, have risen up in arms against those living on the shore, and have slain many hundreds of them, and are still carrying on the work of blood. It is probable that this will involve them in a war with Bau, and many hundreds more must fall. On every hand we hear of war and blood, and thousands are perishing around us.

We do not, and we cannot, tell you what we know of the Fijians. Cruelty and murder and lying have been heard much; but, after all, you have not been told half; every day we hear of murder and bloodshed, and every fresh act seems to rise higher than the last. There are now half a dozen war parties, and the coast is covered with strangers. The Chinese are sometimes killed, and sometimes not. A canoe was wrecked, near Natawar, and many of the crew, who had intended to come to the coast, for trade, were drowned by the Natawar people, and even were at once prepared in which to cook them. The poor wretched were bound ready for the oven, and even was placed in a box for the oven, and even was placed in a box, in which lie kept human flesh. Legs and arms were sliced for him, and preserved in this box. If he saw any one of his friends who was faster than the rest, he had him or her killed at once, and part roasted and part preserved. The people say that he eats human flesh every day. At Bau, the people have been tribe to tribe, and chew it as some tobacco. They carry it about with them in their clothes, and use it in the same way as tobacco. I heard of one tribe to another, from one of our teachers, that surpassed everything I have heard of the kind. A canoe was wrecked, near Natawar, and many of the crew, who had intended to come to the coast, for trade, were drowned by the Natawar people, and even were at once prepared in which to cook them. The poor wretched were bound ready for the oven, and even was placed in a box, in which lie kept human flesh. Legs and arms were sliced for him, and preserved in this box. If he saw any one of his friends who was faster than the rest, he had him or her killed at once, and part roasted and part preserved.
pleased hard for life; but all was of no avail: all were devoured by the cruel cannibals. But time would fail to tell a part of what we may tell; but the worst parts will yet remain concealed; enough is known to make every heart feel and deeply mourn.

Amid all the darkness, the cruelty, the cannibalism, by which we are surrounded, our hearts are encouraged by the proscription of sects, and the word of the Lord; and it is a pleasing and cheering fact, that those who formerly were the worst of the Feejee, have been among the first to embrace the gospel of Christ; and many of these have been converted to God. I allude to the people of Vewa. The chief, Elijah, is a good man. He is one of the most determined men, in the sense of doing anything or suffering anything for Jesus Christ. He has suffered the loss of all things for Christ. He is a determined man, and will be very useful. He was formerly a cruel cannibal; but the lion has become a lamb, and a little child can lead him.

He has literally given up all, and he seems willing to do anything or suffer anything for Jesus Christ. What has been done encourages us in our work. Jesus shall reign. Our full hearts are crying out, Lord, increase our faith! We want great faith in the hand of the Lord was among them. Many were converted, and prayed with great feeling. Another commenced, and prayed with great feeling. Another was pricked to the heart, and cried, in agonies, for mercy and forgiveness. The chief, Elijah, was converted to God. He has suffered the loss of all things for Christ. He is a determined man, and will be very useful.

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The chief, Elijah, is a good man. He is one of the most determined men, in the sense of doing anything or suffering anything for Jesus Christ. He has suffered the loss of all things for Christ. He is a determined man, and will be very useful.
GAMBLING FOR PRAYERS

The Roman Catholics are trying very diligently to convert Protestants to Popery, and many persons are afraid that, before long, they will greatly increase their missionary forces, for they leave no arts untried to gain people to their way of thinking. They may, perhaps, make converts of those who know nothing of religion, and who have never read any books; but I do not think any of our Methodists children will be drawn away: you who have been so carefully taught God's holy word cannot believe their false doctrine. Some of their prayers are very strange, as well as incomprehensible; we could scarcely believe the accounts of them, if they were not written by people who are sure they are true.

You all know what prayer is: you have heard your parents and preachers pray, and I hope you know nothing of religion, and who have never tried your fortunes at cards. During Lent, the priests will not allow the person who loses, is to repeat a certain number of prayers, and the meritor of their prayers is to go to the man who wins the game! Nay, further, there is any danger of your being deceived by the missionaries in their efforts to convert Protestants to Popery, and many persons are afraid that, before long, they will greatly increase their missionary forces, for they leave no arts untried to gain people to their way of thinking.

ACTIVITY OF ROMANISM.

Each successive year affords fresh proof of the warlike activity in the Romish camp, and sects maintain rivaldiatries for the conversion of foreign missionaries who have been trained in the college of the Propaganda. In numbers and activity, they far outdo the advocates of the truth. While we are meditating to send missionaries, preachers, or catechists, to a district of North American Indians, one thousand miles from the missionary head-quarters of both parties, we hear that four Romish priests are already among them! While the Church of England, for a whole year, seeks, and seeks in vain, for one single missionary to China, the Romish agent at Hong Kong negotiates for a contract with a steam navigation company to carry to China one hundred priests within the year! Their missionary lists contain a host of archbishops, bishops, vicars apostolic, priests, deacons, sub-deacons, and priests.

In extent of ground, they surround and overspread our positions. The intrusions into our missions, at Krishninghr and New-Zealand, are but faint skirmishes to be numbered among the many which unceasingly proclaim that the battle between Popery and Protestantism must be fought on the mission-field no less than at home.—Church Mis. Soc. Rev.

ROME.

Affairs at Rome appear to be in a critical position. The present Pope is evidently a patriot, and he is determined to resist the foreign despotism. Father Ventura, who delivered the funeral oration in honor of O'Connell, for two days addressed an audience of fifteen thousand Romans, on their duties and their position in the eyes of Europe, so eloquently, that the language of the London Daily News, "the old rostrum of republican times never gave utterance to such stirring appeals, and the foremost of our countrymen, its eloquence." The old conservatives of Rome are grieved that the people are awake to their power, and that the Pope favors their aspirations. The design of the late conspiracy has been discovered to be, to make a people unfaithful for freedom, to overturn the present liberal policy, and to restore the reign of the French invaders. The conspirators intend to assassinate many of the friends and favorites of the Pope, and remove his holiness by force to Naples. Several cardinals, as well as high civil and military officers, were implicated in the plot.

ROMISH EXPEDITIONS.

The last report of the Leopold Foundation has a letter from an American correspondent, which states that one of the weightiest cares of the Catholic church is the desire to form a large number of priests from native Americans. It speaks of the advantages which they will have over foreigners in gaining access to the minds of their countrymen. It says that a large sum of money will be needed to carry their designs into effect. He also says that the sums effect much good by their intercourse with Protestant parents of children confided to them, and that by this means Protestant converts are converted.

MISSIONARY CONTRIBUTIONS.

Of the 2267 churches reported at the meeting of the Old School General Assembly, in 1847, contributions are acknowledged for Foreign Missions from 856; and of the 2376 churches, reported in 1847, contributions for Foreign Missions are acknowledged from 877.

This shows that a little more than one third of the churches contribute to the cause of Foreign Missions.

The Puritans says of the members belonging to churches connected with the American Board, "It is stated that not more than one in three, on the average, is in the habit of contributing to this cause."—N. Y. Observer.

COST OF WAR IN INDIA.

A Bombay correspondent of the London Morning Herald estimates the gross charges of the three great Indian wars, between the years 1827 and 1847, at thirty-nine millions sterling, or nearly one hundred and ninety-five millions of dollars! To these enormous expenditures are to be added the China war, Nepal, Gurkha, and Punjab, for the expenses of which the English government received some compensation.

The several states of Germany comprise 50,168, 957 Protestants; 16,880,104 Romanists; 607,619 Jews; 432,761 of various other sects, and 5,184 Greeks. In 1825, the numbers were about 13,000,000 Romanists; 15,215,500 Protestants; 380,000 Jews, and 2,928 Greeks. In Hungary and Transylvania, there are 960,840 German Romanists, and 610,720 Protestants; in Switzerland, 1,089,779 Protestants, and about 50,000 Romanists.

FREE CHURCH OF SCOTLAND.

Not one of all the churches, (seven hundred and twenty-two in number,) connected with the Free Church of Scotland, has failed to send up its contributions to the Boards of Missions and Education during the last year. The sum received for these objects amounts to $85,000. What a noble example this for other churches!

The Scottish Tract Society at Edinburgh, in its fifteenth year, circulated 1,058,548 tracts (monthly visitors), and 62,628 copies of the Magazine. Total circulation, in fifteen years, 20,819,795 copies.

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