HEATHEN SACRIFICES.

"What is this picture about?" perhaps some little reader will say. Let us look. "There is a man with a knife, who seems to be a priest; but he is not dressed like the people in India—and there is a youth bound to a tree; but his face is white, like that of an English boy—and there are soldiers behind; but they are not armed like our soldiers are, or any that we have ever seen. This cannot be a picture of the sacrifices in India."

No, dear children, it is a picture of what used to happen in England, many hundreds of years ago. Those priests are Druids, the men behind are Roman soldiers, and the poor youth is going to be sacrificed to the idol gods of Britain. In some parts of England the remains of Druidical temples are still to be seen. There is one in Dartmoor, and there is a basin cut in the rock, which is supposed to have been used to receive the blood of the children who were sacrificed. If missionaries had not taken the gospel to that country, the same things might have been happening there still, and many a happy and cherished child might, like the children of India, have been offered in sacrifice to those cruel idols.

Augustine, with forty other missionaries from Rome, carried Christianity to the Island Great Britain in the year 587.

From the Foreign Missionary Chronicle.

THE RELIGIONS OF CHINA.

NUMBER SEVEN.

BUDDHISM.

Continued from page 58.

Having spoken of the Confucians and of the sect of Taou, it only remains to give some account of the Buddhists. Perhaps some of my young readers have heard that the system of false religion called Buddhism originated in India about a thousand years before the time of our Saviour. For some unknown reason the Buddhists were much persecuted by the Brahmanas, and hence many of them emigrated from India, and spread their doctrines in foreign countries. This religion has in this way spread over many countries, lying on the coast of India, among which are Turkestan, Siam, Corea, Tartary, and even Japan. The Chinese have several accounts of its introduction into their country. One of these, which I have taken from "The Historical Lamp of Buddhism," is as follows—

"The Emperor Ming of the Han dynasty, dreamed that he saw a golden man, sixteen cubits high, the top of his head emitting rays all around, and his whole body resplendent as the sun, who came flying through the air, and stopped before the temple. The emperor repeated his dream on the following day to some of his officers and asked their opinion respecting it. Too-o, one of his prime ministers, replied, 'I have heard that, in the west, the country called Teem Chuh (India) has a god whose name is Fuh (Buddha.) He was born about the end of the Yin dynasty, and his doctrines were perfected in the commence-
by nature. It professes to deal with perfect men, or those who can make themselves so, and hence has no need of a god at all; but men know very well that they are not perfect, but, on the contrary, are in need of a savior. Now, Confucianism says nothing on these all-important topics, and natural men neither know nor wish to pretend that they are not perfect, but, on the contrary, are in need of a savior. To you is given the gospel of Him who bought life and immortality to escape the scene of ruin, which is said to be bound to last forever.

The EQUINOXIA.

In northern regions, cold and drear,
Where lovely flowers are rarely seen—

For selecting such a season.

Does nature wear the robe of green—
Mid the wild wastes of changeless snow.

Believe the earth's Equinoxia.

Yet noble men their homes have left,
And chosen a lone dwelling there—

Of all life's fancies joy best reared.

Exposed to danger, pressed by care—

Then pray for them, and pray for those

Who strive to radiate their gloom;

Till moral deserts, like the rose,

Shall blossom with a rich perfume;

And every blessing Christians know

Over the benighted Equinoxia.

Ah! the stern climate cannot chill

The love which animates their heart;

With ardent zeal they labor still,

The richest blessings to impart.

Does not your spirit also glow

With play for the Equinoxia?

Then pray for them, and pray for those

Who strive to radiate their gloom;

Till moral deserts, like the rose,

Shall blossom with a rich perfume;

And every blessing Christians know

Over the benighted Equinoxia.

With pity for the Esquimaux?

And every blessing Christians know

Over the benighted Equinoxia.

Does your spirit also glow

With play for the Equinoxia?

Then pray for them, and pray for those

Who strive to radiate their gloom;

Till moral deserts, like the rose,

Shall blossom with a rich perfume;

And every blessing Christians know

Over the benighted Equinoxia.

But nature wears the robe of green—

Does the Equinoxia mean for us

Only to stand and watch the scene,

Or to seek the ways that lead to bliss?

The richest blessings to impart.

Over the benighted Equinoxia.
PERIL OF THE HEATHEN—CHRISTIAN APATHY.

It is affecting to think that, while we are sitting, perhaps in our home, comparatively unmoved, there are those whose religious history is a series of hundreds of our race under the almost undisturbed domination of Satan; that these myriads are the wretched survivors of untold generations, who have lived and labored and been abandoned, almost all the influences under which they pass across the stage of life, and which are perpetually darting and acting upon them from all sides round, are the influences of a system which he has been thousands of years constructing and maturing; to which he has been thousands of years devoted, and which he will not abandon. Such, we may suppose, was the sight which Jesus might say to the inquirer—and you behold, substructure, and you behold unsubstantially the same vision. Take a hasty glance at them; at least, more you cannot; for, were they not so dense and so dark, and in such a form, days must elapse before they would all have passed. Look down upon them—if the thick darkness which hangs over them will permit—look down, and mark their condition. Look at the din of the great Babyl, do you hear any voice of prayer? Do you see any hopeful sign? Is it true, they have priests; but they are impostors and murderous priests, they who live on the blood of human beings; and objects of worship; but they "sacrifice to devils, and not to God." Look upon the multitude, think of the systems of influence—ancestry, wealth, numbers; you cannot name one, which is not made to minister to their destruction. Enumerate the vices of the age, the vices of the world, the vices of man, and you will find none which is not pressed into the service of sin, and which is not actually so employed. You cannot discover a single individual who is not setting on every other, in the most innumerable mass, in the execution of their common depravity. You cannot name a sense of the body, a faculty of the soul, an evil influence, which is not in operation; and it last by as many hanks as some of their false divinities possess, and which does not tend its willing aid in return. You cannot name a single moment, from birth to death, in which the whole of this infernal machinery is not everywhere in destructive activity, shedding poison, and raising death; an activity, compared with which the utmost mechanical velocity, or the still greater activity of the material elements themselves, are mere quiet and repose.

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\text{PERIL OF THE HEATHEN—CHRISTIAN APATHY.}
\]

And, having surveyed this dense assemblage of evil, have you examined this ever-lasting continent of depravity—do you wonder that God does not burn it from the earth? does not forswear with the whole of the inhabitants, the being of the earth: \textit{Then destroy them}! Their guilt is, in one aspect, vileness, compared with the sin of the Christian church. Their state, fearful as it is, is the epitome of the measure of aversion which doth not hold in their hands the known means of their release, but refuses to employ them.

Look, we entreat you, look at those myriads again, and you will see that it is very possible, among them, as well as among those who hold in their hands the means known to their benefit, but refuse to employ them.

Last from Doctor Judson.

In a letter, dated Rangoon, May 9, 1847, Dr. Judson says—"We have been living here since February, and shall probably remain at least through the present rainy season. My chief object in coming here was the hope of doing something good in the place, to ascertain the practicability and propriety of making another attempt at Ava. It seems impossible to do much, here, or in the surrounding country, without some countenance or implied toleration from the court. But the prospect, under the reign of the present king, is very cheering; however, much effort in the direction of Ava; but I fear, from what I just hear, that our remittances from home will not be sufficient to warrant our doing so, or our remaining; where we have to incur the additional extra expense of fifty rupees a month for house-rent."
THE MISSIONARY'S JOY.

Conversing one day with several of the natives, under the branches of a wide-spreading palm-tree, I noticed especially an old man who was sitting at my feet, and, with streaming eyes, was looking up inquiringly at the heavens, in the presence of his family, personally, about his soul. He replied, "Ah! white man, you speak to me of things that make my heart glad, things that I have long wished to hear. When I look around me, something tells me that a great Being made all things; and when I look within," (laying his hands on his breast), "and think of my being torn between the rival claims of the heathen. At the preceding anniversary she was much impressed by what she heard, and resolved on giving something. This resolution was put into execution by the sum of $32, for her subscription. This poor woman's husband was several times out of work, their seven children and themselves sometimes wanted more bread; but she persevered in her plan, and from her poverty spared something for perishing souls. The guineas, and flutes, and hundreds of pounds are praiseworthy but these occasional offerings eclipse them all.—Rev. Jonathan Cadman.

MISSIONARY ADVOCATE.

NEW-YORK, DECEMBER, 1847.

WANTS OF THE SOCIETY—CONFERENCE PROPORTIONS.

Several prominent brethren, of different conferences, have expressed a strong desire that our Board of Managers should ascertain the annual amount necessary to sustain the work in every one of the countries visited by the Society, and to maintain the mission embroiled in our foreign and domestic work: and, also, what proportion of this sum should be raised by each annual conference, the estimate being made by the amount of membership included in each conference, respectively. It is believed by many brethren, whose judgment we are bound to respect, that such a measure would have the effect to swell the aggregate of our annual receipts, render our pecuniary resources less liable to fluctuations, and, of course, remove much of the embarrassment felt by the Committee and the Board in making out the annual appropriations. We most sincerely thank our brethren for the expression of their views on this subject. The course suggested is one which commands itself to our hearty approval, and we must cheerfully comply with the request.

From the most accurate calculation we have been able to make, we shall need, for the support of the missions now under our care, and to superintend the incidental expenses, about one hundred thousand dollars per annum. And for the enlargement of our missionary work, at home and abroad, in any proportion to the new and promising fields which are opened before us, we shall require, at least, twenty thousand dollars more.

To sustain the work now under the superintendence of the Society, we will require—on the plan proposed for making out our estimates—an annual contribution from each of the several conferences, as follows:

- New-York ........................................ 7,000
- Troy ............................................. 4,000
- Jersey .......................................... 3,000
- New-England .................................. 2,500
- New-Hampshire ................................ 1,750
- Vermont ........................................ 1,500
- Black River ..................................... 1,179
- Pittsburgh ...................................... 840
- Oneida .......................................... 510
- Maine ........................................... 450
- Erie ............................................. 410
- Rock River ...................................... 374
- North Ohio .................................... 317
- Pennsylvania — ................................ 284
- Illinois .......................................... 414
- Indiana .......................................... 414
- Ohio ............................................. 114

In October last, the amount received for the mission funds, was $11,144.

- New-Jersey ..................................... 5,879
- Providence ...................................... 2,671
- New-England .................................. 5,601
- New-York ...................................... 3,905
- New-Hampshire ................................ 2,076
- Troy ............................................. 5,046
- Vermont ........................................ 1,500
- Black River ..................................... 3,179
- Pittsburgh ...................................... 840
- Oneida .......................................... 510
- Maine ........................................... 450
- Erie ............................................. 410
- Rock River ...................................... 374
- North Ohio .................................... 317
- Pennsylvania — ................................ 284
- Illinois .......................................... 414
- Indiana .......................................... 414
- Ohio ............................................. 114

Among the sums received at the Missionary Anniversary last month, was one which I think deserves to be placed on record. A poor woman brought one hundred and sixty-eight farthings, which she had put by during the year on behalf of sending its first missionary to China.

In the above calculation, it will be seen, we have included only the white man, and to superintend this, according to the printed Minutes of 1847, is now a little raising six hundred thousand. To reach this apportionment will require an average contribution from each member of about seventeen cents—only the third part of a cent a week. And who can believe that, with any such effort, the Lord of the harvest shall not increase our harvest in proportion to our faithfulness? But, with so much inviting and promising missionary field before her, the church should certainly not be satisfied with barely sustaining our present missions. With the vast resources she possesses, she can hardly justify herself in remaining stationary in this great undertaking. She should aim at constant, though it may be gradual, enlargement. Nothing short of a cent a week, from each of member of the M. E. Church, will place her in that elevated position she ought to sustain to the cause of our Lord. This is the position she desires to hold, for missionary purposes, the noble sum of these hundred thousand dollars per annum. We can hardly hope to reach that amount all at once; but we should aim at a constant approximation toward it. And why not commence this progressive movement immediately?

An advance of twenty thousand dollars, the current year, upon the amount necessary to sustain our present positions, will authorize a considerable enlargement of our work. And an average of twenty cents for this cause, from each of our members, will secure this result. And what could be less than about half as much the sum the average member would be called upon to give, for supporting our present membership. Now, brethren, what say you to the question of enlargement? We take it for granted your response will be in the affirmative. Strong in faith, we proceed to make out another conference apportionment, as follows:

- Baltimore ...................................... 10,667
- Philadelphia ................................... 8,026
- New-Jersey ..................................... 5,879
- Providence ..................................... 2,671
- New-England .................................. 5,601
- New-York ...................................... 3,905
- New-Hampshire ................................ 2,076
- Troy ............................................. 5,046
- Vermont ........................................ 1,500
- Black River ..................................... 3,179
- Pittsburgh ...................................... 840
- Oneida .......................................... 510
- Maine ........................................... 450
- Erie ............................................. 410
- Rock River ...................................... 374
- North Ohio .................................... 317
- Pennsylvania — ................................ 284
- Illinois .......................................... 414
- Indiana .......................................... 414
- Ohio ............................................. 114

In accordance with the spirit of the last conference, we have not set down fractions of dollars. This was not deemed necessary, as the results to be reached did not require so precise a calculation. In comparing these apportionments with what has actually been done, it will be seen that, while several of the conferences are greatly below the average required, some have already reached it, and two or three have gone considerably above it. The receipts of the New-England Conference for the year made an average of thirty-two cents for each member, and those of New-York, in one instance, at least, that of twenty-eight. What has been done, can be done again, and even more: and a strong effort should be made to bring up these conferences which have hitherto been deficient. Business is now lively, and our prospects are good. We hope to reach that amount all at once; but we should aim at a constant approximation toward it. And why not commence this progressive movement immediately?
MISSIONARY ADVOCATE.

In the last number of the Missionary Advocate we gave some account of our late visit to the Ohio Conference. The Sabbath immediately succeeding the session of the conference is one of the most interesting to the brethren, what is your answer of that body, we spent, at the earnest request of several ministers and laymen, in the city of Cincinnati. Here we had the privilege of occupying the pulpit in the Ninth-street Church, at eleven o'clock, and that of preaching in several Methodist churches of the city, in the afternoon. Services of a general Sabbath-school celebration of the several Methodist churches of the city, in the afternoon. Our visit to this place, on several accounts, exceedingly interesting. Among many objects of interest, we will now advert only to the gratification we enjoyed in seeing many of our old friends from New-Jersey and the city of Philadelphia, whom we had known and loved in former years. May we all finally meet in heaven?

We left the queen city of the west on Monday afternoon, for Vincennes, for the purpose of attending the conference of the Michigan Conference; but, owing to some unexpected detention at Sandusky, did not arrive at the place of destination until the following Friday morning. Our arrival at the depot, we were met by two or three good brethren, who kindly assisted us in getting up to the village. Here again we were most fortunate in our accommodation, which had been assigned to the Town's, where Bishop Morris and Hamilton were comfortably staying. As the hour of adjournment had not yet arrived, we spent a very pleasant half hour in the conference-room, during which we were kindly introduced to the brethren, from whom we received a most cordial welcome. This, of course, was truly grateful to our feelings as a stranger among strange brethren.

There were about one hundred and twenty preachers, who are generally either young or middle-aged men; there being comparatively few aged men among them. But, notwithstanding the youthful appearance of the conference, there is a number of preachers who have been identified with the rise and progress of Methodism in Michigan from its commencement. It was, indeed, a spiritual feast to sit in the conference love-feast, and hear from the lips of these brethren their touching accounts of the introduction of this form of Christianity in that new country. Although the obstacles met to their progress had to confine them both to their confinement and sufferings they underwent, the conquests they won, and the triumphs they achieved, were not dissimilar to those realized by our devoted and faithful preachers at home; yet the simplicity, neatness, and confidence, seemed so new to us as though we had heard such details for the first time. Truly it may be said of much of the territory embraced in this conference, "The savoy places have been made glad for them," and the desert has received and blossomed as the rose.

In point of native intellectual strength, this body of men will not suffer by a comparison with any of their sister conferences; and, as to mental culture, and high theological attainments, they have long since repudiated that degrading sentiment that "ignorance is the mother of devotion." Their educational interests are prosecuted with most commendable zeal, and, as far as the conference is concerned, the benevolent enterprises of the churches generally are carried on by a liberality peculiar to Methodist preachers. Quite a number of these brethren profess the blessing of perfect love, and there reposed, lying upon the bed of their spiritual ministry in the church. The sentiment among them, as far as we are able to ascertain it, is, that a high state of mental and theological culture is important to the preacher; but that the most excellent results of divine grace can only be produced in the individual by his own exertions and unaided assistance. To this sentiment, the educational interests of these brethren, and their solicitous care for the education of the young, are evidently the result.

The services of the conference Sabbath were unusually interesting. A love-feast was held in the morning, which was a season of great refreshment from the presence of the Lord. Bishop Morris preached at ten o'clock, on the subject of entire sanctification—a short, comprehensive, and excellent sermon; at the close of which several young men were ordained deacons. Bishop Hamilton preached in the afternoon, on the duty of universal consecration to God. This was a systematic, clear, and powerful sermon, and produced a thrilling effect. That night we took place at the German Church, of the Genesee Conference, brother Baughman, of Detroit, and the Corresponding Secretary of the Missionary Society. Six speakers were selected, but we were too late for the church to have the choice of other three to share in the services. We sincerely hope for pardon. The occasion passed off well, and we have good reason to believe the interests of the Sabbath-school cause were promoted.

The proceedings of the conference and the result of the meeting, is so exceedingly desirable, and served greatly to heighten its pleasure. We had the privilege of forming a partial acquaintance with most of the missionaries, and of frequent personal interviews, by which we became more familiar with the interests of their respective fields of labor. Our space, however, will not allow us to enter into details here, nor is it necessary, as they are usually given in the Reports of the Board. Suffice it to say, that these devoted brethren are laboring among the red men among them. But, notwithstanding the youthful appearance of the conference, there are a number of missionaries, whom we had known and loved in former years. May we all finally meet in glory.

On the evening of the same day, the Conference Anniversary of the Sunday-School Union of the M. E. Church was celebrated. A large congregation was in attendance, and the meeting was addressed by brother Church, of the Genesee Conference, brother Baughman, of Detroit, and the Corresponding Secretary of the Missionary Society. Six speakers were selected; but we were too late for the church to have the choice of other three to share in the services. We sincerely hope for pardon. The occasion passed off well, and we have good reason to believe the interests of the Sabbath-school cause were promoted.

The result of the canvass, for the benefit of the new German Church, will doubtless be encouraging. This, of course, was truly grateful to our feelings, as it was a season of much interest. Several preachers delivered short addresses, and with much animation. The German and Chines missions, especially the latter, were the objects of interest. All these were noble results. The church will doubtless be built, and we trust it will not be seriously involved in debt.

On Sunday we visited the Falls of Niagara, and on Tuesday morning took the cars for Albany; at which place, after traveling all day, and all night, we arrived next morning, about ten o'clock. At seven in the evening, we went on board the Hendrick Hudson, and after two months' absence, found ourselves at home the next morning, and felt greatly gratified with our trip to the west.

INTELLIGENCE FROM AFRICA.

A communication, with the three latest numbers of Africa's Luminous, has just been received. The letter will be found among the communications in our present number. Concerning the health of the missionaries, we extract the following from the September number of the Luminous—"Brother Williams continues as much as he has been for months past. Sisters Wilkins and Brush have both been quite sick since our last notice; but we are thankful to learn they are recovering, and able to give their attention to their large family. Brother Morris is improving in health. Mr. Benham is slowly recovering from a recent severe attack of remittent fever. Mrs. Wilkins is in tolerable health; but it is hoped she will be built, and we trust it will not be seriously involved in debt.

NOTICE TO MISSIONARIES.

The seminaries and preachers of the German and Indian missions are respectfully and earnestly requested to furnish us with the annual reports of their various fields of labor at their earliest convenience. As the General Conference will commence its next session at least two months sooner than we have been accustomed to publish the Annual Report of the Society, it is desirable that we receive these documents sooner than usual—at furthest, by the middle of January. This notice is given from this early date because the reports from the Indian missions may have time to furnish their reports before the lake navigation closes. In preparing these reports, we shall expect them to follow the order in which they were made out last year; furnishing full and accurate statistics of their respective fields of labor, with any and all the information they may desire to submit in our Annual Report.

C. P. FITMAN.

N. B. Our church periodicals will please publish this notice.

C. P.

DONATION.

Our grateful acknowledgments are due, and hereby tendered, to the kind and gentlemanly Secretary of the Presbyterian Board of Mission, for a file of the Missionary Chronicle, from the year 1833 to 1841, presented to the Missionary Society of the M. E. Church.

This content is from a mission-related publication.
Position. The letter below will, we doubt not, be read
find its way to every family in Christendom.

preceding by an Introduction, giving a brief comparative
stations.

This is the title of a neat little volume recently pub­

for America, he was afflicted, and somewhat disabled

became a familiar, not one morsel of food could be had.

from a sailor who was converted

because of missions, came from a sailor who was converted

First we were in the

DOCTOR BENJAMIN

North River Mission.

With a blessing of Providence, however, I may re­

mine, with undiminished esteem and affec­


To the Corresponding Secretary of the Missionary

North River Mission.

To the Corresponding Secretary of the Missionary

of wild asses and goats, several of which we saw on

ner, on the north-east side of the island. I have seldom

(whose messengers we are, do not cease to

I anticipated a calm when this gale subsided, in which

But out of all the Lord

East eyérday morning we saw Juan Fernandez in the

The first man we met was an American, ship, two days be­

and, excepting three goats, we could obtain nothing like

We were, however, graciously preserved. For a num­

Our vessel in a gale. On the two following Sabbaths we

The wind lasted to a favorable point until the heavy swell

There is a fine harbor on

Thus the following letter, of which we have re­

Think it hazardous to

From the remarkable interventions of divine Provi­

way to on board his ship; and, not return­

I remain yours, with undiminislied esteem and affec­

COMMUNICATIONS.

LETTER FROM REV. WILLIAM ROBERTS.

Though the following letter, of which we have re­

received duplicates, is of an earlier date than several here­

before published, we cannot doubt its insertion will

I need add nothing to what is said in the Luminary

in the service of God, " warning a good warfare, that we

remains years, with uniminished esteem and affection.

J. B. BERRAM.

Mission-House, Monrovia, Sept. 20, 1847.

THE MISSIONARY ADVOCATE.
We have also a mission started in the western part of the week. May the Lord bless our efforts, is my prayer. This was indeed a melting time. Last night we had of the members than I ever knew before. One told us that clothes the naked and gives bread to the hungry. And trust in him for his mercy. Receive a thousand sincere thanks to the pastor for such inmerited kindness. The treasurer of the mission reports for the year 1847. Some time after, Mr. Harbutt arriving to take charge of the district in which he was so severely wounded some years before. The poor offering, two sixpences, of the old coin, was gathered into the fold of Christ, and his people erected a large and substantial place of worship, at the opening of which dear Mr. Williams preached, shortly before leaving for Erromanga. Some time after, Mr. Harbutt arriving to take charge of the district in which Lepa is situated, Mamoe was removed to Salane, a few miles distant, where he resided when he sailed for England. He is a very valuable teacher, and has long proved himself a faithful and devoted soldier of the cross.

MAMOE, THE SAMOAN CHIEF.

Mamoe was in several wars. I will notice some particulars respecting one of them, the Aana war, which raged in the year 1830, when Mr. Williams preached in the Oneida Mission. His name, you know, is a proper name for "sheep." He chose it because he had heard of this as a peaceful, quiet, and valuable name. Some time after renouncing heathenism, our friend laid aside his title of "Ole Nana," or "Old Sheep," and took the name of Mamoe, the Samoan word for "sheep." We should explain the meaning of this war. It is the battle of the last battle in Samoan history. The battle of 1830, when Mr. Williams preached, shortly before leaving for Erromanga. Some time after, Mr. Harbutt arriving to take charge of the district in which Lepa is situated, Mamoe was removed to Salane, a few miles distant, where he resided when he sailed for England. He is a very valuable teacher, and has long proved himself a faithful and devoted soldier of the cross.

POWER OF FAITH IN AN AFRICAN.

I called upon a communicant, who has for some time been unable to attend the public means of grace. I was much pleased to see him very cheerful, and rejoicing in his suffering. When I asked him why he was so cheerful, he told me that he thought he had been brought home by the Lord, and that he seemed to be a poor offering, two sixpences, of the old coin, which produced six shillings.

INTERESTING GIFT.

A clergyman in Wilshire forwarded to the secretaries of the Church Missionary Society the sum of one shilling, and with a letter to him from the person, evidently in humble circumstances, stated, 'I wish you to understand that this is a poor offering, two sixpences, of the old coin, which had been given to her for reading when a child. She had kept them, she says, for many years, and thought she could part with them for a better purpose, (or, as she expresses it, in a better time,) than the work of the Lord.' At a previous collection for the missionary cause, the committee reported that they had received a contribution of silver coins, which produced six shillings.
MISSIONARY ADVOCATE.

SPREAD OF THE GOSPEL IN FRANCE.

It is estimated by the committee of the Foreign Aid Society, that, within three or four years, twenty thousand souls have been rescued from heathenism and gathered into evangelical congregations.

LINES ON THE MEETING OF THE REV. SAMUEL CHOWTRY AND HIS MOTHER.

In real life are scenes more strangely true Than ever evoked by Poet's bay. Scena, by the world attributed to chance, More wondrous for than fancy's wild romance.

Some few years past (when tardy justice sought To stay the ill on Africa's children) brought To him who reigns above: more than purest gold, And pure affection trust in his Redeemer.

Look on that picture, and on this.

Standing on a missionary platform in Marboro's chapel, Boston, United States, in the summer of 1841, I was much impressed with the following circumstance:—Mr. Prichard, on his way from the Sandwich Islands, stood on one side of the platform, holding up a hideous wooden idol, five feet high, which he had brought from Gambier's Island. The visitor missionary, Mr. Bingham, at home on a visit from the Sandwich Islands, stood on the other side, holding up a copy of the Holy Scriptures in Sandwichese, printed and bound on the island where he had labored. Mr. Bingham, with a look not to be forgotten, pointing to the ugly heathen idol, exclaimed, “This is what your missionaries find on those islands; and this is what your missionaries find on those islands; and then, holding forth the Bible, added, “This is what they leave there.”

The New territory of Minnesota.

The new territory of Minnesota derives its name from two Indian words, mine, water, and atskh, translated, “land of the waterfalls.” The Indian tribes on the Minnesota, Iowa on the south; is separated from Michigan on the north, and Wisconsin on the east, by Lake Superior, and the St. Croix and Mississippi rivers; and on the west, by a country that has been explored and the knowledge of the whites has been discovered in.

Hasting, Christians, old and young, who have the Bible and the messengers of Christ, to send forth, that, by the sword of the Spirit, the light of knowledge shall shine in the darkness, and the knowledge of the Lord cover the earth.—Rev. G. Scott.

CATHOLIC MISSIONS IN SIAM.

The new territory of Minnesota, June 10, 1846, and to the missionary, Dr. Nathan Ward, who has just arrived from that country, reports that, amid great obstacles, the gospel is gaining a powerful influence. The population is increasing, and property advancing; but the prevalent influence of Christianity is necessary to render it secure. They cannot sleep at night for fear of their neighbors. Christian education, however, is working like leaven in the community. The Bible is the principal textbook in the schools, and one lesson a day is learned from it in the Mission Seminary. As a result of this instruction, many young men have embraced Christianity, and nearly all the church members have been educated in these schools. The best educated are the most useful and influential. One young man from the Mission Seminary is a district judge; several are lawyers, two or three are lawyers in the colonial banks, and many are schoolmasters. In the churches there are more than 2000 children, who carry home their books to study, and in this way the seminary is of great avail in diffusing a knowledge of Christianity.

EDUCATION IN PRUSSIA.

Primary instruction has made great progress in Prussia since 1810. At that period, the number of primary schools amounted to 20,265. In 1825, there were 31,692; and in 1843, 23,566. In 1825, the number of pupils, between seven and fourteen years, attending the public schools, was 1,286,218. The number of primary school teachers was 2,894, in 1819; and in 1843, 3,631.

I WILL GIVE NOTHING.

A minister, soliciting aid toward his chapel, was asked by an individual distinguished for his wealth and benevolence. Approving the case, he gave the lady a draft on the merchants in the town, and, turning to his three sons, who had witnessed the transaction, he advised them to imitate his example. My dear boy," said he, "you have the case before you; now what will you give?" One said, "I will give all that my pockets will furnish;" another observed, "I will give half that I have in property;" the third, "I will give nothing." Some years after, the minister had occasion to visit the same place, and, collecting the family that he had called upon, he inquired into the actual position of the father. He was informed that the generous father was dead; the youth who had cheerfully given all his store, was living in affluence; the son who had divided his pocket money, was in comfortable circumstances; but the third, who had indignantly refused to assist, and haughtily declared he would give "nothing," was so reduced as to be supported by his two brothers. There is that scattering, and yet increase; and there is that withholdeth more, than is meet, and it tendeth to poverty;"

Ceylon.

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