BOKHARA CHIEF GIVING AUDIENCE.

Bokhara is a country of which our young readers have not often heard. They will find it in their maps, if they look for it, in Usbeck Tartary, in Central Asia. We have prepared the above beautiful cut to show how the people look. It is not a very happy kingdom. One-sixth part of the population are slaves. Indeed, all the inhabitants are slaves in one sense, for the king may do what he likes. Whatever crime he commits, the people only say, "This was the act of the king. Who can punish a king?"

In the middle of this country stands the chief town, Bokhara, where the king lives. It is a large and very busy place. Walking in the streets you will meet people of various nations, Arabians, Afghans, Usbeck Tartars, and Jews. Then you might see long caravans of merchants leaving the town for the waste sandy desert, on their way to Siberia or to Russia, with dry fruits, and silks, and indigo, and caps, and other articles for which Bokhara is famous. Whole streets in the town contain nothing but shops and magazines for merchandise from all parts of Turkestan, a place which you will find on the map a little to the north, Damascus, which you will find a little to the east, Russia, and Hindostan.

It was to this place that poor Colonel Stoddart and Captain Conolly were sent some years ago on important business, and the king kept them there for a long time. A report came to England that he had killed them, and Dr. Wolff, a converted Jew, who visited the United States not long since, set out to see whether it was true. You shall hear how he succeeded.

On his journey he met with many who tried to dissuade him from going any further. Some Jews, who lived not far from Bokhara, said, "Joseph Wolff, Joseph Wolff, Joseph Wolff! you are a son of death as soon as you enter Bokhara. Stoddart has been put to death, Conolly also, and five other Englishmen, only five months ago."

As he drew near the place, the report about the execution of his countrymen was confirmed. He heard that, as poor Conolly was led out to his death, he exclaimed, "Wail, wail! kee aftadom bedate ezzalam, "Wo to me, wo to me, wo to me! that I have fallen into the hands of a tyrant."

Dr. Wolff would not be persuaded, and went on, resolving to be very prudent, and to do all that the government required of him that was not sinful, trusting in God that he would preserve his life. So, when he came to Bokhara, before he had been introduced to the king, one of his majesty's makhrāms (chamberlains) appeared before him, and said, "When you see the king, will you submit to the mode of selaam, for Stoddart Saib refused?" He asked, "What is the selaam?" The makhrām replied, "You are placed opposite to his majesty, and the akhyad (minister for foreign affairs) will take hold of your shoulders, and you must stroke your beard three times, and three times bow, saying, Allah akbar, "God is the greatest," Salamat padishah, "Peace to the king." On being asked if he would do so three times, Dr. Wolff replied, "Thirty times, if necessary." Accordingly, when he was brought before royalty, he bowed so many times, and exclaimed, "Peace to the king, peace to the king," as though he were never going to cease, that his majesty burst into a fit of laughing. It was better that he should laugh than that he should frown.

And now Dr. Wolff found out that what he had heard in England was true, and he gained particulars about the deaths of his poor friends. They had been led out, with their hands tied, to suffer execution, in the presence of Stodart, one of the chamberlains. First, they embraced each other, and Colonel Stodart, who had at one time renounced Christianity, through fear of death, said to Stodart, "Tell the Ameer that I die a disbeliever in Mohammed, and a believer in Jesus—that I am a Christian, and a Christian I die." And Captain Conolly said, "Stoddart, we shall see each other in Paradise, near Jesus." Then Stodart gave the order to cut off, first the head of Colonel Stoddart, and then that of Captain Conolly, which was done.

Dr. Wolff himself was in great danger. He had been detained four months in Bokhara, and he began to fear that he should never be allowed to see England again. One day in public the king turned away his head from him. Then he thought all was lost. And the crowd who were standing by observed, "It will not go well with that Englishman. The king is not pleased with him." The next day a mullah came, and asked him from the king, if he would give up the Christian religion and turn Mussulman? He replied, "Tell the king, NEVER—NEVER—NEVER." The mullah asked, "Have you not a more polite message to the king?" He answered, "Decidely not." A few hours after the executioner came—the same who had put to death the others—and said, "Joseph Wolff, to the infernal region. You shall see it in the order of Colonel Stoddart and Conolly," and made a sign at his throat with his hand. Dr. Wolff made up his mind that he must die. He knelt down and prayed—and I do not think it likely that he would forget, in that hour, to pray for the poor king and the inhabitants of Bokhara, that God would open some way by which his blessed Gospel might be preached to them. Then he wrote in his Bible a word of affection to his wife and son, and dated it Bokhara, 1844, hoping that it would be sent to them after his death. But God delivered him from his danger—and I think it was on that very day that the king determined to send him away without hurting him.

It would not be safe, at present, for missionaries
MISSIONARY ADVOCATE.

From the Foreign Missionary Class. The RELIGIONS OF CHINA. NUMBER SEVEN.

EDDITCH.

Continued from page 66.

The Buddhist priests shave off the hair of the whole head, and wear garments differing in appearance from the common people. They are not very cleanly in their persons and habits, though perhaps not worse than other people; but it has often seemed to me that a greater proportion of them are fools or half-witted, than in any other class of men. This may arise in part from their not being married, and eating no animal food; but perhaps the principal reason is, that they lead such perfunctorily useless lives, and think so little that their minds run to waste. They do nothing but read over and over a parcel of prayers, which they don't understand, make a parcel of bow and prostrations in the temples, go about begging, and eat the body of some animal, as a punishment, to do belief prevails so generally that even their best road near his house, when he saw four men, they have the doctrine of transmigration. They which they suppose the mass of mankind consists, in which there are all kinds of horrible tortures; the former place is for good men, and the latter story:—"A friend of mine was once going along and when I asked him for proof, he gave me this in the temples, which have now only a few tens of the soul after death; but man cannot endure mention of them are fools or half-witted, than in any

TRAVELLER in the temples, go about begging, and eat

the body of some animal, as a punishment, to do

belief prevails so generally that even their best

road near his house, when he saw four men,

They have priests who share their beds, wear a peculiar
garb, and are not allowed to marry. They have

nuns, too, of whom the only good thing I know is that they have large feet, for their feet are never compressed like the feet of other Chinese

women. They have frequent fasts, prayers for the
dead, and carry rosaries, or strings of beads,
to count their prayers with. They have relics in
their temples, go on pilgrimages, and are fond of
processions, and of the ringing of bells and off­er­ing of incense, and lighting of candles in their
worship. They believe in works of supereroga­
tions, read in Sanskrit language, and it is their

test of their doctrine of transmigration performs the same
office, and is about as sensible and efficacious as the

Romish doctrine of purgatory. One of their

principal gods is a god called Kwan-Zin. She is also called the "Queen

of Heaven," and the "Holy Mother," and is often

represented in their temples riding on an ass, and carrying a child in her arms. All the

villages in a village where there were a good many

Roman Catholics, and a pagan Chinese said to us, "Those

people there have a goddess whom they worship,

whom they call the Holy Mother." He meant the

Virgin Mary. So striking is the resemblance between Buddhism and Popery, that even the

Roman Catholic missionaries have acknowledged it. And a good many years ago, one of them went home to his friends in Europe, that he thought the devil must have taught them to imitate the

Roman Catholic deities, who have thrown discredit on the religion of the latter.

Having given descriptions of several Buddhist temples in previous letters, I shall not write one

now.

Their temples are generally placed in the most

romantic situations that can be found, and where

one would delight to be, were they not the abodes

of soul-polluting idolatry.

This meet must have been much more flourishing

once than it is now. Nearly all the pagodas in the empire were erected by them, and many of their temples which were only a few tens of
priests, are large enough to accommodate an

army of several thousand men; but such pago­
das have been built for more than two hundred years, and now they have fallen to ruin. I never yet saw one of their temples that was not

safely out of repair.

From the Missionary Repository.

LETTER FROM REV. CHARLES BARFF.

Mr. Barff is a good missionary, who has been living in his country for more than thirty years. He has not been back to his own

country all that time. His station was Huahine.

He has done a great deal there. But he has had

to endure a great deal. In England, Chinese,

Gentlemen, &c., &c. Natives are not allowed to

recruit his health and spirits with his dear

friends. He came over in the John Williams.

Since he has been in England, he has been so kind as to write the following letter to the readers of the Repository——

DEAR YOUNG FRIENDS.—Allow me to state to you a few facts, which have come under my no­
tices during the thirty years I have been a mis­sionary in the South Seas. In 1617, all was dark, except that an idolatry had been over­
turned in Tahiti. All, both young and old, were very miserable under the reign of darkness, being in constant fear of death. But I will confine my remarks chiefly to the young. If you, first of all, about the miserable state of children in the

islands of the South Pacific during the reign of

idolatry. Numbers were murdered in their

infancy. The people were eating the flesh of

each other. The islanders last February, who was buried alive when

young, by order of her own mother; but, being

disintegrated shortly after her death, her father, she

revived, and is now numbered among those who

love the Lord Jesus.

Cannibalism was practiced on the Hervey group,
and children and young people were sought out for this horrid purpose. An aged female, living in

the Island of Ratonga, who has a very large

scar on the side of her neck, told the missionary

story:—When I was a little girl, I had a very

scar on the side of her neck, told the missionary

when he was serious enough, and insisted that it.

was a faithful description of

the females, who were sold by their parents to

which to feast. This is a faithful description of

him. He thought there might be some truth in it.

Our little brothers were quite

so deep as to leave this scar. We were all sup­

posed to be quite dead, and our murderers imme­

diately went to eat in which to bake

us; but, before it was sufficiently hot, a party of

men belonging to the chief passed by, and our

murderers fled. My little brothers were quite

dead; but I revived, and have lived long enough

to know and love the Saviour of sinners. My

friends. He came over in the John Williams.

There are yet many groups of islands, the in­

habitants of which are still sunk in all the darkness

of heathenism; the Hebrides, Loyalty group, New­

striction, read their prayers in a dead language, and

in the awful state of the Hervey group, before the

missionaries visited them.

The Navigators' Islanders, though not cannibals, traveled the children with great cruelty, particularly those who were sold by their parents to the

highest bidder, and were employed almost as beasts of burden.

But, dear young friends, the scene is changed; I have now a little about the happy con­
ditions of the children under the reign of the Sa­

vour. Their fathers and mothers now deserve

the name: they are kind to their dear children.

Many of them are Christians, and train up their

children in the nature and admonition of the Lord.

To the missionaries who know what they

were in their heathen state, it is a gratifying sight to

believe multitudes of native youth drowned in sin,

but neat and clean, garments, hastening to the

sabbath school and the house of God, with their

Testaments and Hymn-books in their hands, and

engaging in that most beautiful and hopeful ex­

erfly of divine worship. A large number of the

church members have been trained up in our

schools. During the last thirty years, most

of their children have been translated from earth to heaven. This happy

change has extended to many groups of islands, to the Georgian and Society groups, and the Navi­

gators' Islands, New Zealand, &c.

There are yet many groups of islands, the in­

habitants of which are still sunk in all the darkness of heathenism; the Hebrides, Loyalty group, New­
visit frequently the many islands that have received the gospel, to promote the continued prosperity of those islands, and to carry the same blessings to other groups. I have spent thirty years among them, and found that he has spared me so long. I expect to return in the John Williams, to commence a second thirty, should the Lord spare me, to endeavor, in unison with my fellow-laborers, to carry the gospel to many islands.

Continue, my beloved young friends, to sustain this good cause; and that God may give you a rich reward, both here and hereafter, in the enjoyment of Yours very affectionately,

Charles Bartf.

DEXTERTY OF THE THUGS.

The following anecdote was related by Mr. Leopold, who is in India.

A boy belonging to this band had been arrested with some other Thugs older than himself. He was only fourteen, and therefore was allowed to walk about where he pleased in the prison precincts. He was one day standing near one of the soldiers, who was walking up and down on guard. The soldier was laughing at him, and saying, "Are you a Thug? what harm could such an unarmed wretch as you do any body?" The boy said, "Don't irritate me, or I'll show you what I can do." But the man still went on laughing at him. The boy drew out his cord which they use for strangling, and showed it him, saying, that if he laughed again he should suffer for it. At this the soldier laughed outright. The boy watched his opportunity, and, when the man's back was turned, he sprung upon him like a wild cat, instantly slipping the noose over his head, and pulled him to the ground. Providentially for him, his musket ball had fallen from his hand and clattered on the stones. This brought another Thug running toward him to see what had happened, and there he found this tall soldier completely in the power of the little savage, and in another moment his soul would have been in eternity.—Children's Miss. Mag.

LIRALITY OF SAMOA CHILDREN.

Some time ago the children of Samoa, in the South Pacific, at a missionary meeting, held in a grove of bread-fruit trees, agreed to furnish a canoë for each district for the use of the native teachers teaching various islands. In June, 1846, they met together, and brought forward their contributions; when it was found that there were sent in four hundred yards of English cloth, six yards fine mat, three hundred and sixty-nine pieces of native cloth, eight axes, twelve scissors, three razors, twenty-nine easons, and other things, with fifty-seven dollars in money. The whole is said to have amounted to more than fifteen hundred dollars. If this were not stated in a missionary publication, it would seem incredible.

CONSCIENCE IN A HEATHEN GIRL.

Some months ago an examination of a female school in Caffra, (in connexion with the Society for Promoting Female Education in the East,) was held by the Rev. W. Niven, who was then the resident missionary there. A reward of six pence was to be given to the girl who wrote the best sentence on a slate.

When Niven first went to this station, money was not known to the people, and all purchases were made with barter. Some time after, traveling peddlers from the English colonies have taught the Caffras the value and the convenience of English money. The reward of six pence, therefore, was much valued; and, after due trial, was awarded to one of the head girls. A few nights after this examination, Mr. Niven lectured in the school room, as he was accustomed to do. The subject he chose was, the character of Zacheus; and, as the begetter sibs of the Caffras are thef th and doct it, he dwelt larg ely on the reparation made by him for any former sin of the kind, by a fourfold restitution, proving thereby the sincerity of his repentance. The next day the girl who had received the reward for the piece, came to Mr. Niven, in such an agony of mind that she could not speak, holding in her open hand four sixpences. Her sobs and tears, for some time, prevented all explanation; but at last she told him that she had stolen the sentence which gained the prize from the state of a younger girl, and that she was sufficient punishment for her crime. The discourse the previous night had “gone to her heart," so that until she had followed the example of Zacheus.—Childrens. Miss. Mag.

"SMALL SERVICE IS TRUE SERVICE." "The broken with golden flowers were crowded, And melody was heard around; When near a stream a dew-drop shed Its lustre on a violet's head; And (I must own my humble power) What serves His purpose, serves him well."

IDOLS OVERTHROWN.

In the evening I proceeded to an out-temple. Its lustre on a violet's head. The streamlet, as it rolled along, Thoth lustre with a gem might vie, But when the sun ascends on high, Then again laughed heartily, as the priest tried for third time in vain to make one of the idols maintain its sitting posture, the full having disordered its component parts. Thinking that this liberty might put an end to severance, I became more serious in my manner, and spoke of the wrath of God on those who thus dishonor his name. The only intelligible reply which I gave them a slight thrust they trembled, tottered, and again laughed heartily, as the priest tried for third time in vain to make one of the idols maintain its sitting posture, the full having disordered its component parts. I gave them a slight thrust they trembled, tottered, and again laughed heartily, as the priest tried for third time in vain to make one of the idols maintain its sitting posture, the full having disordered its component parts. And (I must own my humble power) What serves His purpose, serves him well."

POPEY IN FRANCE.

An evangelist of the Geneva Society was holding quietly a meeting at B.**, in the department of Yviges. About two hundred persons listened attentively to his preaching. At length, a member of the audience entered his room an abbot with the mayor of the commune. Not the mayor, but the priest, spoke: "I order you, in the name of the law," said the abbot, "to dismiss this assembly and to go away." "In the name of the law," said the preacher of the gospel, "I shall remain where I am." "But by what right do you come to preach to my parishioners the doctrines of Luther and of the Protestants?" "By the same right that every one has to profess his religion, and to unite with those who hold like sentiments with himself." "But you are more than twenty per cent here, which is forbidden by law." "True, I did not presume on finding here so numerous a meeting; order, then, the audience to retire, except those who have been inculcating the doctrines of Luther and of the Protestants?" "By the same right that every one has to profess his religion, and to unite with those who hold like sentiments with himself." "But you are more than twenty per cent here, which is forbidden by law."
THE CALCUTTA CONVICT AND HABEAS CORPUS.
A case similar to that which has agitated the community of Madras, has just turned up again in Calcutta. Radhakant Dutt, a student of the English General Assembly College, in Madras, was for some time ago stated to the Rev. J. Oglivy his conviction of the truth of Christianity, and his desire to embrace it. He belongs to a respectable family of the native caste, and had no intention of renouncing the religion of his ancestors. The youth was laid under no restriction. The case was referred to a competent tribunal.

MR. WHITEHEAD TOOK A DEEP INTEREST IN THE WEST INDIES.
Mr. Whitehead took a deep interest in the Wesleyan mission, and purchased the Missionary Notices and read them with tears and many prayers; and always contributed likewise according to his means. About a year before he died, he called on the superintendent of the circuit, and, after a flood of tears, said, "I and my wife set up most of the night reading the Missionary Notices, and we are distressed to find that the committee cannot do all the good they wish, for want of funds. The missionaries in the West Indies are dying with excess of labor, and the people are left as sheep without a shepherd. What can be done? My wife and I have resolved to give half a sovereign extra. Laying down the money, he begged it might be sent to the committee, saying, "The missionaries must not die." This case was at a time when the people were reckoning on an annuity of ten shillings per week. Thus, in a great trial of affliction, the abundance of their joy and their deep sobriety abounded to the riches of their liberty."—Rev. J. Walsh.

MISSIONARY FINANCES.

CONFERENCE REPORTS.

New-York, January, 1848.

MISSIONARY FINANCES.

New-YORK, JANUARY, 1848.

MISSIONARY ADVOCATE.
God would surely abandon her. But we hope for better things; nor will we cease to labor and pray that she may be so penetrated and impressed with a sense of the importance of this blessed cause, as to rally all her energies, resources, and efforts, for its furtherance.

CLOTHING FOR MISSIONS—FEMALE EFFORT.

Many of our sisters in the different conferences have aided the Missionary Society under last year's obligations for their benevolence and labors in furnishing them with articles of clothing suited to the wants of the missions under its care. The African, Indian, and some of the German Missions, especially, have derived benefit from the pious labors of our female missionaries. The benevolent enterprises of the church. The fact that their donations have been greatly limited in their circulation solely on account of the comparatively excessive postage demanded by the present unequal law.

We are happy to learn that a form of petition to the Congress of the United States has been prepared, and a large number of copies sent out from the Methodist Book Room, New York, for the purpose of procuring signatures. We call upon the friends of the Sabbath-school cause, and of the moral and Christian enterprises of this wonderful age, to bestir themselves on this subject, and confidently hope that such a list of petitioners will be obtained, as shall make the national legislators that the change asked for is generally demanded. The patrons of the Sunday School and Methodist Advocate of the Methodist Episcopal Church have no small interest in this movement, and we shall expect to act accordingly.

CHILDREN'S OFFERINGS.

To enlist the sympathies of the children in the cause of missions is a great mistake. Children should entirely away from the mission cause, for the purpose of diverting the "precious gifts" of children from zeal will be generally emulated. The season of the missionary enterprise, is, in our judgment, no argument for education of our children. Let, therefore, the rising

Important Movement.

It affects us no little gratification to learn that the late annual report of the petitioning Congress for the reduction of postage rate, on all newspapers not containing more than five hundred square inches, is being agitated in various quarters. The manifest injustice of the present law has been seen, and deep regret expressed, that a large number of small papers have been issued within a few years, many of which are designed, especially, for the benefit of the young and the promotion of the benevolent enterprise of the age. These useful periodicals have been greatly limited in their circulation solely on account of the comparatively excessive postage demanded by the present unequal law.

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LETTER FROM REV. MOSES C. WHITE.

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

DEAR BROTHEl PITTAM,—I sent you my journal to August 4, with letters and reports, by the Montreal, which sailed from Canton for New-York, August 6. We arrived at Macao, August 4, after a pleasant passage of one hundred and ten days, reached Canton August 9th, and were kept at anchor by the enterprising missionaries there. We left Canton the twelfth, and arrived here the fourteenth. Brother Collis found lodgings with the Rev. Mr. Stanol, colonial chaplain, and I myself have been enabled to enjoy the hospitality of Mr. William Macy, at the Morrison school, on Morrison hill, two miles from the business part of the city. Our goods were left behind when we sailed, we have received safe and in good order, by the ship Thomas W. Sears, which anchored in this harbor Aug. 17, after a passage of one hundred and twelve days. We have done great justice to be grateful to a kind Providence, that our goods have arrived without undue delay. The bill for freight I find marked paid; the amount was thirty-one dollars. By whom it was paid I do not know. The season is so far advanced that unless we get to Fuh Chau soon the north-east monsoon I do not know. The season is so far advanced that we have to get to Fuh Chau, except in opium dippers, which can carry no passengers, we have chartered a Portuguese lora boat, a vessel of sixty feet long and eighteen feet beam, to take us there. We are to pay three hundred dollars for brother Collins, Mrs. White, and myself, and provisions for ourselves. It would cost about two hundred dollars for us to go to Amoy, (Rev. E. Doty and wife, and Rev. Thomas W. Sears, which anchored in this harbor Aug. 17.) We sail for Fuh Chau to-morrow morning early, and so great has been our haste to get away, that I am doing the business necessary before leaving. I have been in the sun twice as much as any foreign resident I have seen would dare to do. I have scarcely had time to sleep through the blazing sun, relying upon the cool of evening air to refresh me, for I had supposed nearly every minute was valuable. I have suffered little inconvenience from excessive heat and exposure to the sun. Mrs. White enjoys excellent health, and so also does brother C. and myself. The only funds we shall have will be for our letters of credit on some house in London. We can get specie for them from opium vessels, lying a few miles from Fuh Chau, at the current rate of exchange. When we get our money, which will generally be very near the same as if on the sea, we shall hire a vessel larger than our present one to take us to Fuh Chau, where we have a good second-hand copy of Morrison's Chinese Dictionary here for sixty dollars. We embargoed the offer we had, as we knew not when you would be able to send us a copy. I will send you a particular account of my visit when I get leisure to write it out. The Repository will be forwarded to you soon.—cost to January, 1849, sixty-three dollars and fifty cents. We have spent for tracts about sixty-five dollars; replenishing medicine chest, five dollars and fifty cents; books and furniture since our report August 1, two hundred dollars.

I have inclosed in this sheet a letter to my parents, and one to my brother-in-law, J. Atwater, Esq. Please inclose them in envelopes and forward.

Mexican dollars pass current in China, and at the rate between twenty-five and thirty per cent. English sovereigns pass current in Canton for four dollars and seventy-five cents, in Hongkong at forty dollars and eighty cents. I have not yet had time to put up curiosities for you or any one else.

With kind regards to sister P., I remain, dear brother, yours in Christ.

MORSE C. WHITE.

HONGKONG, CHINA, August 30, 1847.

CINCINNATI GERMAN DISTRICT.

TO THE CORRESPONDING SECRETARY OF THE MISSIONS.

DEAR MISSIONARY,—I have just finished my first round of quarterly meetings. Fifty-six persons have been added to the church, and the best of all, that nearly all of them are happily converted to God. I have supplied St. Joseph's Mission with a young pious brother, a local preacher, from Dayton, Ohio. He was well received, and commenced his work in the name of the Lord. All the brethren on this district are well and at their work, well satisfied with their appointments. Brother Hope is yet suffering with the fever. The brethren of the German Church, in Michigan desire to have the German missionary work, within the bounds of that state, transferred to their conference. This would cause a deeper interest to be felt in the work, and aid to their collections for the support of the church. They have saved much loss of time and expenses, to which we are now subjected in traveling to conference. Our numbers are now so much increased, and being scattered over four states, it is thought we can no longer all belong to the Ohio Conference. The brethren in the North Ohio and Indiana Conference feel on this subject as do those in Michigan, and the reasons for transfer are just as strong. I think, therefore, the necessary arrangements, in view of such a change, should be made. Though we may occasionally have to transfer men, it will be a small matter, compared with the advantage gained by this new arrangement. We closed a glorious conference year, with an addition of two new missions, two hundred and eighty-five new members—nearly all converted to God—four new Sabbath schools, with many additional Sabbath-school scholars. We have commenced about one hundred and fifty dollars of missionary funds, and built two new brick churches, which will soon be fit for use. In Ann Arbor mine came forward, and in Detroit nineteen, and gave their hearts to God, and the Lord call these men from the college, the plow, or the workshop; thus I thought it might be well to let you see it, as it is the work of God, and marvelous in our eyes. China, the Methodist Church, and the work of God among the Germans, prove this fact. I have not yet found a man for the new German mission to be established in this city, though a better time for its commencement never was, as many are increasing to the line of Zion. Before I write to you again, we will find a house of worship, and a missionary too, God willing.

We had a glorious love-feast, in the German station, last night. Bishop Morris spoke feelingly of our small beginning, present prosperity, and future hopes. Dr. Strickland spoke in behalf of the Bible cause, and, in a few words, said that enough was not enough; and the German and the Chinese were awakened, and inquiring the way to heaven. The colporteur of the American Tract Society will have many stars in his crown of rejoicing when the Lord comes.

Brother, pray for us.

P. SCHUMACHER.

Cincinnati, Ohio, Nov. 17, 1847.

TURKEY RIVER MISSION.

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

DEAR BROTHEl,—Having come to the close of the present conference year, I proceed to lay before you the facts relative to this mission. Our cup has been a mixed one; nevertheless, in reviewing the past, we see much to excite grateful emotions, and to encourage us to go on in our work of faith and labor of love. When I came here, I found ninety names in all on the several registers; there have been added nine this year, making one hundred and fifty-one, which make in all one hundred and forty-one. We have put in circulation twenty-five copies of the Sunday School, twenty-four of the Missionary, and several of the Western Christian. We have been enabled to do a great deal of good, and we trust to say our concert the first sabbath eve next will be one of the best, as we have much more time to prepare for it. We have been able to send out The Repository will be forwarded to you soon, cost to January, 1849, sixty-three dollars and fifty cents. We have spent for tracts about sixty-five dollars; replenishing medicine chest, five dollars and fifty cents; books and furniture since our report August 1, two hundred dollars.
vocate, the account of "Cannibalism in the Teme-

island," nearly two hundred pages, speaking, and praying; and a did seem, while some of the brethren were praying for the missionary, and the salvation of the heathen, that our faith was too weak to convert the world before the meeting dissolved.

The missionary fire is burning here, and we hope, before the year closes, we shall be able to show our "flock" by our works. Although the missionary quarter has not quite arrived, yet the little "collectors" get a "penny" from our pockets almost every week, and from some a "white one.

The Missionary Advocate is hailed here with eagerness. It is just what we need, and there should be a copy in every family; and if this should be done, we might soon be able to make our "missionary coffers," great, not for want of a supply, but under it. The great reason why our people do no more is, want of knowledge. Many know not the facts with regard to the situation of the perishing heathen. The Missionary Advocate gives this knowledge, and we want to get our people to know these facts in our missionary quarters, and pray over those heart-rending accounts till their faith reaches round the world; and in this manner, if our concerts are regularly attended, and all become interested, our members will not only pray for the heathen monthly, but they will try to use their hearts will be unfit to be imbued with the holy missionary spirit, and our church become what its founder designed it should be—a missionary church. The gospel breaks upon a missionary spirit in all who receive its excellent and labile streams. Jesus Christ was emphatically an ardent missionary. So were the skilful fishermen of Galilee, and their mantle has been falling all along upon the prelates of the cross and band.

The temple unharmed, though he was angry with them; to bless those that cursed them;—how, in that vast continent; not to insist on India, but, fortunately, he missed his blow, and the stick raised it up to knock the poor man on the head;—he returned good for evil, and healed the ear of the high priest's servant, who was come with others to take him prisoner.

Now while he was speaking thus, many listened attentively; but others thought he was pointing toward sinners;—how he forgave his enemies, and taught his disciples to do good to those that hated them;—how, in his last miracle on earth, he returned good for evil, and healed the ear of the high priest's servant, who was come with others to take him prisoner.

FORGIVENESS;

OR, VICTORY TO JESUS CHRIST.

Some years ago a missionary was preaching to the Hindoos. He was proclaiming to the heathen that God who so loved sinful, unmerciful, and cruel men, as to give his only-begotten Son, that whoever believeth on him should not perish, but have everlasting life. He was also describing the character of the meek, holy, and compassionate Saviour;—who even sent away the doves from the temple unharmed, though he was angry with those who polluted the temple by selling in it;—he was telling of his love, pity, and patience, toward sinners;—how he forgave his enemies, and taught his disciples to do good to those that hated them;—how, in his last miracle on earth, he returned good for evil, and healed the ear of the high priest's servant, who was come with others to take him prisoner.

The parents of an Indian had become old, infirm, and incapable of supporting themselves. Therefore the son took them into a boat, with his gun loaded, rowed them out into the lake, shot the father, and threw him overboard. The astonished mother jumped into the lake, and swam to the shore. The son followed, after loading his gun, and shot her as she was crawling up the bank.—E. Hartford Journal.

THE MISSIONARY CAUSE ADVANCING.

"Never," says a late writer, "if we may judge from the general character of the press, was there, at any period of the world, so extensive a rest taken in the subject of efforts for the diffusion of knowledge and Christianity throughout the world. The American Board, it is stated, have now in the foreign field five hundred and twenty-six laborers; the Baptist Union, upward of two hundred and fifty; and both these societies contemplate sending out, the ensuing month, large reinforcements of these devoted men in addition to the several companies that have sailed within a few weeks past.

"At the same time, the Episcopalian and Methodist, as well as the American Churches of this country and Great Britain, are making increased efforts for multiplying the number of their foreign mis-

sionaries.

"At the annual meeting of the Committee of Wesleyan Missions, says a London paper, it was resolved to increase the number of stations, and to add thirty additional laborers to those already in India. The Missionaries are chiefly in India, Africa, and Australia. Openings are presented to the Society for a further increase of their missionary force; and were men and means forth coming, we believe it will soon be accomplished.

"Never were the heathen throughout the world so willing to receive missionaries, and to listen to their teaching. Witness the country of Ashanti, Darbala, Dalloni, and other parts of Western Af-

rica, and the interior nations of the southern por-
tion of that vast continent;—not to insist on India, open from north to south, and from east to west, to the labors of the Christian teacher; or on the openings in Australia, which are too extensive, and therefore not least, in the empire of China. Never were there such facilities as at the present time for con-

veying missionaries throughout the world, and of maintaining a communication with them, for their support and comfort."

"Give him a good beating," they cried, holding out the stick that might have killed him, to the missionary.

"Oh! said the preacher, "I cannot do that!" I suppose the Hindoo thought he did not think it right to beat the wicked Hindoo as he deserved.

"Well," they said, "send him to the judge, and he will be sentenced to two years' hard labor on the shore." I cannot do that," said the missionary.

The Hindoos were astonished, and said, "What can you do?"

"I can forgive him," said the missionary; "this is all I can do; and I will tell you why; Jesus Christ is my Lord and my God: he commands me to love my enemies, and to do good to them that persecute me."

Then he turned to the trembling Hindoo, and said, "I forgive you from my heart; but never forget that it is Jesus Christ you are to thank for your escape from punishment; and it was against Jesus Christ and his religion you were angry when you aimed that blow at me."

The Hindoos were astonished at this forgiv-

ness, and went away.

AMERICAN CANNIBALISM.

At a meeting of the Academy of Arts and Sci-

ences, the 27th ultimo, a Mr. Lauria, who has lately spent some time in exploring the mining regions on the shores of Lake Superior, related an instance of the most horrible cannibal-

ism among the Ojibweways of Indians, on the north shore of the lake. He frequently passed on foot, alone and unarmed, by the hut of an Indian who had killed and eaten his wife and two children. The personal appearance of this monster, as might naturally be supposed, was horri-

ble beyond description.

He also related an instance of particular, among the same tribe, of the most heart-rending character. The parents of an Indian had become old, infirm, and incapable of supporting themselves. Therefore the son took them into a boat, with his gun loaded, rowed them out into the lake, shot the father, and threw him overboard. The astonished mother jumped into the lake, and swam to the shore. The son followed, after loading his gun, and shot her as she was crawling up the bank.—E. Hartford Journal.

THE ANGRY GIVERS.

When a missionary association was first esta-

blished in the Island of Housina, in the South Sea States, and contributions were solicited, the people were explicitly informed that they should not be compelled to give anything; that whatever they did, must be of their own free will. One day a native brought a hog to Houtia, who was the trea-

surer, and, throwing the animal down at his feet, said in an angry tone, "Here is a pig for your society."

"Take it back again," replied Houtia; "God does not accept angry pigs." He then ex-

plained to the man the objects of missionary insti-

tutions, and the necessity of those who supported them doing so from right motives, especially ex-

plained to the Scripture words, "The Lord loveth a cheerful giver." The man was obliged to take his hog home again, though exceedingly chagrined at having it rejected. Henry, in his Hints to Missionaries, says: "To Tahiti, on a similar occas-

ion, a person brought a quantity of cocoa-nut oil to Pomare, in a bad spirit, explaining, "Here are some bars of oil." Pomare, taking the oil, said, "No," and the king. "I will not mix your angry bananas with the missionary oil; take them away;" and he dismissed the reluctant contributor, who left behind him a picture of himself, still red, and in his character, while his word, the monkey, twice the number of bananas, but the reproach clung to him.—Juvenile Miss. Herald.
Paul Moperi, the brother of Moshesh, who accompanied my friend, the Rev. Mr. Arbousset, to Cape Town, has returned to the bosom of his family. What holy joy did he experience in seeing Eliza, his beautiful wife, come forth to meet him, decently clad, with his children, Josephine, Marianne, Sophia, Apostol, and carrying in her arms little David, who had been born during the absence of the father! I was present on this occasion, and shed tears of sympathy. "A blessing be upon you," I exclaimed, as I joined the hands of this pair, their countenances beaming with delight. "Yes," they replied; and he bestowed, messenger of Christ, who had brought us the word of life. And it was, indeed, to this word alone that they owed their domestic pleasures, to the side of Paul and Eliza; and I wept with them away. 'God has been pleased to wait. He has permitted me, during a whole week, to enjoy my son; then the angel executed his commission. You have told me that he finds that the person to whom the animal has been committed is gone from home, awaits his return. Something like this has taken place in the case of our infant. You have told me that he is as certain as of his own existence. But sorrow every voice had drowned,."

"O, Saviour, in the savage lands, Which for a long, long while Around God's throne, on high: Nor ceased they long to hear."

Their lips spake not the sad farewell—

They could not say adieu.

Kind friends had gathered round To bid a last "good-by;"

But I must count all pleasures naught,

As well as on the land.

When Mr. Freeman, the Wesleyan missionary, was permitted to wait upon the king of Ashantee, two females, as he afterward learned, were sacrificed and buried under the path by which he was to approach the king, as a charm against any evil it was supposed might befall his majesty in consequence of the visit. Mr. Freeman says that, after "a custom," as it is called, that is, after a sacrifice, it is impossible to walk through the capital of Ashantee without seeing human bodies lying about, which the jackals and vultures are in the act of consuming.

"A CHARM AGAINST A MISSIONARY.

A street preacher would rather die of hunger, than taste some of the food remaining upon the table of the European. The painless bearers, who belong to one of the lowest castes, refuse to carry a person lower than themselves. We were one day in great distress on a journey, because they refused to carry the painless with the nurse, saying, in excuse, "We carry only white people." At last Mrs. W. put our little boy into her lap, and then they were satisfied, and ran off with the load._Rev. J. W. Westbrockt.

"O fondly have I thought To ever stay with you!"

But for God's preserving hand

To ever stay with you!

And the tribes of Africa, chief of all,

In the desert wild,

To bid a last "good-by;"

To ever stay with you!

And the brow of the king

Of all the races on earth,

And the hour befell,

On the hilltop-crested sea,

And they seated each other down.

And to one of the lowest castes, refuse to carry a person lower than themselves. We were one day in great distress on a journey, because they refused to carry the painless with the nurse, saying, in excuse, "We carry only white people." At last Mrs. W. put our little boy into her lap, and then they were satisfied, and ran off with the load.—Rev. J. W. Westbrockt.

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