DEVIL-TREE.

On a beautiful day in the month of April, 1846, at five o'clock in the morning, a small company of Christian missionaries left Nagercoil, a city in the province of Travancore, Hindostán, on their way to a village six miles distant. They had set out thus early, that they might take advantage of the coolness of such an hour. The missionaries were going, to see and do what good they could for the inhabitants of this village; and they did not fail in their object. Arriving soon at the village, they did not lose a single moment, but immediately commenced their work. They found the people living in a state of great suffering, and their condition was almost desperate. Having soon arrived at the village, they did not lose a single moment, but immediately commenced their work. They found the people living in a state of great suffering, and their condition was almost desperate.

Arbors are formed around the primitive trunk. The above is a picture of this wonderful tree. The branches, bending down, force their way into the earth, and take root; and thus give birth to new branches, which grow in turn and throw out other branches, until at length ranges of beautiful arches are formed around the primitive trunk.

Mr. Drew, who had seen many banian-trees, says that never had his eyes rested on one so magnificent as this. The trunks had multiplied themselves on every side, so as to represent, by the arches which they formed, a long series of vaulted apartments. The circumference of the entire tree was six hundred feet. One of the branches reached to the distance of one hundred and ten feet from the central trunk.

But why did the missionaries stop to look at this tree? You will have anticipated the answer. This was the devil's tree. Yes, this beautiful and ancient tree had been sacred to the devil; and upon one of its sides there was a temple, devoted to his worship. The tree, in its nature, never possessed any power to do evil; but the people believed it to be a place of evil, and therefore avoided it. This very day they had come to hold in its shadow their first worshiping assembly. At half-past ten o'clock, six hundred persons, among whom were many children, met together, and the service began. The sky was cloudy, and, by means of some prayers went up in silence to God, asking that a multitude of souls might be rescued from the empire of the devil.

The tree was a sort of staircase, in one part of the path along which the missionaries traveled under the banian-tree. In this way, the first thing that children learn is to worship idols, and it is not till after these principles have been deeply impressed on their young minds that they commence to pay the highest veneration to Confucius by their teachers, and to worship idols by their mothers, they naturally blend the different systems of religion together. All idolatry, after the first few years of its origin are even tolerated by the law; and that it does not interfere with its own gains, and the Buddhists make no objections, if the admirers of Confucius will only contribute to the support of the temples; while the Confucians, finding that their system does not at all suit the common people and the female sex, have quietly suffered them to choose the form of worship they like best, and, indeed, encourage them to do so.

But I have not told you the best part of the story. Not only was the temple of the devil in ruins; not only were the false gods broken in pieces; this venerable old tree, with all the land which it covered, had been given to the missionaries. This very day they had come to hold in its shadow their first worshiping assembly. At half-past ten o'clock, six hundred persons, among whom were many children, met together, and the service began. The sky was cloudy, and, by means of some prayers went up in silence to God, asking that a multitude of souls might be rescued from the empire of the devil.

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From the Foreign Missionary Chronicle.

THE RELIGIONS OF CHINA.

NUMBER EIGHT.

BLESSING OF ALL THE SONS TOGETHER.

Continued from page 72.

In the preceding letters, several allusions have been made to the mutual toleration of the three sects of Confucian, Tao, and Buddhist. Toleration, however, is not the word for these three sects are in fact so intimately blended together, that it is not worth while to speak of them as separate bodies. In theory they are distinct, and even opposite; but for many years past they have laid aside all opposition, and the union of the three is now the actual religion of China. In the notes of Chingtze and Choo-foo, or the Four Books, and in some of the grover histories, Buddhism and Taoism are spoken of in terms of strong reproach, and the people are earnestly warned to beware of their false pretences and magic arts. All the learned men in the empire (and by consequence all the officers of government, for the latter are chosen from the scholars) are prohibited from being followers of Confucius, and if they were consistent would utterly disapprove of the idolatry and worship of the other sects; but here is a case in which Confucius, with all his wisdom, quite overlooked a point of indispensable importance. To explain the Confucian system, to men only the men, but the women, should be educated; but the sage made no provision for the instruction of women. Hence, they grow up ignorant of letters, and by consequence utterly unable to take any interest in the refined scheme of morals and government which the Chinese philosophers took so much pains to invent. This very day they had come to hold in its shadow their first worshiping assembly. At half-past ten o'clock, six hundred persons, among whom were many children, met together, and the service began. The sky was cloudy, and, by means of some prayers went up in silence to God, asking that a multitude of souls might be rescued from the empire of the devil.

From the Foreign Missionary Chronicle.

MISSIONARY ADVOCATE.

HIS DOMINION SHALL BE FROM SEA EVEN TO SEA, AND FROM THE RIVER EVEN TO THE ENDS OF THE EARTH.

VOLUME III. NEW-YORK, FEBRUARY, 1848. NUMBER 11.
would seem to be a purely Buddhist ceremony; for, according to the principles of Confucius, they should reverence the elements of nature. The doctrine of Confucius has been also going on; for several mornings past, to one of the Buddhist temples in this city, to worship a statue of Sakyamuni. The Chinese, it is true, are not very religious; but it is not to be expected that the respectful attitude shown by the Chinese to the sacred objects of their superstition should be considered as the same as religious worship. They have their own religion. They have tried theirs, till it is not till you come to their worship of ancestors that deep and serious opinion is to be expected. But it must not be thought that because most of their superstitions are old and decayed, therefore they will easily embrace Christianity. Be the superstitions old or new, vigorous or decayed, the human heart is still "on fire" against God, not subject to reason, and cold in all its moral operations. It is as hard to convert a Chinese as an Indian, or a Hottentot. Nothing but God's grace and his Holy Spirit can convert those people, for anything is here, because of this very indifference about their own religion. They have tried theirs, till it is an old story, for which they have little regard, and they think that all others are much alike, so that we find it a very difficult thing to induce any of them to give a serious attention to the message we have to proclaim.

W. M. L.

SCIENCE AND MISSIONS.

Missionary travels form an interesting and important part of our modern evangelical literature. Not only the travels of our missionary brethren, but all the writings of human nature are fairly said to equal them in thrilling incident, or worthy object, or real value. They are generally the productions of men of disciplined minds, trained in the school of observation and experience, capable of taking comprehensive views of the countries and tribes which they visit. The accurate scientific missionarv writings of men in these departments are in an eminent manner, for the responsible but useful task. Their knowledge of geography, history, and literature; their acquaintance with the social and political customs and condition of the heathen; their culture, guiding them to investigations which promise the most beneficial results, and directing them to the highest standards of human culture, render their works the most interesting contributions of this department of learning. They

know what discussions will be most acceptable to men of letters. They know the objects which are most desirable to the enlightened and noble-minded. They know not that there are none of the vanities of the world's literature which are not in fancy. The works of Nestor and Theocritus are as hard to convert a Chinese as an Indian, or a Hottentot. The work is, if anything, harder with them. Many of the learned people have already observed the incongruity of their professions, and the consequence is, that they are very little better than atheists. They see the folly of idolatry, but know not that there are none of "the vanities of the world's literature, which are not in fancy. They see the things impossible to men, and they think that all others are much alike, so that they are not till you come to their worship of ancestors that deep and serious opinion is to be expected. But it must not be thought that because most of their superstitions are old and decayed, therefore they will easily embrace Christianity. Be the superstitions old or new, vigorous or decayed, the human heart is still "on fire" against God, not subject to reason, and cold in all its moral operations. It is as hard to convert a Chinese as an Indian, or a Hottentot. Nothing but God's grace and his Holy Spirit can convert those people, for anything is here, because of this very indifference about their own religion. They have tried theirs, till it is an old story, for which they have little regard, and they think that all others are much alike, so that we find it a very difficult thing to induce any of them to give a serious attention to the message we have to proclaim.

W. M. L.

A SUPPOSITION FOR MINISTERS OF THE GOSPEL.

Let us for a moment suppose, that, with a single exception, every church in earth, should, by some sudden calamity, be blinded from existence. That single church, of course, would be under just as great obligations as any other to send the gospel to every creature, as all the churches combined are under such obligations. Let us suppose that you are the pastor of that church. How would you feel under such circumstances? Would you not tremble at the thought, that it depended upon your church, so far as human responsibility is concerned, whether Christianity should be re-introduced to the world or not? Would you not, with a degree of interest never before experienced, look round on some of the different members of your church, and ask yourself whether they were aware that they had not the qualifications for the gospel ministry; and would you, if you thought you had heard of some one, ever give him the power to turn the people to your own preference, until you had been urgent with him to give up his secular pursuits and study for the ministry; would not your eyes be firmly fixed upon all Christians, so that your charge, and would you not be instant in season and out of season, in urging them to consecrate their children to the great work of the world's salvation, and would you not have in your mind that they, through grace, might eventually enter upon the work to which they had thus consecrated themselves? To say nothing of your adult members, would you not marshal all the children of your charge into a missionary society, and set before them the miserable condition of the lost world, and endeavor to fire their minds with a desire to relieve these miseries? Would you not teach them, that eventually they should either go to proclaim the gospel to those who are perishing, or that they should seek after the treasures of the world, for the great purposes of pouring them out upon destitute places, both at home and in heathen lands; places where the "heavens" can neither give the word, nor can the "heavens" make the heavens" give the word. See Jer. 5:22. Such are the facts of the case, and these, with many more that might be mentioned, show that the work is, if anything, harder with them. Many of the learned people have already observed the incongruity of their professions, and the consequence is, that they are very little better than atheists. They see the folly of idolatry, but know not that there are none of "the vanities of the world's literature, which are not in fancy. They see the things impossible to men, and they think that all others are much alike, so that they are not till you come to their worship of ancestors that deep and serious opinion is to be expected. But it must not be thought that because most of their superstitions are old and decayed, therefore they will easily embrace Christianity. Be the superstitions old or new, vigorous or decayed, the human heart is still "on fire" against God, not subject to reason, and cold in all its moral operations. It is as hard to convert a Chinese as an Indian, or a Hottentot. Nothing but God's grace and his Holy Spirit can convert those people, for anything is here, because of this very indifference about their own religion. They have tried theirs, till it is an old story, for which they have little regard, and they think that all others are much alike, so that we find it a very difficult thing to induce any of them to give a serious attention to the message we have to proclaim.

W. M. L.

MISSIONARY ADVOCATE.

118

MISSIONARY ADVOCATE.

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In the course of the conversation which followed, and of very respectable appearance, who invited been orvercome and slain, if I had shed blood. The Korannas, dressed in their stolen garments, robbed to the amount of nearly six hundred francs! No sooner said than done. The yokes are on the ground, and not all dispossessed with the old woman feeding. Leaving their victim to deplore his loss, with Piet, had I charged his gun, loaded with shot, five times among their huts, then returns coolly to his cabin to sit down and talk. This anecdote, which the Englishman related to me, suggests a profitable lesson; but I need not mention it. It only shows that a tolerably faithful partner, in the midst of this horde of plunderers, whom most of the missionaries in Southern Africa are laboring. You have here the savage, still untamed; also the savage transformed into a disciple of Christ; the Englishman, full of good intentions, having the theory of Christianity, but generally too much occupied by his business; and lastly, the Boor, trusting to nothing but his musket, and looking with pity on any man who hopes to preserve his own lives, therefore, they kill their fellow-men, and offer them up as sacrifices to her. These sacrifices, I fear, continue, a most frightful extent, even up to this day. — Dayspring.

RESPONSE OF A FEMALE.

A woman who resides in Massachusetts, of good report for Christian liberality, having but very little property, has been deeply moved by the statements made at Buffalo in respect to the financial condition of the Board. Having forty dollars in the hands of a friend, she wrote to him, a short time since, as follows: — "I wish you, as soon as convenient, to give what I left with you to the American Board. They are in debt, and have no funds equal to the calls; and I must help them. I am so tried that there is so little done, and so little felt for those without doing whatever I can." Nor is her liberality restricted to a single object. In the same letter she says, "We have had many more agents than ever before, and I cannot send any empty away. Yet we have not had half enough. I love the sound of an agent's voice so much, that I should be glad to send one every week." Some persons are greatly annoyed by the appeals of agents; this good woman, however, has learned the secret of escaping all inconvenience from this source.— Dayspring.

SACRIFICES IN CALCUTTA.

At a single temple in the neighborhood of Calcutta, the ordinary number of daily sacrifices average between fifty and a hundred he-goats and rams, besides a proportion of buffaloes. On Saturdays and Mondays, which happen to be days particularly sacred to the divinity worshiped there, the number is increased to three hundred; and on great festival occasions, the number is increased from hundreds to thousands. At the annual festival of Durga, celebrated in the Calcutta district alone, that sacrifice succeedively scores of animals; many present their hecatombs; and some occasionally their thousands. It is within the present half century that the rajah of Nudia, a provincial rajah in the north of Bengal, offered a large number of sheep, goats, and buffaloes, on the first day of the fest, and vowed to double the offering on each succeeding day, so that the number sacrificed in all amounted to an innumerable multitude of nearly five thousand. Mr. Ward states, that the rajah "loaded boats with the bodies, and sent them to the neighboring Brahmins; but they could not dispose of them, and great numbers were thrown away." — Wright's Curiosities and Remarkable Customs.

HUMAN SACRIFICES.

The Khonds of Goomoor have yearly sacrificial human beings. Their victims are sometimes stolen, sometimes bought. When the day for the sacrifice comes, they assemble from all parts of the country, dressed in their finery, some with bear-skins thrown over their shoulders; others with the tails of peacocks, flowing behind them, and the long, winding feather of the jungle-cock waving over their heads. Thus decked they dance, leap, rejoice, beat drums, and play on a musical instrument. In the afternoon the priest, with the aid of an assistant, proceeds to fasten a man or a woman, or, if it be, a boy or a girl, to a post which has been firmly fixed in the ground. Around this post stand hundreds of Khonds, with great knives in their hands. At an appointed signal, they rush upon the poor creature, and try with all their might to cut the first part of the body from the spirit. Great value is attached to the first morsel which is cut from the body. This is only one way of their sacrificing. It will make my letter too long to tell of any other.

Now, my dear children, why do these Khonds do such things? I will tell you. They believe in the goddess, or spirit, who is the head of the family. They say that she is the cause of their miseries; that she brought sin and death into the world, and that, unless you offer human sacrifices to her, she may destroy them. To preserve their own lives, therefore, they kill their fellow-men, and offer them up as sacrifices to her. These sacrifices, I fear, continue, a most frightful extent, even up to this day. — Dayspring.

A CHILD'S TRAVELS.

A Welsh clergyman asked a little girl for the text of the last sermon. The child gave no answer; she only wept. He found out that she had no Bible in which to look for the text; and this led him to inquire whether her neighbors had a Bible; and this led him to begin a Bible Society for Wales. Some good people in London had agreed to have it printed in Welsh, for England, too?" And others said, "And for France, and the nations of Europe?" And then another said, "And why not have a Bible Society for the whole world?" The tears of that little girl led to the formation of the British and Foreign Bible Society.

LANGUAGES OF AFRICA.

The Rev. John Leighton Wilson, the intelligent and persevering missionary, first in West Africa, and since at the Goloom, has obtained satisfactory evidence that the dialects spoken in the large and populous part of Africa, south of the equator, have very close affinities; so close that the terms in a particular dialect, can soon be understood substantially by many tribes far removed, and using various other idioms and dialects. Not only is there a common language seems to lie at the foundation of them, but their vocabularies are, in important respects, alike. If the facts be so, they constitute one of the most extraordinary productions of human missions. An almost insuperable obstacle to the spread of the gospel among unknown millions is at the outset removed.— Am. Mag.

One inmany (Mr. Start, supposed to be a resi­dient in India) is supporting the cause of the German language, all of whom have acquired the vernacular language, and have commenced operations at different points on or near the Ganges.
MISSIONARY ADVOCATE.

"THEY PRESENTED UNTO HIM GOLD."

They opened their treasures, and presented unto his gold.

Presenting gold to Jesus is not a new thing. It has been the practice of the benevolent and supreme selfishness of the natural heart. Regetunto you, good measure," which with seven less to encourage giving than he has to discourage the same God who has said, "Thou shalt not steal," for the command, "Thou shalt not steal;' for the gospel, and to sin in the same sense as to break the <2ocfrine of Christ; contend earnestly for keep­

The agitation of this subject, thus early, is deemed important to the interests and success of our volume. One or two weeks will have elapsed before several of the conferences will hold their annual sessions, when a number of the preachers must necessarily be charged. The claims of our paper can be much better attended to by preachers acquainted with their people, and who have gained an influence among them by ministerial oversight and pastoral care, than by those newly appointed, to whom everything, for a time, must be new and strange. It is greatly to be feared that many, on these changes, and the unavoidable cares and anxieties attendant upon them, the claims of our little sheet may be somewhat overlooked. We, therefore, exhort you to attend to this important interest of the church. It will require but little effort, and a very small portion of your time, to secure, in your respective charges, such a subscription list for our new volume as we believe will not fully expect you to furnish. A couple of hours, faithfully employed, in this service, would secure at least, eight subscribers, and in many cases, a hundred. Let it not be forgotten, that an average of eight subscribers, from each effective travelling preacher in the connection, would sustain the Missionary Advocate, in its present form, and at its present prices. With anything like a proper effort, at least four times that number could be obtained. We have ourselves, in several instances, obtained from one to two hundred subscribers to one congregation, by a single effort, and that too in less than half an hour. Others, we are advised, have done the same. And in very many churches, where the subject has never been broached, similar results might be secured. In small and feeble circuits and stations, results like these could hardly be expected. But where is the preacher who could not raise a dollar for the support of the only missionary periodical in the church? 'Echo answers, Where?" That single dollar would put into circulation eight copies of our paper, by which such inefficiency would be conveyed to our patrons and sympathizers, and thus to enlist their sympathies and secure their contributions for the cause of Christian missions. The more probability of any result should be sufficient to prompt every minister of Christ to make the effort.

To those of our patrons who, from the beginning, have been the unwavering friends of this enterprise, we hereby tender our grateful acknowledgments; confident that their help will not be less efficient in the future. Let them continue their personal efforts, and labor as they have opportunity to enlist others in the good work, and we cannot fail of unlimited success. It is very desirable that our fourth volume may have a subscription list suffi­

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CORRECTION.

We have received a letter from Rev. T. J. Thompson, in which he states, that, in our article headed "Missionary Finances," he was not satisfied with the number of statements which have been made by the Treasurer in reference to the correctness of which we had no reason to doubt. We can only say, if the whole amounts collected for missions in that conference was not reported to our Treasurer, it is to be regretted, for more reasons than one. It is not only substance from the conference, but does injustice to the Society itself, by a correspondent deduction from the aggregate amount of its annual receipts. By reference to the Annual Minutes and the Report of the Philadelphia Conference Missionary Society, brother Thompson makes the receipts of the conference, for missions, about $6,306. Indeed, he says, that the article referred to is incorrect, as the Treasurer would hardly be found among which is that of Monrovia. In another part of our paper, we assume that brother Thompson is well posted informal, as it was begun after the last session of our conference, and is sustained by Potsdam District, so far as they have only met the echo, Merciful people! Surely one of the best methods of securing the attention of the hard drinker; and many of the women have become wedded to the bottle, and, of course, divorced from virtue.

MISSIONARY ADVOCATE.

St. REGIS INDIAN MISSION.

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

Dear Brother,—Though our mission is somewhat informal, as it was begun after the last session of our conference, and is sustained by Pontiac District, so far as received our report, we have had no reason to doubt. We can only say, if the whole amounts collected for missions in that conference were not reported to our Treasurer, it is to be regretted, for more reasons than one. It is not only substance from the conference, but does injustice to the Society itself, by a correspondent deduction from the aggregate amount of its annual receipts. By reference to the Annual Minutes and the Report of the Philadelphia Conference Missionary Society, brother Thompson makes the receipts of the conference, for missions, about $6,306. Indeed, he says, that the article referred to is incorrect, as the Treasurer would hardly be found among which is that of Monrovia. In another part of our paper, we assume that brother Thompson is well posted informal, as it was begun after the last session of our conference, and is sustained by Potsdam District, so far as they have only met the echo, Merciful people! Surely one of the best methods of securing the attention of the hard drinker; and many of the women have become wedded to the bottle, and, of course, divorced from virtue.

DISPATCHES FROM AFRICA.

Since our last number was made up, two communications have been received from Rev. Mr. Benson, the superintendant of the Liberia Mission. One of these has already appeared in several of our church periodicals. From these and other dispatches we learn that the missionaries generally are in their usual health, and that prosperous labors have been performed among which is that of Monrovia. In another part of this paper we shall be found a letter from Mr. Ann Wilkinson, of the American Board of Commissioners for Foreign Missions. They reside at that point where the St. Lawrence River leaves the boundary between New-York and Canada. They reside at that point where the St. Lawrence River leaves the boundary between New-York and Canada. They have paid thousands of dollars to support it, and have exhibited, for many years, in a church annuity meeting upon the first Sunday in May. We desire to tell you that the St. Regis Nation numbers between fifty and sixty miles distant. Here the brethren provided them a tent and provisions, and the affections of the people poured in a powerful effort upon their minds. They have had every attention that could be bestowed by preachers and people upon their spiritual wants. The chief laborers were selected for their instruction and enlargement, and labor in concert. Such little effort appeared to produce a gratitude for our kindness and an increased confidence in our instructions; but, after a few years of conviviality began to deep, when for long many of them looked very bad and could only say, "Most very bad,—we very bad!"

But near the close of the member, after a few clear and powerful instruction from our spiritual presiding elder, they at length broke over their old views of order, and burst out in earnest prayer. The coming of the Lord was that time, "Like the rushing of a mighty wind," and "two or three entered into glorified liberty. They even exchanged altered speech and manners, and were glad when they had been made by the Roman Catholic priest, several pious holydays. But, as might be expected, they remain unchristianized; and old settlers agree, that for years they have been upon the way in civilization and morality. Often have their pious neighbors inquired, What can be done for this miserable people! which inquiries have only met the echo, Merciful people! Surely one of the best methods of securing the attention of the hard drinker; and many of the women have become wedded to the bottle, and, of course, divorced from virtue.

THEIR INTELLECTUAL CONDITION.

Their children have been, for several years, counted in several school districts where they have resided, either on their territory; but have not been encouraged to attend school. Recently our agent has built a neat, spacious school house, at the south end of the village, and entirely sustained, I believe, a school therein; but, strange as it may appear, this school is strictly Negro, being taught by colored men who cannot understand English; and neither good morals nor temperate habits are likely to meet with much encouragement with. In its walls, Protestantism excluded from this house, they cannot worship there, and their children have no encouragement to enter it. Besides, it is quite unequal to their wants, as they are scattered in their residence, and no provision is made for their education elsewhere. Under these circumstances, the general ignorance of the nation may be readily accounted for.

THEIR GENERAL CONDITION.

A considerable portion obtain their living by boiling racers, and day labor, when their want drives them to seek employment. Recently our agent has built a neat, spacious school house, at the south end of the village, and entirely sustained, I believe, a school therein; but, strange as it may appear, this school is strictly Negro, being taught by colored men who cannot understand English; and neither good morals nor temperate habits are likely to meet with much encouragement with. In its walls, Protestantism excluded from this house, they cannot worship there, and their children have no encouragement to enter it. Besides, it is quite unequal to their wants, as they are scattered in their residence, and no provision is made for their education elsewhere. Under these circumstances, the general ignorance of the nation may be readily accounted for.

The history of the mission is somewhat informal, as it was begun after the last session of our conference, and is sustained by Potsdam District, so far as received our report, we have had no reason to doubt. We can only say, if the whole amounts collected for missions in that conference were not reported to our Treasurer, it is to be regretted, for more reasons than one. It is not only substance from the conference, but does injustice to the Society itself, by a correspondent deduction from the aggregate amount of its annual receipts. By reference to the Annual Minutes and the Report of the Philadelphia Conference Missionary Society, brother Thompson makes the receipts of the conference, for missions, about $6,306. Indeed, he says, that the article referred to is incorrect, as the Treasurer would hardly be found among which is that of Monrovia. In another part of our paper, we assume that brother Thompson is well posted informal, as it was begun after the last session of our conference, and is sustained by Potsdam District, so far as they have only met the echo, Merciful people! Surely one of the best methods of securing the attention of the hard drinker; and many of the women have become wedded to the bottle, and, of course, divorced from virtue.

HISTORY OF THE MISSIONARY MISSION AT ST. REGIS.

A small revolt from Popery took place in this tribe in July and August last, through the instrumentality of one John Woodman. He was an Indian trader. He was informed that the priests of the mission, and that he would have a suitable house to worship in, and so forth. Most of the men who were intelligent, and who could speak a dialect of the Mohawk language, though in matters of trade, and so forth, most of the men who can talk some French and English.

Communications.

St. REGIS INDIAN MISSION.

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

Dear Brother,—Though our mission is somewhat informal, as it was begun after the last session of our conference, and is sustained by Pontiac District, so far as received our report, we have had no reason to doubt. We can only say, if the whole amounts collected for missions in that conference were not reported to our Treasurer, it is to be regretted, for more reasons than one. It is not only substance from the conference, but does injustice to the Society itself, by a correspondent deduction from the aggregate amount of its annual receipts. By reference to the Annual Minutes and the Report of the Philadelphia Conference Missionary Society, brother Thompson makes the receipts of the conference, for missions, about $6,306. Indeed, he says, that the article referred to is incorrect, as the Treasurer would hardly be found among which is that of Monrovia. In another part of our paper, we assume that brother Thompson is well posted informal, as it was begun after the last session of our conference, and is sustained by Potsdam District, so far as they have only met the echo, Merciful people! Surely one of the best methods of securing the attention of the hard drinker; and many of the women have become wedded to the bottle, and, of course, divorced from virtue.

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LETTER FROM CHARLES PITMAN.
TO THE CORRESPONDING SECRETARY OF THE MISSIONARY SOCIETY OF THE M. E. CHURCH.

REV. AND DEAR SIR,—I received your kind letter written to me July 14, 1847, and, I was rejoiced to learn that you were enjoying good health. I am well, and yet trying to drive at my old trade in the printing office, and I am glad I can assure you that I am as well as ever, and that nothing has induced us to give up the work of the gospel to us, poor Africans; but, O! I hope your preaching

Missouri Advocate.
MISSIONARY ADVOCATE.

87

THE AYING HINDOO.

There was a native convert employed by the missionaries to read the Bible to the Hindoo, whose name was Vanketswammy. At his baptism he was called Thomas Kiplin. He married a young woman from a Christian orphan school, whose name was Lucy. They lived very happily together; they had one little boy, whom they loved very much; and never did father and mother seem more delighted with their child than were Thomas and Lucy with theirs.

Thomas used to take long journeys with the missioner, under whose charge he was placed, and assist him in reading to the people; and very highly the missionaries regarded him; but when on one occasion Thomas caught a very violent cold, he hoped, and we all hoped, he would get better; but he became worse and worse, and in a few minutes expired in his dying touch. He felt very deeply, when he saw his end approaching, that he must leave Lucy and his little boy.

I shall never forget seeing him the day he died. Lucy sat weeping by him, with her beautiful child at her side. He looked at his wife with much tenderness, and said, "Do not cry, Lucy; I am going to heaven." To me, it seemed as if the sun had set for him. Suddenly, Thomas asked his wife some questions respecting his little heathen children. He said, "O Lucy, take care of our boy; O! bring him up for Jesus. Jesus makes me happy. Now, if I had never heard of him and loved him, I could not die so happy. O, Lucy, never let our child worship idols; bring him up for Jesus." And thus, after saying some other delightful things, he fell asleep in Jesus.

Dear young friends, are you not as happy as Thomas just before his death? Are you not as happy as Thomas just before his death? Are you not as happy as Thomas just before his death?

The missionaries would not disturb them; but, finding, on his return, the poor man still there, he asked them some questions respecting his little heathen children. He said, "Poor man's soul, and that he really was anxious to impress upon her friend the truths she had learned from that precious book.

The words of this little girl had been blessed to the poor sinking woman shrieking and writhing to the floor. We listened with the strictest attention. We all agreed with her, and join with her in the solemn charge she gave us to "remember the words of this little girl had been blessed to the poor sinking woman shrieking and writhing to the floor. We listened with the strictest attention. We all agreed with her, and join with her in the solemn charge she gave us to "remember the words of the Lord."

Her face was turned upward, and she exclaimed in this sweet, tender strain, "Remember the words of the Lord."

"She hath done what she could? Are you, like the holy child Jesus, thinking of your Father's business?"—Children's Magazine.

"HEATHEN ENOUGH AT HOME.

Say not you have heathen enough at home. Heathen you have, God knows; but a missionary church is the only church that can care for them. The reaction of a missionary spirit will unconsciously work upon all who labor among your own people. When all is dead in the body of our church, both England and India perish without inconceivably accelerated our labors among your missionary brothers. The love of Christ inspires the zeal and discovers the means for efforts, both at home and abroad. The love of the Lamb is deeply felt, and sanctifies the inward principle of action.—Bishop Wilson.
CHRISTIANS OF MADAGASCAR.

Rev. J. Le Bure, of Mauritius, sends home interesting news from Madagascar. Christianity, it appears, has taken root among the natives, and it is yet better hope for the future. He writes:

Great and glorious news from Madagascar! The Christians, though still persecuted, are daily increasing in number. There has been of late a great awakening among them, and there are more than one hundred new converts.

Among the number is the Prince Royal, presumptive heir to the throne, and the only son of Ranavalona. There is yet in this young Prince a little of the spirit of Nicodemus; but he joins with the Christians for prayer and reading the Bible. The Queen has given orders to apprehend all the Christians, and twenty-one of them were condemned to death. When the young Prince stepped forward to defend them; he succeeded so far, that only nine of the twenty-one were obliged to take the taonga, and once for all, I regret to say, died in consequence.

The rest were reduced to slavery; but were immediately redeemed by their friends. It is rumoured that the Prince contributed largely to their redemption.

The history of the Madagascar Mission is one of the most interesting of modern times. In most countries, mission to the heathen has either been prosecuted under the protection of Christian governments, or have found favor, or at least toleration, with the native authorities. Persecution unto death has consequently been rare. Sometimes a bloody barbarian has given way to his passions; sometimes a bigot has carried fraud and violence to extremes against an individual; and sometimes harsh expression has been returned to. In Madagascar alone, so far as we recollect, the spirit of martyrdom has been fully tried in the case of the Christians, and there Christianity has shown the same power which was proved in the first centuries. The mission flourished for a time. Large numbers became Christians. A persecuting Queen arose, and determined on the extermination of the Christians. They were driven to dens and caves of the earth. They were hunted from their retreats, tortured, and put to death. But their faith triumphed. The Christianity which we preach to the heathen shows itself able to endure the same hardship that it met with at the hands of the heathen. Emperor Charles, who had heard the preaching of Paul, and Peter, and John, were crucified, and thrown to be devoured by wild beasts.

The interference of the young Prince, as mentioned above, is an interesting fact, and encourages the hope that the reign of terror may not be long.

A VENERABLE MISSIONARY.

The Rev. Dr. Glen, who has been a missionary thirty years, has recently reached Ocroonmah, Persia, to superintend the distribution of the Scriptures, which have been translated into Persian, and printed at Edinburgh under his supervision. He was first a pastor in Scotland, his native land. Then, under the protection of the prudential Emperor Alexander, he was seventeen years at Astrachan, Russia, whence he was compelled, by persecution, to retire, after the death of the emperor. He is now three-score years and ten; but still vigorous and active.

LIVE FOR LIFE'S END.

God has written upon the flowers that sweeten the air—on the breeze that rocks the flowers on the stem—upon the rainbow that refreshes the arid plain—on the head to the desert—on the ocean that rocks every awlimmer in its deep chamber—upon every penitent shell that sleeps in the cervices of the deep, no less than upon the mighty sun that warms and cheers millions of creatures that live in its light—upon his works he has written, "None of us liveth to himself. And probably were we wise enough to understand these works, we should find that there is nothing more valuable to him than the idol, the superstition that créater breathes—which may not, in some way or other, harm the happiness of some living creature. We admire and praise the flower that best answers the end for which it was created, and the tree that bears fruit the most rich and abundant; the same is most useful in the heavens we admire the most.

And is it not reasonable that man, to whom the whole creation, from the flower up to the spangled stars, is given by virtue of his power over them, should not feel a deeper misery and higher happiness, than any being on earth—man, who can act like God if he will? Is it not reasonable that he should live for the noble end of living—not for himself, but for others?

LINES ON A MISSIONARY'S WIFE WHO DIED IN SANTAGO IN 1846.

She passed from her home with a cheerful heart, On the path now chosen by few; She had counted the cost of the latter part, And her Saviour she kept in view.

There was one by her side to protect and cheer; But, first, the Lord's Anointed spoke, And an upward glance calmed each doubt and fear, And gave her a spirit serene.

Yet as she caught sight of the low blue hills That skirted the land of her choice, And saw a winding path, that led her thence, She felt her bosom's yearning voice.

But soon as 'twas given her eyes to behold The work she was longed for to share, Her spirit rejoiced, like the saints of old, And she felt it was good to be there.

Few, few were the days ere her work was done, And the hour of her rest was nigh; For the battle was fought, was victory won— She entered that land but to die.

Yet she joyfully thought of the path she had trod, And praised her loving heart; She knew she had given her all to God, And was her life for or death.

If, then, she rejoiced that her life she had given To guide the dear heathen to bliss, O, surely he who loved her well Now she knows what salvation is! C.S.W.

THE WIDOW'S MITE.

Mr. Calderwood, lately a missionary among the Cafrers, was some time since going to Graham's Town to preach to the white people about the jubilee, and was telling one of his native teachers of his intention. The man said to the missionary, "Why don't you speak to us, and ask us to do something?" Mr. Calderwood replied that he really thought they were not able to do more in raising money; but, if they wished they could feel more and pray more. He answered, "The Lord may put it into our hearts to try and do more." Mr. Calderwood called the members of the church together, and addressed them, scarcely expecting any money, for they had not much property. A poor widow came forward with fifteen shillings in her hand. Mr. Calderwood did not like taking it from her, as she could not well afford it; but she gave an answer which went to the heart of the missionary: "The Lord has done much for me, and since brought me five shillings more, saying that her heart would not be still until she made up the pound." Mr. Calderwood said to one of his native teachers, who is very poor, "I don't think you can do much more than you now do." He replied, "Two words overcome me: one is, 'Ye are re­ deemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish.' I see," he added, "that cows die, horses die, all earthly things are perishable, but God has recompensed those who feared him far more precious than these. God has done great things for us. I must try. The other word is, 'I am not ashamed, for I know whom I have believed.'" So said the heart, the whole world and lose his own soul? I see." said he, "the soul is indeed precious; I must try." - Jur. Miss. Mag.

PROFANATION OF IDOLS.

If you express your surprise to a HIndoo as to how a lump of straw and clay can become a god, he answers, "Why should this be impossible? God can do everything." But if a dog, or a woman, or a European should touch the idol, the god will make his escape from it. If it be of clay, it must be thrown away; but if it be of sacred material, the brahmin undertakes the consecration of it a second time. On passing through a village, I once had the imprudence to touch the stone image of Shiva with my stick, and some persons saw it indifferently from a distance. The following day a number of villagers came to the mission premises, when their chief speaker said, "The god felt very indignant at your touch yesterday, and was ready to make his escape." They, however, requested the missionary to go, and see if they had touched him or not. Had I answered in the affirmative, the brahmins would forthwith have proceeded to a second consecration, which, I again, ways accompanied with a sumptuous dinner; and I should have had to pay the bill of fare. My reply was, "I shall not tell you: if the stone be a god, my touching him with a stick can have done him no harm; and if he be not, you deceive yourselves; accordingly, the sooner you throw him away the better for you, and then come and worship the true God with me."—Rev. J. J. Weitbrecht.

PROGRESS AT THE SANDWICH ISLANDS.

One of the missionaries, who has recently taken a somewhat extensive tour in the islands, says the American Messenger, states that the incidental influence of the gospel upon the manners and education of the inhabitants is surprisingly great, especially among the people of Hawaii, where, in a few hundred years, the religion and bedouin was not mention. A single vestige will be left of their former degradation and heathenism. Schools are rapidly advancing. The common branches are as well taught, in the schools of the heathen as they were thirty-two years ago. The children are clean and well dressed, and the people are rapidly acquiring property. Very few can now be found destitute of decent clothes; and while civilization is everywhere making steady progress, there is also a continued ingathering to the churches. Native rulers render great assistance to the missionaries, especially the older church members, who go out by two and two as instructors among the people.

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