The Idols Despised.

A little while ago there came through a village, called Chertolopilly, which is about ten miles from Cuddapah in India, a great procession of a hundred and forty persons, in honor of Rama, one of the Hindu gods. Some of the men carried guns; some spears; some swords, and some bows and arrows. Then came eight men, carrying a palanquin, containing three images made of copper: one representing Rama; the second, Hanum; and the third, his brother. These idols were dressed with clothes, and ornamented with flowers. Near them were placed men with fans to keep off the flies and dirt: some had small bells in their hands; others had tambourines, which they were playing to amuse the gods; and others again were clapping their hands, and crying out, "Narayana, Govind—Hurree—Hurree—protect us!"

At this village there was a native Scripture reader stationed. He met the procession, and said, "O foolish men, why do you bring your idols here? What is Rama that you should worship him as a god?" The worshipers of Rama could not answer; but made a great noise with their instruments, in order to frighten the people, and make them bring presents. They wanted to get a great deal of money, and then to make a feast, which they said would be in honor of their idol; but, the truth was, they wished to enjoy it themselves. Some of them asked, in great anger, "Why do you abuse our god Rama?" The reader said, "We do not abuse God; we only speak against your foolish worship."

The people of the village stood still all the time, and offered nothing to the idol; so that at last the idol-worshippers turned away disappointed, and went somewhere else. O, that very soon all the villages in India may pay just the same respect to these false gods; and that a better name, even the name of Jesus, may be everywhere adored!—Miss. Repository.

We republish the above article for the purpose of explaining the cut, which we cannot insert in this number.
MISSIONARY ADVOCATE.

Some of the ceremonies observed by the Chinese, on the close of the old year and the beginning of the new, are sufficiently important and useful; but others of them are pleasing, useful, and instructive. A few days are kept as new-year holidays by all the people, and younger scholars are recommended to observe the practice of virtue. Sometimes they are accompanied by diagrams or figures. One has been intended to represent the progress of the human mind in which the colors are white, yellow, and black;—then there is a small black patch to denote its incipient badness—the effect they say, of neglected education; then the patch is shown as increased and extended to denote the progress of evil until at last it is filled with black, and its rude shape so filled, shows its complete depravity. Then six other figures, with moral sentences under them, six other figures, with moral sentences under them, represent the gradual restoration of the heart to virtue—until the dark color is all effaced, and a pure white alone remains—emblem of original innocence.

Another custom characteristic of the nation is, that of placing on the door-posts, and on the door, of sentences, of a proverbial form, chosen with care, to prevent their imaginary dishonor. What would the Chinese say to our shop-keepers, who buy and sell up whole volumes, written or printed, every year, in which the vices and vices of the preceding year are recited, and which we also consume, according to custom, but with very little ceremony, in "lighting our fires?"

At this period, also, tracts are profusely displayed on the walls in places of public resort. These are moral papers, written by native scholars, intended to recommend the practice of virtue. Some of them are accompanied by diagrams or figures. One has been intended to represent the progress of the human mind in which the colors are white, yellow, and black;—then there is a small black patch to denote its incipient badness—the effect they say, of neglected education; then the patch is shown as increased and extended to denote the progress of evil until at last it is filled with black, and its rude shape so filled, shows its complete depravity. Then six other figures, with moral sentences under them, represent the gradual restoration of the heart to virtue—until the dark color is all effaced, and a pure white alone remains—emblem of original innocence.

The object of introducing such a system is threefold: to raise money by which to carry on the plans of the church, and to teach the child to exercise self-denial in obtaining the money which he needs. Everything of this kind should be regular and periodical; and perhaps there is no plan of having a contribution brought in once every month, which is so good one. As far as possible, encourage the children to do this money which they have earned by some labor or self-denial. Show that you are interested in their little contributions, and if you are able to do so, see that they are not forgotten by the great Redeemer. At the same time avoid making the impression, that in giving in this way is petty; because a child may bring his pennies, and yet carry the heart of a little Pharisee.

There ought to be a system of contributions for the support of the mission introduced into every school. The object of introducing such a system is: to raise money by which to carry on the plans of the church, and to teach the child to exercise self-denial in obtaining the money which he needs. Everything of this kind should be regular and periodical; and perhaps there is no plan of having a contribution brought in once every month, which is so good one. As far as possible, encourage the children to do this money which they have earned by some labor or self-denial. Show that you are interested in their little contributions, and if you are able to do so, see that they are not forgotten by the great Redeemer. At the same time avoid making the impression, that in giving in this way is petty; because a child may bring his pennies, and yet carry the heart of a little Pharisee.

After every school should have regular, stated seasons of contributing, and an object to which the charity is applied, so definite and so tangible, that they can all see that the little stream of charity which takes its rise in their school does indeed flow into the great river, and swell its tide, and cause the waters to reach those who are perishing with thirst. —Her. John Todd.

A POWER OF THE PRESS.

A speaker at a late meeting of the New-York Tract Society thus illustrated the power of the press:

"A book, brought in a pedlar's pack to the door of the father of Richard Wilberforce, one of the events of the conversion to Christianity of one of the ablest practical religious writers the world has yet seen. His works in turn were the means of molding the religious character of PHILIP DUNLAP, whose book, entitled the "Rise and Progress of Religion," was the instrument in changing the religious character of William Wilberforce, whose "Practical View of Christianity" brought Lord Richmond to the knowledge of the truth. Richmond was the author of the "Dairyman's Daughter," which has been translated into more than fifty different languages, and has been blessed to the conversion of thousands of men. How many of these have become writers of books and tracts, which have exerted their influence in making the world better, we have no means of knowing."

TRACT DISTRIBUTION IN SIAM.

Dr. Samuel R. House, missionary of the Presbyterian Board, at Bangkok, states that he has been actively engaged in tract distribution to meet an increasing demand for books from the Siamese, and from the Chinese, and that during the eight weeks ending September, 1847, he distributed upward of four thousand and eight hundred books and tracts, giving them, as far as practicable, in no case, but to those capable of reading.
A MISSIONARY ASSAILED BY ROBBERS.

The Macedonian, the Baptist missionary paper for this month, gives a frightful account of an assault by robbers on Rev. Mr. Stibon, missionary in the Sandwich Islands. After returning from worship, on the 13th September, he stepped from his bedroom to close the doors, and, on entering the dining room, found three men in Tailen costume, but without fire-arms. One of them handed him a pension. Having no suspicion of danger, he read it; when two others advanced to his side with knives in their hands. The idea then flashed across his mind that he was robbed. They demanded his money. He made a grasp at the knife in the hand of one, and obtained it. All then fell upon him, and in the scuffle required the weapon, which was unheathed.—Mr. S., in the mean time, calling for assistance. He succeeded at last in getting them off the verandah and partly down stairs, when they turned upon him with their knives. He retreated, and in closing the door he felt a slight consciousness that he was wounded, and called from a window for assistance; whereupon the robbers retreated. One of his servants, on coming to his assistance, was seized and bound fast to a post. About half-past nine, the natives, who heard his cry, and some of his associates, collected, and drove the robbers. Mr. Stibon and Mr. Good proceeded to dress his wounds. It was found that the first finger of the right hand was nearly cut off near the first joint, his hand cut through and laid open to the centre of the palm; another long and severe wound was found on the right arm, reaching to the bone; the left cheek was laid open, and one or two teeth broken, and several lesser wounds were found on the head and body. One on the back, a mere scratch, from the shoulders to the heels, might have been fatal in his countrymen, had the wound been less in his nature. The wounds were inflicted by a curved, sharpened stick, or a club. He was not greatly injured; and his wounds are healing fast. Mr. S. is the treasurer of the Maul main Mission, which probably led to the assault. It is a matter of great regret that the life of this useful brother has been spared.—Baptist Register.

A HAWAIIAN AMUSEMENT.

The favorite amusement of all classes is, sporting on the surf, in which they distinguish themselves at an early age. After returning from church, or from worship, on the 13th September, he stepped from his bedroom to close the doors, and, on entering the dining room, found three men in Tailen costume, but without fire-arms. One of them handed him a pension. Having no suspicion of danger, he read it; when two others advanced to his side with knives in their hands. The idea then flashed across his mind that he was robbed. They demanded his money. He made a grasp at the knife in the hand of one, and obtained it. All then fell upon him, and in the scuffle required the weapon, which was unheathed.—Mr. S., in the mean time, calling for assistance. He succeeded at last in getting them off the verandah and partly down stairs, when they turned upon him with their knives. He retreated, and in closing the door he felt a slight consciousness that he was wounded, and called from a window for assistance; whereupon the robbers retreated. One of his servants, on coming to his assistance, was seized and bound fast to a post. About half-past nine, the natives, who heard his cry, and some of his associates, collected, and drove the robbers. Mr. Stibon and Mr. Good proceeded to dress his wounds. It was found that the first finger of the right hand was nearly cut off near the first joint, his hand cut through and laid open to the centre of the palm; another long and severe wound was found on the right arm, reaching to the bone; the left cheek was laid open, and one or two teeth broken, and several lesser wounds were found on the head and body. One on the back, a mere scratch, from the shoulders to the heels, might have been fatal in his countrymen, had the wound been less in his nature. The wounds were inflicted by a curved, sharpened stick, or a club. He was not greatly injured; and his wounds are healing fast. Mr. S. is the treasurer of the Maul main Mission, which probably led to the assault. It is a matter of great regret that the life of this useful brother has been spared.—Baptist Register.
NO EFFORTS TO DO GOOD ARE LOST.

I have heard of some seeds which will sleep in the earth for ages, and I have heard of the young of certain insects which lie in a state like death for eighty years together, and yet, when the hand that scattered the seed was mingled with the dust, and when the insect that had depo­sited the young had ended its flight for genera­ tions, the seed would come forth a forest of mighty trees, and the scrambling insect would wake to a new life, and become the mother of an endless multi­ tude. And so it may be with us. We are and have been, a little Advocate is right. Where are all those who desire to hear him can do so quietly; but if the hand that scattered may be withered, but the seed itself shall swing, and send forth its germ, and become a tree. The voice that uttered the sermon may be silent; but others that received the truth shall come forth and declare it anew to the generations that are yet unborn.

MISSIONARY ADVOCATE.

NEW-YORK, APRIL, 1848.

OUR FOURTH VOLUME.

This number commences the fourth volume of the Missionary Advocate. As it has now been in existence two years with an average circulation of nearly twenty thousand copies, it would hardly seem necessary to say anything in addition to editorial remarks heretofore made respecting the merits or claims of this periodical. We will only say, that we are more and more convinced that the paper should be sustained, with vastly increased interest and vigor, for the following, as well as for other reasons:

1. It is the only paper published under the patronage of the M. E. Church, exclusively devoted to the promotion of the missionary enterprise.
2. It is essential to the advancement of the missionary cause that missionary intelligence should be extensively circulated among our people. Their missionary sympathies and efforts cannot be reasonably expected to exist and function, if wholly neglected and ignored by the people. The Advocate is an admirable medium for developing and stimulating those sympathies and efforts.
3. As the Missionary Advocate is published under the auspices of the Parent Society, and edited by its Corresponding Secretary, it must be supposed to possess some advantages in relation to the most recent intelligence from our missions over our other church periodicals.
4. The plan of the paper, amounting as it does with short articles on various aspects of the missionary enterprise, gives it an admirable adaptation to the wants of the church, and should be its passport into every family embraced within its limits.
5. The numerous articles with which it abounds, are adapted to the general reading of juvenal and Sabbath-school children, and so well calculated to inspire in youthful breasts true missionary sympathies, render it a most valuable paper to be introduced into all our families. And as it contemplates the advocacy of Chris­ tian missions almost exclusively, it could not possibly interfere with the circulation of the Sunday-School Advocate.
6. Another reason for its more general circulation is, that, without it, or some suitable substitute for it, the hands of our people will remain ignorant, in a great de­gree, of what is transpiring in the church for the conversion of the world, and of the important claims of honest men upon their active sympathies.
7. By the Talents of the clergymen in the church it is made the duty of the preachers to "establish missionary prayer meetings" within their respective charges, for the promotion of the cause. As these meetings are usually held monthly, at which time the latest missionary intelligence is, or should be read, our paper, from its character and size, is admirably adapted to these interesting occasions.

REV. MR. ROBERTS—CHINESE PROCLAMA­TION.

By the China mail some interesting missionary intelligence has been received respecting Mr. Roberts and the late Mr. Lowrie. It appears that the former has been twice exposed to the indignation of a mob, and his furniture and effects carried off. It is gratifying to find that hereafter the American missionaries will be protected by the authorities, and allowed to preach in their chapels. The action magistrates of P'wan-yu-yu has published the following proclamation respecting the attack upon Mr. Roberts:

"Whereas an American, named Roberts, having erected and established a Christian or Sabbath-day meeting­ house, for the purpose of explaining the Scriptures and reforming the wicked, it appear« that, some time ago, a number of the rabble endeavored, by force, to obtain the possession of the chapel, and severe punishment will follow."

The magistrates go on to say that he has exam­ined "this Roberts," and that he explains the Scriptures, and exhorts to good actions; that all who desire to hear him can do so quietly; but if the hand that scattered may be withered, but the seed itself shall swing, and send forth its germ, and become a tree. The voice that uttered the sermon may be silent; but others that received the truth shall come forth and declare it anew to the generations that are yet unborn.

THE SOUL AND THE SAVIOUR.

The soul is that unseen something which thinks, and hopes, and fears, and loves. My body is but "the earthly house of this desolate spirit. The soul has found its way to rest in the book of God tells us, he was a "living soul." But when sin made its home in his heart, every good desire was destroyed, and the spirit became a "withered soul."

And dying souls are now to be found all over our world. What a sight for angels to look upon, when all the souls that have been scattered may be withered, but the seed itself shall swing, and send forth its germ, and become a tree. The voice that uttered the sermon may be silent; but others that received the truth shall come forth and declare it anew to the generations that are yet unborn.

GERMAN MISSION APPOINTMENTS.

Cincinnati, first mission, John J. Baur.
Cincinnati, second mission, to be supplied.
Dayton mission, John Bier.
Fort Wayne mission, Charles Schaefer.
Elgin mission, John F. Mechanics.
Ann Arbor mission, John H. Sedelmein.
St. Joseph mission, to be supplied.
Pittsburgh District—C. H. Dearing, P. E.
Cincinnati and Allegheny mission, John N. Mauling.
Louisville station, William Black. Wheeling mission, George A. Breinig.
Cincinnati, first mission, John H. Barth.
Cincinnati, second mission, to be supplied.
Fort Worth mission, William R. Blank.
Mechanicsburg mission, Henry Henke.
Buckhill mission, to be supplied.
Marion mission, Paul Brodebeck.
Cleve mission, Adam Klein.
Evansville mission, Henry Buerger, Friedrich Schi­melpenning.
West Union mission, to be supplied.

INDIANA MISSION.

Evanseville and Monroe Western mission, Christian Wynt­schab, John Simon.
Bonnauville mission, F. H. Miller.
Columbus mission, John Ruppers.
Rockford mission, M. M. Linne.
Indianapolis mission, Charles T. Bogen.
Laughter mission, Leonard Mauling.
North German, District—E. Eisenmenger, P. E.
Columbus and Circleville mission, Peter Wilkins, Adol­phus Kratter.
Delaware and Galion mission. Christopher Hoerger, Valentine Balduff.
Lower Sandusky mission, John Flething.
Defiance mission, Nicholas Rahber.
Angola mission, Conrad Gahne.
Wabash mission, B. F. Allman, Robert Carter.
Cleveland mission, Charles Holzeg.
St. Louis District—Henry Kaunb, P. E.
North St. Louis mission, Philip Kohl.
South St. Louis mission, Conrad Eisenmenger.
Cincinnati mission, Henry Henke.
Hierem mission, John Keck.
Warren mission, Charles Koons.
COMMUNICATIONS.

LETTER FROM REV. E. SPRINGER.

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

Dear Brother,—You recall that, at the last session of the Rock River Annual Conference, I was appointed to the charge of the Milwaukee district.

This district extends over a country of about forty miles wide and a hundred, or fifty and forty long, in reference to which I have several things to say:

1. In reference to the character of the country itself. It is generally slightly undulating, and sometimes broken; for the perpetuity in the land, in the foreground of the present prairie, is covered, with a heavy growth of bush and maple, requiring great labor and expense in subduing. A part in openings, and toward the western part these openings are intersected with a prairie. The land is generally very good and qualified, and will be well watered. There is considerable low, swampy land in some parts; there are a great many small lakes, varying in size from a few hundred to several thousand acres. The water in these lakes is as clear and pure as spring water, and can scarcely get into a company of a dozen persons without watering. This district extends over a section of country about forty miles wide and one hundred, and thirty or forty long, of the same kind, which to erect a house, but, for the want of means, they cannot go on. And, until they can get a house, they can do but little in this place.

Now, my dear brother, if I knew how to write and spoke so as to produce emotions which my soul feels on this subject, I would do it. Interest, as high as heaven, and as important as man's salvation, demands the promptest and efficient action. Does the brethren cooperate in China move our sympathies, excite our zeal, and arouse our every feeling of philanthropy? Is the zeal of our whole Zion on tip-toe for the redemption of China? Is it right for those who hold up the banner of the Cross to look alone in the face of the world, with eager intensity, on the scene? But, my brother, let me say to you, and through you to the church, that our God has delivered up these German people, these little peoples, to be Christians; but still, with superstitions reverence, they bow down to the image of Christ, the Virgin Mary, and other saints, and to the wafer and sacred gold. Shall we, as a church, suffer those whom God has thus delivered into our hands, to escape? My heart says, No. And let all the church respond, Amen! No, my brother; because there are among us many who are not yet Christians. Upon the present effort depend, in a great measure, the future prospects of the German Methodist Episcopal Church in this country; and in this country the German Mission in Milwaukee will give tone to German Methodism throughout a great portion of this territory.

Now let me ask, Are there not stores of our brethren in New York, Philadelphia, Baltimore, Pittsburgh, Cinncinati, and many other places throughout the north, east, west, and south, who would like to take hold, and appropriate of the abundance with which the Lord has blessed them to help our German brethren in this city to erect a temple for the Lord? Brethren, men of intellect, help, and help now! Let us have one united and vigorous effort, and the work will be speedily accomplished. Any sums of money that may be sent for the above-named purpose, can be directed to Rev. Casper Jost, the German M. E. missionary at this place [Milwaukee, W. T.] to start on.

Yours, in the bonds of a peaceful gospel,

E. SPRINGER.

Milwaukee, Jan. 7, 1848.

LETTER FROM BROTHER J. KISLING.

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

Dear Brother,—I wish to let you know that the work of God is still prospering in the Indiana German district. I left home for the lower part of my walk on the 22d of September, and returned again the 15th of November, during which time I traveled eight hundred and fifty miles, and preached thirty-two sermons, baptized four-one children, administered the sacrament in seven congregations; sixty-two were received into the church, the most of whom professed conversing grace. The churches here are also increased in numbers. Five of the Salem congregations have been secured, one newly built, and the other with a lot and stable bought for that purpose. On the 7th of November the new brick church in Madison, built for sixty-five dollars, was dedicated to the service of God, on which occasion one hundred and fifty-one dollars were collected toward paying for it. The house and lot were given by our church, and the debt remaining is about six hundred dollars.

I may also notice the case of a few converted Catholics. In Jeffersonville, just as I was commencing the service, a very old man in the church, wearing a garb of joy, seized me by the hand, and said that God had converted his soul. I knew not the man, and from
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There are two ways of going to India, one by sea, and one by land. The way by sea you can tell me, I dare say: down by the Atlantic Ocean, beside the western coast of Africa, round the Cape of Good Hope, and thence up through the Indian Ocean, to Hindostan.

A missionary who went to India a little time ago, did not go this way, but took the journey overland. Would you like to know the way he went, and to hear a little about his journey? Those of you who have at least, must pull them out, and let your little finger take a journey after him to India, upon the map. It will be a very nice, very short, and, I hope, a very pleasant, journey.

First, crossed the Straits of Dover to France, and traveled through France and Italy to Malta. Now for a steam-ship, and let your little finger have a stall from Malta to Alexandria in Egypt. Then look over missionary four days. It will not take you so long.

As soon as the missionary landed in Egypt, he was shocked to see the people looking very wretched and degraded. They seemed hardly better than beasts. Some donkey-drivers came up to him to offer to take him where he wanted; and they appeared to be very hungry, and in such numbers that he was almost stifled. At last a stout man came with a stout stick, and laid it heavily on the bare backs of men and donkeys, so that they were glad to escape from it, but as fast as they could. This is the Egyptian fashion of getting people to do as they are bid, to beat them; just as if they had no understanding, but were like wild beasts. If you look in your Bibles, you will find it written that Egypt should become "the basest of the kingdoms." Ezekiel xxi, 15. That prophecy is now fulfilled.

The next day the travelers (for the missionary was not alone) left Alexandria for Afiib, by the canal, which has been cut by the pacha. This canal was dug in the year 1834, entirely by the hands of the miserable workmen. No spade or hands were used, for the pacha said he would not have the expense of such things. How cruel! Think of poor men digging a canal with their hands! It is forty miles long. Six thousand persons died from doing it.

What a distance we have stretched a country? It is because it has not the light of God's blessed word shining upon it.

From Afiib the travelers sailed down the Nile to Cairo. Would you not like to sail down the Nile, and look out upon the broad waters, on the margin of which, among the bulrushes, Pharaoh's daughter found the little child, who afterward became the deliverer of Israel? You know the name of the child.

The streets in Cairo are dirty and narrow; so narrow that you could easily creep from the highest windows on one side of the street, in at those on the other side. Wherever you turn your eye you see ruins, ruins. The houses are falling to pieces. They are built of mud, which crumbles in the sun. Yet these narrow lanes and streets are filled with bustling passers-by, the brazars, or shops, are thronged with buyers and sellers, and the whole scene seems going on.

The travelers went one day to the citadel, to catch a glimpse of Mohammed Ali, the pacha. He has risen from being a seller of tobacco, to be the emperor. The emperor was overjoyed, thinking he had thus obtained boundless happiness and wealth, and immediately raised the poor man to a high rank in the army. You, dear children, know better. As you walk in your gardens, admire the lovely flowers, and from time to time throw the petals upon the ground, do not tempt to fall down and worship them, exquisitely and beautifully as they are; but you should think of God who made them; and you should pray and say the Lord's prayer, and think of God to have mercy on them, and to be their father and their friend.—Miss. Repository.

MISSIONARY ADVOCATE.

THE PEARL.

A little particle of rain,
That from a passing cloud descended,
Was heard this idol to cry,—
"My brief existence now is ended;
And there an open shell received it;
Useless to live—unknown to die."

It chanced to fall into the sea,
And, as the sun was setting, he
Was taken up to heaven's door;
And there was none to receive him but
Who from his prison house released it;
There, it became an emperor.

The WORSHIP OF FLOWERS.

You have often, my young friends, been told about the various frightful objects which are worshiped by the poor heathens, and you have probably wondered if it were true. You must not suppose that they are never alive to a sense of what is beautiful—they can understand that sometimes, as you will see by what I am going to tell you. In some countries a superstition is practiced years back in the religious observances of the Hindoos and Mexicans, and among the more enlightened Chinese. This flower-worship formed an important part of the Egyptian idolatry; and we are told that in former times some Europeans even considered flowers as objects of veneration and reverence.

There is a tree growing in Mexico called Macpalachechiquanichi, a name which you will scarcely get now to signify, but it is called the flower-tree, and is also called the Marista. This tree bears large flowers; and from the centre of each spring a kind of tube, something like an arm or wrist, and this breaks into five staminas of a blood-red color, looking very much like the fingers and thumb of a human hand. The very points of these vegetable fingers are curved, and resemble long talons or claws. It may therefore be easily imagined that a high and noble-looking tree, for such it is, apparently bearing thousands of human hands, was an object likely to excite the superstitious, and even the terror, of the ignorant.

The famous lotus-tree was also looked upon as sacred. Its flowers are most beautiful, either blue, white, yellow, or rose-colored; and they look very lovely as they float on the boom of the water where they grow. The Hindoo's considered it an emblem of the world, and the flower they called "the cradle of Brahma." An English gentleman was once dining at a town on the borders of the Ganges, and wishing very much to examine the sacred flower, he sent some of his servants to gather it, and when they brought it in, immediately all his Indian attendants fell down on their knees and began to worship it.

The Malayans have a more sordid flower-worship. They adore an imaginary flower of gold, which they believe grows on their sacred fig-tree. They think it blossoms but once, and whoever is fortunate enough to gain it, becomes very wealthy. A young Malay once was going to visit the sacred fig-tree, and found a large bunch of these precious flowers, which he immediately deposited at the feet of the emperor. The emperor was overjoyed, thinking he had thus obtained boundless happiness and wealth, and immediately raised the poor man to a high rank in the army. You, dear children, know better. As you walk in your gardens, admire the lovely flowers, and from time to time throw the petals upon the ground, do not tempt to fall down and worship them, exquisitely and beautifully as they are; but you should think of God who made them; and you should pray and say the Lord's prayer, and think of God to have mercy on them, and to be their father and their friend.—Miss. Repository.

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supernatural by sending to the heathen the gloriously gifted one, Christ, and the God. When the great light comes, it will surely drive away the deep darkness of idolatry.

Finally, my dear children, pray for the heathens, that the Lord may open their eyes and bring them to a knowledge of himself.

I remain yours sincerely,

Bingston, Nov. 3, 1847.

A Missionary.

THE MISSIONARY ADVOCATE.

DOES IT COME FROM THE HEART?

The late Andrew Fuller usually spent several weeks each year visiting the churches and collecting money. On a certain occasion he called on a pious and benevolent nobleman. Having laid before him the operations of the mission in Hindostan, the progress of the translation of the Scriptures, and the call for aid, the nobleman handed him a guinea. Fuller, observing that it was bestowed with an air of indifference, thus addressed him:—"My lord, does this come from the heart?" "What matter is that?" said the nobleman; "suppose it does not come from the heart, it will and serve your purpose as well. If you get the money, why do you care whether it comes from the heart or not?" "Take it back—take it back," said the man of God; "I cannot take it. My Lord and Master requires the heart. He will not accept an offering unless it come from the heart." "Well, give it back," said the nobleman; "it is all the same to me."

So he took the guinea, and stepping to his desk, he drew a check on his banker for twenty pounds, and, handing it to Fuller, said, "This comes from the heart. I love and honor the principles by which you are governed. I love the Lord Jesus Christ and his cause, and know that no offering is acceptable to him, unless it comes from the heart."—JewsMer Missionary Herald.

"I AM AFRAID TO KEEP IT."

I witnessed a few days since the most perfect exemplification of the truth, "Ye are not your own," that I have ever been privileged to see. A gentleman, who has sacrificed everything for the cause of Christ, in laboring for his brethren, heard a sermon on the subject of self-denial and the consecration of all to God. At its close, he rose to make a donation of his watch, which he had just purchased. Looking at the table, saying, "I give unto you the Society." Knowing that he was not worth one dollar beyond the means of a laborer, I refused to take it. "No, my brother," said he; "I am afraid to keep it; I will give it to you."

"But I do not want one." "Yes, but you should have a watch, and you must take this; I cannot be refused." "I can do without," said the gentleman, "and you can give this to the Truth Society." "Very well," said the minister, and handed the second watch to me.

I now hold, subject to the order of the Truth Society.—American Messenger.

DR. CHALMERS AND HIS DAUGHTER.

The Rev. Dr. Chalmers, of London, having preached with great acceptance to children in Glasgow, Dr. Chalmers invited him to breakfast on the following morning. After breakfast and family worship, Dr. Chalmers said to him, "Sir, it was not an invitation founded on mere compli­

mentation, that I gave you last evening to meet with me this morning; nor was it to enjoy your conversation. I have a daughter who appears still to be a young convert. I trust her happiness may be increased by meeting with you.

"Yes, if she is a young convert, I shall be much pleased to meet with her."

And then, he said, "What can I do to assist in her conversion?"

"You have spoken to her already; you have given her some of the first principles of the gospel; you have convinced her of the necessity of her conversion; you have shown her the claims of Christ upon her heart; and I must now leave it to you to complete her conversion."

The result was her complete conversion.

"ZION, WHOM NO MAN SEEKETH AFTER."

Jeremiah, xxx, 17.

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wandering in a pleasant land:
Do Juda's children mourn;
And even in Christian countries few
Breathes thoughts of pity toward the Jew.
Yet is Jesus, Christian, do you love
The Bible that hegionet;
Then let your hearts with kindness move
To Jerusalem's heritage.
Who traced those lines of love for you?
Each sacred writer was a Jew.
And then, as years and ages passed,
And nations rose and fell,—
Though clouds and darkness oft were cast
Our country's stage,
The oracles of God, for you
Were kept in safety by the Jew,
And when his own received him not,
And turned in pride away,
Whence is the Gentile's happier lot?
A re you more just than they
To dissipate the gloom of night.
He Wonderful shall called be;
To Israel's heritage.
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PROTESTANT MISSIONS.

The city of Houston has no theatre, but four religious institutions. Galveston has

The next day a faithful and successful minister of the gospel who order forty-five

The result was her complete conversion.

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EVANGELIZING MEXICO.

Some of the Remish newspapers are evidently distressed at the attempt of the government to impose the national condition of the Mexicans, through the agency of missionaries, and religious books and tracts. One of them, after enumerating the physical evils of the war, says:—"The Mexicans are now to be agitated by self-sent missionaries, who swarm up from the unfathomable abyss of private interpretation, and go forth, under the impulsion of fanaticism or interest, to incite with their respective efforts all who are weak or ignorant enough to receive their preaching as the gospel of Christ." This note of alarm shows apprehension of success.

DECREASE OF CATHOLIC PRIESTS.

The Semur, a religious paper at Paris, gives a statistical table, showing a very large decrease of the priesthood in various countries. In six of the states of Europe there has been a diminution of no less than $3,000,000 Roman priests, monks, or nuns, within fifty years.

The Missionary Advocate is published on the first of every month, for the Missionary Society of the Methodist Episcopal Church, by Lane & Tippett, 206 Mulberry-street, New-York, and may be had of them or of C. M. & Co., Boston. It is under the editorial supervision of the Corresponding Secretary of the Society.

All communications for the paper should be directed to "The Missionary Advocate."