SERPENT CHARMING.

There are a few passages in the holy Scriptures which allude to the commonly received opinion in the East, that serpents are capable of being rendered docile, or at least harmless, by certain charms and incantations. The most remarkable of these texts are those of Psalm iv, 4, 5, and Jer. vii, 17. Dr. Shaw says, that a belief that venomous serpents might be rendered innocuous by songs or muttered words, or by writing sentences, or combinations of numbers, upon scrolls of paper, prevailed through all those parts of Barbary where he travelled. Mr. Forbes, in his "Oriental Memoirs," appears to attach some credit to their powers of alluring the cobra di capello, and other snakes, from their hiding-places by the attraction of music.

In practising the art of legerdemain, they pretend to draw them from their holes by a song, and by incantations. The most remarkable of these texts are those of Psalm lviii, 4, 5, and Jer. viii, 1-7. Dr. Shaw says, that a belief that venomous serpents might be rendered innocuous by songs or muttered words, or by writing sentences, or combinations of numbers, upon scrolls of paper, prevailed through all those parts of Barbary where he travelled. Mr. Forbes, in his "Oriental Memoirs," appears to attach some credit to their powers of alluring the cobra di capello, and other snakes, from their hiding-places by the attraction of music.

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to the very verge of ruin. And what else than to arrest the tide of physical and moral ruin that is pouring upon this people?

She was then, however, and is now, not only unwilling, but ever more delay to give China the gospel? May we not hope that the day of her redemption is not far distant? Do not people everywhere see it, and desire it? In advanced countries, Providence encourage this hope? What preparatory changes have, within a few years, transpired in this empire? How has God made the wrath and the plagues, the sword and the pestilence, fall upon his enemies? Has he not given his special influences to the Holy Spirit; Several others appeared to be fully convinced of the errors of their church and of the need of a revival of pure religion; but our great hope from this visit is from the seed sown in the form of books.

It is remarkable that in a place of the size of Pailaw, and having twelve priests, a missionary, for a week together, should be able to preach and sell books openly, as we did, without meeting with more open opposition. We have evidence that private cautions were instigated by some of the priests respecting us, and very likely the books which were returned were brought back for this reason; but we left in open friendship with all, and greatly rejoiced in the opportunity thus afforded to labor there in such pleasant circumstances. We owe doubtless much to the kind attentions and public approbation of Mr. Basker, mentioned above, as the cause of the state of things.

MISSIONARY STANZAS.

BY REV. WM. ARTHUR.

Go to the land where souls are blind,
Go to the land where hearts are chill.
Go to the land where deathless mind
Worships stream, and tree, and hill;
Go to the land where flame and snow,
Sun, wind, planet, earth, and sky,
Each is honored as a god:
Haste with the Saviour's name.

Go with a heart of flame,
Go where he prays to blocks he makes;
To kites, apes, oxen, bows him low:
Go to the car and watch him die.

Go to the land where man to snakes,
Go where he prays to blocks he makes;
Are sanctioned by a godhead's smile:
Haste thee, where millions sleep,
Go to the land whose outcasts cry;

Haste with the Saviour's name.

An approved writer, in describing the religious character of the primitive Christians, observed that "when the Saviour came to this world, the Apostles counted all things lost for him and his salvation; and the surrender was an honest, whole-hearted transaction never to be reconsidered, never to be regretted." Hence, from the hour of their conversion, they made little account of property. It was confessedly a matter of no moment to them to have a piece of land, or to be possessed of a mansion; they "took joyfully the spoiling of their goods," assured that in heaven they had a better, an incorruptible inheritance. When the cause required, they were ready to lay all at the feet of Christ, to learn from his own example. Missions! Generally they were poor. A rich Christian! why, such a thing was hardly known. However it may be now, it was then easier for the poorest man to go through the world and be esteemed as a rich man to enter into the kingdom of God. And if, as an act of special sovereignty, a man of wealth was converted, he seldom retained his riches for a long period; for such was his sympathy for the oppressed and suffering brotherhood, and such his solicitude for the conversion of the poor, that his fortune was almost immediately abounded to the poor. Unethical covenants was the product of a later age.

The first Christians lived in earnest when, standing but one step from the throne of the universe, he said, "Go ye into all the world, and preach the gospel to every creature." It was not therefore with them a matter to be considered whether they should go or not go. The command was positive and peremptory, and how could they escape from the obligation? With us, to stay is the rule; go is the exception. With them, to go is the rule; to stay is the exception. Wonder not they accomplished so much; wonder not we accomplished so little. They were not driven, by necessity or for openings; but went forth either to find or to make enemies. If defeated at one point, instead of returning to Jerusalem in despondency, or writing a book, or writing to the heads of Christian missions, they proceeded to another and perhaps more distant field, and then to another, and still another, until they had gone over the appointed territory. Their piety was a self-sacrifice; the spirit of obedience made it such.

AN IMPORTANT CHANGE.

Basker, one of the Hottentot servants who attended Mr. Campbell in his journey into the interior of Africa, evinced an earnest desire to bring his poor ignorant countrymen to an acquaintance with the truths from which he had received so much good.

In addressing a mixed company of Hottentot slaves and Bushmen, he gave a very striking and rational description of the effects of religion on his own mind, and of his transition from brute to rational life. "Before the missionary came to us," said he, "we were as ignorant of everything as you now are. I thought that I was the same as a beast; that when I died there would be an end of me: but when I heard them, I found that I had a soul that must be happy or miserable for ever; that there was something I must do. I was afraid to take a gun into my hand, lest it should kill me; or to meet a serpent, lest it should bite me. I was afraid then to go to the hills to hunt lions or elephants, lest they should devour me; but when I heard of the Son of God having come into the world to die for sinners, all that fear went away. I took my gun again, and, without fear of death, went again to hunt lions, and tigers, and elephants. You soon shall have the opportunity to be taught the same thing."—Rev. John Kershaw.

MISSIONARY ADVOCATE, July, 1848.
Among the most prominent and blessed results of missionary labor in Polynesia has been the almost entire disappearance of those barbarous wars which once made these beautiful islands to Flow amid bloodshed and disaster. Now prevalent, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so no prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now prevail, where sanguinary and unrelenting foes were wont to meet in mortal conflict, supply a most licentious humanity, and do so now.
the missionaries listened to this tale, as he went on to tell them how, in his vexation at their escape, the captain, in vain endeavored to dissuade the capi-
tain of the "Britannia," and learned that it was
through the prayers of the Moravian mis-
sionaries of St. Thomas, and how much he under­stood how a vessel spared from pirates by prayer—he resolved to know the Moravian bro-
thers. He sold his vessel; and, in the United
States, he erected a moravian chapel, and heard a sermon from the words,
"Work out your own salvation with fear and
	tembling." He sought the preacher, and heard
from him the words, "through Jesus Christ.
And thus," he concluded, "from a pirate capi-
tain, I am become a poor sinner, justified by
the grace and mercy of Christ; and my chief hope
has been that I might some day be able to ask
you, and relate to you my miraculous conversion.
This joy is granted to me to-day.
He ceased; and you may imagine the feelings
of the missionaries. They were met to celebrate
their deliverance from the pirates on that day five
years ago, through prayer. And there stood before
them the pirate-captain himself—not now, but humble and pious—who traced his own deli-
verance from the bondage of Satan to the same
prayer that rescued them from him.
And they went home, God sent them before God,
and thanked him for his great mercies.

THE POWER OF PRAYER.

From the Juvenile Missionary Keepsake.

The name of the ship in which they sailed was
their voices, the missionaries would often thank
sailed from London to the Island of St. Thomas,
his men, and prepared to resist, as well as he
God for his goodness to them.
and what could those who saw it do, all alone there,
had no choice but to obey the captain. But the
doubt his promises, and the words, "If God be
for us,'who can be against us?" Rom. viii, 31.
missionaries
thought it best to
chance of escape from such an enemy. But the
helpers he had below, in the few "peaceable mis-
ed by this disaster, the pirate-captain sent others,
But this effort strangely failed also; for the balls
who shared the same fate. Seeing he could not
the pirate-captain, the "Britannia" was seen
speeding swiftly away from the attack. And they
"but you may imagine with what unspeakable joy

THE GENERAL CONFERENCE.

This highest judicatory of the M. E. Church closed
in late session, in a very satisfactory and auspicious
state of things. Much important business
was transacted, and in general with great harmony and
good feeling. Perhaps at no period of the Church's
history has a greater weight of responsibility rested upon
them than at the session which has just closed.

The clergy and members of the ministerial denomina-
tory has a greater weight of responsibility rested upon
them the pirate-captain himself—not fierce now,
but humble and pious—who traced his own deli-
verance from the bondage of Satan to the same
prayer that rescued them from him.
And they went home, God sent them before God,
and thanked him for his great mercies.

HOW THEY DO IT IN AFRICA.

Rev. Mr. Benham, our late superintendent of the mis-
sions in Western Africa, reports to the Treasurer of the
Missionary Society of the M. E. Church the following
subscriptions to the missionary cause, within the limits
of the Liberia Mission Conference, for the year 1847—
Rev. J. B. Benham and lady, to make Mrs. Mary Bene-
dict a life member of the Parent Society, twenty dollars.
Rev. J. W. Lugenbeel, to make Mrs. C. Payne a life mem-
er of the Female Missionary Society of New-York, ten dollars;
Rev. A. F. Russell, to make Mrs. Anna Wilson a life member of the Parent Society, twenty dollars;
Rev. J. E. Hoyt, to make Miss Lavinia Johnson and Miss Laura Brash life members of the Liberia An-
ual Conference Missionary Society, twenty dollars; Dr.
J. W. Logues, to make Mrs. E. Gill a member of the Female Missionary
Society of New-York, ten dollars; James Byrd, one dollar;
S. Benedict, ten dollars; J. Roberts, ten dollars; Isaac
Lawrence, two dollars; S. A. Benson, five dollars; D.
Ward, five dollars; A. Smith, ten dollars; A. Sm^th, two dollars and fifty cents; William Ward,
two dollars and fifty cents, J. R. Wilson, two dollars and fifty cents—to make Catherine Giffin, Miss
J. W. H. Halle, Miss Mary J. Smith, and Miss G. S.
W. Hall, five dollars—in all twenty dollars, to make Dr.
W. L. Scott life member of the Parent Society.
Mrs. Laura Brash, ten dollars, Miss J. Johnson, five dollars; G. S.
L. B. Wilson, to make Miss Laura Brash life member of the Parent Society, twenty dollars.
Appro-
which attacked you." Then the missionaries
said, "How did you escape?"
They replied, "We
were crossed by a small vessel, which took us in,
and received us as the friends of the missionaries.
This is a noble result, and we greatly rejoice in it.
It shows that our friends in Liberia are disposed to help
themselves. It will be seen by a reference to the man-
ner in which this money was raised, that this can scarcely
be said of the number of persons, whether great or
The G. S.
missionary, to make Mrs. Laura Brash life member of the Parent Society, ten dollars.
This is a noble result, and we greatly rejoice in it. It
demonstrates the readiness of the people of our country to support
the cause of missions, and there will be no lack in our missionary treasury.

COMMUNICATIONS.

INTELLIGENCE FROM OREGON.

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

Dear Brother,—An unexpected event has just transpired in this territory, which, to us, furnishes
occasion and means of correspondence with the United States. It is the melancholy fact that Dr. Whitman
and with, and nine other persons have been brutally mur-
dered by the Cayuse Indians, at Walla Walla.
It is generally known that, for several years past, the
American Board have had three missionary stations in the Upper Country. One at Yamhill, where the Rev.
J. W. Roberts, are stationed, and the Rev. H. A. Smiley, is stationed at the last station is near Fort Walla Walla, and not far from the
tavel road from the United States to this country.
In fact, many of the emigrants stop at this place, in their萝te home, to rest, and some, who are too
late or feeble to get into the Walla Walla Valley, remain there all winter. The Indians in this vicinity are chiefly the
Cayuses, who, since the establishment of the mission, have become wealthy in cattle and horses, and have
made some considerable progress in the tillage of the soil.
All the reports I have had from them, during these
months, I have been led to form an opinion that there is
as much less troublesome than other Indians on the route,
that the Cayuses Indian, among the rest, have caught the conta-
tion, and the few emigrants who have survived the attack
have been so feeble as to make it necessary to return to
the sick and dying, Dr. Whitman has lost his life. The horrible suspicion entered the minds of the
Indians that he was secretly attempting to poison them;
and they at once resolved upon his destruction.
My acquaintance with Dr. Whitman has of course been
limited; but I have recognized in him a deeply pious
man, a man of indomitable perseverance, and a man
of heart overflowing with sympathy for the suffering Indian
race, he has been industriously laboring for years to im-
prove their condition; and now, after spending years in
the service of his country, he has fallen by the hand of savage violence.
I desire here, for myself and my brethren, members of our
mission, to express our deepest Christian sympathies, both to the friends in the States, and the Board under
whose auspices he was laboring, in view of this afflicting
event. The heart of this whole community, at this mo-
town, 1st to hold that place until a larger force can be
Dalis to hold that place until a larger force can be
the residences of Messrs. Spalding, Eells, and Walker,
Dalis to hold that place until a larger force can be
his power. And intelligence has just been received by
an Indian from the Dalis, that all was quiet there up to
a temporary loan, payable in silver in this country.
to a temporary loan, payable in silver in this country.
and sent to the Upper Country, to bring away the wo-
and sent to the Upper Country, to bring away the wo-
this all that is to be feared. The Indians threatened to
their allies or even to be alive, and proceeded as the
residences of Messes. Spalding, Eells, and Walker,
residences of Messes. Spalding, Eells, and Walker,
whose situation, if they are yet alive, must be eminently perilous.
whose situation, if they are yet alive, must be eminently perilous.
Pursue I ought to have said before this time, that, with
the exception of Mrs. Whitman, the Indians decided to
Dalis to hold that place until a larger force can be
the residences of Messrs. Spalding, Eells, and Walker,
the residences of Messrs. Spalding, Eells, and Walker,
no Indian is to be spared and children.
no Indian is to be spared and children.
Dalis to hold that place until a larger force can be
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MISSIONARY ADVOCATE.

A very old woman on the coast of Africa came recently to hear the missionary preach, and listened with great attention. Now, if people have not learned when they are young, it is difficult to teach them when they are old. So the missionary tried to speak very simply, that all might understand. This poor woman seemed to be made very happy hearing about Christ. She became a new creature. She left off worshipping idols, and offered her Savoir with a hearty heart. One day the missionary was teaching her, and she said, "Do you understand the gospel?" Tears rolled down her cheeks, as she exclaimed, "Oh, yes, I do. My mind think, my tongue heavy, but (pressing her hand upon her bosom) my heart feele! Me poor Guinea woman, me neke to speak good; but whan you any comes in here, (pointing to her ears,) and strikes me there, (pointing to her heart.) Understand you, master? How could all this change take place in our hearts, and conduct, and families, if we did not understand you?" "Well," said the missionary, "what think you of Christ?" O massa, me love Jeus! He died for me. Me have never knew his love, me understand what is meant by ever for Jesus!"

Did not this African understand? Ay; and though she said her tongue was "heavy," I think it spoke very well. Perhaps more to the purpose than the tongue of some dear little girls and boys that I know, could speak, who have learned in their Sunday-school, and at their Bible class, for more than ever this poor African woman knew. They have learned more about the Lord Jesus; but they do understand so well! The only proof that they are understanding the Lord and conduct changed by it. Who of my little readers understands the gospel? — Miss. Repose.

PRECEPT AND PRACTICE.

A missionary had lost a beloved wife. He shut himself up in a room alone. A Christian native came to him, and said, "Domine, I think you cry too much. You have lost a dear wife; we, a dear and beloved mother. But, domine, cry why so much? You told me, when my mother died, I should not weep as one without hope; and I believe I shall see her again. Now you teach us, master; you should show us a better example." — Bernau.

CHRISTIAN HEROES' ADVICE TO A FRIEND.

"Have you entered the ship with Christ," said Luther to his friend John, of Hesse, "you have entered the ship with Christ; what do you look for? Fine weather? Rather expect winds, tempests, rough seas, to cast you overboard and make you sink. This is the baptism with which you must first be baptized; and then the calm will follow upon your awakening with Christ, and importing him to your heart; for sometimes he will appear to sleep for a season."

AGED MINISTERS.

Forty Baptist ministers died in the United States during the year 1847, the average age of twenty of whom was 150 years, or an average of eighty-two and a half years to each minister.
In the Royal Park at Greenwich there is an observatory. An observatory is a building in which a very large telescope is placed, and through this telescope an astronomer, who is appointed for that purpose, observes the motions of the heavenly bodies.

At twelve o'clock every day, the astronomer at Greenwich observes the motions of the heavenly bodies. As the sun rises, it is exactly twelve by the sun, and this fixes the time, and regulates the clocks in all England.

The way in which it is done is this: As soon as it is twelve o'clock, the astronomer, having contrived that a bullet falls, and drops into a basin which is placed to receive it, and the noise which the bullet makes, in dropping into the basin, tells that it is now precisely twelve o'clock. The bullet has only about an inch to fall, and therefore it does not take a moment in falling.

A little time ago the Lords of the Admiralty in London settled that it would be very desirable for them to know at the Admiralty when it was twelve o'clock by the observatory at Greenwich. So they sent an electro-telegraph from Greenwich to London. An electro-telegraph consists of wires, which are so contrived that electric fluid, which is the same as lightning, may be made to run along the wires, which are so contrived, that when the electric fluid, running along the wires, makes certain marks or signs at one end, and charges the wires with the electric fluid; and he can so regulate it, that the electric fluid, running along the wires, makes certain marks or signs at the other end; and thus a message can be conveyed.

It is by this electro-telegraph that the notice is sent by the Great Clock at St. Paul's to each of the churches throughout England, that it is exactly twelve o'clock. The little bullet, as it drops, in its way down into the basin, touches drops, which fall into a basin placed to receive it, and the noise which the bullet makes, in falling into the basin, tells that it is now precisely twelve o'clock. The bullet has only about an inch to fall, and therefore it does not take a moment in falling.

The assembled children brought native cloth; not one child appeared empty-handed: they were beaded by the native women, who are very dexterous in that art.

The boys brought native cloth; not one child appeared empty-handed: they were beaded by the native women, who are very dexterous in that art.

The assembling of four or five hundred children was quite a new thing to them, particularly when they saw the order the children were in, "their outer dress, and all the children were well dressed; all the elder boys brought something, and brought native cloth; not one child appeared empty-handed. They were beaded by the native women, who are very dexterous in that art."

The king and chiefs from Tonga and Haabai were quite charmed with the sight. They then returned through the opposite gate, and made a great order as by any boarding school I ever saw.

The children were well dressed; all the elder children brought native cloth, and probably many children have heard of King Edward VI, whose short reign rescued the bishop of London's school from the decay of which it was in a critical state. It was by this electro-telegraph that the notice is sent by the Great Clock at St. Paul's to each of the churches throughout England, that it is exactly twelve o'clock.

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POOR CHRISTIANS IN ENGLAND.

A minister in the country, who had formed a penny-a-week society in his congregation, gives the following account:

He asked his congregation to contribute one penny a week to the poor. One hundred and three subscriptions were obtained the first day. The account which the collectors gave of their reception among the poor is really affecting: they found some of them standing at the doors of their humble abodes, with their pence in their hands, and others, whom they had passed by, followed them and the door with the tenderest and most affecting entreaties to the collectors. "Pray do not neglect us because we are poor," they exclaimed. "Nurse, may I not sit upon the Bible?"

Thus do we civilized nations, who are bringing forth the same fruit of love and respect for his holy word, in the hearts of the poor Irish boy, the little Indian girl, and the laping babe.

M I S S I O N A R Y  A D V O C A T E