The accompanying engraving presents a view of Tocat, the depository of the earthly remains of the sainted Henry Martyn. This place Martyn reached, overpowered with exhaustion and disease, on his journey from Persia to Constantinople: and here he breathed his last, October 16, 1812, in the thirty-second year of his age.

Henry Martyn's career was short, but rich in the fruits of the Spirit; and of him it may be emphatically said, **Budge dead, he yet speaketh.** The last entries in his journal affectingly describe the severity of his bodily sufferings, but present at the same time an animating view of the efficacy and sufficiency of the grace of Christ.

**The Vanquished Philosopher.**

In the year 255 the famous synod of Nice was held by order of the Emperor Constantine. Before the immediate business of the synod was entered upon, their attention was engaged by the attempts of certain Gentile philosophers who appeared among them; some with a design to satisfy their curiosity concerning Christianity itself, others wishing to involve the Christians in a cloud of verbal subtleties, and enjoy the mutual contradictions of the followers of Christ. One of them distinguished himself above the rest by the pomp and arrogance of his pretensions, and derided the clergy as ignorant and illiterate. On this occasion an old Christian, who had suffered with magnificent constancy during the long persecutions, though unacquainted with logical forms, undertook to contend with the philosopher.

Those who were more earnest to gratify curiosity than to investigate truth endeavored to raise a laugh at the old man's expense, while serious spirits were distressed to see a contest so unequal. Respect for the old man, however, induced them to permit him to engage, and he immediately addressed the philosopher.

**Hear, philosopher, in the name of Jesus Christ!** There is one God, the maker of heaven and earth, of all things visible and invisible—who made all things by the power of his word, and confirmed them by the holiness of his Spirit. This Word, whom we call the Son of God, compassionate the sons of men, involved in error and wickedness, chose to be born of a woman, to converse with men, and to die for them; and he will come again at the last day, as the Judge of all things which men have done in the body. That these things are so we believe in godly simplicity: do not then labor in vain investigating the manner in which these may or may not be, and seeking to confute things which ought to be received by faith; but if thou believest, answer me now that I ask thee.

Struck with this plain authoritative address, the philosopher said, "I do believe," with pleasure owned himself vanquished, confessed that he embraced the same sentiments with the old man, and advised the other philosophers to do the same.

**Superstition Cured by Superstition.**

Dr. Duncan's memoir contains an incident, which strikingly illustrates the power of superstition in the dark minds of Irish Papists, and which shows how much more ready such superstitious minds are to yield to frivolous occurrences, than to the force of truth and reason.

Dr. Duncan happened to be walking in front of the manse one fine day in the summer, when he was accosted very civilly by an Irishman:

**Papist. Would your reverence have the kindness to christen a baby?**

**Dr. Duncan. Who desires it?**

**Papist. A welcome poor devil, for I live in your parish, and have done this six weeks by your permission.**

**Dr. D. But who are you? I never saw you before. Are you a parishioner of mine? Are you a Protestant? Surely you don't attend church?**

**P. True, I am your parishioner, for I live in your parish, and have done this six weeks by gone; as for attending church, reverend sir, I must inform your reverence I once heard a Protestant preacher in Armagh; but I took a com-
POWER OF THE TRUTH.

Some native preachers from Sarampore recently went into the interior to proclaim the gospel, and visited a large native town where a fair was being held. A Hindoo, who heard them speak of Christianity in their own tongue, asked, "Well, you are teaching the very doctrines which my gooroo is teaching me!" On inquiry who this gooroo was, he replied that he was a merchant from the district of Comorin, who had come to the fair to purchase articles of trade, and that he was then actually in the neighborhood.

The native preachers sought this gooroo out, and learned from him whether he had ever heard the gospel from any missionary; in fact, that he had never seen one; but that some tracts had found their way into his great book, and explained some passages of the holy records to him. Being able to read the holy word, he learned to read and explain the word of God. He felt the sincere longing of his heart, and of his generation of the same longing convulsions as in the days of David. His longing generations the hopes of so many of the highest and noblest of his race, that under which the heart of David learned self-abasement, hatred of sin, trust in God, and glowing love of him—compare its results with that true trust in Messiah, which sustained through long generations the hopes of so many of the seed of Abraham, in their heavy struggle with sin, and their deep consciousness of corruption; compare the death of this system with the life of that. Surely we must feel that these words, "Ye shall not see me henceforth," have had a fearful accomplishment.—Bishop of Oxford.

THE FIRST OFFERING.

I will tell you what one poor little English girl has done. Soon after my arrival in England, I was on a visit in a small village, where we had a missionary meeting. After the meeting, and while I was standing at the door, there came up to me a little ruddy-faced girl, and said, "I want to give something to that college of yours." "Well," said I, "but what can you, a poor girl, give towards £5,000?" "Oh," was her reply, "I will give you all that I have." "Then," said I, "how much is that you have?" Putting her hand into a deep pocket that she had, she said, pulling it out, and placing the money right in my hands, "And how much do you think it was? It was not a sovereign, nor a crown-piece; nor, as a shilling, nor a sixpence. It was just two pence halfpenny!" This was the first offering of the £5,000 for the college in Calcutta. Since that girl's donation, I have obtained upwards of £3,000. —Rev. T. Boaz.

AN ASED SCHOLAR.

One day an old negro, walking on crutches, came to the mission-house, saying, "Massa, me have heard you preach, me should like to learn read that book." "You are rather an old scholar," said I. "Never mind, Massa, me will try." He was told that there was no place for him where he might remain, except the stable. He replied, "Massa, me content with that; me like to know more of that book." He was taught his letters, and learned to read and write, and conversed tolerably well within six months. Being unable to work, he would sit poring all the day over his New Testament; and often came into the house, and asked me, "How far have you read it up?" Such was his earnest desire to communicate what he had been reading, that on Sundays, when I returned from my tour, I often found him surrounded by a number of people, to whom he read and explained the word of God. He felt the burden of his sins, and often lamented having lived so long without the knowledge of his Saviour; and there is little doubt that he departed this life having found peace and acceptance with God, through faith in the Redeemer.—Bernau's Missionary Labors in British Guiana.

WYANDOT TRIBES.

Our readers will be gratified to learn that Brother Greenly has been received kindly by the Wyandot Nation. We learn that Major Harvey, of St. Louis, the Superintendent of Indian Affairs, in the state of the Wyandot tribes, has had occasion to advise the members of the Roman Catholic Church to forsake their Church relations to join with us. If the Wyandots prefer to adhere to their Church, we wish them peace and prosperity. If they prefer being with us, we shall endeavor to do them good. The matter is wholly with themselves.—Wes. Chris. Ade.
THE CHILDREN'S CRUSADE.

To what people did Jerusalem belong at the time when Christ was crucified? It belonged to the Jews. But they were even at that time subject to Roman rule, and after several years afterwards, they tried to throw off the Roman yoke, and then Titus, the son of the Emperor of Rome, went against Jerusalem with an army, and laid it in ruins. As the Emperor succeeding, built it up again, but he would not allow any Jews to settle in it on pain of death.

At the wonderful news of the life and death of the Lord Jesus, thousands thronged to see it. The pilgrims multiplied every year. At last, almost every one went against Jerusalem with an army, and laid it in ruins. Adrian, a succeeding emperor, built it up again, but he would not allow any Jews to settle in it on pain of death.

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When the Christians in Europe began to feel that something must be done. Peter, the Hermit, a friar, and his followers, set out on pilgrimage to Jerusalem. Queen Helena, the mother of Constantine the Great, who was dying, sent for her seal in tracing the footsteps of our Lord, discovered what she supposed to be the very cross on which Jesus died, and thousands thronged to see it. The pilgrims multiplied every year. At last, almost everyone who could afford it, thought it necessary to undertake a pilgrimage to Jerusalem.

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All went on very well while Jerusalem was in the hands of the Romans. But, about the year 1060, out of seven thousand and came back alive.
A missionary was once standing near the temple of a very celebrated and cruel idol, when a child approached the shrine of a goddess. He led by the hand an interesting little boy, his son, probably his first-born, and it may be his only son. The little fellow was very much alarmed; for there was a great crowd of worshipers, and they were bowing frantically before the altar. The blood of gods and other animals was flowing near him, which had just been sacrificed to the goddess. Amidst all this confusion the little fellow was afraid; and he clung fast to his father, now looking round at the people, and then at the goddess, and then at his father, as much as he could say, "Do, father, save me from these cruel people!" But no one would help him, no one would come to the service of the goddess; and to do this, he put into the poor boy's hand a piece of silver. This the boy handed to the priest; and then the priest handed to the priest two sharp-pointed pieces of iron, which the priest sprinkled with the sacred water of the river Ganges, and returned to the parent. They were then handed to a cruel woman, while the poor boy was screaming in wonder and horror round) plunged one, if not both, into his naked side! The boy shrieked, and clung to his father. The musicians beat their drums and trumpet; the priest raised their voices to drown the crying of the boy; and he was borne away bleeding and terrific from the scene by his deputed but now happy father, who supposed that his son was dead. His father had brought him, to consecrate him to the goddess, when the baby cried, she hugged it in her arms. The babe is not dead; but it seems to be; but whether, under the judicious treatment of Mr. Lyth, its life can be preserved, time will show.

Far from her country, home, and friends, she could bear, did she not lean upon an Almighty Father, who supposed that his son was dead. His father had brought him, to consecrate him to the goddess, when the baby cried, she hugged it in her arms. The babe is not dead; but it seems to be; but whether, under the judicious treatment of Mr. Lyth, its life can be preserved, time will show.

A young friend once said to me, "I wish to pray for the missionaries, but I don't know what to pray for."

"Now I will give you one subject that you may all pray about: Pray for the missionaries' children, that God would preserve them from cruel people, and keep them in life and health, that they may become efficient for their parents, who have given up all for the sake of the heathen."

London Wesleyan Juvenile Offering.

INTERCESSION BY PROXY.

A Protestant, who rented a farm from the Duke of Gordon, having failed in some payment, the steward, in the absence of the duke, seized all his stock and sold it. The duke soon coming home, the tenant went to him to supplicate for indulgence. "What is the matter, Donald?" said the duke, as he saw him enter with sad and downcast looks. Donald told him sorrowfully in so earnest and touching a manner, that the duke at once forgave him the debt. In going out, Donald's attention was attracted by the pictures and images he saw in the hall, and in his homely way he expressed his desire to know what they were. "These," said the duke, who was a Roman Catholic, "are our saints and miracles for me." And Dut. of Gordon said, "My Lord," said Donald, "would it not be better to apply, yourself, directly to God? I went to your steward, and then to your son, and begged and entreated them to release me all in vain; and if I had not come directly to yourself, all my property would have been taken from me, and I and my family left without a home or shelter. In the same way will you not be most likely to have your prayers answered, if you go with them directly to God himself?"—Am. Mens.

MISSIONARY ADVOCATE.

NEW-YORK, MARCH, 1849.

CLOSE OF THE VOLUME.

This number closes the Fourth Volume of the Missionary Advocate. From information received from various quarters, we cannot doubt that it has been the means of waking up and keeping alive a missionary spirit. We deeply believe that more general interest has not been manifested in its circulation. A few of our preachers have, from the beginning, taken a lively interest in spreading it among their people. Being especially interested in missions, these preachers have availed themselves of this auxiliary, with no small advantage. But at least three-fourths of them seem to have made up their minds, either that the paper has no claims upon their agency, or that the claim is not so imperative as to require their personal efforts for its success. Now, were these brethren more remarkable than others for preaching missionary sermons, and otherwise communicating missionary intelligence, such indifference to this interest might receive some little palliation. But we have too much reason to believe, that, in general, the reverse is true. True missionary zeal will do more, not only to extend these blessings, but to co-operate with us in bringing every available agency and instrumentality for the promotion of its objects. Hence, it will generally be found, that those who preach most, and talk most about missions, are most deeply imbued with the spirit of the enterprise, and most ready to welcome every auxiliary for its promotion, to their sympathy and support.

To our early and steady patrons, who have so nobly sustained us in the prosecution of this enterprise, we tender our cordial and sincere thanks, earnestly hoping that their kindness will be a source of revenue to the Society, and that, in the same time become a source of revenue to the Society.

The way to do it.

Let the preacher, at the close of a sermon, introduce to his congregation the claims of the paper, and propose to raise on the spot two, five, ten, or twenty dollars, according to the size of his church; standing that each donor to the amount of ten cents, or upwards, shall receive a copy of the Missionary Advocate, which would be a most acceptable present for such an one; a twenty-five or fifty cents, there would be a surplus of the papers thus paid for, which might be thrown into the Sabbath-School, to be gratuitously distributed among the children, according to their merit, at the discretion of the superintendents and teachers. This plan, so far as it has been tested, has succeeded, admirably. But if any better mode for the accomplishment of the object can be devised, it is adopted.

FOREIGN INTELLIGENCE.

China.—A letter from Rev. Henry Elcock, dated Fuh-Chan, September 29th, 1848, has been received by the Missionary Advocate and Journal, from which we are sorry to learn that the health of brother Elcock is still precarious; so much so, as to render it doubtful whether he will be able to endure the debilitating effects of the climate. Extracts from the same will be found under the head of "Communications."

Afrique.—Dispatches, per "Liberia Packet," have also been received from the Mission in Africa, up to the date of this number. We are, however, unable to give our readers a full account of their communications, and to impart materially the aspects and prospects of the Mission. The health of the missionaries, excepting that of Miss Johnston, is reported to be almost as bad as that of their fellow-dispatchers under their appropriate head.

South America.—A letter from Rev. D. B. D. Eere, dated...
BOOK NOTICES.

The Harper’s have in course of publication a series of Histories by Jacob Abbott. Two of these volumes, one containing the Histories of the Rise of Literature in the United States, as well as our own, and the other of that King Charles the First, have already been issued. These volumes are admirably adapted to young people,—beautifully gotten up, containing nearly three hundred pages each. They are written in the author’s usual fascinating style, and cannot fail of an extensive circulation. The very name of the author will be their passport, and public favor. These volumes are also on sale at the Methodist Book Concern, No. 200 Mulberry-street, New York.

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COMMUNICATIONS.

LATEST FROM CHINA.

The following extracts are from a letter by Rev. Henry V. Harlow, No. 18, Canton, China, Sept. 20, 1848, to the Chairman of the China Committee, with whose permission they are here inserted.

MY DEAR BROTHER KIDDER,—I was happy to receive, among other letters from America, one from you of the 25th May, with a note of the 31st of the same month, containing a few items of General Conference proceedings. In our opinion, the well-earned fame of the illustrious ex-patriate will not be extinguished, in the least, by this late publication.

The work is published by the Harpers, in a superior style of execution, and may be obtained at the Method­ist Book Rooms, No. 200 Mulberry-street, New York.

AFRICAN CORRESPONDENCE.

So long a time has elapsed since any intelligence has been received from Liberia, that I have judged the following extracts from letters received by the "Liberia Packet," will be acceptable to our readers.

Mount Ebute, Cape Palmas, Nov. 21, 1848.

REV. CHARLES FITZMA—Dear Brother: I have received your very kind epistle by the "Liberia Packet." In terms of confidence, sympathy, and afflection, not only am I not to be burdened with additional obligations to extort from and to make to my people to labor better servant of God in this mission.

I regret exceedingly, that we could not have bad by this opportunity, definite information respecting Broth­
er Herring’s matters at this place, and also concerning the appointment of a successor to him. But, although this information would have relieved our sus­pense, we can wait, must wait, and ought to wait, and nothing will, in infinite de rigueur.

I am not prepared to forward a report for the current year, as I have but recently received those later accounts from the out, or native stations, so im­portant to be tabulated and systematized, and without which it would be neither completed itself nor acceptable to the Board. It may, however, be expected at the earliest period after this. As a passing general remark, I may say, that all is progressing on encouragingly, with the exception of the school opened here in the colony, in reference to which I shall furnish you with a more particular account in the promised general report.

Whoever is on this charge the next year, will want an active, intelligent, and deeply pious assistant, whose whole time ought to be devoted to the native popula­tion. You may resolve to authorize the preacher in charge to employ such a one here. But do not know where he can be found. He ought to be a man who will travel about from place to place, and from house to house, among the natives, conversing with them, and praying with them as opportunity serves, in such some way (if I understand the business) as your "colporteurs" execute their designs in spreading tracts, preaching the gospel, and saving souls: to be a man, in short, to assimilate himself into the good graces, affections, and confidences of these people—for I am assured that this course of treatment is equally important with that of exerting ourselves, at stated times, to preach to them if it be not found, in the long run, to surpass it in effi­ciency.

It affords me great pleasure to acknowledge the favor you have done us at the Book-Room, in your accept­ance and treatment of Governor Rossburn. Setting aside other and higher considerations which might be advanced, I cannot help seeing and estimating the value of a house the people may be encouraged to put up in the colony, in terms of great satisfaction and pleasure. Such little attention prevent, at a cheap rate, what we are, and I think ought ever to be, anxious to secure—exemption, not only from all litigation and misunderstand­ing, but from all sources and ails and ails also, between the civil authorities of the colony and our mission. Hence, I think, to secure, what is a great pre­ventive of success, a desirable qualification of each other’s worth, character, and influence.

Sister Bunn, from Milford, has come in the packet, with her health and happiness to you and all the other officers and members of the Mission. Her work is everywhere. She is anxious to add, that everything proceeds on encouragingly, with no apparent obstacle to its improvement. I hope she will receive benefit from it: in fact, I have little doubt but that she will. Sister Johnson is quite sick, and has been, for the last five or six weeks, wholly unable to attend the school.

I have received by the packet an assortment of day-school books, but, so far, can find no book. They are directed to me, but, as to what terms, or at what price, as yet, I am unable to tell. When more school books come from the School-Sunday School Union has also been received, and received, too, most opportunity. I have received, as yet, no bill of landing.

The Missionary Annual Report for 1848, we expect to have found among the other papers and pamphlets, but none has been sent. There were four or five volumes of the "Liberia Packet" in the box, put up, I think, by way of mistake.

How we want some more teachers!fully compe­tent teachers, male and female. Something, I doubt not, might be done here, in the way of raising them up, so far as the common English branches are concerned, if we had a suitable school for that purpose. We have a number of very promising youths of both sexes. Our whole field is open before us, and should be opened up in this way, by having a school among the colonists.

Yours, obediently and truly,

F. BURKS.

The Gospel is not designed to wax and wane with the

But he refused to go back, and was willing to work; so

I am so far in the interior, that when books arrive at

we want a sufficient number

the active duties of my calling. I found, on my return,

the Pessahs almost all of them are here—and who scarce­

who seldom

in the examination of the school under my charge, I

sight; the vessel carried them safely o'er the ocean's

In the examination of the schools under my charge, I

residents among their own countrymen. As they seldom

if the pump has not been used for a long time, the

the active duties of my calling. I found, on my return,

and daily. Several such tribes, now wholly neglected, are

A. W. Loomis, missionary of the General

Chinese Females.

Rev. A. W. Loomis, missionary of the General Assembly's Board at Ningpo, China, speaking of the satisfactory progress of the Chinese girls in the school, says: "There are still frequent applications by parents for their daughters to be received, but we are compelled to say we have no room for any more." This shows a wonderful change in China, that parents are willing to send female children to mission schools; and certainly will regret, that any who wish to enter should be refused.

Rev. Mr. Lyle, of the Episcopal mission at Shinghal, reports a visit of the gentlemen and ladies of the mission to the Young family. "The gentlemen," he says, "were received in the outer apartments, and had an excellent opportunity of examining our object and occupantments, while an understanding of so many interesting objects was going on.

The ladies, who had been conducted to the inner apartments, were also besieged with questions about the meaning of our preaching, our school, and the like, but in the course of the conversation of this instance it may be seen, that 'visiting from house to house' is one of the means of making known the gospel, which is quite within our reach."—Am. Miss.

MISSIONARY ADVOCATE.

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

DEAR BRO. — It is now some time since I sent you a report of the North River Mission. For many years past I have had the privilege of seeing, in my daily

the active duties of my calling. I found, on my return,

We have the January number of this valuable periodical, and, as usual, it is full of interesting matter relating to this glorious cause. We believe a deep and wide-spread feeling, for the support of our missionary enterprises, begins to pervade the Church. We have evidence for this opinion from various sources. Last week we published a communication from a physician, who gave his Sunday fees for the year to this cause; and we refer to brother Giddis' communication already printed to fold your hands, while thousands are perishing, far off, at the shrines of idolatry and superstition! May you all be aroused to action.

Baltimore City, Md., Dec. 11, 1848.

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C. G. EDGERTON.

New-York, January 29, 1849.

N. B. The membership at present, in this mission, is forty-nine.

O. G. H.

For the Missionary Advocate.

THE MISSIONARY.

ON READING THE LIFE OF MRS. H. A. NEWELL.

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THE MISSIONARY ADVOCATE.
LIBERALITY OF THE CHURCH AND OF THE WORLD.

Why is it that the servants of the devil are so much more liberal and active in promoting his cause, than the servants of Christ are in promoting his cause, and saving souls? It is estimated that there are in the world about one thousand millions of immortal beings, born in sin, and how many of those are in the way to heaven? About six hundred millions of them, it is said, blind heathen, who are forever of the way of life. And how much more, and destructively serving the gods of their false gods, and serving the devil, than professing Christians are in promoting the cause of their divine Master, who, when laboring for their salvation here on earth, was poor and destitute, and "had not where to lay his head!"

It is said that the Chinese pay annually for instruction to their gods $160,000,000. A rajah in India made a feast in honor of a god. Where is the Christian who will give so much as the Board receives from its contributors in one year? The Board is less than has been paid at Valentha in one year. An idol temple in India was a place of worship for one thousand millions of immortal beings, and how many of these are bound to eternity; and how many of these are amongst the servants of the devil, and destroying souls, than the servants of Christ?....

If one man, it is said, were to give to the American Board of Commissioners for Foreign Missions, $100,000,000, it would be as much as the Board receives from its contributors in one year. About twenty millions of dollars are expended annually in the United States for that filthy weed, tobacco, which cost him $50,000. A merchant in Benares in India made a feast in honor of a god. He was poor, and destitute; and "had not where to lay his head!"

It is more blessed to give than to receive. This is evinced by their solicitude and interest, and the obligation involved, carried out with confiding simplicity of heart.

Do not manifest, however, that many of his avowed lovers do not believe these words? They believe that they are destined to receive, and not to give. This is evinced by their solicitude and interest, and the obligation involved, carried out with confiding simplicity of heart.

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