THE SACRAMENTS IN THE HANDS OF A MISSIONARY.

"For Christ sent me not to baptize, but to preach the Gospel." 1 Cor. i. 17.

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It is not the sacraments generally in all their aspects that we are now to consider; our attention is limited by the announcement to one view of the subject—the use to be made of them by a missionary to the heathen.

There are many doctrinal and ritual questions connected with the sacraments, which at different times have agitated the Christian church. Amongst men generally accounted Orthodox, many hot disputes have raged about minor matters, some of which disputes are not yet extinguished. Most of the reformed churches denominate the sacraments seals, but there is by no means an unanimity of opinion as to the exact import of the word as thus applied. The questions as to Christ’s presence, as to the change produced in the elements—if indeed there be any—and as to the time and mode of administration, have in different places and at different times given rise to theological controversies, many of which have by no means ministered to godly edifying. With all these and similar points we have nothing to do on the present occasion.

Again the historical view of the sacraments is very impor-
tant and instructive. To inquire into the circumstances of the birth, and trace the growth of the various opinions which have prevailed among Christians, is an inviting field of research. Beginning with apostolic days, to watch the departure from apostolical simplicity ere the years of one generation were told, and to follow through all their intricacies, perversities and blasphemies those views of the sacraments which, not only in the Romish church, in the depth of her darkness ruined many souls, but which also in less aggravated forms have spread into many countries, withered the beauty of many churches, and impaired the simplicity and majesty of the Gospel; and in doing this to go from church to church, and from century to century, guided by the torch of Revelation, is a most interesting and profitable study; but one on which we do not at present enter.

After having thus limited our theme, we still feel that we cannot grasp it in all its magnitude, in one essay. The remarks which follow are intended to illustrate two propositions.

I. The Scriptural administration of the Sacraments is highly beneficial to Christians, and conducive to the spread of the Gospel. 

II. There is an unscriptural administration, which is ruinous to the souls of the communicants, and extinguishes Gospel light.

I. The scriptural administration of the sacraments is highly beneficial to Christians, and conducive to the spread of the Gospel. What this is may be gathered from the four following passages of God's holy word.

1. “Go ye therefore, and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Matt. xxviii. 19.

2. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark xvi. 16.

3. “Take, eat: this is my body, which is broken for you: this do in remembrance of me.” “This do ye, as oft as ye drink it, in remembrance of me.” 1 Cor. xi. 24, 25.

4. “For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.” 1 Cor. xi. 26.

From the first of these passages it is obvious that disciple-
ship—in those capable of it—must precede baptism; and that, consequently, they are not identical. The essential element of discipleship is faith in Christ founded upon knowledge, and followed by good works. The man who possesses this faith, will, agreeably to the second text of Scripture, obey God's command, submit to baptism and be saved. The man who has never thus believed will, on that ground alone, be damned. By the two latter passages we are taught that the Lord's Supper is a commemorative ordinance. The one great object of the communicants is to remember Christ, and show forth his death. This can be done only by those who believe in his sufferings, and love Him. By believing in Christ's death, our sins are pardoned. In loving Him, we rejoice with joy unspeakable and full of glory. The pardon and joy thus obtained are never to be confounded with the commemoration of the Redeemer's death, although they often co-exist, they are frequently found existing separately and independently. In a word discipleship must precede adult baptism, and faith and love precede the celebration of the Lord's Supper.

The observance of either of the sacraments is an act of obedience. In the whole circle of duties, this one may stand forth as the most easy and delightful, but it can claim no other precedence. The observance of either of the sacraments includes an act of worship. Amid the heights of adoration this may soar the highest and awake to sympathy the finest chords, but all worship is equally solemn. The observance of either of the sacraments is a season of communion with God. And truly of all seasons of fellowship that which unites heaven and earth, the Redeemer and redeemed, at the commemoration of the great redemption, is the most intimate, and thrilling, and touching; but we dare not venture to assert that it is more real, or more spiritual.

The religion of a rational being must be founded on a true knowledge of himself and of God. Every corruption of the truth, and every false system prevalent among men, err in both these points. Every system of idolatry and every apostacy from Christianity, however various and contradictory to each other they may appear, have this in common, that their followers know neither God nor themselves. And it is this common property,
which forms the specific difference between piety and superstition, between the worship that is well-pleasing, and the worship that is abominable, in the sight of God.

The two great fundamental truths therefore on which all acceptable worship must rest, are, first, that which respects God. "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." The second that which regards man; "all have sinned, and come short of the glory of God." No religious service, in which these two truths are not distinctly and prominently recognized, can either be acceptable to the Most High, or profitable to the observer.

When in administering the ordinance of baptism we inculcate the necessity of a living and intelligent faith in the death of Christ for the remission of sin, previous to the reception of the external rite, we can take no more effectual mode to impress the mind with a deep view of its own utter ruin, and the pure spiritual service it must render to its Maker. In like manner at the celebration of the Lord's Supper, if the communicants have their minds enlightened and their affections stimulated, to adore and love their risen Saviour, and be constantly reminded that without these emotions in lively exercise they cannot remember Christ; that unless they love Him more than friends, and home, and life, they cannot show forth his death—they will ever grow in the knowledge and hatred of sin, and spiritual mindedness.

The administration of the sacraments in this scriptural manner will be to the recipients a perpetual source of heavenly refreshment; and thus prove highly beneficial. Besides the indirect influence of this upon the heathens—through the improved state of the Christian character—the sacraments thus set forth in the midst of idolaters has a most direct and wholesome tendency; this is twofold.

1. It conveys a correct knowledge of the Gospel, in a way which they can clearly comprehend. The heathens are curious about these external rites of Christianity. These are almost the only points of resemblance between our religion and theirs. Washing is with them equivalent to sanctification. Eating certain things is pollution. Fasting, or a prescribed diet, is ex-
piation. The heathen and Christian, in general, so far agree. But the important difference between them can be made palpable to all, by stating it as a question of time. Superstition makes the external rite the cause, or at least the medium, of spiritual blessing, and thus, in the order of time, makes grace follow the rite. On the other hand the New Testament—as we have seen—makes the reception of pardon and grace independent of all bodily exercises, and insists upon their previous possession as absolutely necessary to the right celebration of ordinances; and thus makes these latter second to the former.

The practice of the apostles forces this conviction upon the mind. In Acts ii. 38, Repentance, and in chap. viii. 37, Faith has the precedence of baptism. In chap. x. 47, the reception of the baptism of the Holy Ghost is assigned as the reason for not delaying the baptism by water.

When we as Christians perform actions similar to those of the heathen, or indeed any outward rite, they at once transfer their own ideas to our actions, and judge us by themselves. If, therefore, our administration of the ordinances tends to change their false view, and lead them practically to see and understand, that men are purified not by being baptized, but baptized because they are purified; and that we celebrate the Lord's Supper not to receive favour from God, but having received favour do by that act express our gratitude, and show forth his love; we cannot devise a more simple and potent manner of reaching their understandings and consciences, and of plying them with the truth respecting God's spiritual character and man's awful apostacy.

2. This visible exhibition of the truth repels and condemns the insincere and worldly-minded, while it encourages the true penitent and sincere inquirer.

The natives of this country having judged us by our actions, especially as they see us conduct ourselves in our more solemn religious duties, shape their deportment towards us according to the opinion they have formed. If they are slow in their appreciation of truth, and most unwilling, even when they have appreciated it to render it due homage, they are quick in appreciating character, and making the most of it for selfish purposes.
They are such adepts in deceit, that nothing but the fullest simplicity and most unbending consistency, in all his actions, will save a missionary, who lives among them, from becoming at once the occasion and the victim of deception. This remark is peculiarly true in such important and often repeated actions as the administration of the Gospel ordinances. If a missionary is free of access to all, and kind and familiar in his deportment to the poorest of the people, as he ought to be, he will soon collect many around him. If he teach these ignorant people that they ought to become Christians, and receive the sacrament at his hands, and that in their reception grace is conveyed, many will crowd to the baptismal font, partly ignorant, and partly insincere. On the other hand, let all know that they must be born again before they can be fit to receive baptism; and let the missionary act vigilantly, to the best of his power, on this principle, such conduct, while it will attract the really repentant and devout, will repel many who may think to make gain of godliness.

II. Opposed to this scriptural proceeding, there is an administration of the sacraments which is ruinous to the souls of the communicants, and which extinguishes the light of the Gospel.

It will best suit our present purpose to learn what this method is from an individual who came as a missionary to this heathen land, and who expressed his views upon this subject, more than a hundred years ago, in writing, and in the vernacular language of the people. He entitled his treatise, Bible-light. This work, along with two smaller ones from the same pen, written with a similar object, the Refutation of Protestantism, and Vindication of Popery, was published last year at Pondicherry, in a volume of about 500 pages. It has gone forth to this unhappy people, under the special authority of the See of Rome.

Beschi, the author in question, along with all other Papists, has adopted a Tamil word to express the sacraments, which may be literally rendered “a sign of the Divine bounty”—গুন্ধিতদিকষা। The 12th chapter of the treatise mentioned above, in which he treats of the sacraments, opens with the following passage. “With respect to the sacraments which our Lord
Jesus himself has instituted, as the means of communicating to us, the blessings which we need, and which the Lord has procured by his sufferings, all the heretics having made many misstatements and left the royal road pointed out by the Roman holy church, have unblushingly asserted that the Roman holy church has erred, in order to conceal that they themselves have stumbled and been ruined. Thus a bilious man asserts that ambrosia is bitter, and a drunken man, that the house is shaking. Therefore we, having in this matter shown the opinion of the heretics, will, by the Bible, make evident to all possessed of eyes, the truth which we speak, and the folly which they babble; just as gold and brass show their difference in the fire. But first we shall show what is a sacrament. That substance which is cognizable by the five senses, and which has the virtue according to the command of Jehovah (the Supreme) to represent and confer grace is a sacrament.”

In Sect. 84, he says, “Men do indeed administer the sacraments, but they are all the work of God. They are not the work of man, neither does man give the blessing. If the giver of them be a sinner, he brings destruction on himself; but the recipient does thereby sustain no loss. If any one, except those appointed by the Lord Jesus, give the sacraments, although he perform all the ceremonies and pronounce all the words, he will only bring sin upon himself. This is not a sacrament.”

In Sect. 87, he says, “Among the instructed, to the man destitute of faith, there is no good in the sacraments. But the faithful can receive grace only through them, for they are the only appointed means.”

Speaking of the Lord’s Supper, in Sect. 99, he says, “The heretics in this country,” referring to Protestant missionaries, “have changed the heavenly food, given by the Lord Jesus, to quicken souls, into poison mingled with milk to destroy souls.” He sums up the doctrines respecting this sacrament under the five following heads. “1. The body and blood of the Lord Jesus are truly in the Eucharist. 2. Except the colour and other properties of bread and wine, bread and wine do not exist therein. 3. Before and after the time in which the Lord Jesus is present in the Eucharist—these properties remain until they perish. 4. The Lord Jesus is wholly present in the midst of
each kind of these properties, so that he who without receiving the cup receives only the properties of the bread, receives the whole Eucharist. 5. The Eucharist besides being instituted as a sacrament, has been made by the Lord Jesus a true sacrifice, (ὑπὲρ.) These five are the Bible truths we should believe."

Since the defenders of these views appeal to Scripture in vindication of their tenets, we shall advert to one of the texts on which they rest. It is Gal. iii. 27. "For as many of you as have been baptized into Christ have put on Christ." That this does not support such views will fully appear if you consider the following exposition of the text by John Calvin. "It seems a weak argument, you have put on Christ because you are baptized, since baptism is very far from being efficacious to all who receive it. There is also this inconsistency that the grace of the Holy Spirit should be tied to the external sign. And thus the whole scope of Scripture as well as experience seem to refute this verse. I reply, Paul is accustomed to speak in a twofold manner of the sacraments. When his argument is with hypocrites, who boast in naked signs, then he reasons that the external sign is empty, and of no avail, and boldly reproves their preposterous confidence. Why? because he has regard not to the institution of God, but to the corrupted thing of wicked men. When on the other hand he addresses the faithful, who make a proper use of the signs, he then unites with the signs the truth which they represent. The object of the apostle is to prove that Christians are, children of God, one in Christ Jesus, because they have put on Christ. Their having put on Christ is implied in their having been baptized, because all knew that the apostles baptized only those adults who gave evidence that they had repented, believed and received the Holy Ghost.

We agree with Beschi as to the importance of the truths at issue. He maintains that our principles kill, that his save. We meet him on his own ground and reverse his assertion. The principles here unfolded are ruinous to men's souls.

One of the missionaries holding the principles now under consideration, and who laboured among the Iroquois and Irrinois of North America, thus describes a young chieftainess.

"She prayed her guardian angel to assist her; she mixed ashes with her abstemious repasts, to take every pleasant taste away. The
rigours which the saints exercised on themselves, caused her to redouble all her mortifications, while her frame wasted beneath them: she walked barefoot through the ice and snow in the woods. Her love of the eucharist and for the passion of our Lord was inexpressible: these two mysteries were rarely absent from her thoughts. In the dead of winter, she passed two hours every day kneeling at the foot of the altar, till her limbs were nearly frozen." Well she might, if indeed her Redeemer were there. He goes on: "I sent her into the cottage to warm herself: a few moments after, I saw her rushing again through the aisle, her tears flowing fast, and kissing fondly the little cross, she always bore at her bosom in remembrance of her redemption. 'Keep me not, O my father,' she said, 'Keep me not from the altar of the Lord, from its ravishing delights, I do not feel the cold.'"—Carnes Lives, vol. 3d, p. 392.

A periodical entitled "Annals of the Propagation of the Faith" is published every second month in London. The following passage occurs. "There is in the breasts of the apostles of our faith a strong feeling of humility, which reserves for the eye of God alone those events which it studies to conceal from the knowledge of men, and a charity, which would scruple to devote to the recital of its labours one of those hours which it finds insufficient for its active employment. And then, how count over with accuracy the flock, in the midst of the storm by which it is dispersed, or of the wonders by which it is multiplied. In putting together the fragments of these documents, written on paper or on the bark of trees, and composed perhaps in a cave or canoe, we are not surprised to see the missionary often obliged to interrupt his narrative, in order to absolve some dying penitent, administer the sacrament of regeneration, or prepare himself to die."—Missionary Register, 1842, p. 7.

In accordance with these views, Chateaubriand in his "Genie du Christianisme" thus writes.

"The Huron village, where Father Daniel officiated as missionary, was surprised by the Iroquois in the morning: the young warriors were absent. He was just at that moment saying mass with his converts: he had only time to run to the place whence the shrieks proceeded: where women, children and old men, lay promiscuously expiring. All who yet survived fell at his feet soliciting baptism. The father dipped a napkin in water, and with it sprinkled the kneeling crowd, thus procuring everlasting life for those whom he was No. 10.
unable to rescue from temporal death. He then recollected having left in the huts some sick persons who had not yet received the seal of Christianity. He flew thither, enrolled them in the number of the redeemed, and then went forth to meet the enemy, who pierced him at a distance with their arrows.

"Even as far back as the period of the crusades, this tenet was generally held by warrior and prince as well as churchman. In the duel between Tancred and Clorinda, it is beautifully set forth.

"Friend thou hast won; I pardon thee, and oh!
Forgive thou me, I fear not for this clay,
But my dark soul—pray for it, and bestow
The sacred rite that laves all stains away.

Not distant, gushing from the rocks, a rill
Clashed on his ear; to this with eager pace
He speeds—his hollow casque the waters fill
And back he hurries to the deed of grace.

His hands as aspens tremble, whilst they raise
The locked aventail of the unknown knight!
* * * * * * * * * His her angel face,
The hallowing words he spoke with ravishment.

Her face transfigured shone, and half apart
Her sweet lips shed a lively smile that sent
Its silent speech in sunshine to his heart,
"Heaven gleams! in blessed peace behold thy friend depart."


These are the statements not of enemies but of friends. They are principally drawn from missionary sources, and they amply confirm the truth we are endeavouring to illustrate. The truth makes us free; such principles and practice bring men’s souls into bondage unto beggarly elements. If salvation be in the administration of an external rite, man cannot be so guilty and depraved as Scripture represents him. The words of Beschi, that “a material substance confers grace,” gives the lie to the words of inspiration that “God is a Spirit, and they that worship him, must worship him in spirit and in truth.” If such be the genius of Christianity, it is identical with the genius of heathenism. The teachers of such a faith, while they profess to guide mankind into the right way, only lead them further astray; and do all that they can to extinguish the light that shines in God’s Holy word. If such be Christianity, there are no good news to proclaim to the miserable millions of India.
Contrasted with such wretched trifling and delusion as this, the work of a missionary is, with the word of God in his hand, to teach idolaters and apostate Christians the character of the only living and true God and their own sinfulness, and urge them to seek personally, each for himself, immediately from God, Salvation through the death of Christ. In preaching the doctrine of the cross, he finds in that very doctrine the fittest and strongest arguments to convince men of the holiness of that God with whom they have to do, and of their own utter and awful ruin; and thus the scheme which alone brings salvation, contains within itself at once the fullest and clearest statements respecting God and men, and the weightiest motives to accept and obey it.

To make the illustration of our subject complete, another proposition demands attention. Every missionary in so far as he departs from the first of these methods of administering the sacraments and approaches the second, does to that extent impair the power of the glad tidings of salvation and deceive the souls of men. When once such a course is even heedlessly entered upon, there is a gradual approach to the great climax reached by not a few, at which the medicine, the balm of Gilead, is in the mode of exhibition changed into poison. On this we cannot now enter.

A missionary is a messenger between immortal spirits and their Maker God. Ought material is only the appendage of his office. His work is not to initiate them in bodily exercises, but to ply their minds and consciences with these momentous truths; having this for his only object that they may work the work of God. That work is repentance towards God, and faith towards the Lord Jesus Christ, and a Holy walk through the operation of the Divine Spirit. There is no virtue nor power in a material cross, but there is virtue and power in the solemn, lofty and astonishing truth that the Son of God was crucified for us. There is neither light nor life in the words nor works of a sinful worm, but in the dying accents of the Lamb of God: "It is finished." "The atonement is completed"—there is life—eternal life for all that are dead in trespasses and sins; and nothing but a lively faith in the truth, that His benignant eye
was closed upon the cross for them will "give light to those that sit in darkness and in the shadow of death."

By teaching these truths, and these alone, the blind soul is illuminated to know God and itself, and stirred up to seek for pardon through the blood of Christ and sanctification through the spirit. By believing these truths, and thus alone, is a lost soul reconciled to God, re-created in his image, and restored to his fellowship. The work of a missionary is to travail in birth for immortal souls, until Christ be formed in them, until they be born again. "My children of whom I travail in birth." Gal. iv. 19. These are the fruits he longs to see. That these fruits may come to perfection, he must water them with tears and foster them with prayers. "This kind cometh not forth but by prayer and fasting."

SKETCH OF THE REV. JOHN WILLIAMS,
"MARTYR OF ERROMANGA." BY A FRIEND.

The Rev. John Williams was born in London in the year 1796. There was nothing remarkable in his early life. His education was of the plainest kind, and it was not till after he became an apprentice that he exhibited that mechanical turn which so much distinguished him in after life, and to which no small share of his success as a missionary is, under Providence, to be ascribed. Strong testimony is borne to the piety of his mother, so that as far as her instructions and example could influence him, his first impressions were decidedly on the side of religion. But this good influence was confined to the mother. His father, though not actively opposing, did not aid in this matter; a circumstance greatly to be deplored wherever it is found to exist—for it is only when both parents concur and fully harmonize in this matter, that family religion can be properly cultivated and fairly exhibited. This example however may encourage mothers, who are similarly situated, not to despond, but rather to persevere in sowing the good seed of the
word in the hearts of their offspring, trusting that God who has promised to be a husband to the widow, will smile upon their solitary efforts and vouchsafe a more abundant measure of His Spirit. In his sixteenth year John Williams was bound an apprentice to a furnishing ironmonger, residing in the City-road, London. His deed of indenture bound him for seven years, and contemplated his being taught the commercial part of the business, but that he should be exempt from the laborious and merely mechanical part of it; but the inclinations of the youth reversed this arrangement. He soon showed a strong predilection for the forge and the bellows, and by and by became such an adept in the manufacture of works in iron and brass, that his master found it to be his interest to request his assistance in the execution of orders when great delicacy and exactness were required. Our reason for noticing this so particularly will afterwards appear.

It was during his apprenticeship and when he seemed to be fast forgetting the lessons which maternal piety had impressed upon him, that he was led one evening reluctantly to a place of worship, where his attention was arrested and his heart impressed by a discourse on the weighty question, "What is a man profited though he should gain the whole world if he lose his soul? or what shall a man give in exchange for his soul?" This discourse was, under the influence of the Divine Spirit, as a nail fastened in a sure place, so that "from that hour," to quote Mr. Williams' own words, "my blind eyes were opened and I beheld wondrous things out of the divine law. I diligently attended the means of grace. I saw that beauty and reality in religion which I never saw before, and I grew in grace and in the knowledge of my Lord and Saviour Jesus Christ."

Passing over several important incidents connected with this early period of his life, and which had great influence upon the formation of his missionary character—such as his occupation as a sabbath school teacher—his connection with the congregation of the Rev. Mr. Wilks, who was at great pains to impress upon his people the obligation of sending missionaries to the heathen,—and his being one of a class of young men to whom Mr. Wilks imparted gratuitous instruction—we hasten to notice that in July,
1814, he was led to offer his services as a missionary to the Directors of the London Missionary Society. As the Society was at this time greatly pressed for missionaries to occupy the field which Providence had so remarkably opened up in the South Sea Islands, Mr. Williams’ services, notwithstanding his immaturity age and imperfect education, were, on the strong recommendation of the Rev. Mr. Wilks, at once accepted. On the 30th September he and eight other individuals, five for South Africa, and four for Tahiti, were solemnly set apart to the office of missionaries to the heathen; and in a few weeks after he embarked on board the “Harriet,” for New South Wales—a passage direct to the place of his destination not being at that time procurable—and after a tedious but agreeable passage and considerable detention both at Rio Janeiro and at Sydney, they reached the South Sea Islands, and landed at the Island called Eimeo, on the 17th November, 1817, just one year from the date of their embarkation in England.

Before noticing his settlement and operations—it may be well to glance at the state of the mission upon which he and his fellow-labourers now entered. This mission had been commenced in 1797. The recent discovery of the Otaheitan Islands by Captain Cook, and the favourable report which he and other navigators had made of the inhabitants, their climate and the productions of their soil, had excited great interest not only in Britain but throughout Europe. The eyes of the newly formed London Missionary Society were early directed to this, as a promising field of missionary enterprise; and at the above date sent out by the ship “Duff” 30 men, four of whom were ministers and six were married. The first eleven years of this mission was any thing but successful. The missionaries were on several occasions compelled to think of abandoning, and in 1808 did actually abandon it and remove in a body to New South Wales. With the vices common among all ignorant and half civilized nations, they found among this people some of peculiar enormity, and which showed them not to be far removed from savage life. First and foremost we have the practice of human sacrifices which prevailed to a great extent. These were offered to the evil spirit to avert war or to purchase peace, to remove disease from any of the chiefs, or to procure a favour-
able commencement to the reign of a new prince. At Pomare's inauguration, the ceremony commenced with the sacrifice of no fewer than twelve men, each of whose right eye was scooped out by the priest and offered to the king, who put it to his mouth as if to eat it, and then passed it to some one in waiting. This it is said was intended to imply that the king was both the head and the eye of the nation, but is more probably, as the historian remarks, a relic of cannibalism, that horrid feature in savage life yet common in some of the Polynesian Islands. Another crime which prevailed to a great extent was infanticide; nothing can be more harassing to the feelings than to read the remorseful confessions of some of the female converts, in reference to this crime, in their state of heathenism. We find them confessing, not to one or two but to many murders of this sort; indeed to such an extent was this and the crime of human sacrifices carried that there seemed some danger of some of the islands being entirely depopulated. It is not surprising that the first heralds of the Gospel, to a people like this, should have experienced difficulty. The surprising thing is that they should have continued so long to labour with faith and patience amongst them. But this faith and patience was at length abundantly rewarded. They forsook, as we said, the islands in 1808, but were induced to return three years afterwards, and to resume their labours in circumstances as encouraging as the former had been discouraging. The conversion of the king of Tahiti followed almost immediately after. A native church was formed—schools both for children and adults were opened and numerously attended; churches built, and filled sabbath after sabbath with listening auditors; idols were given up, and by whole tribes the practice of idolatry was altogether abandoned. Such was the prosperous state of things when the missionary Williams and his coadjutors arrived in 1817. He took up his residence in the Island of Raiatea, which was then under the government of a prince exceedingly favourable to the missionaries, and who was in other respects a man of superior mind and intelligence. This island continued to be his stated residence for eleven years, and his labours in it, jointly with his colleagues, were of the most important kind.

One of his first efforts was to improve the habits of the
natives in reference to their mode of living in families. Instead of living promiscuously, three or four families under the same roof and in the same undivided apartment, and in circumstances of filth and discomfort, he taught them to build superior houses, and each family to have its own house. He introduced a code of laws by which life and property were respected, and the cruel rites of infanticide and human sacrifices altogether abolished; and if it is asked how he was enabled to do this, we must answer that it was altogether by the power of the Gospel. There was no other power at his disposal, and no other power which as a minister of the Gospel his principles would have allowed him to wield. And this power was brought to bear upon the inhabitants of the country in the usual way. He and his colleagues preached to them regularly in their own tongue. Schools were established both for children and adults, and the art of reading became nearly universal. The sacraments of baptism and the Lord's Supper were administered, and prayer was offered up continually with them and for them and by them, and by the churches at home on their behalf; and these means were remarkably owned and blessed of God—and the effect has been such a revolution in the moral state and condition of the people, as has no parallel in modern times; showing most unequivocally that the true and shortest way to civilize a people is to Christianize them, and that the Gospel of Christ is the power of God unto salvation, not only to the Jew and to the Greek, but also to the Barbarian and the Scythian—not only to the morally correct Briton, but also to the idle, sensual, and cruel Otaheitan. Time does not permit me to pursue the history of this missionary, in his efforts, successful efforts to do for other islands in these seas, Rurutui, Runtonga, Atui and several others, what had been done for Raiatea. In 1834 he returned to England, and was received in the most cordial manner by the Christian public. All classes united in honouring him both as a Christian and a philanthropist. His great ambition for many years had been to obtain a ship, in which he might visit, for missionary purposes, the different groups of islands in the Pacific. The sum of £5000 was soon put at his disposal by British liberality for this purpose. The Cambden was purchased, a suitable commander secured, and in
1838 Mr. Williams with 16 others set sail a second time for the South Sea Islands. In due time he reached his destination in safety, and having stationed the brethren that sailed with him, lost no time in addressing himself to the work on which his heart had been so long set, of visiting the different islands with the view of finding openings for the favourable introduction of the Gospel. You are all aware of what befell him in the prosecution of this pious and benevolent work.

"In the savage island of Erromanga a sudden arrest was put upon his bright and heavenly career. Mr. Williams, the commander of the Camden, and a friend, whose name at this moment has escaped me, landed from the long-boat. The Natives appeared very different from those of the islands they had recently visited, spoke a totally different language, of which neither Mr. Williams nor any of his party understood a word, and were evidently inhospitable; for as they saw the boat nearing the shore they made signs to them to go away. They were attracted however and seemed to be won by the little presents, of cloth and beads that were presented to them. The party landed, but had not walked more than 200 yards along the beach, when they were attacked, for what reason does not appear. The captain of the ship got safely into the boat, and saw Mr. Williams at some distance running towards the sea closely pursued by a Native. He appeared to stumble and fall, when the Native rushed upon him and struck at his head with his club. He was instantly surrounded by numbers of the savages, striking him with their clubs, and piercing him with their arrows; and the water was seen to become discoloured by his blood. An attempt was made to recover the dead body, but in vain. It was carried off in triumph by the savages. Thus died the Missionary Williams in the midst of his days and of his work. His Master came and found him not idle, but going about doing good, very much in the way that he himself did while on earth; and blessed is that servant, whom his Master when he cometh shall find so doing."

This subject is well fitted to humble us, by showing us what our race is in its natural and savage state; and is fitted also to make us grateful, by the contemplation, to which it invites us, of what we owe to recovering grace.

This sketch should encourage those in humble life to make efforts in the cause of the Gospel. Here is an individual emerging from the humblest walk in life, overcoming every
obstruction from rank and education, and attaining great and merited distinction in the church and in the world.

It should encourage pious mothers in their efforts to train up their children in the nurture and admonition of the Lord.

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**Religious Intelligence.**

**MADRAS TRACT AND BOOK SOCIETY.**

*Furnished by the Secretary.*

The Twenty-fifth Anniversary of the Madras Tract and Book Society was held in the Davidson Street Chapel, on the evening of the 7th ultimo. The preliminary religious exercises were conducted by the Rev. J. Anderson.

The Rev. M. Winslow, A. M., being invited to take the chair, made the following appropriate remarks.

*My friends,—* The nature and general operations of the Society are too well known to need any explanation or commendation from me. It is engaged in preparing and publishing not only religious tracts and larger volumes in the vernacular languages of the country, but also school books, and in distributing widely the publications of the Parent Society in English. It is in these respects an important agent in scattering light amidst the darkness around us. It is a handmaid to the Bible Society, and a most important auxiliary in all missionary operations. It is entirely Catholic in its principles and its operations, disseminating only the truth of God drawn from His word—as it is understood by all the evangelical churches. It accomplishes at small expense great good. There is no occasion to compare it with other Societies, for each has its appropriate sphere, but no one, probably, accomplishes more good with the same amount of means.

The Rev. Mr. Kincaid, of Burmah, favourably known to many in Madras, now on a visit home, at a late meeting of the American
Tract Society held up a little tract, which he said cost one cent, but which had been the means of converting the son of a Karen Chief; and he asked who gave that cent? No doubt it was given with many others that were lost. It was the one shot of a thousand which alone took effect. But in the great day of account, its value will be fully known, and all who contribute to the blessing will rejoice together.

The good done should be considered in its cumulative and progressive character. And here it may be, and often is, in a geometrical ratio—continually spreading and expanding. A tract or book, thrown into the dead sea of heathenism, may cause a movement which shall spread to its remotest shores. We cannot expect to see as manifest results here as in Christian lands, but the principle is the same. There a Baxter wrote in thoughts that breathe and words that burn—and a spark from his writings, which have lighted multitudes on their way to heaven, fell on the conscience of Doddridge, and urged him, smarting under his sins, to the Saviour. Doddridge, in turn, among other books, wrote the *Rise and Progress of Religion*, and this was the means of converting Wilberforce as well as thousands of others. Wilberforce wrote his *Practical Christianity*, so much blessed to many in different parts of the world, and among them to Legh Richmond, whose charming and convincing writings have done and are doing so much in many languages and many climes.

Instance the manner in which these have been scattered. Soon after the first downfall of Napoleon, the Emperor Alexander of Russia visited England. As he was standing one day on one of the towers near Plymouth dock-yard, viewing the shipping, he was accosted very courteously by a gentleman in black, who offered his telescope and pointed out intelligently the various objects worthy of the Emperor's notice. This was Legh Richmond, and he took occasion from the interview to send the Emperor his little tract, the Dairyman's Daughter. The Emperor received it kindly, and after his return home, sent the author a diamond ring in return. The tract was translated into Russian by a pious Princess, who had previously been acquainted with Dr. Pinkerton, and who entered into a correspondence with the author, and obtained from him his other tracts, which she also translated, and scattered far and wide, in that destitute land.

Mr. W. also mentioned an instance in which Doddridge's *Rise and Progress* had been made particularly useful. More than forty years ago a clergyman, travelling into the Western part of the State of New York, in America, took with him a few books, among which was the *Rise and Progress*. In a part of the country then almost a wilderness, with only here and there a rising village, he found at an
in a young woman busy at intervals, as she waited upon him, reading a book; and as he noticed, making also extracts from it. He inquired what book it was, and learned that it was the Rise and Progress, and that, as it was borrowed and must soon be returned, she was selecting from it such parts as she thought would be particularly useful to her. The clergyman was so much gratified by her earnestness, that he gave her, from those which he had with him, the volume which she seemed to prize so much.

Thirty-seven years after this clergyman was passing through the same section of the country, and came to this place, then a large and flourishing village. As he had taken the name and address of the young woman, to whom he had given the book, he inquired for her, and was directed to an elegant mansion, of which he was told she was the mistress. He called, and introduced himself, mentioning the circumstance of giving the little volume at the inn, and had the happiness of learning that it had been lent, and read extensively in private and in social meetings; that several had in consequence been converted; a religious society, of which there was previously none, had been formed, and a minister settled. All this had apparently, as the moving cause, been effected by a single book.

In heathen countries, too, good may be done, which for a long time is unobserved. Recently in Africa the Rev. Dr. Philip in a tour into the interior had discovered several scattered little settlements of Christians, where it was not known there were any in existence. On inquiry it was found that the seed was springing up after many years. Mr. Read had laboured several years at Lattakoo, and after him the indefatigable Moffat, and both had left with the impression that labour there, and in the vicinity, was nearly hopeless. Yet after more than sixteen years, a man who had been under instruction at Lattakoo when a boy, and had left it young, had been brought to consider on his ways, and turn to the Lord, while far away from any missionary and destitute of the means of grace; and he had set himself to convince others of the truth. Thus these little Christian settlements had commenced, in the beginning, unknown to the missionaries.

Mr. W. concluded by urging all to individual effort in this good work, by laying in store for this and other objects, as God may prosper them, on the first day of the week, or from their wages or salary of the month. The Jews gave to the Lord nearly one-fifth of all their income, and if Christians generally would copy their example, there would be no want of means to carry on benevolent operations. But what is especially needed and which all who love God can give, is fervent prayer for the influences of the Holy Spirit.
The Report was then read by the Secretary, the Rev. F. D. W. Ward, M.A., of which the following is a brief abstract. This Society was organized in the year one thousand eight-hundred and eighteen. The present is therefore its quarto-centennial anniversary. A contrasted view of the Society's operations during the first and twenty-fifth years of its history will illustrate the rapid progress it has made, and the success that, through God's good providence, has attended this enterprise of Christian benevolence. The first Report gives information of 8,268 Tracts (the only works published at that time) issued by the Society, and Rupees 930 received into its treasury. But during the past year there have been sent abroad of Tracts 90,000; of standard works, such as Body of Divinity, Pilgrim's Progress, Indian Pilgrim, Draper's Bible Story Book, and other volumes in Tamil, 1832; of volumes in English received from the Parent Society to the value of Rs. 2,000; of copies of Tamil Magazine 3,000; School Books in Tamil and Telugu 2,000—while there has been received into the Treasury, as realized from subscriptions, donations and sales, Rs. 5841. The aggregate number of publications issued by this Society since its organization is two and half millions.

A translation of Barth's Church History has been accepted by the Committee and will at once go to press. An explanatory and practical exposition of the Parables of Christ is now in course of publication. A manuscript containing replies to the various objections of the Heathen to the doctrines and historical statements of the Bible is before the Committee. Original Sermons from living preachers in the Tamil country, appearing monthly in the Tamil Magazine, will ere long be thrown into a volume. Other works of interest and importance are in course of preparation. These few facts show that the Society is in these respects in a prosperous state, and is realizing to a most gratifying extent the wishes of its founders and supporters. That the Tracts and Books published by the Society have been and are still instrumental of great good, is plain from the testimony of not a few who have been engaged in their circulation.

Three thousand Tracts have been given to the many emigrants who have sailed from this port, during the year, to the Mauritius. The distribution of these was conducted under the
RELIGIOUS INTELLIGENCE.

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direction of Mr. T. Hogg, Assistant to the Port and Marine Surgeon. Mr. Hogg forwarded to the committee a very gratifying letter giving an account of the manner of distribution, and the evidence that good was effected.

By request of the Parent Society, Tracts to the value of Rupees 100 have been sent to London for distribution among the Lascars at that port.

The receipts into the Treasury during the year have been (with balance on hand at the close of 1842,) Rupees 5,841-11-8 — Disbursements 4,579-10-0 — leaving a balance in favour of the Society of Rupees 1,264-1-8. A part of this amount is already due for bills soon to be presented — while the whole will be consumed by the works now in press and those that, having passed the committee, are ready to go to be printed.

The Society, therefore, needs the continued assistance of all its friends. Their interest, pecuniary contributions, and prayers are earnestly desired. Neither can be withheld without retarding the hitherto onward progress of the institution, and preventing the accomplishment of its important designs. It is true that much has been done, but there still remains much to be effected while all the reasons that constrained the founders of the Society to commence the enterprise remain undiminished, yea are increased in magnitude and variety. God is still dishonoured by the multitudes of idolaters who throng the streets of the cities, villages and towns of this land — immortal souls are still in danger of eternal death — while the wants of the ignorant and dying, and the calls of the Native church urge upon this Society not only to carry forward what has been commenced, but to enlarge their plans and extend their efforts for the disseminating of that truth which maketh wise unto salvation.

Moved by the Rev. Dr. Powell, and seconded by the Rev. J. Braidwood, A. M. — That the Report now read be received, adopted, and printed under the direction of the committee, and that this meeting rejoice in the prosperity that has attended the past history of this Society, ascribing, at the same time, all the praise of the benefits it has bestowed to Him "from whom cometh down every good and every perfect gift."

The Rev. Dr. Powell, in moving the resolution, spoke nearly as follows.
I rise, sir, with great pleasure to move the resolution with which I have been entrusted, on account both of the Society itself as well as the Christian friends whom I see before me;—with regard to the Society, which has proved itself to be so valuable, and whose publications in the last year were circulated to an extent eleven-fold greater than that of the first year of its formation, that I may express the high opinion I entertain of its usefulness, and be a means, however humble, of causing an interest to be taken more widely in its favour: —with regard to my Christian friends, I feel a pleasure in supporting this Society, because I find it to be an active auxiliary to that most valuable society—the Religious Tract Society at home. It is, indeed, sir, for this reason that I feel myself more peculiarly indebted to this Society. Oh, my dear friends, let it not be forgotten, while we are taking such an interest—and a very proper interest too—in the dissemination of religious truth among the Mohammedan and Hindu population of this benighted land, that Englishmen and their descendants have souls to be saved, and souls to be lost, as well as Natives. It is my duty, and no less my privilege, as a Chaplain of the Honorable Company, to labour exclusively among the English-speaking population; and I therefore feel it my duty to state that there is a danger, and by no means a trivial danger, of the English population forgetting, while attentive to and anxious for the souls of Natives, that they have souls of their own; and perhaps few here present, in consequence of the labours of most being strictly missionary, have had opportunities of observing the fearful spiritual condition of many of the lower class of English and their descendants about this place, which it has been my lot to witness. Now, as religious tracts are well calculated to stir up this class of people, I am a supporter of the Tract Society—a Tractarian, if you please—yes, a Tractarian—but with this important distinction, not to supplant the word of God, not to frighten people from it as something mysteriously replete with difficulty and with danger—but to spread abroad its pure and holy truth; and to direct attention more generally to it.

We know, sir, that often some small and trifling matter is a means of arresting our attention and calling our notice to that which is more important: just, sir, as by the eruculations of some mighty volcano—by the balls of fire and brilliant sparks which it emits, is the attention of the traveller first arrested, and his eye first caught and thence directed to the volcano itself, the source of all the light and brilliancy which he had previously admired, so these tracts are glorious scintillations of heavenly truth sent out into the surrounding darkness, and riveting attention here and there among the careless passers by, until at last their eyes take a retrograde movement and trace the course of the spark of light which they first admired to the common source.
of all—God’s Holy Spirit, shining in, and through, and upon His Holy Word.

Again, sir, I like this Society because, as has been already observed this evening, it is a Catholic Society. I love the word Catholic; and let us not give it up, because it has been usurped by the common enemy, although with what right I am at a loss to conceive—indeed, sir, I am not logician enough to discover how that which is particular can be said to be universal; let us not then abandon this name, but rather carry it as a weapon even into the camp of the enemy; and surely every thing valuable, although it be but a name, ought to be retained.

And here, sir, I may perhaps observe that the very wide dispersion of tracts by this Society is sometimes brought forward as a ground of accusation against it. I have more than once heard it stated in England, in the tones of derision, that this Society was an admirable one to find wrappers for half-pennyworth’s of tobacco or snuff and other groceries: but, sir, pray bear it in mind that I have heard of a man who was converted by reading part of a tract in which a piece of cheese that he had purchased had been wrapped up. Thus the tract contained both food for his body, and food for his soul, even that bread of which if a man eat he shall never hunger. And why not wrap up moottai (sweetmeat) in tracts, and thus distribute pure and heavenly truth among the people. Tracts were humble instruments of doing much good. Ministers and missionaries, also, were but mere instruments—earthen vessels! and is it not, sir, by the most humble instruments that Almighty God, for the display of His own glory and infinite power, always chooses to accomplish mighty ends? Was it not by weak vessels—by cracked pitchers, that Jehovah chose to make the general of Israel victorious over the host of the Midianites?—was it not by a sling and smooth pebble-stone that the stripling David was enabled to slay Goliath of Gath? and is it not by “the foolishness of preaching” that God has determined to save them that believe? Tracts might be called second-hand preachers; and one thing might be said in their favour that cannot be said for either chaplains or missionaries, viz. that they are not expensive preachers. Chaplains and missionaries require to eat and to drink and to be clothed, and have innumerable wants beside, the supply of which requires money: but tracts require neither meat, drink, lodging, washing, nor clothing. Hence they are the cheapest of all preachers. Moreover, the tract may, and often does penetrate where the living preacher cannot enter. The tract will often be found in the house of the Brahmin, and meet with a shelter in some nook or corner even under the roof of the most inimical and bigoted. And now, sir, having endeavoured to show the value of this Society in the
good that it has achieved and is still capable of achieving, I would conclude with one remark bearing upon the conclusion of the resolution just placed in my hand; and I trust my good friends before me will take it seriously into their consideration. Satan is ever active; and we are too often apt to deceive ourselves at meetings of this kind. We are all generally much elated, we are full of zeal in the good cause, and our feelings are generally carried away in the cause of truth; but all these ebullitions are too often found soon after altogether to have evaporated, and the stir—the mighty stir perhaps—within us is discovered to have subsided into an inglorious inactivity.

I hope such will not be the case on the present occasion; but, my dear friends, to prevent such a disappointment, you can depend upon nothing but the grace of God. Let me therefore intreat you all, when retired into the quiet privacy of home, to ask in earnest and instant prayer for the out-pouring of the Holy Ghost, both upon each one of you in particular and upon this society at large. Remember—that it is not what each of you may give—but what God may do, that will make this, or any other, Society successful.

Bear in mind then, my dear friends, I beseech you, that, though any of you might give one hundred, or even one lakh of rupees to this Society, it is the Spirit of God, it is the Holy Ghost alone, who of old opened the heart of Lydia, that can render the tracts of this Society really beneficial to the souls of men.

The Rev. Mr. Braidwood's address may be found in the Report of the Society.

Moved by the Rev. S. Hardey, and seconded by the Rev. E. Lewis—That the communication of Divine truth with a view to the glory of God, and the salvation of the soul, being the one object at which this Society aims, it is worthy of the interest, the prayers, and the pecuniary aid of every friend of man and every disciple of Christ.

Mr. Hardey accompanied the presentation of this resolution with the following remarks.

When we are called upon to give our sanction and support to any institution, an inquiry is at once suggested to our minds, viz. whether the institution possesses claims worthy of our attention, and whether those claims are imperative; for if the object proposed be praiseworthy, and the means made use of to accomplish it be such as to secure the benefit designed, we are bound by the obligations of our common Christianity to aid and support it to the extent of our ability and means.
We judge of a tree by its fruit, and on the same principle we judge of an individual, a community, or a society. But profession is not principle, any more than blossom is not fruit. What a society professes to do, and what it really accomplishes, are widely different; and we must look to the labours and successes of this society, rather than to its regulations and proposals, to know its real importance.

The object proposed by this society, as set forth in this resolution, viz. the communication of Divine truth, with a view to the glory of God, and the salvation of the soul of man, is the most dignified, and praiseworthy that can engage our attention. The communication of Divine truth to the mind of man, which is dark and disordered by sin, is of all subjects the most important. Without this knowledge, or experience of Divine truth in our minds, what are we? What are all men by nature? Without God and without hope in the world. They walk in darkness, and have no light. They have no perception of moral truth;—and call bitter sweet, and evil good. They laugh at sin,—they sport with destruction,—they mock God. And this is the condition of all “for behold darkness has covered the earth, and gross the minds of the people.”

But when this Divine truth is communicated to the mind, through the operation of the Holy Spirit, and its influence felt on the heart, then its fruits are seen in the life. Then he feels his sins, and sees his danger—he abhors that which is evil, and cleaves to that which is good;—he breaks away from his sins, and hastens to the mercy-seat;—he closes with God in Christ; and being sincerely reconciled to him, old things are passed away, and all things become new. This communication of Divine truth to the mind, secures the glory of God, and the salvation of the soul. Is then the distribution of tracts and the circulation of religious books, such as we find on the lists of this Society’s catalogue, calculated to convey this religious knowledge, or this Divine truth, which maketh wise unto salvation, to the minds of the people? I believe it is highly calculated so to do, and many instances are on record of the saving benefits which have resulted from the united efforts of this society.

One instance, among many others which might be adduced to prove the correctness of these remarks, I beg leave to mention, as it fell under my own observation, and I was familiar with all the circumstances of the case. About eighteen months, or two years ago, while residing in Bangalore, a Native man came there for instruction, who had been a schoolmaster in Vellore. While engaged in this capacity, a tract was read to him which gained his attention. It was afterwards given to him, and he read it again and again, until his mind began to open to receive the truth. He began to talk and think seriously about Christianity, until his heathen friends began to
take the alarm. They laughed at him, threatened him, and then persecuted him; till at length he resolved to give up all for Christ. Accordingly he went to Bangalore, with his wife; and after some months' instruction, was baptized; and has continued to this day an upright and consistent Christian. Now if these things are so, it follows, that in the language of the resolution, this Society is worthy of your interest, your pecuniary support, and your prayers; and not of yours only, but of every friend of man, and every disciple of Christ.

*It is worthy of our interest,* be it great or small, be it religious or political, be it with the rich or the poor. We have all interest, or influence, to some degree, whatever may be our elevated or degraded station in life. Are we masters, we have influence with our servants; are we servants, we have interest with our fellow-servants; let us use it in connexion with this Society.

*It is worthy of our prayers.* For if we are true Christians, we are people of prayer; and we know who hath said, "the fervent effectual prayer of a righteous man availeth much."

*It is worthy of our pecuniary aid.* Our interest and prayers are valuable; but our pecuniary support will add to their value. It will give weight to our interest and influence; and show the sincerity of our prayers. But it is not your pecuniary aid on this occasion, in assisting the collection merely, which is here meant: it is rather your regular contributions, your annual and monthly subscription, and your stated donations.

Mr. Lewis on seconding the motion urged the same as follows.

The object which this society aims at is the noblest, the most exalted, and the most worthy of the heart and intellect of man, of all the objects which can possibly be pursued by any individual, or any body of men in the present world. In saying this I feel that I say much, but at the same time, I am persuaded that I am borne out by the testimony of Divine truth, when I add, that in saying this I do not say too much: and I wish that this were said more frequently, that it might be felt more deeply by every one in this assembly. The object which this society aims at is the salvation of the soul, and in aiming at this, it aims at an infinitely more glorious object than that which is proposed to himself by the politician, the statesman, or the warrior. If the salvation of the soul, which will live to witness the dissolution of the world which we inhabit, be of greater importance than the conquest of provinces and kingdoms, of greater importance than the increase of territory to our already extensive Indian possessions, then it is manifest that the object which this society aims at, in common with other kindred societies,
is infinitely more important than the chief object pursued by the highest authorities in India. As our immortal soul outweighs in value the whole material world, the salvation of that soul is an object of infinitely greater moment than the conquest of all the kingdoms, and the acquisition of all the treasures and riches of the whole earth.

That the salvation of the soul is the object aimed at by this society, is not only expressed in this resolution, but is also attested by many of the heathen. Not long ago in speaking to a heathen man who had read several of the tracts of this society, he expressed himself nearly as follows: “You English people are very good and charitable, you make books and distribute them to us gratis, your books have a variety of names, such as the Blind Way, the True Way, the Essence of Wisdom, and so on; but I always find in reading your books to the end, that however differently they may begin, they gradually come to the same subject at last, and that subject is, the salvation of the soul.”

This resolution further states that the salvation of the soul is aimed at by this society, by the “communication of Divine truth.” From all that I know of the contents of the tracts and books of this society, I can say without any hesitation, that they are such as all bodies of Christians in this country fully agree in. It is the constant study of this society to preserve their publications as free as possible from all sectarian views, and to admit nothing into them of a controversial nature, except it be in reference to the great controversy which was commenced in the garden of Eden, and has been perpetuated to the present day; the controversy of the God of heaven with his sinful and rebellious subjects. This feature in the character of the society I consider of great importance to the cause of truth in this land, both among the heathen and among the Native Christians. If any person should be desirous of carrying on the work of proselytizing he will look in vain to the society for help in such a cause. If a gentleman of the Oxford training should be anxious to convince any of our Native Christians that their baptism is unscriptural, and therefore null and void, and that their marriages are unlawful, because the former was not administered, and the latter solemnized by one who had been consecrated to the work of the ministry by the imposition of prelatical hands,—to the praise of this society be it said,—he must despair of ever producing such a conviction by means of the publications of this society. Neither the Episcopalian, the Presbyterian, the Independant, nor the Wesleyan, as such will find a friend in this society, nor indeed the least aid from it in promulgating in this land his peculiar views, either of doctrine or of church government. Should this society at any future time, for any cause or inducement whatever, lend its aid to the propagation of avowedly sectarian
views, that moment it will change its present Catholic spirit, and forfeit that claim upon the prayers and co-operation of the religious public which it now puts forth, and which, I am happy to find, is recognised and generously met by all classes of Protestant Christians. The communication of Divine truth, and Divine truth alone—the truth as it is in Jesus—which to know and believe is essential to the salvation of the soul, is the only means which this society employs to secure the object which it aims at, may it never lay aside this means, and employ others of a less spiritual nature; may it never lay aside the sharp two-edged sword of the spirit, and substitute in its place any blunted weapons of human invention; in short, may it never cease to be the servant of Christ in order to become the slave of man.

With regard to the reception which the publications of the society generally meet with on the part of the heathen, I must say, that, as far as my experience leads me, it is to a very great degree, of a pleasing nature. Never have I known a heathen to find fault either with the motives or the spirit with which the Tracts and books of this society have been composed. It is true that in these publications the system of Hinduism is thoroughly exposed, and idolatry is represented in all its deformities and abominations; yet, the most devoted idolater, on reading them, can find nothing in this exposure, which does not commend itself to his better judgment. I have known many respectable men among the heathen, and even Brahmins, when a Tract on Idolatry has been read to them, and the subject of it more fully explained, to accord in every sentiment which was expressed, and at the close of the conversation or address to say to each other, "We are all in the wrong, we have hitherto been perpetuating falsehood and trusting in it. The books of these Englishmen clearly show us what we never saw before, though we might have seen it if we had looked, viz. that idolatry is wrong, that it is not a religion which leads to heavenly bliss. What shall we say? we are but children, we are worse than children, we are even brutes. As one of us drives a thousand bullocks before him because he has more sense than all those bullocks, so one of these English people by their books and reasonings, drives a thousand of us before him, because he has more sense than all of us put together."

The object of this society being the noblest which it could possibly propose to itself, and the means which it employs to secure that object being in accordance with the Divine will, it may securely confide in the promise and faithfulness of God, that its labours will not be bestowed in vain. For a quarter of a century this society has been aiming at the salvation of the souls of the Hindus, by the communication of Divine truth, and though its friends have not seen
that amount of spiritual good resulting from their labours which they could wish, yet they have witnessed many instances of conversion to the truth, and have received numerous tokens of the Divine favour which have hitherto constrained them to thank God and take courage. I might here mention as an additional encouragement to the friends of this society to persevere in their work of faith and labour of love, an instance which came under my own observation. I refer to the case of a young man in the Coimbatoor district, who was first brought to see the evil of idolatry and to renounce it, by reading one of the Tracts of this society. It was on a sabbath afternoon, at the weekly market held in one of the villages in the district, that the head man of a neighbouring village, after listening for some time, said, "your religion is doubtless a very good religion for the soul, but not a profitable one to the body; for if I were to renounce my own religion, and come over to yours, I should lose my manigharship, and what shall I and my family do then? however give a book that I may know more about your religion." I gave him a tract which he took home with him. One of his sons from curiosity took up this tract and read it; finding however that it had quite unsettled his mind regarding the subject of idolatry, he resolved never to look into it again, as alas is too frequently the case with many, when the light of Divine truth begins to penetrate through the thick darkness of their understanding, and reveal to them the abominations of idolatry. The truth however had taken fast hold of the conscience of this man, which induced him to take up the tract again, and read it through repeatedly. At length he was thoroughly convinced that idol worship was sinful in the sight of God, and destructive of the happiness of the soul, and that he needed a Saviour to deliver him from his sins. After a lengthened and severe conflict in his own mind whether he should continue a heathen, or become a Christian, he resolved upon the latter, consequently without consulting flesh and blood, he left his father's house and all his relatives, and came to Coimbatoor to be more fully instructed in the truths of Christianity. As soon as he had obtained a clear knowledge of the way of salvation, his mind was so filled with joy, that without hesitation or delay, he proclaimed the glad tidings of the gospel to many of his deluded countrymen. When his father and his other relatives ascertained that he had joined the missionaries, they came in a body with the intention of inducing him to return to his native village. They promised him marriage, and a hundred rupees in the bargain, if he would go back with them; but he rejected all their offers, neither promises on the one hand nor threatenings on the other could prevail on him to change his purpose, and go back to heathenism. His rapid improvement in scriptural knowledge afforded no inconsiderable hope that he would soon
become a valuable auxiliary to the mission; death however came and disappointed the expectations which had been fondly cherished regarding him. The evening on which he died, he requested one of his young companions to read him a chapter in the New Testament. Being asked what chapter he should like to have read, he replied "any chapter which speaks of the Lord Jesus Christ." The chapter being read, he was asked, whether he sincerely believed in Jesus Christ, to which he replied, "yes, I believe in Him with all my heart, he is my only Saviour," and then lifting up his hands and eyes to heaven, exclaimed, "O Lord Jesus, save my soul, save my soul;" and with these words on his lips, he gave up the ghost. If to die trusting in Jesus and praying to him for salvation is an evidence of a person's dying in the Lord, then have we a clear evidence that the soul of this young man is now among the glorified spirits in heaven. Here is one instance at the least of good having been done by means of this society; and if this were the only instance, the prayers, the exertions, and the sacrifices of its friends have not been in vain. There are doubtless many instances, which if known would prove equally as encouraging as the one I have now mentioned. They will all however be made known at the last day, when every work shall be brought to judgment, and the labours of God's people shall be publicly acknowledged and rewarded by the Judge of all. I will only add,—and I hope that I shall express the feelings and intentions of all present—that this noble society is in every respect worthy of our interest, our prayers, and our pecuniary support. I trust that as long as I am permitted by the good Providence of God to hold any connexion with this society, I shall not cease to feel a deep interest in its proceedings, support its claims, and further its benevolent and heavenly object.

Moved by the Rev. A. Leitch, and seconded by the Rev. J. Lechler—That as this Society affords peculiar facilities for personal effort in leading sinners to a knowledge of the truth, this meeting regard it as their duty, as well as the duty and privilege of all to avail themselves of the facilities thus Providentially afforded by circulating, to the utmost of their ability, its valuable publications.

Upon reading the above resolution Mr. Leitch urged upon the audience the duty of doing good to the people by the means this Society affords. Almost all the good effected in our world is produced by personal effort. The friends of this Society had granted the means necessary for publishing these books, and
now it was equally their duty and privilege to assist in their circulation. Of what use are these, though printed, if allowed to remain undistributed on the shelves of the Depository. Mr. L. then dwelt in a very touching and impressive manner upon the life of the late Rev. J. Smith, his colleague. (We regret that Mr. L. could not furnish us with the notes of his address.)

Mr. Lechler remarked in brief that he would avail himself of the occasion to acknowledge his indebtedness to this Society for the important assistance they had rendered him in the prosecution of his missionary duties. He assured them that their Tracts and books had done much good, and trusted that continued and increased prosperity would attend this enterprise of Christian benevolence.

The following resolution was moved by Z. Macaulay, Esq. and seconded by the Rev. W. Porter—That this meeting acknowledge with gratitude the services of the Officers of this Society during the year past, and that the following named gentlemen be requested to conduct its affairs during the year to come.

MESSRS. BAINBRIDGE AND CO., Treasurers.
Z. MACAULAY, Esq., Assistant Secretary and Depositary.
REV. A. LEITCH, Editor of the Tamil Magazine.
REV. F. D. W. WARD, A. M., Secretary.

Committee.

LIEUT. COL. R. ALEXANDER, REV. A. LEITCH,
REV. J. ANDERSON, REV. E. LEWIS,
REV. J. BRAIDWOOD, A. M., D. MACKENZIE, ESQ.
MAJOR C. A. BROWNE, Z. MACAULAY, ESQ.
REV. R. CARVER, REV. W. PORTER,
MAJOR J. CRISP, CAPTAIN M. J. ROWLANDSON,
REV. R. D. GRIFFITH, REV. J. ROBERTS,
REV. R. K. HAMILTON, A. M., CAPTAIN W. G. WOODS,
REV. S. HARDEY, REV. F. D. W. WARD, A. M.
REV. R. JOHNSTON, REV. M. WINSLOW, A. M.

Mr. Macaulay in moving this resolution remarked as follows—
I am afraid that it appears somewhat egotistical in me to propose this resolution at all, but it would certainly appear more so were I to enlarge upon it. I cannot, however, sit down, without bearing record
as a constant witness of the committee's deliberations, to the sober zeal and the quiet perseverance with which they fulfil the duties which have devolved upon them.

We add the following on the value of religious Tracts.

The Rev. E. N. Kirk, after commending the Bible, at a public meeting at New York, as the great source of truth, first, richest, best—exclaimed, "But as the world is, is a religious literature important? Yes, we must have it as a tender to the Bible, as an introduction to the Bible. Is it important? Yes, as important as the preaching of the Gospel—for what is it but preaching in one, and by no means an inefficient form? Is it important? Yes, if eminent religious society is important—for what is it but to recall the Baxters and Flavels and Bunyans, and to reanimate the spirits and renew the influences of the best men the world ever saw? It is as important as it is to remove the prejudices and melt the indifference which the Bible encounters in man. The Society publishes only what springs from that blessed book. It is the Bible diffused, applied, and adapted to the state of man. Its publications place that first, and all point to it. There is no elevating the first, the second, or the seventeenth centuries above the Bible.

"Do you love the 'Saints' Rest'? Have you been quickened by the unction of Flavel? Has intercourse with those noble spirits purified your mind, softened your heart, removed your difficulties, smoothed your spiritual pathway? They will do this for your fellow. They are as valuable to him as to you. And will you not give them to him? Have you thought that the Bible is sufficient for you? But you forget the thousand fibres of the web of your Christian experience which have been woven by these. Oh that we had the spirit and the love which we shall have to-morrow, if we die. These harpers that soon are to hymn the praises of God and the Lamb. Oh that they had a portion of that love now! Oh that those who, when they have tasted one drop of the love of the saints in glory, would fly to the remotest corner of the world to do the meanest errand of benevolence, had now something of that with which so shortly they shall glow and burn.

"How God has honoured the business in which this Society is
engaged! It is preaching the word. It is more precious than gold. Tracts! who wrote them? Blessed men! We do not canonize them, but they have gone up to heaven, and have left behind them their mantle. Blessed men! they have walked with God, and wrote under the impulses of the love of Christ. God taught them; some in prisons; Baxter in sickness—keeping him on the verge of heaven, so that he might portray its bliss and breathe forth its music. Blessed books! Oh, give them wings, golden wings. The church, the country, the world needs their influence."

MADRAS AUXILIARY BIBLE SOCIETY.

The Twenty-third anniversary of this excellent institution was held in the principal Hall of Mr. Waddell's Large House, Popham's Broad-way, on the evening of the 19th ultimo, and was respectably and numerously attended. After prayer by the Rev. H. Cotterill, A. M., Chaplain H. C. S., A. I. Cherry, Esq. was called to the chair.

The Report read by the Rev. M. Winslow, A. M., Secretary, gave an encouraging view of the progress and proceedings of the Society the last year. The printing of the Scriptures has been proceeded with in Tamil, Telugu, Canarese, Malayalam, and Hindustani. The distribution of English Scriptures, almost wholly by sale, has amounted to 1365 copies; the value of the sales to Rs. 2324; and the distribution of Scriptures in the vernacular languages has been no less than 27,910 copies, of which the value of Rs. 842 13 have been sold, mostly, to missionaries and others for gratuitous distribution, but a part to Natives at reduced rates.

The whole income of the Society for the year including £1,000 granted by the Parent Society, was Rs. 19,328 3 4, and the expenditure Rs. 12,229 6 7. For a great part of the balance on hand at the end of the year, the Society were stated to be under engagements, while the demands upon its funds are constantly increasing.

Under this head it is said in the Report—"The Committee
cannot but respond to the call, to make the most strenuous exertions for meeting all reasonable demands upon the liberality of the Society.

"It is their desire and the Lord prospering them their intention, with the least possible delay, to give every missionary the means of distributing the word of God to as great an extent as he can do judiciously. They wish their brethren if straitened, to be straitened in themselves, in the conviction—sad though it may be—that a more free distribution would not promote but hinder the progress of Bible knowledge and influence; and not straitened in this Society. They invite from each one the freest statement of his real wants, and they will at least try to move the Christian public until they are fully supplied."

We can only add the concluding paragraph of the Report.

"The Committee cannot conclude their brief Report without an expression of sincere thanksgiving to God for permitting them to labour another year for the benefit of this fair but benighted land. While some have been removed by disease and death, they are thankful that so many of their number and so many of their fellow-labourers, in different parts of Southern India, have been spared. They would be thankful also that by the continued and extended preaching of the Gospel, the establishment and progress of schools among the Natives, both of a higher and lower order, and the various operations of a Christian press in different places, and especially by the transforming influences of the Holy Spirit which have converted here and there a desert into a garden of the Lord, the way has been so abundantly prepared for scattering abroad more and more widely the incorruptible seed which liveth and abideth for ever. They are thankful to know that there are within the sphere of their operations a nominal Christian population, of at least 100,000 Natives, who need to be supplied with the bread and water of life; and that some hundreds if not thousands of them are hungering and thirsting for it."

"They are fully convinced that nothing can raise fallen India but Christianity—and a Christianity not of form but of substance—not drawn from the traditions of any church or the decrees of any council, but from the pure word of God. They would be
thankful that so many heathen youth are willing to read and study that word, and that its truths have found a lodgement in so many minds over which as yet it has exerted no saving power. They are convinced that like an unseen but resistless agent in the natural world it is exerting an influence which is preparing the way for mighty changes. It is the silent diffusion of the electural element which will by and by concentrate and explode, and at length up-turn the deepest laid foundations of idolatry.

"And while it is in heathen countries a time of rebuke and blasphemy, and in many parts of Christendom a high day of infidelity and rampant error, both sanctimonious and profane, they would feel that in meeting the old serpent the dragon, whether he appears as an angel of light, or whether in his own character, coming out with great rage, because his time is short, they have the privilege of opposing him with that unsheathed sword of the Spirit which he can never resist. They rejoice more than ever in the simple but grand principle of the Society, that of distributing the word of God without note or comment.

"In humble dependence on Divine aid, and encouraged by the liberal support of the Parent Society in England, and of the Christian public in this land, the committee would gird themselves anew to their work; asking only the unceasing prayers, and as God may prosper them, continued and enlarged contributions of all who hope for the regeneration of India, assured that the time is drawing on when those who remain shall see the angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people."

The following resolution was moved by the Rev. H. Cotterill, A.M., and seconded by the Rev. E. Porter, of the London Missionary Society—That the Report now read be adopted and printed; and that the meeting are called upon to acknowledge with gratitude and praise the good hand of God still upon this institution, and to express their thanks to the Parent Society for its liberal aid, as also to the branch societies, and all the individual contributors, for their efficient co-operation.

Mr. Cotterill observed that he was glad that an opportunity was again afforded him of expressing his continued and increased attach-
ment to the principles of the Bible Society. The practical benefits conferred by the Society in disseminating the Scriptures, amongst the various Missions of Southern India, claimed the interest and support of every Christian. Of this sufficient evidence had been afforded by the Report which has been just read, and he would leave others to testify to the importance of the practical operations of this Society. Great as were these practical benefits, yet he conceived that the maintenance of the principles on which it was founded, was of still greater importance at the present crisis. That which above all claimed his attachment, and made him desirous on all occasions of publicly testifying his interest in this Society, was the vital Christian truth which it embodies and expresses. He was persuaded, the more he considered it, that the question whether the Bible Society should be supported, resolved itself ultimately into another, viz. whether Holy Scriptures is, or is not, the only Divine rule of faith and practice.

This was the question which long had been, and was likely still to be contended between the followers of Christ and Antichrist; and this he conceived was really the question at issue, between the opponents and supporters of the Bible Society. The Bible Society did nothing more than embody and assert the great principles of Protestantism, he would rather say of Christianity; and he was convinced that all objections to the Bible Society, whatever form they might assume, were objections to that principle, viz. that Holy Scripture is clear and intelligible in all points necessary to salvation, and that in all matters where it is ambiguous, we must leave it so. It is well that we should bear in mind who are our true and legitimate enemies in this work of circulating the Holy Scriptures without note or comment, viz. the advocates of that Antichristian system; who are conscious that it will not stand the test of God's word.

A proof of the efficiency of the Society may be found in the Bulls which some of the Popes have hurled against it. He would quote a few passages from one of these, which would illustrate the enmity of this Antichristian power. The document to which he referred was an encyclical letter of one of the late Popes, printed and published in Ireland about 20 years ago, and circulated by the Romish Prelates there. The Bull contained the following passages, "You are aware, venerable brethren, that a certain Society, called the Bible Society, strolls with effrontery through the world, which Society contemning the traditions of the holy fathers, and contrary to the well-known decree of the Council of Trent, labours with all its might, and by every means to translate—or rather to pervert—the Holy Bible into the vulgar languages of every nation." It would be remarked what was the offence of the Society "that it was contrary to the tradition of the holy fathers," i.e. opposed to those who "taught
for doctrine the commandments of men." As for the perversions of Scripture, let them prove them.

It would be perceived also that Popery felt the effect of this Society to be the overthrow of its errors. The Pope proceeds thus to address the Prelates. "We exhort you to turn away your flocks by all means from these poisonous pastures. Reprove, beseech, be instant in season and out of season, in all patience and doctrine that the faithful intrusted to you (adhering strictly to the rules of our congregation of the Fidei) be persuaded that if the Sacred Scriptures be every where indiscriminately published, more evil than advantage will arise thence, on account of the rashness of men." The operations of the Society were most truly and graphically described by the Pope. "Behold then, venerable brethren," he continues, "the tendency of this society which moreover, to attain its ends, leaves nothing untried; for not only does it print its translations, but also wandering through the towns and cities, it delights in distributing them amongst the crowd—nay, to allure the minds of the simple, at one time it sells them, at another with an insidious liberality it bestows them." Here was high testimony from an enemy to the efficiency and activity of the Bible Society. Now he considered a document like this most encouraging: it proved indisputably that we were fighting, and fighting effectually, on the side of truth against error, the battle of Christ against Antichrist. Let us therefore bless God for permitting us to co-operate in this good work, which is His cause, and go on cheerfully and fearlessly. He had much pleasure in moving the first resolution.

We are sorry that a good speech of Mr. Porter, in seconding the resolution, came too late for insertion. He related an interesting fact of the conversion of the son of a Hindu schoolmaster, which may be found under the head of "Baptisms at Chicacole."

The second resolution was moved by the Rev. J. Anderson, of the Scotch Free Church, and seconded by the Rev. J. H. Gray, A. B., of the Church Mission, was—That the openings in Providence for the increased circulation of the Scriptures of truth in this land of heathen error, and the signs of the times—which indicate a thickening combat with that "wicked, whom the Lord shall consume with the Spirit of his mouth"—call upon the Society and upon all who love their Saviour, or their fellow-men, to increased exertions for disseminating widely, yet judiciously, the pure word of God.

Mr. Anderson made some very appropriate and forcible re-
marks on the signs of the times, as indicating an increasing conflict with the man of sin and with heathenism, and the importance of each one taking to himself and wielding with energy the sword of the Spirit, which is the word of God—and Mr. Gray followed in a train of devout and excellent remarks on the necessity of all being governed by high principle and not mere excitement; but we are not able to give even an abstract of the addresses of either.

The third resolution was moved by the Rev. W. Porter, of the London Missionary Society, and seconded by the Rev. F. D. W. Ward, M. A., of the American Mission—that the Meeting rejoices to know that the Holy Scriptures are extensively taught to great numbers of the youth of every class in this part of India, both in the English and vernacular languages, and are in the hands and houses of many Natives of all ages; and they feel called upon to earnest and believing prayer, that they may be accompanied with the quickening influences of the Holy Spirit.

We regret our disappointment, in not being furnished with the speeches of Mr. Porter and Mr. Ward, which were impressive and to the point.

The fourth resolution was moved by the Rev. R. D. Griffith, of the Wesleyan Missionary Society, and seconded by Z. Macaulay, Esq.—That with kind acknowledgments to the Office-bearers and other Members of the Committee for their acceptable services the last year, the following gentlemen be appointed for the year to come.

MESSRS. BAINBRIDGE AND CO., Treasurers.
REV. M. WINSLOW, M. A. Secretaries.
REV. W. PORTER,
MR. SAMUEL SYMONDS, Assistant Secretary.
MR. CALEB FOSTER, Clerk of the Depository.

Committee.

LIEUT. COL. R. ALEXANDER, BRIGADIER J. KITCHEN,
A. I. CHERRY, ESQ. T. M. LANE, ESQ.
MAJOR J. CRISP, J. C. MORRIS, ESQ.
P. CARRIERS, ESQ. D. MACKENZIE, ESQ.
LIEUT. COL. T. R. FORSTER, Z. MACAULAY, ESQ.
LIEUT. COL. G. FRYER, CAPT. M. J. ROWLANDSON,
J. D'FRIES, ESQ. J. F. THOMAS, ESQ.

A. SETH SAM, ESQ.
BAPTISMS AT CHICACOLE.

We have been favoured with a letter of considerable interest from the Rev. W. Dawson at Chicacole, mentioning the baptism of a pensioned Telugu sepoy, and of a young man, the son of a Hindu schoolmaster. The whole letter was in type, before we were aware of its having appeared in another publication; but as this is the case, and as we are pressed for room, we give only an abstract of the letter.

In speaking of the eldest of these converts, whose name was Vera Somanah, Mr. Dawson describes him as—"A respectable and intelligent man, quite comfortable and independent as to the means of livelihood, having enough and to spare given him by a bountiful Providence. He had served in the regiment now at Vizagapatam, the 37th Grenadiers, and upon obtaining his pension came to spend his remaining days in peace at Chicacole. But his soul was then a stranger to true peace. He was evidently however seeking it, for he had been at many holy places, and attended to many rites and ceremonies, and pious duties enjoined in the Hindu Shasters; and the first dawn of truth upon his mind was experienced in the following manner, just on the eve of a meditated visit to Juggunnauth. He had consulted his wife upon the subject, and they had both made up their minds to undertake the journey to that noted place, thinking with that their piety would be completed, and their souls would be absolved from all sin; when a Tract on Juggunnauth, unawares to himself finding its way into his writing desk, arrested his attention. He wondered who had put it there, and took it up and read it. His heart sickened at the abominations of Juggunnauth therein described, and he read it to his wife, and pointing to her the inutility of going to such a place for salvation, began from that time to seek more light in that direction, from whence a true ray had at last darted upon his understanding."

From this time it seems that Somanah became a constant attendant at chapel, and joined with two or three select friends in reading and prayer, yet he had not strength to renounce caste. At length in January, 1842, under a searching sermon, apparently applied by the Holy Spirit, he was much overcome, and entreated to be immediately baptized. But it not being practicable to comply with his desires at once, his wife and other friends found means to prevent his baptism for more than a year.

"He continued however constant in his attendance on the means of grace, not deviating from his purpose, but delaying it to try his per-
suasions with his poor wife, that they might have the happiness of renouncing caste and being baptized together. He found his endeavours however ineffectual, and at last made up his mind to leave her and fulfil his wish. He fully saw the folly of delaying his duty for her sake, and taking the work into his own hands in this way, instead of looking to God, and leaving it to him. As usual he came to me on the 10th July, 1843, and upon my inquiring into the state of his mind, he said he was resolved to be baptized, and to renounce caste, whenever I wished it. I told him I had not a moment to hold out to him, and that now was the accepted time. He agreed and immediately renounced caste in the presence of several witnesses, declaring to them as he took the cup of coffee I gave him to his trembling lips, “This is to prove to you all, that this day I have done with Hinduism, and openly embrace Christ, because there is salvation in none other.” He afterwards dined from our table, and in the evening boldly went with his fellow convert (of whom we shall speak hereafter) to his house to communicate the event to his wife. She was quite distracted at this news from him, and was in agonies of grief. Hundreds congregated at his dwelling, most of them abusing him, and me, and his brother convert; and some few among them owning that he was a good man, that he had not done this thing hastily but deliberately, and that he must have some good reason for the step he had taken. He stood firm amidst this trying scene, and with extraordinary support and courage granted him at the time, began reading a Tract to the people, and challenging them to show him what evil he had done.”

The other convert named Venkiah was the son of a respectable Hindu schoolmaster in one of the mission schools. He had early made good progress in learning scripture lessons, catechisms, &c., and was employed afterwards in the mission in charge of the schools, or as a Telugu writer. But though the good seed was sown in his heart, he continued a stranger to God, following after all deceit and uncleanness with greediness.

“About the beginning of the past year, 1843,” says Mr. Dawson “he became dangerously ill through his own wickedness; and the prospect of death made him think seriously about his soul and its everlasting state, and seek some refuge from the wrath to come. With this view he first betook himself to read the Ramasravaranghuma, a Telugu book, which teaches some good morality; and aims at weaning mankind from worldly and sensual delights; but, though he read this and other books of the kind, and repeated the name of Rama continually, he found no peace, and his fears increased. At length he thought within himself, as the Hindu Shasters reveal no true way of salvation to me, I will look to that religion, which I have known and taught, but hitherto disbelieved, be-
cause it was the religion of the English, and which I have been always
told is superior to every other, in the plan of salvation for sinners.
Not having till then perused the Psalms of David, he sent for the
book from a friend, and read from the 22d to the 40th Psalm. These
beautiful Psalms, to which he was, we trust, providentially directed,
met his case as a sinner, and showed him what he wanted; viz. the
forgiveness of his sins, and that holiness without which no man can see
God. Here his mind rested, and forsaking all other he resolved to
trust in Christ, as the true and only Saviour from the wrath to come;
and as he lay upon his bed of sickness, his meditation was of Christ.

It appears that unexpectedly he was restored to health, and was
advised as he wished to be baptized, to leave Vizagapatam, where he
then was with his heathen relatives, and go to Chieacole. Mr. D.
adds—

"Although his relatives tried to dissuade him from it, and found
him a comfortable situation at Vizagapatam to attract him, he left
for Chieacole immediately, and rented a little house to stay in till
I came. Here he was pursued by the most influential of his rela­
tives, his brother-in-law, who frightened him into a compliance with
his wish, that he should return with him to Vizagapatam immediately.
The night before this man intended to take Nathaniel away, he made
him lie down by his side, and would not sleep himself for fear of his
escaping from him. Nathaniel spent the night in a state of excessive
fear and anxiety, especially as his brother-in-law had a knife by him,
with which he threatened to put an end to both their lives, if he at­
tempted to oppose his wishes. When they were to go in the morning,
Nathaniel had a brass lamp and some other things belonging to the
Christians with him. He therefore asked his brother-in-law to let him
go and return these articles, but he would not let him go alone; he ac­
accompanied him. Our people conversed with them both awhile, and
as the hour for morning prayer arrived, they asked Nathaniel and his
brother-in-law whether they would stay to prayers. Providence mer­
cifully interposed on behalf of Nathaniel here again, and this man who
would not leave him for a moment, was taken away from him for a con­
siderable time by a most trifling circumstance. When asked whether
he would stay to prayers, he inquired how long the service w rould last,
and on being told that it would take about an hour, he said he would
meanwhile go and perform his own ablutions and worship. Nathan­
iel and the Christians rejoiced at this answer to their prayers, and
omitting the exposition and questions upon Scripture that morning,
saved themselves a little time to effect their purpose, before the man
returned. Nathaniel immediately broke caste, and kept himself aside
awhile to avoid his enraged and disappointed brother-in-law. The
latter returned about the time appointed and called for him, when he
was met by one of the Christians, who prepared him for the intelli­
gence by reminding him of the folly of hindering the young man in
his determination, or of carrying any of his threats into execution.
He was greatly exasperated and desired an interview with Nathaniel,
upon which they took him to the door of the room where he was,
and on opening it, he saw Nathaniel eating his breakfast; who told
him there was no more use in endeavouring to take him away, as he
had made up his mind to it and had renounced his caste. The man
had nothing more to say, but solemnly turning to the rising sun, he
invoked him to witness the deed, and cursed Nathaniel in the follow­
ing words. ‘In six months time from this date, see if you do not
come to this end, that you go about begging with a stick and an alms
dish.’ And so saying he left him, and returned to Vizagapatam.”

We give in conclusion Mr. D’s. account of the baptism of these two
converts,—the first of whom then received the name of Cornelius, and
the other Nathaniel.—

“Cornelius and Nathaniel, together with a Native Roman Catholic
Christian, and my youngest child, were all baptized by me on the
26th August last, in the presence of a large congrega­tion of Natives,
and some Europeans and East Indians; who were all evidently much
interested in the solemn service. Cornelius and Nathaniel read each
a confession of faith, to the assembly, who listened with the deepest
attention. The place of worship being in the most public street of
Chicacole, Natives of all castes and descriptions thronged into it,
and behaved with remarkable silence and attention. The number
present must have been about five or six hundred. We were not
without our fears of disturbance from such a large assembly of dif­
ferent creeds and opinions; but the God of all grace, we trust, presid­
ed to bless the ordinance, and order all things for the honour of his
name, and the triumph of his cause. It was a day of great joy to
every pious heart in this place, and elicited our heartfelt thanks to
God, and prayers for more and greater displays of sovereign power
and grace amongst us. We earnestly desire the prayers of all who
seek the prosperity of Zion, on behalf of these converts, that they
may stand ‘steadfast immoveable, always abounding in the work of the
Lord,’ and that through their instrumentality others may be brought
out of darkness into light, and from the power of sin and Satan unto
God.”
CHINESE VERSION OF THE BIBLE.

The "Friend of India" has the following very pertinent observations.

"China has been opened by recent events, not only to commercial speculations but to missionary enterprise, and there appears to be quite as much ardour in the religious world to send the message of Divine truth among its millions, as there is in the manufacturing and commercial world to supply them with calicoes and woollens. In our Native land, the London and the Church Missionary Societies, have made new and successful efforts to raise funds for this specific object, and it is rumoured that the weekly collections made in London by order of the Bishop are intended for the planting of English Episcopacy in that soil. America has long taken a very prominent share in missionary labours on the outskirts of that hitherto sealed country. The Baptist and congregational denominations have for some time past had missions in China, and we learn that the facilities now afforded for the residence of missionaries on the eastern coast, have served to kindle the zeal of the Presbyterian churches, and that they are about to establish an extensive mission in that country.

"In these circumstances of increased activity, it is very gratifying to find that the missionaries who have hitherto laboured in China, and have mastered its language, have resolved to unite their efforts in order to produce a new and improved version of the Bible. All the philological talent in the missionary circle will be brought to the aid of this work, which it is intended shall 'go forth to the world, not as the work of one party or of the other, but as the results of the combined efforts of the whole.' This is one of the noblest undertakings of the present day, whether we regard the magnitude of the object, or the truly Christian spirit in which it is taken up. So rare an instance of the absorption of all party distinctions in one common effort for the diffusion of Divine truth, ought not to pass unnoticed, even though it should fail to be useful as an example."

The Friend goes on to remark concerning what he thinks will be a cause of failure in an application to the British and Foreign Bible Society for funds to aid in carrying out this plan, the determination to translate the word baptize. Their resolution, however, was as follows.

"That we proceed harmoniously in the work of revision, employing the talents of missionaries of both these sections of the church to conduct it, and to bring it to as perfect a state as possible; that when this is done,
should difficulties still exist on this subject, each section shall be at liberty to recommend for publication separate editions of the same version, agreeing in all other respects, and only differing as to the rendering of this term; and that the revision go forth to the world, not as the work of one party, or of the other, but as the result of the combined efforts of the whole."

It does not, therefore, appear that the term is necessarily to be translated instead of transferred, and consequently that if either section, in rendering the word, adopt the plan followed in the English, and most other versions, of giving the Greek word, they may have the aid of the British and Foreign and of the American Bible Societies; and those who translate it, to signify immersion, may be assisted by the American and Foreign Bible Society, which has so liberally aided the Baptist brethren in Calcutta.

We give the resolution relating to the manner of making the revision and the appropriate closing sentence of the Friend, on this interesting subject; and wish them all success.

"That the whole body of Protestant missionaries to the Chinese do form a general committee for the purpose of revising the translation of the Scriptures in the Chinese language; and that this committee be subdivided into local committees of stations, each to consist of all the missionaries at that station; that the work of revision be subdivided and apportioned to the several stations. That when each local committee has completed its task, a transcript thereof shall be sent to each station for further revision, and then these transcripts, with the corrections upon them, shall be submitted to the original revisers. When the whole of the New Testament shall have been thus revised, each station shall select one or more of its most experienced men to act as delegates in a meeting of the general committee,—it being understood that each station will be entitled to one vote only,—and these shall be the final judges as to the propriety of each revision: after which the whole shall be submitted to the Bible societies in Great Britain and America for their acceptance."

"Thus all denominational distinctions are laid aside in China, and missionaries of every section of the Christian church are induced to bring their zeal and knowledge into one common stock for the accomplishment of the one great object of giving the Chinese the oracles of Divine truth, in the most perfect form; and a rich blessing from above will doubtless rest upon labours conducted in such a spirit."
CHRISTIAN KNOWLEDGE SOCIETY.

The half-yearly general meeting of subscribing members of the Madras Diocesan Committee of the Society for Promoting Christian Knowledge, took place on Thursday, the 8th instant, at which the report of the proceedings for the year 1843, was presented and read.

The following interesting statistical information is derived therefrom.

- Number of schools in Southern India receiving support from the S. P. C. K.: 218
- Number of Christian children under instruction: 1,741 boys; 687 girls.
- Number of Mahomedan and Heathen children: 3,905 boys; 245 girls.
- Total boys: 5,646
- Total girls: 932
- Grand Total: 6,578

Pecuniary grants for schools: Rupees 5,208 10 0
Books and school stores: Rupees 6,898 11 11
Total: Rupees 12,107 9 0

Considerable grants have also been made for the support of additional schools to take effect from the beginning of the present year.

Among the new schools sanctioned are:
- A seminary for the superior education of catechists, schoolmasters, and others in Tinnevelly.
- A girls' boarding school at St. Thomé.
- Two girls' boarding schools in Tinnevelly—in addition to many district and village schools, the increased expense of which during the past year amounts to Rupees 2,022 per annum.

The following books have been issued in Madras during the year 1843, and a large number were given gratuitously or sold at very reduced prices from the Depositories at the various up-country stations, of which no complete returns have been received.

<table>
<thead>
<tr>
<th>Language</th>
<th>Bibles and Testaments</th>
<th>Single Gospels or other portions of the Holy Scriptures</th>
<th>Prayer Books and Psalters</th>
<th>Other bound Books</th>
<th>Unbound Books</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>882</td>
<td>0</td>
<td>1,026</td>
<td>3,381</td>
<td>20,465</td>
</tr>
<tr>
<td>Tamil</td>
<td>414</td>
<td>4,039</td>
<td>586</td>
<td>122</td>
<td>16,568</td>
</tr>
</tbody>
</table>

Grants have also been made towards building a church in the Tanjore district; and a mission house, a seminary, buildings for two boarding schools.
and a boys' school-room in the district of Tinnevelly, to the amount of Rupees 2,570.

Arrangements are in progress for printing a revised version of the book of Common Prayer, and a series of classical works, and school-books, in the Tamil language; and the committee are making every effort in their power for the improvement of education, not only by the provision of superior books, but also in the establishment of seminaries for training schoolmasters, catechists, and others, especially in the provinces of Tanjore and Tinnevelly.

The report concludes with the following appeal.

"The committee in conclusion trust that the preceding statement will suffice to show how enlarged and important is the sphere of Christian enterprise in which they are embarked, and earnestly desiring to extend still further their efforts, in promoting Christian knowledge in Southern India, and also to render them through the Divine blessing more effective, not only among the European and East Indian community, but in the evangelization and consequent civilization of the millions of our Native fellow creatures and fellow subjects, they would earnestly entreat the active co-operation of the Rev. the clergy and of all their subscribing members, and at the same time appeal to the Christian liberality of the members of the church at large, for the necessary means.

"More especially do they solicit assistance with reference to the newly formed and contemplated boarding schools for Native girls, from which under God's blessing, so much good is hoped for, and also to the all important institutions for training Native catechists and schoolmasters in Tanjore and Tinnevelly."

"Hitherto the committee have derived their funds almost exclusively from England, but the continually extending operations of their Parent Society not only in Great Britain but throughout the world, and its consequent inability to continue its former measure of assistance to the Madras Diocesan Committee, has rendered it necessary to appeal to the church in India; and this appeal is made in the full confidence that it will be liberally responded to; and that the Christian public will manifest their interest in this venerable society, and their approval of the 'work of faith and labour of love,' in which it has so long been employed, and is still engaged, by rendering the assistance which is required.

"Above all, the committee, feeling assured that it is not by power or by might but by the Spirit of the Lord alone that this work can prosper, and success attend their labours, and that 'He will be inquired of for these things,' would earnestly entreat the subscribing members of the society and their friends generally, to abound in supplications, 'praying in the Holy Ghost,' that the seed they are thus casting on the waters may be found, though after many days; and notwithstanding all the prevailing discouragements, the Spirit may be poured out on the labours of this and other kindred societies from on high, so that they who are now sowing and watering in tears may reap abundantly in joy."
RELIGIOUS INTELLIGENCE.

March

The following resolution was proposed by Findlay Anderson, Esq., se­
conded by the Rev. H. Cotterill, a. m., and adopted unanimously.

That this meeting have heard with great satisfaction the report now
read of the proceedings of the S. P. C. K. in Southern India during the
past year, more especially with reference to the extension and improvement
of Christian education under this society's patronage, and to the arrange­
ments now in progress for the publication of a revised Tamil version of the
book of Common Prayer, and of a series of superior classical and school
books in the Tamil language.

2d. That this meeting desire to express their earnest hope that the friends
of the church, and of education on Christian principles will, in answer to
the committee's appeal, extend their kind and liberal support to the valu­
able institutions which have been already set on foot, and are further con­
templated by this society, more especially as respects the promotion of
female education and the establishment of seminaries for the superior edu­
cation of catechists, schoolmasters, and others in Tinnevelly and Tanjore.

3d. That the report now read be adopted and printed for circulation.

Subscriptions and donations will be thankfully received, and acknow­
ledged by the Secretary, the Rev. Vincent Shortland, b. d., or the Treasurers,
Messrs. Arbuthnot and Co.

(Communicated.)

The following is the number of copies of the Holy Scriptures, and other
books issued during the last three years by the Venerable Society for Pro­
moting Christian Knowledge, which was established, A. D. 1698, and is
emphatically the oldest Bible Society, Prayer-book and Homily Society,
and Tract and Book Society in the world.

Circulation of Books and Tracts.

<table>
<thead>
<tr>
<th>Description</th>
<th>1840-41</th>
<th>1841-42</th>
<th>1842-43</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bibles</td>
<td>144,687</td>
<td>129,790</td>
<td>122,628</td>
</tr>
<tr>
<td>New Testaments</td>
<td>136,434</td>
<td>114,215</td>
<td>89,884</td>
</tr>
<tr>
<td>Common Prayer Books</td>
<td>372,338</td>
<td>330,294</td>
<td>331,196</td>
</tr>
<tr>
<td>Psalters</td>
<td>8,996</td>
<td>11,243</td>
<td>11,143</td>
</tr>
<tr>
<td>Other bound Books</td>
<td>319,309</td>
<td>339,688</td>
<td>3,565,468</td>
</tr>
<tr>
<td>Tracts</td>
<td>2,056,700</td>
<td>3,387,692</td>
<td>3,937,944</td>
</tr>
</tbody>
</table>

3,937,944

4,285,922

4,048,051

Appended to its last annual report is the following appeal—

"It is only by means of support commensurate with its great object of
Promoting Christian Knowledge, that the society can expect to proceed on
its course without some degree of anxiety and restraint, and it would be a
source of much regret, were it compelled to hold its hand at a time when
the call is heard from so many quarters, 'come over, and help us,' and when
there is reason to hope that thousands who were strangers to all religion
would be gathered into the fold of the church, in one hope of a heavenly
calling, having one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. It is earnestly requested, therefore, that District Committees, and the friends of the society in general, will endeavour to promote its interests by means of benefactions, and the introduction of new members, so that, while the sphere of its operations is enlarged, its annual income may not be decreased."

NEW ZEALAND.

Fatal Conflict between the Colonial Agents, and Natives at Cloudy Bay.

The project of colonizing New Zealand was no sooner made known, than it was pronounced unjust in principle, and hazardous as to its prosecution, by most of those who viewed it with reference to the right and interest of the Natives of that country. The convictions at first entertained have been painfully strengthened by subsequent events. Seldom, however, has it been the lot of any journalists to record a series of more unwarrantable proceedings on the part of the Colonial Agents, or to bring before their readers a more fatal encounter than that connected with the late melancholy affair at Cloudy Bay.

On the 15th of April, Messrs. Cotterill, Parkinson and Burnicoot, Surveyors, having contracted with the New Zealand Company's Agent to survey the lands at Wairoa, left Nelson with about 40 men, and landed at Wairoa, on Tuesday, April 25th. The survey on this occasion was prevented by the determined opposition of the Chiefs Rauparaha and Rangiaiata. The survey was again attempted, on the 16th of June, when the whole party, consisting of 49 individuals, proceeded about five miles up the river to a wood where they expected to find the Natives. Muskets and a cartouche box of ball cartridges with each were distributed, and cutlasses to as many as chose to avail themselves of them. It appears that the movements of the party were watched and reported by scouts, in consequence of which the Natives moved further up the river, and were joined, during the night by two canoes full of people. They were about 80 or 90 in number, and some of them armed with muskets. The Europeans went further up the river, and at length found the Natives posted on the bank of a deep rivulet about 30 feet wide. The Europeans advanced and placed themselves opposite to the

* Wairoa is a fine valley, comprising about 50,000 acres of land, bought by a Captain Blenkinsop, about ten or twelve years ago, for an old coin! ! ! —Eds.

No. 10. 23
Natives, when the police magistrate called upon Raupuneha, and Rangiaiata to place a canoe across the rivulet to form a bridge on which they may pass over. The magistrate with some others crossed over and entered into a parley with the Natives. The chiefs refused to surrender. The missionary natives were unarmed, and their chief, E. Pau came forward with a New Testament in his hand, and entreated Mr. Thompson, the Queen’s representative, not to permit fighting. The chiefs at length became violent and levelled their muskets at the Europeans, and wounded several of them. Captain Wakefield called upon his men to retire up the hill and form on the brow. Rauparaha seeing the retreat excited his men, and raising a war cry darted across the rivulet and pursued the Europeans. The gentlemen who were unarmed formed upon the hill, and lay down to await the arrival of the Natives. They then exhibited a white handkerchief as a token of peace, and having delivered up their arms, became prisoners in the hands of the Natives. They were standing quietly in a group when Rangiaiata who had just discovered that one of his wives had been killed by a chance ball, came up and said to Rauparaha, “Don’t forget your daughter,” and with his own hand put to death the whole of the prisoners. On the Wednesday following Mr. Ironside, the Wesleyan Missionary, having heard of the conflict hastened to the spot, where he found 19 European bodies. On Thursday they were buried, Mr. Ironside reading over the graves the funeral service of the Church of England. On his way to the place Mr. Ironside met the chiefs, and obtained permission from them to go and bury the dead. They told him they had no intention to fight; that it was the wrath of the Europeans that made them fight; that the Europeans had fired on them, and that it was not until one of their number had fallen that they began to “seek for payment” (revenge.) The following is a list of the killed and missing—

Capt. Wakefield, Mr. W. Clansy, Mr. Burnforth,
Capt. England, " Ratcliffe, " Smith,
T. A. Thompson, Esq. " Northam, " Missing,
G. R. Richardson, Esq. " Pay, Mr. Malen, chief constable,
Patchet, Esq. " Coster, " Stokes,
Steward, Esq. " McGregor, " Stamam,
Cotterill, Esq. " Gardener, " Burton,
Mr. Brooke, Interpreter, " Cropper,
DESECRATION OF THE SABBATH BY STEAMERS.

A letter from the worthy Collector of Sea Customs at Madras, prohibiting the shipping or landing of merchandize to or from the steamers, on the Sabbath, has called forth various remarks from the local and Calcutta press. The view taken of the subject, in different quarters, has not so much surprised as saddened us; because, from the strictly political press, we expect only views of political expediency. But we must confess some disappointment in not finding the Friend of India take higher ground. Even he does not seem to have weighed the subject in the scales of the sanctuary. It does not occur to him to inquire whether, in showing the inconsistency of regarding a steamer in a double capacity as a packet and a merchant vessel, he might not show, that in either capacity, it can have no dispensation for violating the Sabbath, and that the steamer itself is under law as well as the Custom House. He rather takes it for granted, that as "the Sabbath was made for man," it may be appropriated by steamers not only to taking in passengers and their baggage, but merchandize kept in a bonded warehouse for the purpose, and then leaving port on a Sabbath day. This is one of those cases, it seems, in which the sanctity of the day must give place to the "necessity of human affairs." We should be glad if the Friend had shown the reason of this necessity—instead of taking the necessity for granted. We cannot now go into the subject, but we may hereafter; and in the mean time we invite remarks upon it.

We are not particular to inquire whether the letter in question, considered as an official document expounding a regulation of Government, did not deserve better treatment than it has received; but we wish to know whether the Government regulation itself—which seems good so far as it goes—is to be so construed as to set aside the law of God. In other words, we wish the subject discussed on Scripture grounds; and to know whether a steamer may be allowed to do what a sailing vessel cannot; and whether it is or is not a violation of the Sabbath, for a steamer to take in or land her passengers, with their baggage, be it more or less, and many tons of coal; to say nothing of common merchandize. We wish it to be remembered that "the Sabbath was made for man," and to have the question answered in view of man's highest and best interest, not for a fleeting portion of time merely, but for Eternity—whether the steamers may not, and should not, rest on the Sabbath when in port?

No doubt it would sometimes occasion delay, and there would be inconvenience, and temporal loss; but, the inconvenience even if the mails were on board, would not be greater than that from shutting the General Post Office in London on the Sabbath; and the loss would not be greater than is often borne cheerfully—for the sake of proper Sabbath observance—by travellers on the land. This is certain, it would be a glorious testimony to the Sabbath, in the sight of this Heathen people, for one of these noble
steamers to lie quietly in the Madras roads, even an entire Lord's day; and instead of being a common workhouse on that day, in every part, he made a sanctuary for the worship of God. Would His blessing, without which the voyage could not be prosperous, be withheld from such a testimony?

POWER OF RELIGION.

A most interesting anecdote, illustrating the power of religion, was related a few days since, in a social meeting, by an English clergyman, who was acquainted with the facts.

A nobleman, Lord ——, was a man of the world. His pleasures were drawn from his riches, his honours, and his friends. His daughter was the idol of his heart. Much had been expended for her education, and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, and winning in her manners. They were all strangers to God.

At length Miss —— attended a Methodist meeting in London—was deeply awakened, and soon happily converted. Now she delighted in the service of the sanctuary, and social meetings. To her the charms of Christianity were overflowing. She frequented those places where she met with congenial minds, animated with similar hopes, she was often found in the house of God.

The change was marked by her fond father with painful solicitude. To see his lovely daughter thus infatuated, was to him an occasion of deep grief, and he resolved to correct her erroneous notions on the subject of the real pleasures and business of life. He placed at her disposal large sums of money, hoping she would be induced to go into the fashions and extravagances of others of her birth, and leave the Methodist meetings. But she maintained her integrity. He took her on long journeys, conducted in the most engaging manner, in order to divert her mind from religion; but she still delighted in the Saviour.

After failing in many projects which he fondly anticipated would be effectual in subduing the religious feelings of his daughter, he introduced her into company under such circumstances, that she must either join in the recreation of the party, or give high offence. Hope lighted up in the countenance of her affectionate but misguided father, as he saw his snare about to entangle the object of his solicitude. It had been arranged among his friends that several young ladies should, on the approaching festive occasion, give a song, accompanied by the piano-forte.
The hour arrived; the party assembled. Several had performed their parts, to the great delight of the party, which was in high spirits. Miss was called on for a song, and many hearts now beat high in hope of victory. Should she decline, she was disgraced; should she comply, their triumph was complete. This was the moment to seal her fate! With perfect self-possession she took her seat at the piano-forte, ran her fingers over the keys, singing at the same time in a beautiful melody, and with a sweet voice, the following stanzas:

No room for mirth or trifling here,
For worldly hopes or worldly fear,
If life so soon is gone?
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne!
No matter which my thoughts employ,
A moment’s misery, or joy:
But O! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days,
With fiends or angels spend?

She arose from her seat. The whole party was subdued. Not a word was spoken. Her father wept aloud! One by one, all of them left the house.

Lord never rested until he became a Christian; and had given to benevolent Christian enterprises, at the time of his death, not less than one hundred thousand pounds!

The Boy sent back to Heathenism still a Christian.—We mentioned in the last Dnyanodaya that the Supreme Court of Bombay had given up Shreeput Sheshadree to the control of his father, and that the brahmins were desirous of purifying him and receiving him into caste. We then asked whether if the boy were unwilling, the brahmins would make him perform penance by force. In regard to this an answer has appeared in the Dnyansindhoo of the 4th instant.

The Editor of the Dnyansindhoo says, “We suggested in a previous paper that as Shreeput Sheshadree had become defiled in consequence of ignorance resulting from his youth, there could be no objection to his being purified by powerful and learned brahmins. But having since made particular inquiry through a friend, we learn that notwithstanding efforts have been made by distinguished individuals to bring him back to Hinduism, he is fully determined never to give up the Christian religion which he has embraced. From this we have concluded that as milk which has become injured by contact with some substances can never become pure good milk again, however recently it may have been drawn, so this brahmin boy, although of tender age, still has become so degraded by his intercourse with the missionaries, that
for him to become a brāhmin again is indeed difficult. He is brāhmin only by birth, while his heart has become thoroughly Christian. On this account as a dog's tail can never be expected to become straight by forcing it into a tube, just so the dog's tail of this boy's disposition although, put by force into the narrow tube of his father's authority, in order to make it straight, still remains as it was; the crookedness of the Christian religion still continues in it and cannot be removed; therefore let learned brāhmīns give no more attention to this boy. Whoever repents of his sins and supplicates the brāhmīns, may be purified; such is our law. But it is utterly improper to take any one into our religion by force. Besides let every thing be done in such a manner that other people will not laugh at us. If we take this boy and make him a brāhmin by force, Christians will laugh much at our religion. No one in our religion ever received purification, who had apostatized of his own pure will, and whose mind was still wholly intent upon the same course, as this boy appears to be. We therefore intreat all brāhmīns to give no farther attention to this dirty business."—Dnyanodaya for December.

CONVERSIONS.

A letter from Mr. J. Dawson, of Moulmein, dated October 16, 1843, contains the following interesting notice.

"For more than a month a series of meetings have been held in the English Baptist Chapel at this place, and they have been blessed to the apparent conversion of 16 individuals, and the reviving of the members of the church generally. Much coldness had crept into it, and the special out-pouring of the Holy Spirit was greatly needed. A prayer meeting was held every morning at half-past nine, and preaching at half-past six every evening. Both were well sustained by the missionary brethren here, and the interest for the good of souls continued unabated throughout. They closed yesterday evening. Sunday before last the baptism of several converts took place. By grace they were enabled to make a good profession before many witnesses. The number of spectators both foreign and native was unusually large. Indeed I do not remember its being so great on any former occasion. Of the converts 15 are soldiers in the 84th Regiment, and one is a country born man, in the employ of the staff surgeon of these provinces. This church, of which I am a member, now numbers 48. To distinguish this number under the separate heads, three are officers, 27 are non-commissioned officers and privates belonging to the 84th Regiment. The remainder are females, civilians, and residents in the place."
PROGRESS OF CHRISTIANITY AT BATTICALOE, CEYLON.

"I am very thankful to say we are going on well. Christianity is making rapid progress. Heathenism still holds its ground in many places, but in a different way to what it did a few years since. I think, generally, that its votaries are convinced they are in the wrong way; but like other worldly folks hesitate to change. Four temples to Pulliar have been destroyed by us lately, at the owner's request; and the gods therein pounded to pieces. The people wonder at this, and say one thing and the other; but it tells, and will tell on their hearts. 'Can this be a god, to be treated thus?' has been said by many a worshipper; and many laugh at their former gods. Many have been baptized lately, men, women and children, of all ages;—numbers with grey hairs—and only one is known to have gone back. Fifty or sixty Roman Catholics have bowed to the truth, and turned to the more excellent way. The Mahomedans are hard as ever, though several have said they believe we are quite right, and they are wrong; but fear and family connections keep them away. Still we labour in hope knowing that the promise has been made for them also in God's good time."—Extract of a letter from Rev. Mr. Stott.

HIGH SCHOOL EXAMINATION—MADRAS.

On Monday and Tuesday last, the third Annual Examination of the pupils at the High School took place. The first day was occupied principally with the junior classes; on Tuesday the scholars of the fourth or highest class were examined by Mr. Taylor, the Astronomer, in plane trigonometry, conic sections, optics, and the elements of astronomy; and by the Head Master in political economy, and Shakespeare's play of Julius Caesar. In several of the subjects, more especially in political economy, the boys also cross-questioned one another, and it was evident that they perfectly comprehended the great leading principles of political economy, a science which we may safely assert has been hitherto too much neglected, and which ought always to form one branch of a liberal education. Mr. Taylor expressed himself highly gratified with the amount of scientific knowledge displayed by the scholars, who were not only acquainted with the popular explanations of different phenomena, but had applied their mathematics to the strict investigation of problems in natural philosophy. On the whole we must say that the progress of the scholars was very satisfactory, and that as an institution likely to benefit the Natives, the High School has our good wishes. The attendance of Natives on the first day was very fair; and on Tuesday, when the Most Noble the Governor visited the school, the Hall of Examination was perfectly thronged.—Athenaeum, February 1.

Dr. Kalley.—A letter has been received from Lord Canning, one of the under Secretaries for Foreign Affairs, containing the following passage.

"I am at the same time to acquaint you for the information of those gentlemen who waited upon his Lordship on the 14th instant, that the Court of
Relacas, at Lisbon, has pronounced a decision in favour of Dr. Kalley, by virtue of which that gentleman will have been liberated on bail.

Explicit as this communication is, the uncertainty and irregularity with which judicial matters are conducted in Portugal, would make it not at all improbable that Dr. Kalley's imprisonment is still prolonged. At all events mere liberation will scarcely compensate him, or satisfy his friends for the unjust, and ignominious treatment he has suffered.

The Lord Bishop of Chichester has presented the Rev. J. Garbett, Professor of Poetry, to a Prebendal Stall in Chichester Cathedral, vacant by the death of the Rev. Dr. Haberden. Mr. Garbett is the successful competitor for the professorship of poetry, against Mr. Williams, the distinguished writer of several of the "Tracts for the Times."

ORDINATION.

At Bellary, on the evening of Monday, January 22d, Mr. J. Shrieves was publicly set apart to the work of a missionary to the heathen. The service took place in the Mission Chapel, and was attended by a large and respectable audience. The Rev. J. S. Wardlaw read the Scriptures and prayed; after which the Rev. S. Rice delivered an appropriate introductory address from Eph. iv. 11—13. The usual questions were then asked by the Rev. J. Sewell, to which satisfactory answers having been returned, the Rev. J. Taylor of Belgaum proceeded to offer the ordination prayer; at the close of which the Rev. E. Crisp in an interesting and affectionate charge founded on the words contained in 2 Tim. ii. 21, "A vessel unto honour"—set forth the nature and importance of the duties devolving on the Christian missionary, and the high honour yet solemn responsibilities connected with their fulfilment.

May the blessing of the great Head of the church rest in rich measure on the future labors of our brother thus solemnly designated to the work of the Lord, and may he be made the instrument of bringing many to the faith and love of the truth!

ECCLESIASTICAL MOVEMENTS.

The Rev. W. B. Addis has returned to Coimbatore, and the Rev. J. M. Lechler to Salem. The Rev. E. Porter has left for Cuddapah, which is his present station, and Mrs. P. has proceeded to England.

The Rev. S. Van Ilusen, of Nellore, is on a visit at Madras for his health.

The Rev. M. Bowie, M.A., senior Chaplain of the Scotch Church, left on the "Duke of Argyll," the 24th ultimo, for the Cape, for the benefit of his health. His family, accompanying him, proceeded to England. Our respected fellow labourer has our best wishes for the confirmation of his health, and his speedy return.

MISSIONARY PRAYER MEETING.

We have the pleasure of giving the Address of the Rev. A. Leitch, at the last meeting, in the present number. It contains thoughts worthy of careful consideration.

The meeting on the 4th instant is to be at Davidson Street Chapel—Address by the Rev. W. Porter. Subject—"Church at Antioch."