SABBATH OBSERVANCE IN INDIA.

By one of the Editors.

The late discussions in the public journals on the propriety of shipping goods to and landing them from the Steamers, on the Lord's day, seem to require that those who believe in the sanctity of the Christian Sabbath should be united in endeavouring to promote its proper observance.

It is desirable to settle what that observance requires and forbids. One of the organs of the press has said, "we have no right to thrust Jewish Institutions upon the heathen, nor even upon our Christian brethren when they are not required."

This is certainly very carefully worded, and seems at first sight little more than a truism. But it takes quite too much for granted. Is this Institution only Jewish? and is it "thrust" upon the heathen, and our Christian brethren when not required?

That there were forms of Sabbath observance, and an outward strictness connected with it, enjoined by the Mosaic ritual, independently of the moral law, and not binding upon other nations, may be granted without weakening in the least the universal obligation of the fourth commandment.

We need not suppose it unlawful to kindle a fire on the Christian Sabbath because the Jews were not allowed to do so on theirs. But can we therefore say that the Decalogue is not binding on all nations? It was quite separate from the ritual.
law; its binding authority was recognized by our Saviour, when He said to the inquiring ruler, “Thou knowest the commandments,” and when he told the disciples to pray that their flight might not be on the Sabbath day; and certainly if the commands “Thou shalt have no other gods before me”—“thou shalt not kill”—“thou shalt not steal,” &c., are of universal obligation, so is the command “remember the Sabbath day to keep it holy.”

It is to be noted, that in giving this command, it is said, Remember the Sabbath day; not as though it were a new commandment, but one of which they needed to be reminded, and which they were to remember.

Also in the injunction concerning the gathering of manna, previous to the giving of the ten commandments; the people were ordered by God to gather on the sixth day twice the usual quantity; which they having done, and the rulers having reported it to Moses, he said, “This is that which the Lord hath said, to-morrow is the rest of the Holy Sabbath.”

The Sabbath then existed before the giving of the moral or of the ceremonial law. Indeed, from the division of time into weeks, by almost all nations, which is entirely arbitrary, and not connected with any marked revolution or change of the heavenly bodies; and from the reason for the fourth commandment, “because in six days God made heaven and earth,” &c. “and rested on the seventh day, therefore the Lord blessed the seventh day and hallowed it,” it is evident that the Sabbath was from the beginning, and was intended to be until the end—for all nations.

As to its being “thrust upon the heathen, and our Christian brethren when not required;” if by not required is meant not wanted, or desired, we suppose that the enforcing of some other commands of the decalogue, which yet are enforced, is not an object of desire by the “heathen” generally, or even all our “Christian brethren;” but we are not aware that there is any thrusting of Sabbath observance, in the sense of compulsion, or any desire for it, so as to violate any man’s religious scruples, be he heathen or Christian.

If by the assumption, “they are not required,” is meant that the Sabbath is not needed in India, the fact that it was given for
all nations, shows the mistake of such an assumption. "The Sabbath was made for man," for all men, for the good of man in this world, and in the world to come. The prohibition, "thou shalt not do any work," has not the saving clause, except thou art a Hindu; nor does that which relates to the man-servant and maid-servant make any exception of such as are heathens; on the contrary, the phrase "or the stranger within thy gates," includes the heathen. It follows that as the Sabbath was given for all, it was by infinite wisdom seen to be needed by all.

Even the temporal blessings connected with a rest, of one day in seven, are such as no nation should willingly forego. Did our present limits allow, it would be easy to bring abundant testimony, from the highest authorities, and from the experience of multitudes, that even the physical blessings of the Sabbath, both to man and beast, are incalculable. Numerous respectable physicians and surgeons testified before a Parliamentary Committee a few years since, to the necessity of a Sabbath, for the public health; and gave it as their opinion, that in the professions—such as the clerical and medical—exercised on the Lord's day, a substitute was necessary in an equal amount of rest on other days. A large proprietor of horses employed in a stage coach, without any regard for religion, has been known to declare that he would not allow his cattle to be worked on the Sabbath, for he found they needed rest on that day to keep in any proper condition for service.

All experience shows that for the animal system, whether in man or beast, when hard worked for six days, a day of rest is necessary; and no doubt this physical law was among the reasons for the command given by our merciful Creator and Preserver, who both constituted this law of life and gave the command. "Doth God then take care for oxen?" No doubt; yet the command is primarily for the sake of man, and it requires that servants, though heathen, should be allowed a Sabbath!

But it may be said, the heathen have their own festivals, and resting on the Sabbath in addition to these, would prevent the labouring classes from earning a subsistence. Their festivals, however, answer little or no purpose for recruiting the system from the effects of constant labour. They are rather seasons of riot than rest. Coming perhaps at long intervals, and continued
for several days and nights, the physical effect is any thing but salutary, and as to the moral it is too sad to contemplate. Nor is the celebrating of them generally a matter of religious duty. They are principally observed as seasons of amusement, and low sensual gratification. The Sabbath might probably be kept by a Hindú, and his own festivals, so far as they are religious, also observed, without temporal loss.

But may we, therefore, "thrust," the Sabbath upon the Hindús? Would it be right, even for the Government, to compel all classes to observe it. By no means. Not because the Hindús are exempt from the obligations of the fourth commandment—which is binding upon all—but because it is a matter between them and God, with which human laws cannot interfere, except so far as the good of society requires. Government could not enforce the Christian rule of the Sabbath here, universally—as it could not prohibit idolatry, or the breach of some other of the commandments—without danger of a convulsion; without disturbing the very elements of society; which would not be for good but for evil. Neither, had it the power, could it on Christian principles enforce a religious duty. The Sabbath would be a blessing to this land, and so would all the ordinances of Christianity; but its rules must not be extended by compulsion over those who are conscientiously opposed to them. So far as any Christian rule can be applied, without violating liberty of conscience, or endangering the well-being of society, and especially if the best interests of the society demand it, as in the suppression of infanticide—of the suttee—of human sacrifices—of the thuggee and dacoity, however connected with superstition, it may be applied and enforced. The extent to which a parental and Christian Government may go, in enforcing rules affecting religious liberty, cannot now be examined; but the principle appears to be the right and the obligation to restrain, when it has the power, all such use of supposed liberty as would be injurious to society.

Thus in England even a Hindú may be required to keep the Sabbath, at least so far as not to interfere with its observance by others; and in India, when the heathen, as in some large towns, are so mingled with Christians that the due observance of the Lord's day by the latter, requires a degree of restraint upon the
former, which yet is no violation of conscience, most certainly it may be, and should be imposed.

The Government as well as individuals should do what can be done, consistently with its design, to make the law of God the law of the land. That every thing cannot be done which could be wished, is no reason for doing nothing.

To apply these somewhat desultory observations to the case in hand. There is a regulation of the Madras Government requiring the Custom House to be closed on Sunday; and because the Steamers of the O. P. C. may be here on that day, there is a loud call, from many quarters, for a relaxation of the rule in favour of these Steamers. Can such a requisition be sustained on Scripture grounds? This is the only proper view of the subject; the only one which we as Christian journalists can take, or wish to take, and the only one that ought to be pressed upon the Government. We are glad, for the honour of this Presidency, that the question can assume this shape; that though called the benighted, it is in regard to Sabbath observance in the public offices and in public works, in advance, if we are rightly informed, both of Calcutta and Bombay. Shall it relax its rules, which are so far in accordance with the law of God, to accommodate the Steamers, whose case was not contemplated when the regulations were framed?

Some appear to take it for granted that this should be done, because the Sabbath is and must be in many ways violated in this heathen land, and this would be adding but a mite to the amount of desecration on every side. But surely the fact that the heathen break the law of God, often in ignorance, is no reason why Christians who are instructed in it, and who profess to be bound by its precepts, should do the same. Besides, if the Government should allow the smallest beginnings in the proposed encroachment, it would be like the letting out of water. One line of Steamers now claims certain facilities for entering and clearing on the Sabbath; another line may have equal claims to the same, and there soon may be a fleet of Steamers here. If the Custom House be opened for them all, sailing vessels will take advantage of the facility thus offered, and also do business on the Sabbath?

Thus gradually all the barriers around the Sabbath, so far
as the Custom House is concerned, would be swept away; and the whole establishment, including many Christians accustomed to attend church, might be obliged to labour on that day in violation of their consciences, or resign their situations.

Others contend that inasmuch as none, especially in this land, can strictly obey the command "thou shalt not do any work," it is not obligatory in its full extent; and that moreover our Saviour relaxed the strictness of the Jewish Sabbath. Surely it is a loose doctrine that a command is not binding upon us, because through our depravity we cannot, or will not, keep it. Are we not under obligation to love God with all the heart—and to be perfect as our Father in Heaven is perfect. Are not even the lost spirits under the same obligation? "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth." This was the language of the unprofitable servant; and we know his doom. Shall we in a similar manner plead that the law is so strict that none can keep it perfectly, and therefore we need not attempt to secure its observance at all?

But the strictness of the command has, it is said, been relaxed. There are many who are willing to believe that our blessed Saviour has in some way lessened the obligations of the moral law; though He himself said, "I came not to destroy the law but to fulfil." It is true that He has delivered his people from the condemning power of the law, but not in the least from its requirements as a rule of duty. He did not come to be a minister of sin. The ceremonial law He fulfilled, and took it "out of the way, nailing it to His cross." The law of the Sabbath has been shown to be not ceremonial, except as to some of the forms of its observance. It was from the beginning—it was embodied in the moral code—it was designed for all nations—and our Saviour acknowledged its validity. He did indeed condemn the Pharisees for a hypocritical observance of it. He condemned their keeping it in the letter and breaking it in the spirit; but He did not release his followers from one jot or tittle of its spiritual injunctions.

This being the real burden of the subject—as to the more serious minded of the community—the question how far our
Saviour altered the obligations of the Sabbath, deserves a more careful and extended examination than we can now give it. We can at present only say, that we think the Jewish and Christian Sabbath differ much in the same way as the law and Gospel. The claims of the latter, on perfect conformity, are not less than those of the former, but they are urged more on the principle of love, and less on that of fear; and the spirit is that of praise and thanksgiving, united with acts of benevolence, rather than of bodily rest and formal worship.

The injunction, "thou shalt not do any work," forbids everything inconsistent with the design and spiritual sanctity of the Christian Sabbath regarded as the substitute of the Jewish— as a commemoration of the Saviour's resurrection—and as the antitype of our heavenly rest and employment. By this rule all common servile labour, and worldly occupations, are to be laid aside; and the day spent in acts of mercy to ourselves and others—including all necessary care of the body—and in spiritual instruction and devotion. It is a spiritual rest, and all should be in "the spirit on the Lord's day." Without the Sabbath, Christianity itself would soon almost disappear from the earth.

This view is, we acknowledge, but cursory, and the principle needs to be supported by more lengthened arguments; but we believe it is Scriptural: and taking it as such, is there any such insuperable difficulty in determining what may or what may not be done on the Christian Sabbath? And are we to throw away the command because we cannot keep it to the letter? Are we to suppose that because our Saviour healed the sick on the Sabbath day, and his disciples plucked the ears of standing corn, through which they were passing—probably to the synagogue—that He actually Himself broke, or allowed them to break even the Jewish Sabbath? We know that he was made under the law, and it is an imputation upon His spotless character to say that He did not keep it.

As to the Christian Sabbath, he recognized its obligation, as we have seen, in referring to the continuance of the Institution after his resurrection, when the ceremonial law would be abolished. An Apostle also clearly refers to both tables of the moral law—including of course the law of the Sabbath—when he says "written not with ink, but with the Spirit of the
living God; not in tables of stone—but in fleshy tables of the heart."

Can then the Government be asked on Christian principles to comply with the requisition proposed? Is it to open the Custom House because this is in a heathen country? The more reason why, as there are Christians connected with it, it should be kept shut; lest they also become heathen, or be driven from their situations. Or because passengers will land from the Steamers with their baggage, or go on board, whether they have leave or not? Certainly there is a difference between the Government allowing such passengers as on their own responsibility choose to do this, and obliging those who otherwise would not do it, by permitting the Steamers to enter and clear on the Sabbath. Or is there such a necessity for the dispatch of Steamers as makes it no violation of the spirit, leaving out of question the letter, of the fourth commandment? This is assumed by almost all, so far as we know, who have spoken or written on the subject.

No doubt the necessity is very urgent. Steam waits for neither wind nor tide, and why should it wait for the Sabbath? There are many passengers—the Steamers are connected with a line to Europe—the Mails may be on board—and the affairs of this great Empire require the utmost dispatch. These, and many other considerations are very weighty; but the law of God is weightier still. The question returns, do they amount to such a necessity as sets aside the obligations of the Christian Sabbath?

As to the passengers, detaining them a day or part of a day may occasion them inconvenience, and the owners of the Steamers a little loss, unless the voyage is so prospered, in other respects, by Him whose laws are thus kept, as to make it up; but inconvenience, or a measure of expense, does not constitute necessity.

As to the connection with a line to Europe, and the importance of hastening the Indian Mail, the same company arrange on both sides for the continuance of the line; and if, allowing their Steamers to rest on the Sabbath, when in port, they use all other means for increasing the rate of dispatch, He who gave the Sabbath for man, will take better care of them, and
of the Empire, than can be secured by converting to their own use, the day which He claims for His own. There is no necessity which cannot be pleaded—certainly on a smaller scale, but for proportionally smaller breaches of the commandment—by multitudes, who are universally considered as Sabbath-breakers. Aye, of some nations, and many individuals, on whom the judgments of God have fallen for transgressing His Holy law.

The fact that Government has allowed, in former days, public works to be erected, and even churches to be built on the Sabbath—that this holy day was long in the army occupied by drills and reviews, like other days of the week—that detachments in many places still march on this day even from the cantonment—and that individuals, though Christians, allow heathen contractors to go on with work for them on all the days of the week—that this is the case even with the Lying-in-Hospital now in course of erection within a few yards of the Scotch Church—that many have their marketing done, and other not strictly necessary labours performed by their servants and others on the Lord's day—makes nothing in the argument. We are not to follow a multitude to do evil; and those now in authority, as they are not accountable for the conduct of others who have gone before them, so neither can they plead it as a precedent and valid excuse for anything really evil. May they ever bear in mind that "righteousness exalteth a nation, and sin is a reproach to any people," and that "Blessed is the man that keepeth the Sabbath from polluting it."

THE MAGICIANS OF EGYPT.

BY REV. W. SCOTT.

It must be acknowledged that the account furnished in the Scriptures, respecting the Magicians of Egypt, is attended with some difficulty. As might be expected, different explanations have been made on the subject. Some maintain that in imitating the first miracle, real serpents were produced by sleight of hand or juggling; others, that they were furnished to the
magicians by Satan, or by some demons with whom they were in compact; others, that evil spirits produced the appearance of serpents, by blinding or dazzling the eyes of Pharaoh and his servants, and causing them to think that a real miracle was performed. "How much more rational," says a learned commentator, "is it to suppose, that these magicians had familiar spirits, who could assume all shapes, change the appearance of the subjects on which they operated, or suddenly convey one thing away and substitute another in its place. Nature has no such power, and art no such influence, as to produce the effects attributed here and in the succeeding chapters, to the Egyptian magicians." But the strangest hypothesis, in my opinion, is that of those who suppose that "while the magicians used their enchantments, expecting assistance of the demons to whom they applied, God himself was pleased to interpose, and to effect a real change of their rods into serpents, and as they could not certainly know how far the power of their demons extended, they would naturally suppose that this was the effect of their enchantments." With all proper deference to the piety, learning, and good sense of the excellent commentator, who appears to adopt this theory, I must think it is utterly indefensible, and I cannot see how it is not dishonourable to the Divine Being. In the first place, let it be observed, that there is not a single hint given in the narration, or in any part of the Scriptures, that God did thus interpose and exert his power; nothing that in the least implies that this was the case; but on the contrary, all that was done is ascribed to the magicians. "They also did in like manner with their enchantments."

Second. On the hypothesis which we are combating, there was as real and great a miracle wrought by the magicians as by Moses: the creating power of God was exerted in both cases, and the power by which his rod was changed into a serpent, no more resided in him, or was exerted by him, than the power by which theirs were changed resided in them, the omnipotence of Jehovah effected the transformation in both cases. Now, as the point at issue between Moses and the magicians was, whether the Lord was the only true God, to whom all, and amongst others Pharaoh and his servants, should submit, or whether the gods of Egypt were not real deities likewise, and possessed of
supernatural power, can we suppose that the Divine Being would work a miracle to support and sanction the grossly erroneous and idolatrous views of those who maintained the latter; and afford them not merely a plausible pretext, but a solid reason to think that, though the God of Moses was stronger than their gods, yet they possessed true divinity as well as he did; and that though he prevailed against them in this contest, yet in the next, they might prevail against him? I ask again, can we, consistently with any thing that God has revealed respecting himself, suppose that he would do this; that he would exert his omnipotent power to sanction (though but for a short time) a gross delusion, producing rebellion against his own authority? I must confess, I feel myself utterly incapable, in the absence of anything like proof from the narration in question, or from any other part of the Scriptures, to conceive that this could be the case. And without denying or doubting for a moment the agency of evil spirits, or asserting positively that Satan did not assist the Egyptian magicians in their efforts to rival the miracles of Moses, I have little hesitation in adopting the hypothesis of those who maintain that there was nothing supernatural in what the wise men of Pharaoh did, but that all was effected by sleight of hand; and that gross imposition was practised on the king and his servants. In support of this opinion, I beg leave to offer the following considerations.

First. The language employed by Moses does not by any means imply that evil spirits had any share in effecting the apparent wonders that were wrought by the magicians. There are three words used to designate the actors on this occasion, and two to express the means which they employed. Exod. vii. 11. They are first called wise men, or magi, (נְבַרִּים) a word which is generally taken in a good sense, and is far from implying any intercourse with evil spirits, or even the use of any unlawful arts. They are next called sorcerers, (זֹהַּבַּתְרִים) a word which may be translated jugglers, mixers of potions of various kinds, practisers of secret arts. The third word employed is (עבודה) which our translators have rendered magicians, and the seventy ἑπαυδοῖ, which signifies those who endeavour to enchant or fascinate by singing or music. The Hebrew is derived from a word which
means to cut or grave, and the word in question is rendered by Gesenius, "sacred scribes, skilled in sacred writings or hieroglyphics, a class of Egyptian priests," and by Buxtorf, magi. This term then does not at all convey the idea that they had any intercourse with Satan, or that they could exert any supernatural powers. These wise men of Pharaoh are said to have "done so by their enchantments." (םָשְׁנִים) a word which comes from שַׁנְתֶּה, one that signifies to wrap up, to cover; and the one which is used in Chap. viii. 7 comes from שֵׁנַת or שֵׁנַת ḥ which signifies to wrap up, to muffle, to cover. Taylor says, it signifies "to cover, wrap, or muffle up, 2 Sam. xix. 4; what is secret, covered, and concealed from the knowledge of others, Job xv. 11; to do a thing secretly, softly, covertly, so as not to be perceived, Judges iv. 21." Hence juggling, sleight of hand, trick, or any artifices whereby real appearances are covered and false ones imposed upon the spectators, Exod. vii. 22. Hence also to do a thing gently or softly. The passage then might be translated. "And Pharaoh also called the magi, the conjurors, or the magicians; and the sacred scribes of Egypt did so with their dexterous arts, or sleight of hand tricks;" so that there is great force in the observations of Farmer on these passages: "So far is Moses from ascribing the tricks of the magicians to the invention and power of demons, or to any superior being whatever, that he most expressly refers all that they did or attempted in imitation of himself, to human artifice and imposture. The original words which are translated "enchantments," are entirely different from those rendered enchantments in other passages of Scripture, and do not carry in them any reference to sorcery, or magic, or the interposition of any spiritual agents; they import deception and concealment, and ought to have been rendered, secret sleights or juggling, and are thus rendered by those who adopt the common hypothesis with regard to the magicians. These secret sleights or juggling, are expressly referred to the magicians, not to the devil," (and it may be added much less to God,) "who is not so much as named in the history. Should we therefore be asked how it came to pass, in case the works of the magicians were performed by sleight of hand, that Moses
has given no hint thereof, we answer he has not contented himself with a hint of this kind; but, at the same time that he ascribes his own miracles to Jehovah, he has in the most direct terms, resolved every thing done in imitation of them, entirely to the fraudulent contrivances of his opposers, to legerdemain, or sleight of hand, in contradistinction from magical incantations. Moses could not intend to represent their works as real miracles, at the very same time that he was branding them as impostors."

* Farmer on Miracles.

Now, without altogether concurring in the representation of Farmer, or asserting with him that all the words employed are entirely different from those which in other passages of Scripture are rendered enchantments, and not denying that most of them may be applied at times to enchanters and witches, who pretended to have intercourse with the invisible world, (I am far from thinking that the terms necessarily imply that they ever had this intercourse in reality, or that they could by all the arts which they used, render evil spirits subservient to their designs) still it is certainly the fact, that the terms employed by the sacred writers whether we attend to their original meaning or their common usage, ascribe the pretended miracles of the Egyptian magicians, not to the power of God or to the influence of evil spirits, but rather to legerdemain, and to the arts and dexterity of impostors.

Second. Though Moses employs the same language in narrating the pretended miracles of the wise men of Egypt as he does in stating his own; though he says, that "they did so with their enchantments; for they cast down their rods and they became serpents;" this by no means implies that real miracles were performed. For as Farmer well observes, "Nothing is more common than to speak of professed jugglers as doing that which they pretend, and appear to do; and this language never misleads, when we reflect on what kind of men are spoken of, namely, impostors on the sight." The language employed signifies nothing more than that they attempted to imitate Moses, and succeeded in causing the spectators to imagine that they wrought miracles similar to his. And if we adopt the hypothesis of those who maintain that real serpents were produced, that
the magicians cast down their rods, or seemed to do so, and then that by sleight of hand, serpents which they had prepared on purpose, were dexterously substituted for them, (and this appears to me by far the most probable opinion,) we can easily see why Moses says, "They cast down their rods, and they became serpents," or "they were to serpents," or "for serpents." In both cases there was a real substitution. When Moses cast down his rod, it was by the power of God changed into a serpent, and when the magicians cast down their rods, serpents were dexterously introduced instead of them, so that the spectators thought the former had been changed into the latter. And besides the expression, "they did so," or "they did in like manner," cannot possibly imply that their performances equalled his, or that they wrought any miracle at all; for the very same language is used in recording their failure, Chap. viii. 18, "And the magicians did so with their enchantments to bring forth lice, but they could not," and even when they to a certain extent succeeded, the language does not imply that their works were equal to his. Thus when Moses had turned all the water into blood, it is said the magicians did so with their enchantments; and when he had covered all the land of Egypt with frogs, it is again said they did so with their enchantments; but how could they possibly turn all the water into blood, or cover all the land with frogs, when this was done already? All that can be meant is, that they produced some humble imitation of the miracles of Moses, which afforded Pharaoh a pretext to ascribe the latter as well as the former to magic, and thus to reject the claims of the God of Israel.

Third. It should be further observed here, that the Egyptians, as well as the Indians and Chaldeans, were famous for their skill in legerdemain and magical arts. They made them their peculiar study, and may therefore be expected to be able to effect, by way of deception and seeming wonders, all that can be thus effected. Moreover they had all the prejudices and wishes of the Egyptians, (that is of all the spectators,) in their favour; and doubtless they had all necessary time and facilities afforded them for carrying on the deception. It is said, "They did so with their enchantments," or with their arts. They must then have had time allowed them to practise these arts, to go through all their ceremonies, and to use all the means which
they would maintain were necessary to secure success. There can be little doubt that their practices in this respect were similar to those of the pretended magicians and sorcerers of modern times, who are very far from ever undertaking to operate instan-taneously, or in any place or circumstances. They must always have time to prepare.

Fourth. If we examine in detail their pretended miracles, we shall not find in them any thing which might not be effected by legerdemain; especially in such circumstances as those of the Egyptian magicians. The feat which presents the greatest difficulty, and which appears, both in itself, and on account of the way in which it is narrated, to exhibit the nearest resemblance to the real miracle of Moses, is that of the change of their rods into serpents. But really, when we recollect that they could easily procure tame serpents, (for it is well known that they can be tamed,) or those whose stings had previously been extracted, prepared for the purpose, there could be no great difficulty for those who were skilled in legerdemain, and who would have all necessary facilities afforded them—while Moses would not be allowed to expose their arts, or to put them to any such test as he might wish to employ—to convey the rods away, and to substitute serpents in their place. Feats equally wonderful, or even more so, are frequently performed with serpents, as well as in other ways, by Indian jugglers to this day. Nay some more difficult are exhibited by professors of legerdemain, or natural magic, in our own country. Surely it would be more easy for them to cause the Egyptians to suppose that they changed their rods into serpents, than for jugglers amongst us to cause spectators to imagine that they can eat or spit fire, or swallow knives or swords, or change an egg into a beautiful bird—singing most delightfully, and again transform it into an egg, or that they can stand the discharge of a musket loaded with ball, without being injured. I must maintain, that some of these things require much greater skill and dexterity, than would be requisite to enable the Egyptian magicians to substitute a serpent for a rod, in such a way that ignorant and credulous spectators would think that the latter had been changed into the former.

Moses' rod, we are informed, swallowed up those of the magicians. Moses would not have been permitted, had he made
the attempt, to expose their arts, and to prove that they effected all their seeming wonders by sleight of hand; and as God was pleased to permit them to succeed so far as to substitute serpents for their rods, the best, the only way of exposing them was, to cause the serpent which had been produced from the rod of Moses to swallow up theirs. As the spectators thought, whatever were the real facts of the case, that the magicians had produced serpents as well as Moses, this would be to them a proof, and one which they could easily understand, that the God of Israel was far superior to their gods, and that he would at last destroy them, and punish their worshippers.

The next miracle which the magicians attempted to imitate, was the turning of all the water in the land of Egypt, whether in the Nile, or in the streams, or ponds, or even in vessels of all kinds, into blood. And how did the magicians imitate or rival this? Did they wait till the water had been restored to its natural state, and then change it all again into blood, as Moses had done? No; they doubtless got a small quantity of that which the Egyptians procured by digging, and operated on it, or substituted one quantity of it for another, in such a way as to cause the spectators to imagine that they produced a change in it similar to that which had been effected by the power of the God of Israel. Surely it was no difficult matter for dexterous jugglers to do this.

The third and last miracle which they attempted, with some degree of success to imitate, was that of producing frogs. These reptiles had been suddenly generated in such swarms, when at the command of God Aaron stretched out his rod, that they soon filled the whole land of Egypt; and it is plain that they were not removed till after the magicians had performed their feats; they were utterly unable to destroy the frogs, however they might profess to bring them. The probability then is, that a comparatively small space was cleared, and then in a short time, caused to swarm with these reptiles, produced as the jugglers pretended, by their arts. A matter of no great difficulty surely, when they were crawling all around, and intruding themselves into every place.

In their attempts to mimic the next miracle, the magicians utterly failed, and when we examine its nature and circumstance,
it is not difficult to discover the cause of their failure. In the two former miracles, they had notice of what was expected of them, and time to make preparation. The plague of lice was inflicted without any warning being given, and consequently the magicians were taken by surprise. Not to say, though it deserves to be noticed, that those parasites which were the infliction of the fourth plague, from their smallness, and from the circumstance of their being found only on the bodies of men and animals, and therefore on the magicians themselves, were not easily managed by legerdemain, could not with facility be removed from one place to another, so as to impose on the spectators. No wonder then that, though the jugglers succeeded in their imitations in the former cases, they utterly failed in this, and were obliged, in order to save their credit, to confess, "This is the finger of God," or "of a god," as some render it; for it is not at all probable that they intended to acknowledge: that the God of Israel was the true God, but merely that the miracle had been performed by some god, whose influence was superior to that of magic, and that therefore their failure was not at all wonderful or disgraceful.

Whether the magicians attempted to oppose Moses in the next two plagues, we are not informed. Warning was given of the plague of flies. But when these insects were swarming everywhere, and probably being still produced almost every hour in countless myriads, it is difficult to see how the jugglers could find an opportunity of counterfeiting it, and perhaps as it was in some respects similar to the last in which they failed, they retired from the contest. And the imitation of the murrain on the cattle would be still more beyond the reach of their legerdemain. How, when almost all the cattle of the Egyptians were affected, and contagious disease raging amongst them, so that fresh victims were constantly falling under its power, could the magicians so far impose on the credulity of the king and his servants, as to make them believe that they sent a murrain likewise. Had they inflicted it on the cattle of the Israelites, this would have answered some purpose; it would have shown that their gods were as powerful as the God of Israel. And if they could change rods into serpents, as some would have us to think was the case, surely they might have affected cattle with disease.
I know it will be said, that both on this occasion, and when they were unable to produce lice and flies, they were restrained by the power of God. But where is the evidence of this? There is not a single intimation given that this was the case, and we cannot accept assertions for arguments. The whole history certainly indicates, that whatever the magicians did, they effected by their own art, and that it was because this art failed them, (not because they were forsaken by the evil spirits, or laid under any restraint by God,) that they could imitate Moses and impose on the Egyptians no longer. At last they were completely baffled and put to shame. Their folly was made apparent to all. The plague of the boils affected them as much as it did the rest of the Egyptians, and reduced them to such a state, that they at once were ashamed, afraid, and unable to appear before Moses; and hence we are told, Chap. ix. 11, that "the magicians could not stand before Moses, because of the boils; for the boils were upon the magicians and upon all the Egyptians." And thus it was demonstrated that the former were impostors, that they had been grossly imposing on all who believed on them; that Moses had wrought genuine miracles; and that the God of Israel was the true God, the author of the laws of nature, and the creator of the universe; and Pharaoh and his subjects were left utterly inexcusable in persisting in their rebellion. The plagues, comparatively light and gentle at first, became more and more severe, as the conduct of the king of Egypt, and of his servants became more and more inexcusable, till the country was almost destroyed; and then at last the death of the first-born in every house in one night, and by a similar disease, according to the prediction of Moses, affected for a time the most hardened, not excepting even Pharaoh himself; subdued the most obstinate, and rendered them willing even to purchase the departure of God's chosen people by loading them with wealth of every description. I hope it appears then from the critical investigation of the meaning of the terms which Moses employs, from general considerations, and from a particular examination of the miracles which were performed, and which the magicians endeavoured to imitate, that there is no reason to think that they wrought anything supernatural; or that they had intercourse with evil spirits, any further than they were tempted and stimulated by them, as
wicked men and impostors generally are. It deserves particular notice that the miracles which the Egyptians counterfeited, were precisely those in the imitation of which persons who were skilled in the arts of juggling were most likely to be successful; that they failed in those which were obviously most difficult of imitation, and that when at last Moses was commissioned to work such as it was impossible for any art, any skill in legerdemain, to counterfeit, they were utterly baffled, and were forced to retire from the contest. And when God arose in his might, thundered in the heavens, and poured forth tempests of hail and fire; when he spake, and swarms of locusts covered the land, and destroyed the remainder of its produce which the hail had left; (to have counterfeited this miracle the magicians must have brought similar swarms after the former were removed;) when he covered the whole land with darkness as gloomy as if the sun had been blotted out from the heavens; and when by the sword of the destroying angel, or by the pestilence which walketh in darkness, he laid the first-born in every family dead at once; when he thus stretched out his mighty arm in a way which no power or art of man could even in the humblest degree imitate, the magicians entirely desisted from all attempts to counterfeit the powers of Jehovah's Omnipotence. In other words, the history agrees exactly with the hypothesis of their being gross impostors and jugglers, and not with the supposition that they were assisted by any Satanic agency.
There is a species of slavery, practised by the more wealthy farmers in the country, which although it cannot be brought before any tribunal of justice as slavery, is so in the strictest sense, and is called so both by master and servant. The secrecy with which it is carried on intimates it. The slave-holders, knowing that the law patronizes no slavery as such, at present carefully avoid in their documentary engagements with persons whom they thus bind, any expression that might even refer to it; and the poor people themselves generally dislike being questioned on the subject, especially by Europeans.

It is well known that the lower classes of Natives in this country will borrow money to any extent, and from any one who is ready to lend it to them; never for a moment considering into what circumstances they may be thrown thereby, or whether they will ever be able to repay it. In this manner many of them enslave themselves, and make not only themselves, but their families miserable for life. A poor person for instance goes to a farmer and borrows 10 Rupees for his marriage, or some other purpose. The farmer, fully aware that he will never be repaid, at least not in full, lends him this sum, and binds him to a state of slavery from that day. Often, it appears, the farmers themselves offer to lend money to such persons, in order to secure labourers for their farms. Sometimes a document is drawn up in the following manner, “I Chinnatombay, of the Pariar-street Chintarapetty, borrow this day, January 15th, 1844, from Ramalinga Retty, of the above town, the sum of 10 Rupees, which I promise to pay, with 25 per cent interest, whenever called upon.

Witnesses,

Ramasamy,
Mootoosamy.

Although nothing is said here of personal labour, in every such case it is clearly understood that the debtor is bound to work for
his creditor from the time of his receiving the money, and if he miss a day, the master calls him back with the lash. He is allowed to reside wherever he pleases, as long as he performs his work; and at the close of each day he receives a small quantity of dry grain, worth about six pice, or at most half the hire he would obtain as a free labourer. As this quantity of food will scarcely be enough for himself, his wife is obliged to manage the best way she can for herself and children, if there be any. In case of sickness he is sent to his own hovel; where, if his wife cannot sufficiently provide for him, he borrows more money from his master to prolong his existence, and procure means of restoration. If restored to health, he returns to his work; but if he die, the eldest son or the widow, or both, are bound in his place, and any little property left is seized by the master. As there is seldom any probability of persons of this character ever paying their debts, there have been instances of several generations serving for one small debt.

In many cases when money is thus borrowed, and the slavery engagement formed, no document is drawn up; the master being aware that a written document would frighten the poor person from coming to such an agreement. An instance of this kind lately came to my notice. A person who had been brought into this work of bondage on account of five Rupees, after serving five years in the manner above described, told his master that he would remain no longer in this condition, that he considered his debt amply repaid by actual work, and that in future he would work for himself, or for persons who were willing to give him his full hire, and consequently stayed away. When the master saw that his slave had determined to keep to his word, he, it appears, reasoned with the latter thus, "you took from me five Rupees, which you must give me back with interest, Rupees 6-4, in all 11 Rupees and 4 annas. Besides, if I had taken those five Rupees, and merchandized with them, I should have obtained at least 25 Rupees, now you must pay me 25 Rupees, or I shall prefer a complaint against you." As the poor man neither could nor would pay so much, the master (as is generally reported in the village) forged a document in the name of the slave, stating that the latter owed him 25 Rupees; put the names of two of his relations, or had them put, as witnesses,
and then smoked the ola over the fire, to give it an old appearance. When this was done, he went to Salem, and presented his complaint to the Native judge. When the poor man was summoned, he went about in great distress, and at last got an answer written with which he went into the native court. The poor man, it appears not being aware that the judge was a brahmin, and that he as pariar ought not to approach so holy a personage, went into the court and offered his paper, but to his great surprise he was driven out, because, as they said, he was a pariar. His answer was taken in, and the case decided against him. His little house was immediately sold for 10 Rupees, which the master obtained, and he is now anxiously looking out to see whether the poor fellow will build another house, or acquire some other property, that he may seize that also, for the 15 Rupees which he still claims.

When I was lately in the village, where the above circumstance took place, and in the presence of a few Native Christians, expressed my indignation regarding a system as pernicious as it is cruel, my remarks were overheard by a boy of about 14 years of age, who is thus enslaved. His history is as follows:

It appears that his father when he first married, borrowed 10 Rupees from a farmer, in order to perform the ceremonies which he thought requisite on the occasion. After his marriage he was obliged to go and work daily for his creditor, in the way already described, and he continued so till about a year, since when either from choice or other causes, his son, the boy above mentioned, then 13 years old, was put in his stead. When at the beginning of last year, several families of that village embraced Christianity, and assembled every morning and evening for prayer and reading the Scriptures, the boy managed to join them before he went to his work, and when he came home at night. So eager, it appears, was he to learn and hear the word of God, that at night, instead of first going home to his parents and endeavouring to satisfy his hunger, he usually stayed in the school till very late, and often lost his supper, because his parents were, and still are decidedly opposed to his adhering to the Christian religion. During my stay in that place, he would not leave me; and when I told him to go to his work, lest his parents and his master should beat him and let him starve, he
replied, "I do not mind all this, I wish to stay with you." When I examined the people under Christian instruction, in their Scripture knowledge, I found that the poor boy, notwithstanding the disadvantages under which he is labouring, had learned as much, and had obtained as clear ideas of the doctrines of Christianity as almost any of them. When I had left the village, and come about one mile's distance, I observed the boy running after me, and on inquiry found that he had come away clandestinely with the intention to come with me to Salem. He said he did not dislike to work, but he wished to have some little time, at least, for learning, which his master refused to allow; besides, he had heard me say that slavery (for so they call it themselves) was wrong, and therefore he thought he might at once come away to Salem, where he might both learn and work. However much I wished to release the poor boy, I should not have thought it proper to do so then, had I possessed the means, as his father is opposed to his becoming a Christian, and would not like to see him liberated. The Native Christians also, who had accompanied me from that place, thought that if the boy were released, his father and other heathen would receive an unfavourable opinion of Christianity, which had only just found its way to their village.

I therefore advised him to return to his parents and to his master, to go on learning as much as he could in his present condition, to show by activity and honesty that the Christian religion had made him a better boy; and particularly to pray for his parents that God might change their hearts, and bring them also to the Saviour; and I had no doubt that soon a way would be opened for his liberation.

It appears to me exceedingly hard that this poor child should be thus kept in bondage without any cause; but such is the cruelty of the farmers, and of many parents, that, as soon as their children are able to take care of a few cows or sheep, they are bound, or in other words sold, into a state of slavery: from which perhaps their children's children cannot extricate themselves. And for what is this? chiefly to gratify the avarice of the farmers.

During the past year we have liberated several persons, and a few entire families, from such a state of misery. One of them
is a boy of 12 years, whom we have received into the school, and the rest have settled among our Native Christians; where they now enjoy not only the full profits of their labour, but also the superior blessings of the Gospel.

Many of those poor persons having been in this state of bondage all their lives, and seeing no possibility of being freed, are, as may be expected, in a manner reconciled to their condition. This in itself, besides the horrible and degrading effects of caste, and above all—idolatry, have almost deprived them of the use of their mental faculties, and brought them nearly to a level with the brutes.

A missionary when brought into contact with these people, and while proclaiming to them that liberty, with which Christ has made his people free, cannot help testifying, that slavery of every kind is unlawful, and a gross infringement of the most common rights of man; and yet, it is evident, that by doing so he treads upon tender ground. On the one hand, the slaveholder considers him as instilling improper principles into the minds of his labourers, and as exciting them to rebellion; and on the other hand, he is bound to his God and Saviour to be a witness of the truth, and to point out injustice whenever he meets with it.

Again, speaking of my own sphere in particular, a small number of such persons having lately been liberated, principally by the help of a few Native Christians, an excitement has been caused among the rest, and many have already applied for the same benefits, although perhaps not with the same object in view, namely, to be brought under Christian instruction. Now, in such cases, what is to be done? who is to decide—and who shall value the amount of labour performed by those persons? Ought the demands of the masters to be paid in full or in part? Or ought they not to be disregarded entirely as resting upon a wrong principle?

A change is likely to take place among these people through the introduction of the Gospel, and I have no doubt that an offer of liberty, by Christian benevolence, would produce effects similar to those witnessed in the liberated slaves of the West Indies. As it regards their temporal prosperity, I confess there is some obstacle; I refer to the high assessment of lands in these
parts. In many places it is utterly impossible for a poor man
to take up waste land and cultivate it; as the first and second
year's produce will do little more than pay the quit-rent, and
should one of his crops fail, he is likely to be thrown into worse
circumstances than he was in before. Some of our Native
Christians last year took up a tract of land which had been
lying waste for at least 10 years; and although, as may be ex­
pected, it yields only about one-half of what the adjoining field
produces, which has been cultivated for a long time, our people
pay just as much ground-rent as their neighbours. Had they
not had some assistance from us, they could never have thought
of cultivating for themselves, and several of them would have
been obliged to remain in a state of servitude.

In a second place, while standing near another piece of land
lately taken up by Native Christians, I asked the village ac­
countant what amount of ground-rent they pay for it. His
reply was 8 Rupees and 12 annas. As this sum appeared to
me very large, I asked whether this year's produce would be
worth so much. He said, "no sir, not quite." Turning round
to one of the Native Christians who stood by, I said, "how will
you then manage if you do not reap enough to pay your ground­
rent?" He answered "we must manage the best way we can.
This year you know we have a little assistance from our Native
Philanthropic Association, and next year we shall try to improve
the soil, and expect a better crop." Probably if government
were informed of the real state of affairs in this respect, they
would interpose, and thus enable many a poor creature to earn
his livelihood independently, and with some degree of comfort:
while they, on the other hand would be far from losing; as
much more land would be brought under cultivation. A farmer
sometime since (when I was speaking to him about the im­
propriety of keeping slaves) remarked to me "if I did not en­
deavour to help myself a little, by keeping slaves, it would be
impossible for me to pay my land taxes."

As, however, the assessment seems to be more lenient in some
other parts, the difficulty just mentioned may not be felt there.

From what has been said, it will be evident that, although
the Hindús generally stand in need of our sympathy; those
who are in a twofold state of slavery have the strongest claims
upon our efforts and prayers. Let us continue to make known unto them the Word of Life, and as far as lies in us use all lawful means to liberate them from the yoke of bondage. May God in his infinite mercy pour upon them His Holy Spirit, and incline them to seek first His kingdom and righteousness, and outward necessaries will be added unto them; that they may experience that "godliness is profitable to all things, having the promise of the life that now is, and that which is to come!" Let us pray and labour to enlighten their minds, and lead them to the truth, and the "truth will make them free!"

[We commend the above statements from a zealous and prudent missionary, who may be fully relied on, to the careful and prayerful consideration of all who may in any way have the means of lessening the evils mentioned; and we invite similar disclosures from our friends in different parts of the country, so far as authentic facts may be obtained, regarding the oppression under which the lower classes of Natives are suffering, especially where practical remedies can be pointed out. The selling and kidnapping of children deserves particular notice.—Eds.]

A BRIEF NOTICE OF THE JACOON TRIBE.

BY J. G. BAUSUM.

German Missionary, on the Malayan Peninsula.

The Jacoon tribe is scattered abroad in the forest of the Malayan Peninsula, where they live quite separated from the Malays. From the south to the east coast, as far as Pahang, I have found them in some places numerous, and in other places a few families only, having their abodes on the tops of hills, where their little spots of cultivation afforded a beautiful sight to the sojourner in the valley. Their stature is of the middling size of the human race, with fine long hair; and of a much fairer complexion than that of the Malays, notwithstanding their exposure to the weather—as both men and women go generally quite naked, with the exception of a piece of the bark of a tree tied round their middle. They are divided into two classes, Ryats and Jacoons;
the former reside generally for a longer period on the same spot, where they build a little hut raised some feet from the ground like the common Malay houses, and cultivate the ground, plant paddy, vegetables and fruit trees; and they are governed by tshan-tshans (Burgomaster) and batins. They profess no religion at all, neither have I discovered any idolatrous observances during the time of my sojourning among them, which was about 12 days: the only ceremony I discovered was that of their mode of marriages, which is very simple; the bridegroom makes a present of a live cock and a new rice-pot to the bride, and after partaking of a meal, the young pair are acknowledged by the parents and friends as married. Over a few of the Ryats in Jhor I suppose the Hajees prevailed and circumcised them, but the generality seem to be averse to Mohammedanism. The second class are more given to moving about from one place to another, they reside but a few years in one spot: abandoning the one thus last occupied they take their abode in another; they also abandon the place where some of their relations have expired. These, like the first class, plant paddy and vegetables, and go fishing in the rivers, close to which they generally prefer to dwell. They are also fond of hunting with their blowpipes. They gather damar, and being honest and laborious, they would long since have been in a much better condition than the Malays, where it not that the latter, the chiefs especially, are depriving them of their paddy, vegetables, and damar in a clandestine way, which I myself have witnessed. Thus these poor people continue to suffer, even to a greater extent than regular slaves.

When I first visited them, which was on the 27th of April, 1838, I was accompanied by Mr. Mitthofer, on a missionary tour in the interior, about 35 miles distant from Malacca, where we came to the first Jacoon house, in which we saw no people as we were passing; when of a sudden a Jacoon woman rushed out, and called us to stop. On asking the reason thereof, we were told that the small pox was in the next house, wherefore nobody was allowed to pass, for fear that the strange spirit would cause an increase of affliction; but she kindly invited us into her house, and told us that the batin would come immediately, whom we said we were anxious to see. The batin
shortly after arrived, and treated us very kindly; ordered immediately that they should boil rice for us, &c., and immediately we were surrounded by Jacoons, both men and women; the women were here half dressed with a sarong.

This Batin was of the Ryats class; he told us that the people under him were about 2,000, and that he would gladly bring us among them at another time, but could not do it now, on account of the above mentioned reason. As they understood the Malay tolerably well, we had some intercourse with them about the great advantage of having a written language, as they have none; and of the useful knowledge which the white people in their young age were taught in schools, which of course sounded all very strange in their ears. On the 9th of February, 1839, I spent an evening with the Jacoons at Seketing, a Malay village in the Jumpul district, about 70 miles from Malacca; as they spoke the Malay, I wrote down the herein annexed vocabulary of their mother tongue.

After leaving Seketing, which is the last Malay village, I past on along a river through a large jungle towards Pahang. Here I met almost daily with some Jacoons; but on the 17th February, 1839, I had a very interesting discourse with several of this poor people and was quite surprised by hearing one of them saying to another in Malay, "we are descendants of this gentleman's nation," which led me to inquire how they knew that? I was here made acquainted that they believe that their ancestors have been the former inhabitants of Malacca, but when the Malays invaded the Peninsula, they had been conquered; hence they had taken to flight into the bush, and consequently had come into their present poor condition. Some of them bore great resemblance to the Portuguese features, but as their language differs so materially from any European one known to me, I have great hesitation in entertaining the idea of their being of European descent. Some days after that, hearing that a batin was residing a few miles distant in the jungle, I went to see him: he likewise treated me very kindly, and repeated the same story that I had heard a few days previous, and evidently was much attached to me.

I felt very much concerned for this poor people, but in what way to be of any benefit to them is the question to be illus-
trated. To live in the jungle with them, I feared that my state of health would not allow; besides the Malay chiefs would soon become my bitter enemies, as it would have been a natural consequence that I should have rebuked them for their unjust oppression towards these poor people. I therefore proposed to the batin, that he and his people should go with me into the Company's territory, where there is land enough to be had, and they would have proper protection; of which the batin quite approved, and expressing his willingness, he exclaimed "when the Malay rajah calls me, I must appear before him, why should I not go with our own rajah?". Hence he promised to go himself and to persuade his people to accompany him. But I was afterwards obliged to return to Singapore and Malacca by sea on account of ill-health. I was also given to understand that a great number were living in the Pahang jungles, whom I also intended to visit, but was likewise prevented on account of my indisposition.

May the Lord in his infinite mercy remember them, and open a way for them of deliverance, and of all other tribes and nations who are yet in heathen darkness.

**VOCABULARY OF THE JACOON TONGUE.**

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<th>English</th>
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<tbody>
<tr>
<td>Maling,</td>
<td>Heaven.</td>
<td>Demdaue,</td>
<td>To lie down.</td>
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<td>Kerais,</td>
<td>Heart.</td>
<td>Tro,</td>
<td>Tired.</td>
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<td>Sémah,</td>
<td>Men.</td>
<td>Jedâck,</td>
<td>Sleep.</td>
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<tr>
<td>Remawl,</td>
<td>A man.</td>
<td>Chinchong,</td>
<td>Stretch out.</td>
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<tr>
<td>Teodoor,</td>
<td>A woman.</td>
<td>Jong,</td>
<td>Feet.</td>
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<tr>
<td>Kenoon,</td>
<td>A child.</td>
<td>Wava,</td>
<td>To rise.</td>
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<td>Benar,</td>
<td>True.</td>
<td>Uwai,</td>
<td>Parang.</td>
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<td>Jong,</td>
<td>I.</td>
<td>Oos,</td>
<td>Fire.</td>
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<td>Selay,</td>
<td>Hunger.</td>
<td>Dawl,</td>
<td>House.</td>
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<td>Hagee,</td>
<td>Ask, beg.</td>
<td>Da,</td>
<td>Is, have.</td>
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<td>Chah,</td>
<td>To eat.</td>
<td>Mulut,</td>
<td>Mouth.</td>
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<td>Cheray,</td>
<td>Fish.</td>
<td>Lepase,</td>
<td>Tongue.</td>
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<td>Têoke,</td>
<td>Plantain.</td>
<td>Moo,</td>
<td>Nose.</td>
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<td>Iok,</td>
<td>Thirst.</td>
<td>Maut,</td>
<td>Eyes.</td>
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<td>Dawk,</td>
<td>Water.</td>
<td>Leman,</td>
<td>Teeth.</td>
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<td>Peli,</td>
<td>Satisfy.</td>
<td>Tong,</td>
<td>Ears.</td>
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<tr>
<td>Doom,</td>
<td>Yes.</td>
<td>Shook,</td>
<td>Hair.</td>
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In one of the cities near the Mediterranean sea, but a few years since, a missionary was called to visit a dying man. Following the messenger who had come for him, he was led to the house of a physician, where he found an English traveller rapidly sinking under the ravages of an acute and violent fever. His appearance indicated a man of pleasure and fashion, broken down and ruined by a reckless career of dissipation, and now the victim of disease that his wicked indulgences had induced. A glance at the wreck of a man prostrate and wasted, dispelled the idea of recovery, and awakened the lively sympathy of the missionary. The wretched sufferer was aware of his danger, and in view of coming death, was terribly alarmed for the safety of his immortal soul. He had seldom, perhaps never, thought of it before; but compelled to look back on a life of sin, he saw that he had made no preparation for eternity. As the man of God entered the room where he lay, he was crying for mercy as if he felt the flames of hell kindling around him.

There was no time to lose. Death was urging on his destroying work. Whatever could be done must be done quickly; and addressing himself to the dying profligate, the missionary directed him to the Lord Jesus Christ, as a Saviour able and willing to
save unto the uttermost all that come to God by him. Suddenly starting up in the bed, and looking wildly around the room, the wretched man groaned out, "I am burdened, I am burdened; I must unbosom myself, I must confess my sin." He was told that it would do him no good to confess his sins to man, but if even now in his extremity, with sorrow for his guilt, he would trust in Jesus, that he might find mercy. He insisted, however, that he must tell the tale of his iniquity, and proceeded to confess his past sins resulting in the ruin of those who had trusted in his honor; sins that now haunted his dying couch like the ghosts of murdered victims, planting thorns in his pillow and arrows in his heart. After thus "unbosoming" himself, he felt no relief; and when exhausted by suffering he sank into temporary slumber, his ravings continued distracted and frightful. His whole frame was shaken with the intensity of his anguish, and every feature and muscle was distorted. Now and then he would cry out with earnestness "Lord Jesus;" and once after a long cessation of groans, when those at his bedside thought his soul was in eternity, he exclaimed: "Lord Jesus, have mercy!" Roused again to the terrible consciousness of his situation, he inquired impatiently, if it would not soon be over; feeling life in so much mental misery insupportable, though death must introduce his soul to misery still more dreadful to endure.

The good missionary had exhausted all his powers of persuasion to win this poor sinner to the Saviour, and despairing of his salvation, sat in the dark chamber of death, overpowered with his own emotions, and listening to the half uttered lamentations of the sufferer. The dying man would repeat his shameful story as if the repetition would relieve his heart, and as he mentioned one sin of peculiar guilt, he cried out, "That's the load that weighs on my conscience!" Rising suddenly and summoning his last energies, he threw off the clothes from the bed, and gazing round the room, said to the minister at his side, "Oh, sir, that's a mighty idea! That's a mighty idea! to go and throw one's-self down before God, to see what is to be done with us. Yes, sir; it's to see what is to be done with us." He tossed himself a little longer on his bed of thorns, raved of those whom he had ruined, screamed for mercy, though no mercy came, wept and prayed, and groaned and died.
It was, in truth, a mighty idea! Strange that a rational man, with the revelation of God within his reach, and knowing the destiny of the immortal soul, should never have waked to the greatness, the solemnity, the majesty of the thought, until the last moment of a wasted life.

What is to be done with us? A great question to be asked, but one which God has made easy to be answered. It depends on the character we sustain, in the sight of Him who holds the disposal of our souls in his own hands. Careless sinners who live unmindful of death and a coming judgment; lovers of pleasure more than lovers of God; all whose hearts are set on this world, and who are anxious as to what they shall eat, and what they shall drink, and wherewithal they shall be clothed, are not disposed to agitate this question seriously, lest the answer should disturb their slumbers. Perhaps the reader of these lines has never yet settled the question in the fear of God. Look at it for a moment, and see if it be not wise to learn now, what is to be done with you in the world to come.

It concerns your immortal soul. What is to be done with this body is a matter of small importance, though it does engross the hearts and hands of men, as if priceless interests were at stake. Here you are to live at the longest but a very few years, perhaps a few days only; and when the cold hand of death is laid on your heart, and this body moulders in its native dust, of what importance will it be, whether you have lived in luxury, or have eaten the bread of industry and care? If then you ask, what is to be done with this body which will soon become the food of worms, you form no conception of the anxiety that preyed on the mind of that dying man. He began to comprehend the import of that greatest of all questions, "What shall it profit a man if he gain the whole world, and lose his own soul?" The soul, for which the body is but a temporary hiding place; the soul, which feels and reasons, hopes and fears, which makes you to differ from the brute and likens you to angels; the soul, your soul, is to be cared for according to its value. The miserable wretch, who died under the overwhelming thought of throwing himself down before God to know what was to be done with him, had spent his life in the pleasures of the world; but in the hour of death, to his
unspeakable dismay, he learned his fatal error in caring for the body instead of the soul. But think of time in contrast with eternity! try to form some estimate of the length of that life that has no end; add years to years and ages to ages, till the mind is wearied in the vain attempt to compute infinity; think that all that future, which no mind can reckon, is the lifetime of the soul; and is it not important to determine soon what is to be done with you?

Then think of the capacities of that soul. How vast its powers! How exquisite its sensibilities! For ever enlarging its capacities for happiness or woe, and destined to live on and on, while the throne of God stands, you cannot approach to a just estimate of what it may yet endure or enjoy. What a vast accumulation of blessedness dwells in the bosom of an angel in heaven! What a sum of wretchedness has for ages torn the breast of a devil in hell! And yet an angel’s present happiness may be far surpassed, by the joy that shall hereafter fill your heart. Or the present misery of a devil in hell may be bliss, compared to that which millions of ages hence may distract your ruined soul. “Oh! it is a mighty idea—to throw one’s-self down before God to see what is to be done with us!” It is a thought that involves the soul’s life or death. Heaven and hell hang upon it. What is to be done with me?

You may settle this mighty question now, or leave it to be decided when you stand before God in judgment. There are means by which you may determine for yourself, what is to be your destiny in the dread eternity on which you are soon to enter. The wretched man whom we found on his dying bed calling for mercy with bitter and unavailing tears, set his heart on the pleasures of the world, plunged into the vices and follies that enticed him toward hell, and sealed his own destruction. Like him you may cast off the fear of God, banish all thoughts of hereafter, and make this world your highest good, and it is easy to see what is to be done with you. God has made no secret of what he intends to do with those who thus live and die. The rich man in hell, crying for one drop of water to cool his parched tongue, had learned by bitter suffering, what you may learn to shun, before you are tormented in the same flame. What was done with him will be done with all those who, like No. 11.
him, choose their portion here. You may live at ease, clothed in purple and fine linen, faring sumptuously every day; you may revel in mirth, and walk in the ways of your own heart, and in the sight of your own eyes; you may die in your bed with your friends around you, and perhaps escape the horrors that haunted the dying hours of him whose fearful thought has suggested these remarks, and then you must go and throw yourself before God, to see what is to be done with you! And when in the presence of an assembled universe, he shall speak from his judgment throne to them on his left hand, his voice will fall on your ear in terror that no language can describe, saying, Depart into everlasting fire prepared for the devil and his angels. Then, lost sinner, then shalt thou know what is to be done with thee!

Would you know now what is to be your portion in the eternal world? Renounce the sinful pursuits that engross your heart, in humble dependence on divine grace for aid; resolve this moment to turn unto the Lord and make him the object of supreme and unchanging love, consecrate yourself to his service, and by repentance for your past sins, and faith in the great atonement of Christ, trust for pardon and eternal life, and your portion is equally sure. Happiness will be yours in life; this world will lose none of its joys, but will rather shine the brighter in your eyes; its sorrows will be soothed, and its pleasures sweetened, by the love which Christ pours freely into the hearts of those who have chosen him as their Saviour; your sun will go down in peace, and the light of eternity will break in glory on your freed spirit, as the voice of the Redeemer calls you to inherit the kingdom prepared for you from the foundation of the world. You shall enter on the blessed enjoyments of heaven, and be happy as the angels, world without end. That is to be done with all those who believe on the Lord Jesus Christ.—New York Observer.
Religious Intelligence.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

BANGALORE, March 16, 1844.

Dear Sirs,—I have the pleasure to enclose a brief Report of the Annual Sermon and Meeting in connection with the London Society’s Mission at this place; which, if you think it suitable for the purpose, we shall be glad to see inserted in the pages of your Magazine.

Wishing you abundant success in this, and in all your labours,

I am, Dear Sirs,

Yours very truly,

Benjamin Rick.

LONDON MISSION—BANGALORE.

The Annual Sermon on behalf of the London Missionary Society was preached at the Mission Chapel, Bangalore, on Lord’s Day evening, the 10th of March; when the Rev. E. Crisp delivered an interesting and appropriate discourse, to a numerous auditory, from Acts xv. 3. In the introduction to the discourse it was observed that Paul and Barnabas, having been specially called by the Holy Ghost to go forth to preach the Gospel to the Gentiles, on their return to Antioch, whence they had been sent, held what may be called “a missionary meeting,” for “they gathered the church together, and rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles;” which is, in fact, the design of all our missionary meetings. Sometime after, as they passed on their way to Jerusalem, this was still the theme on which they delighted to dwell, for “they declared the conversion of the Gentiles, and caused great joy to all the brethren.” Attention was then directed,

1. To the subject on which Paul and Barnabas dwelt. “The conversion of the Gentiles.”

1. This was a grand, and a new view of the Divine procedure.
2. The great object sought by the Apostles was, the conversion of those amongst whom they laboured. They found Gentiles then much in the same state as heathens are now—under the influence of a sys-
tem which pervaded all their thoughts and pursuits; (Acts xvii. 16.) and called forth all the enthusiasm of popular feeling. (xix. 34.) Such is Hinduism, as seen in places more particularly devoted to it, and in the scenes which the great festivals present. 3. But as they witnessed conversions from among these idolaters, so do we among the Hindus. This is evident in the progress which Christianity has made in Travancore, and in other parts of India. The system of idolatry is not here set aside, nor was it at Paphos, Lystra, and other places which the Apostles visited; but God had blessed their labours, and dwelling on the good which had been done, "they declared the conversion of the Gentiles." Reviewing the whole of the mission field, and even in reference to this country also, we do the same. If our accounts are mingled with discouragements, so were theirs. They encountered opposition as well as ourselves, yet, "they declared the conversion of the Gentiles."

II. What was there in this to occasion so much joy to the brethren?

1. They felt themselves one with Christ, and looked on these as His triumphs. 2. They knew that man's salvation was secured, as well as the Redeemer's honour. 3. They might well rejoice that Gentiles, formerly no part of the family of God, were made members of the household of faith. 4. They might rejoice that the great remedy for all the moral evils of man, was taking effect. 5. They rejoiced over it as a sample and pledge of more abundant blessings of the same kind. And in their joy they were as the angels of God; (Luke xv. 10.)—as God himself; (Luke xv. 7.)—and like to Christ, who "sees of the travail of His soul and is satisfied."

III. What practical effects may be expected to follow upon such joy as this over the conversion of the heathen?

1. It must be mingled with much humiliation, that there are so many parts of the earth where the Gospel has never yet been heard. 2. It should remove prejudice, wherever it may exist, against missionary efforts. 3. It should confirm our faith in the Divine promises. 4. It should put us upon our guard against any interpretation of any part of the word of God which would either lead us to the idea that it is not our duty to spread the Gospel through the whole earth, or that God has not a merciful design in causing it to be made known. 5. It should excite us to pray much for those whom we cannot reach, and to do all we can amongst those around us. 6. And it becomes a reason for sympathizing in the efforts made by others, and shows in what spirit we are to make our contributions to the cause of missions; remembering, 7. that conversion is their great design; and looking well to it that we are converted ourselves.
The Annual Meeting was held on Monday evening, March 11th. The attendance was large, although not so numerous as on the preceding evening. Lieut. Col. Clarke having kindly consented to preside on the occasion, took the chair at six o'clock. After singing, prayer was offered by the Rev. E. Crisp. The chairman then addressed the meeting in an excellent speech of considerable length, dwelling on the great importance of the missionary enterprise, alluding to the efforts which had been made in various parts of the world, and commending missionaries and their work, with much earnestness, to the sympathy and support of Christians.

An abstract of the Report was then read by the Rev. J. Sewell. The Report stated that this mission is divided into two departments, the one Canarese, and the other Tamil. The Canarese missionaries (Messrs. Rice and Sewell, with whom are associated four Native Teachers) record that the Gospel has been preached to the inhabitants of the Bangalore Pettali, in public thoroughfares, and in various parts of the town, on an average three or four times a week; besides the regular preaching on Sabbath mornings, when a number of the heathen are always present in addition to the ordinary congregation of professing Christians. Although numerous instances of conversion have not been witnessed, yet there are favourable indications of the beneficial influence which Divine truth is exerting upon the minds of the people. On account of the absence of one of the missionaries during the greater part of the year, itinerant labours have not been carried on to the same extent as in former years; but the good effects of past efforts of this kind have been apparent from the visits which Natives of the country have paid at the mission house, seeking further instruction and books. Many portions of Scripture, and a considerable number of tracts and school-books have been distributed, from the circulation of which it is hoped that much good is being silently effected. There are two boarding schools, and nine day schools, containing altogether 259 boys and 73 girls. Instances have been met with, of boys who had left the schools and entered on the business of life, still retaining their knowledge and convictions, and evidently yielding with great reluctance to an outward conformity to the religion of their friends and neighbours. The church contains 11 members, and there is one candidate for admission. Three regular services are conducted every week in Canarese, and a Missionary Prayer Meeting held once a month. The members of the church have contributed, for the spread of the Gospel, and for other purposes, 25 Rupees during the latter half of the year. An epitome of Old Testament History has been prepared, and carried through the press to p. 290. Progress has also been made in the preparation of a Canarese Hymn Book.
The Tamil Department has been conducted by Mr. Regel, and one Native Teacher, with the occasional aid of Mr. Crisp. The general attention of those who attend the preaching of the word in the chapel is encouraging. The heathen, in general, do not manifest much serious attention. A few, however, receive the message which is delivered to them, as glad tidings of great joy. A heathen man and his wife have placed themselves under instruction, with a view to baptism. The present number of church members is 34, and there are six candidates for admission. Upwards of 61 Rupees have been subscribed towards the funds of the society, and for benevolent objects. There are three Tamil day schools containing 90 children.

The Infant school has increased in numbers and in interest, during the past year. The present attendance averages about 40. The Tamil female boarding school contains 14 boarders, and 11 day scholars. Two heathen girls have been baptized, and two others are very anxious publicly to profess themselves Christians, by receiving baptism. One girl became so deeply convinced of the errors of popery, that she was led to converse about them with her mother, who after hearing further upon the subject from the Native Teacher, has become convinced of her former errors. This has led to the withdrawal of the child from the school, by the father, since which all the Roman Catholic children have left.

The Theological Seminary is under the care of Mr. Crisp, and has assumed an appearance so full of encouragement and promise, as to call for much of humble gratitude; and to warrant the cheering hope that, under the Divine blessing, it will become the means of extensive good. The present number of students is 13.

The English Congregation, and the Sunday Schools and Bible classes connected with it, have continued encouraging both as to the numbers that attend, and the evident blessing which has rested on this department of labour.

It having been considered advisable to dispense with the formality of moving and seconding Resolutions, at the conclusion of the Report, appropriate addresses were delivered on the following subjects,—

I. By the Rev. T. Haswell. "That the acknowledged fact—that Christianity has produced such an impression on many minds, as to have considerably weakened their attachment to their idolatrous system, and excited a strong desire to receive the Gospel, though they are still held back from a public profession of the truth—is a strong ground of encouragement to go on, abounding in every effort for the spread of Scriptural knowledge, with a full assurance, that under the Divine blessing, "in due season we shall reap, if we faint not."
II. By the Rev. B. Rice. "That the progress which has been made in the spread of the Gospel, together with the fact that many whose judgments are convinced of the truth of Christianity, are found to stop short of a saving reception of that truth; emphatically proclaim the necessity for the abundant putting forth of Divine power: and that it is, therefore, of supreme importance to pray for missionaries and their families, and their various helpers, as well as for the churches gathered around them, and all among whom they labour that "the Spirit may be poured out upon them from on high."

III. By the Rev. J. Garrett. "That it is of great importance in this heathen land to endeavour to pre-occupy the youthful mind with correct views of the character of God, and of the only way of salvation; and that, as divine truth cannot fully be brought in contact with the minds of the rising generation, but by Christian education, the careful instruction of the young in thoroughly Christian schools, is a most important part of the general system of means to be employed in making known "the Gospel to every creature."

IV. By the Rev. D. Sanderson. "That the increased activity and zeal for the spread of the Gospel of Christ, manifested by almost every section of His Church—viewed in connection with the wonderful openings afforded by the Providence of God, for the introduction of the word of truth amongst the seed of Israel, and amongst the nations generally—encourage the cheerful hope that many of the glorious predictions which God has given, for the comfort of His Church, are rapidly advancing towards their accomplishment."

"Praise God from whom all blessings flow," &c., having been sung, and the blessing pronounced by the Rev. E. Crisp, the meeting separated at about quarter before nine o'clock. Deep attention was manifested throughout the whole of the proceedings, and liberal contributions made at the close of each service. It is hoped that both the Sermon and Meeting have been productive of good in imparting interesting information, and in stimulating the missionary zeal of those who were present. "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations!"
TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR BRETHREN,—Since writing the article on "Missionary Encouragement in Southern India," that appeared in the eighth No. of your periodical, it has been suggested to me that a brief history of the rise, progress, &c., of the several mission stations of the Presidency would be acceptable to your readers. To the friend who suggested the thought, I promised the furnishing of but one (that of Madura) though I hoped that more could be obtained. Through a kind friend at Dindigul (the Rev. J. J. Lawrence) I have obtained a copy of a valuable letter from the Rev. C. Mault, of Nagercoil, containing a brief narrative of the Mission Station with which he is connected. I cannot but think that it will be read with interest by all who heartily bid "God speed," to the cause of Divine truth in this ignorant, idolatrous land. I wish that the perusal of this letter might induce others to furnish like communications from their several stations. What subjects are more appropriate than these to the pages of a "Missionary Record?"

Faithfully yours,

F. D. WARD.

NOTICES OF NAGERCOIL MISSION.

The Mission here was begun by Mr. Ringletaube in the year 1809, who quitted it in 1815. Several congregations were raised by his exertions, and many people baptized. In admitting candidates to that ordinance, his system appears to have been very lax; hence very few of his converts are now members of our churches. Mr. R. was followed by Mr. Mead, now of Neyoor, in 1817, and was shortly after joined by Mr. Knill, who remained only a few months. At the end of 1819, I arrived, and Mr. Smith the following year, who in a few months left for Quilon. In 1827, Mr. Addis arrived, and was associated with me for a short period. He rendered great assistance in superintending our numerous schools. In 1831, Mr. W. Miller commenced his labours in this mission; but they were soon interrupted by ill-health, in which state he lingered till 1838, when he was called to his rest. A few days before Mr. Miller's death, Mr. Russell joined us, who is now located in the east of the mission, about 10 miles distant. In 1839, Mr. C. Miller removed from Neyoor, and took a share of the labour of this station. He died at Poonamallee in 1841. Mr. Whitehouse, who occupies his place in the Seminary, came the latter end of the last year. This is a brief but correct account of the European missionaries who have taken a share in the toils and labours of this part of the vineyard.
The number of our congregations is 70; which are made up of about 2,380 families, containing 7,300 individuals. Some of these have been baptized; 318 united in fellowship in five churches situated in different parts of the mission. There are about 100 candidates for baptism, and more than 600 in our Bible classes, many of whom are interesting persons. It is of little importance under whose personal ministry these persons have made a profession, but in justice to our Native assistants, I must say, they have been the principal instruments in bringing them to the knowledge of the truth. As we have hitherto made no distinction between a fitness for baptism and for the Lord's Supper, our terms of admission have been strict. We have not only required a competent knowledge of Divine truths, but a change of heart as far as we can ascertain it by clear Scriptural marks; hence but few comparatively have been baptized. I would here mention, that I have for some time entertained serious doubts whether our practice is agreeable to the Scriptures. It appears the Apostles required from their converts nothing more than a profession of faith in Jesus Christ, and that in no instance did they wait for the evidence of its sincerity. Most of the persons who have made a profession here are from the heathen; three or four from the Mahomedans, and about 200 from the Roman Catholics. Most of the Roman Catholics in this neighbourhood are extremely ignorant, vicious and hostile to the light of the Gospel. With a few honourable exceptions, those who have joined us are more difficult to bring into any kind of order than those from heathenism. They have a great aversion to learn, and to attend regularly on the means of grace. With one or two exceptions all our out-stations are within twelve miles of us, and some or other of them are visited every week by the missionary. To each congregation is attached a Native teacher to instruct them, and a schoolmaster to teach their children. Most congregations have a neat chapel.

The education of the rising generation in this district is to a considerable extent in our hands, and is conducted as far as a vigilant superintendence can secure it on Christian principles. We furnish the books, and claim the right of explaining and enforcing the truths contained in them on the children in our regular visitations of the schools. At the home station we have separate boarding establishments for boys and girls. Part of the boys are orphans, who are generally admitted when young, and if promising are drafted out into the seminary when of proper age. The latter is also recruited from the most promising youths in our village schools. It is our aim to give a good English education to the seminarists, adapted to fit them for employment in the mission. It had long been our wish to introduce some useful manual employment, but hitherto we have not been
able to overcome the obstacles in the way. Many of the youths, after being in the institution for many years are found unfit for mission work, and unwilling to engage in the ordinary labour of the country, which is often a cause of great anxiety and distress for the want of an employment to which we could put them, to obtain an honest livelihood. Our girls' boarding school contains about 90 children, some of whom are employed part of the day in rotation in the kitchen, in making lace, and in learning to sew. They are kept quite distinct from the boys, and have no intercourse with their parents or friends, except during the vacations, which occur twice in the year for short periods. With the exception of a few orphans and foundlings they are all children of Christian parents. Many of the scholars trained up in this institution have turned out well, and are the most intelligent and devoted members in our churches. Some are employed as schoolmistresses in the villages around, a novelty in India. We look upon the education of the rising generation as an object of great importance, and the most likely means of sapping the foundations of idolatry. In the towns and villages around, for boys we have 103 schools, containing 4,375 scholars. For girls, 30 schools with 750 scholars. The schoolmasters are paid according to the number and proficiency of their scholars, who are of course often and regularly examined. The schoolmasters assemble here once a week for instruction, and are regularly drilled into the things to be taught, as well as the manner of teaching them.

By so extensive a system of education we are creating a large demand for books, and not to supply them would be worse than infatuation; it would be in effect saying to our interesting charge, slake your thirst at your own polluted puddle; which has poisoned the mind of your forefathers and will poison yours. No, we must provide books whatever may be the cost of time and labour, and for this purpose we must have more help. It is not necessary, however, that all should be makers of books; among missionaries a division of labour may be made to great advantage. I have been rather extensively employed in this department, but it has only been at intervals, and such intervals will be afforded in a climate like this, where foreigners cannot expose themselves at all hours in the day. The direct preaching of the Gospel is of primary importance, and I wish our friends at home could be made to understand that there are more ways than one in which the Gospel is preached, and preached most efficiently: It is preached in our school-houses, and if I am not mistaken our Tracts and Books are preaching it to many to whom we have no access, which God in his good and wise Providence is blessing, to the undermining of idolatry, and to the diffusing of the important truths of our holy religion. In concluding, I would with due
deference observe, give as much of your time and energy to preaching as you can. If you have a talent for conversation, make good use of it, for it is well adapted to promote the important work in which we are engaged. A letter to our Native friends at a distance, accompanied with a Tract or Book, is sometimes useful. But above all, a heart full of love to God, and compassion for souls, diffusing itself through all our engagements, is of the highest importance. O for more of the Spirit’s influences to fit us for every part of our holy calling.

I remain, my dear brother,

Yours truly,

C. MAULT.

ANNIVERSARY MEETINGS—CALCUTTA.

Abridged from the Calcutta Christian Observer.

The Annual Meeting of the Calcutta Christian Tract and Book Society was held in the Town Hall, on Friday evening, the 5th January. Hon. F. Millett occupied the chair. The Rev. G. Pearce opened the business with prayer.

The Chairman pointed out the important situation which the society occupied in reference to other religious societies. He ranked it next to the Bible Society, and as an almost indispensable auxiliary to Missionary Institutions. It was itself a Missionary Society preaching the word by the mute eloquence of its publications, embodying as they do the saving truths of the Gospel.

The meeting was addressed by the Rev. Messrs. Morton, Osborne, Ewart and Wenger. The speakers dwelt principally upon the report, which was an interesting document. The society was greatly in need of funds. Several hundred thousands of tracts in the Native languages had been issued from its depository, but these were on a few general topics. The expediency of having tracts on a greater variety of subjects was pointed out by the fact that a missionary in one district had a large store laid by, the people refusing to receive any more copies of those with which they were already well supplied. Messrs. Morton and Ewart referred to the formation of a society among the Vedantists similar to the Tract Society, and enforced on the meeting the duty of counteracting the influence of its publications by new and fresh issues of sound religious truth. They had no doubt that qualified persons would undertake to prepare treatises, (and Christian laymen competent in the vernacular dialects were asked to share in
Another great object was to provide Native converts with a Christian literature. There was a time when a call of this nature was not felt, but the converts may now be numbered by hundreds and even thousands. The Rev. J. F. Osborne could find in the present almost destitute condition of our converts in this respect, a sufficient explanation for their defective knowledge, and faults of character and conduct; and he as well as other speakers, pointed out the duty of preparing and fortifying them against the prevailing errors of the day. The Rev. J. Wenger enumerated some of the topics on which tracts may be written suited to the prominent wants of Christian converts.

Messrs. Osborne and Wenger bore testimony to the valuable help they received in their missionary operations from the Tract Society. Mr. Morton in support of the society's claims, adduced several cases in which mighty results followed the employment of means comparatively insignificant; and related instances in which the giving away of a tract had been blessed of God to the conversion of souls. He earnestly impressed the duty of tract-distribution upon Christians, pointing out that it was a work which cost no labour. Every Christian ought to provide himself from the Tract Depository; and ladies particularly might induce a servant, a bill-sirkar or a hawker, who comes to her, to accept and read a tract which he may not feel disposed to receive at the hands of a missionary.

The Anniversary of the Calcutta Auxiliary Bible Society was held at the Town Hall, on Friday evening, the 26th January—F. Millet, Esq. presided.—The meeting commenced with prayer by the Rev. P. L. Fisher, Senior.

The Chairman in a neat introductory speech remarked upon the importance of the society, adducing one or two striking thoughts in illustration of his position.

The Secretary read an abstract of the report, which we shall not notice further until its publication—it was upon the whole cheering.

The resolutions were moved and seconded by the Archdeacon, the Rev. Messrs. A. F. Lacroix, J. Wenger and G. Pickance, and M. Wylie and J. C. Stewart, Esqs.

The Archdeacon referred to the cheering nature of the report.—He had attended the meeting although he had an engagement elsewhere; but he was not willing at such a time when the Bible and Bible principles were attacked, and attempts made to undermine the truths of God, to be absent. He came to express his strong and unqualified attachment to the Bible and the Bible Society. The longer he lived, and the more he read and saw of the efforts now making by Popery
and semi-popery—Puseyism—the more he felt constrained to love the Bible and the Bible Society.

Rev. A. F. Lacroix dwelt in his usually fervid, catholic and happy manner on the uniting influence of the Bible and the Bible Society. In illustration he referred to several interesting facts connected with his late tour on the continent and his visit to England.

M. Wylie, Esq. enforced the duty of consecration and devotedness in the work of God, and especially in the Bible cause. He referred to a proposal for united closet prayer on Saturday mornings at half-past seven o'clock, for the out-pouring of the Spirit, and exhorted all to unite in the work. He stated that not more than twenty-five subscribers were to be found amongst the list of donors to the society resident in Calcutta—a fact that would lead us to say of the Christian church in this city of merchant princes—we write this to your shame.

J. C. Stewart, Esq. dwelt upon the power of the Bible to convert the soul. He related two striking instances of conversion, one of an old dissipated traveller by a little child, by the repetition of a text—the other of a young officer by the alone reading of the word, away from all ordinances, Christian instruction or intercourse.

Rev. J. Wenger spoke of the tendency of the Bible to preserve and bless the church, and to make her vigorous in her efforts to do good. He referred to one or two striking instances in the history of the Christian church in illustration. He expressed his gratification at the success of the society, although conscientiously attached to another but similar institution.

The Chairman in conclusion again referred to the greatness and importance of the Bible cause. The meeting united in singing the Doxology

"Praise God from whom all blessings flow"—after which the Rev. T. Boaz pronounced the benediction.

The Annual Meeting of the Calcutta Sailors' Home was held on Thursday the 1st instant. Sir J. P. Grant presided.

Among the resolutions passed were the following.

Proposed by Capt. E. Onslow, seconded by Capt. T. E. Rogers, and carried unanimously,—That the thanks of this meeting are due, and hereby given to the Deputy Governor of Bengal, for the practical support given, and kind consideration always shown by him to the Sailors' Home.

Proposed by Samuel Smith, Esq. seconded by Capt. J. R. Engledue, and carried unanimously,—That this meeting recognizes with much thankfulness the interest evinced in the welfare of the Calcutta Sailors' Home by the Honorable the Court of Directors, and desires to record the grateful sense it entertains of the generous donation of 100
rupees per month, recently granted to the institution by the Home Government, as communicated in Mr. Under Secretary Beadon's letter, of the 22d January, 1844, to the Honorable Sir J. P. Grant.

*Temperance Meeting—Fort William.*—On Tuesday, the 23d January, the first Anniversary Meeting of the Members of the Temperance Society was held by the 10th Regiment in their Coffee Room, in the Garrison of Fort William. There were about eighty members present, and the arrangements were excellent.

The cleanly appearance of the men, and their quiet and orderly behaviour, were creditable to themselves, and spoke favourably of the effects of temperance.

Tea and coffee, with bread and butter and cakes, were placed upon the table by the committee, who acted as stewards upon the occasion, and after grace had been said by the Senior Chaplain, the members partook of their social repast, and appeared to enjoy it very much. After one of the temperance hymns had been sung, the Rev. R. Eteson addressed the meeting and gave an account of their proceedings during the past year. He mentioned one very striking fact; that while the deaths in the regiments had amounted to seven and a half in every hundred men, there had not been quite two per cent. in the number of those who had joined the society. This clearly proves, that the use of ardent spirits tends to shorten life, and is a very strong argument in favour of temperance. Mr. Eteson's address was followed by three hearty cheers for the committee, the Queen and their Clergyman. The Junior Chaplain then said a few words, after which the Archdeacon of Calcutta addressed the society, and was listened to with great attention.

It was most gratifying to witness the orderly behaviour of all present, and the pleasure which they evidently took in the proceedings of the evening. The committee deserve great praise for their arrangements.

*The Twenty-fifth Anniversary of the Bengal Auxiliary to the London Missionary Society* was held in the Union Chapel, on Wednesday evening, the 14th February.

The meeting opened with singing the hymn "O'er the gloomy hills of darkness," &c. and prayer by Rev. J. Mullens, a. a. of the London Missionary Society.

J. Calder Stewart, Esq. Secretary to the Union Bank, was then called to the chair on the motion of the Rev. T. Boaz, seconded by Rev. A. F. Lacroix.

The Chairman remarked that it was the missionary spirit which brought the Lord Jesus to our world. Professing Christians, he feared, are not thoroughly impressed with the importance of Christian mis-
sions. This cause is identified with Christianity, and until it be accomplished, the heavens and the earth shall not pass away—the "end" will not be.

For the accomplishment of this object, as far as human agency is concerned, the Chairman referred to the desirableness and expediency of forming societies like the one whose anniversary was now commemorated. United efforts are always better than detached individual exertions; and the amount of good, missionary societies have effected will be fully appreciated only in the disclosures of the great day of the Lord.

On being requested, the Secretary, Rev. T. Boaz, read an abstract of the committee's report for the past year.

M. Wylie, Esq., (Barrister at Law,) rose to move the first Resolution,—"That the report, portions of which have now been read, be published and circulated for the information of the subscribers to the society and the friends of missions generally. And that the following friends be the committee for conducting the affairs of the Society, with prayer that they may be blessed by the approbation of the Divine Spirit in all their deliberations and plans, and supported by the supplications and pecuniary aid of the Catholic Church." [Names omitted.]

Mr. Wylie felt much pleasure in recommending the publication of the report, portions of which had been read to the meeting. He did so with the greater confidence, as he had been favoured with a perusal of the whole document, and was therefore able to speak of its merits.

The report recorded the death of the Rev. R. de Rodt, to whose memory the tablet which the meeting saw before them, had been erected most appropriately by Christians of all denominations; for his praise was indeed in all the churches. The tablet had inscribed upon it the words of Holy Writ that the lamented deceased was "a good man, full of faith and of the Holy Ghost." This Mr. Wylie from his personal knowledge of Mr. de Rodt could testify was strictly true. It used to be said of Archbishop Leighton that those who had enjoyed the privilege of conversing with him had received one talent more for which they would have to render account—this might with great propriety be said of the late Mr. de Rodt. Acquaintance with him had left a savour on the memory which frequently compelled the exclamation, "He was a good man full of the Holy Ghost and faith." And though he was not permitted to see any fruit resulting from his brief but faithful labours, scarcely was he laid in his grave when a student of the Sanskrit College—the first, it is supposed, who had felt the power of converting grace in that institution—calling to recollection the numerous exhortations of the late Mr. de Rodt, began to think seriously on religious subjects, sought further instruction and was finally baptized by Mr. Osborne, of the Church Missionary Society.
RELIGIOUS INTELLIGENCE.

[Want of space obliges us to omit the remainder of Mr. Wylie's speech, and that of the Rev. W. W. Evans.]

Rev. A. F. Lacroix, of the London Missionary Society, moved the next resolution:—"The cause of missions in the conversion and redemption of souls is the cause of God, the end for which the Son of God suffered, died, rose again and ever liveth as the Intercessor before God—for this the world and all nature are maintained, that Christ may be glorified in the conversion and salvation of mankind. Hence is it the duty and privilege of every disciple of the Saviour to watch and pray, and labour that His kingdom may come, and his will be done on earth as it is in heaven."

Mr. Lacroix stated that it was now two years since he took leave of a meeting similar to the one now assembled, and when leaving, he pledged himself to return and bring with him a re-inforcement. In the merciful Providence of God he had been able to do both, and he entreated his friends to unite with him in thanking God for His bountiful goodness.

The London Society intended to have sent four new labourers; two have arrived in company with him; one was taken ill in England, and the fourth was prevented by circumstances from joining Mr. Lacroix. The number will however be completed this year, and of the two expected, one is the son of the well known Dr. Philip.

During his absence Mr. Lacroix visited England, Scotland, France, Switzerland, Germany, and Holland. He preached in all these countries, and was rejoiced to find a ready response to missionary objects in all of them. Indeed he felt it difficult to quit these places. In Paris, where he delivered a course of lectures on missionary topics, he was well nigh prevailed upon to remain for a time. A great number of Protestant Ministers there wrote to the London Directors to allow Mr. Lacroix to make a tour through the whole of France. But he felt that whatever good he might do elsewhere, his proper business was in India; and as his heart was bent on returning without delay, he was compelled to decline the undertaking.

So much of self, said Mr. Lacroix, and he proceeded to speak upon the resolution. The resolution stated, and it spoke truly, that the cause of missions is the cause of God. The cause is in very good hands when it is in God's hands. Men may fail from deficiency both in the wisdom and power to carry it on, but God is Almighty, All-wise. Where our faith was most likely to stagger, he has upheld it. The work is too vast—the world corrupt, the instruments are human. The natural eye would fail to realize the conversion to God of such a world and by such agency. At this very point we are met by the "exceeding rich and precious promises" of our God.

Mr. Lacroix could not forget the dying words of his much loved
friend, the Rev. C. Piffard—a man who had devoted his wealth and himself, to missionary objects—when he bid him tell his missionary brethren not to faint or tire because, said he, he felt an assurance that the cause will succeed. Mr. Lacroix also felt this assurance, and he appealed to the missionaries present, and to Dr. Duff in particular, whether there was any room for discouragement. And if missionaries who every day come into rude encounter with difficulties, do not feel discouraged, ordinary Christians ought not, for a moment to entertain such a feeling.

The resolution says further that it is the duty and privilege of every disciple of the Saviour to pray and labour that Christ's kingdom may come. The work does not belong exclusively to the missionaries. The Governor General and other officers of Government are not the only persons who should be loyal and obedient to the laws. Peculiar duties devolve on some, but it is the duty of all to honor the king and respect the laws. There are many here and in Europe who profess the religion of the Bible, but feel no concern for the salvation of their fellow-men. If a man who lives in the daily violation of God's commandments can claim to be a Christian, so may he who cares not for the souls of men, "for which the Son of God suffered, died, rose again and ever liveth as the Intercessor before God."

Dr. Duff, of the mission connected with the Free Church of Scotland, seconded the resolution in a brilliant speech. He stated at such a season and under existing circumstances, it was pleasant to dwell in reminiscences of the past. When he saw the Chairman he could not refrain from alluding to his father, the justly revered Dr. Stewart, who was the instrument of a great revival in a parish in a remote district in the highlands of Scotland—the birth-place of Dr. Duff. A Clergyman of the Church of England—for in those days an Episcopalian did not hesitate to officiate in a Presbyterian Church—the Rev. Mr. Simeon—had preached a sermon in Dr. Stewart's pulpit, which served to awaken him, and through him the whole parish. The fruits of that revival are still to be seen.

Two years ago Dr. Duff occupied the chair at a similar meeting when Mr. Lacroix was about to leave Calcutta, and he then adverted to the prospect of his return. In the good providence of God, he is now among us, and Dr. Duff could not but appreciate the feelings which had brought him back. He could well imagine how difficult it is for one to exile himself afresh after revisiting his native soil, and renewing the hallowed associations of home and the sympathies of bygone friendships. As a native of the highlands, he could also enter into the feelings which must have agitated the heart of his friend when among the wild and majestic scenery of Switzerland. There
is a fascinating harmony in the aspect of external nature in Switzerland and Scotland; and the doctor eloquently drew the descriptive parallel. There was also a strong bond of sympathy between the natives of the two countries, for Switzerland afforded a refuge to the Scotch fathers during the age of persecution. And here it was that Knox met Calvin, and carried the already kindled flame of the Reformation back to Caledonia. Dr. Duff could welcome back his friend to the level plains of Bengal with peculiar feelings to which a mere lowlander could not aspire.

Turning to the resolution Dr. Duff found there a congeries of texts. He had but time left to dwell upon one—that which asserts that the world and all nature are maintained for the glory of Christ in the conversion and salvation of mankind.

The world as created for man in his primeval state, was not destroyed when he fell. It was reserved to be the theatre for the display of God's glorious perfections—it is kept for believers, and shall be their ultimate possession.

Nature has through all ages been made subservient to the wants of God's people. The heavens rain down manna to them for food, and the flinty rocks yield them drink. The sea and the land, the desert and the fruitful field are equally laid under contribution for their benefit. Here has transpired the wondrous story of redeeming love, and this world shall be the paradise of the saints,—the scene of Messiah's triumphant reign, when all shall be peace and love, and joy shall be the portion of his people.

The world is the believer's possession even now. With the Bible in his hand he enjoys all things around. He is happy in the furnace of affliction, and feels the consciousness that he shall be happy when that is in flames. He is above the chances and vicissitudes of life; he feels his independence of all things out of God—with his presence he realizes the design and object of all things around; for all things have been planned, and built, and are still upheld, "clothed with beauty," for man's happiness in God his Saviour.

The Chairman offered a few remarks in conclusion, pressing the claims of the society on the meeting.

The service concluded with singing the hymn, "Before Jehovah's awful throne," &c.; and the benediction was pronounced by the Rev. T. Boaz.

The chapel was full of attentive hearers: the service was not inconveniently protracted; and the whole was pervaded by a very gratifying spirit.

The collections during the Sabbath, and on the evening of the meeting, exceeded Rupees 1,000.
The Meeting of the Calcutta Temperance Sailors' Home and Temperance Society was held on Friday the 10th February, at the Town Hall. We are, with slight alterations and additions, indebted to the Hurkaru for the report of the meeting and editorial remarks. We will only add that we sincerely rejoice in the prospects of the Home, and do trust that all our friends will come forward promptly and liberally to the aid of the committee; a nobler or more deserving object could not command the attention, or call forth the benevolence of the Christian public, than the Calcutta Temperance Sailors' Home.

The Meeting of the Calcutta Temperance Sailors' Home, held at the Town Hall, on Friday evening, was one of the most spirited and extraordinary of the kind, which it has ever been our lot to witness. The number of sailors and soldiers present, fraternizing for so good and excellent a cause was cheering; the more especially when we remember the antipathy usually subsisting between these two classes. The number of merchants, or other influential citizens, was indeed, not large, but still more numerous than on almost any similar occasion. The welfare of seamen has not yet found a large place in the affections and sympathies of the merchant princes of Calcutta. We are confident, however, that when the abominations of the crimping system shall be fully exposed, (and, we purpose, dissecting and anatomizing it at our earliest convenience,) then all, from the Government down to the most retiring of our fellow-citizens, and they of the softer sex too, will unite in "a long pull, a strong pull, and a pull altogether," to suppress and to annihilate this system, the bane and curse of poor Jack. Let but the Government enact salutary laws, set their faces against those dens of infamy, the punch houses, and expend as large sums in striving to render the sailor happy and moral, as they are compelled to do in attempting, through a corrupt police, and other mediums, to punish the crimes which flow from the punch house and the crimping system;—let but our merchants, usually generous and princely, come forward and unite heart and hand with the Homes and determine to ship no crews but from these institutions;—let the owners and captains of vessels adopt the same course and offer small premiums for sobriety and industry; and let the heads of the Marine, Magisterial, and Police departments, all endeavour practically to uphold the principles of the Sailors' Homes—and we are confident that in one year the crimping system, tortuous and potent though it now be, would be almost among the things that were. It would be but the shadow of its former self. For an object so noble, we should hope all can and will unite."
PROGRESS OF CHRISTIANITY AT TINNEVELLY.

We have lately received a letter from one of the missionaries of the S. P. G. F. P. in the Tinnevelly District mentioning, that, by the blessing of God, he had within two months received under Christian instruction 700 individuals lately heathens; and was intending, on Easter Sunday, to baptize 70, some of them of high caste. From other sources we hear that many villages—partly on account of difficulties between the cultivators of the soil and the zemindars—have come over, or offered to come over to Christianity; hoping thereby to be protected from oppression. These villages contain, according to the accounts, which may be exaggerated, not far from 10,000 inhabitants. Though in itself the movement is much less encouraging than an awakening under the influence of Divine truth, it will afford a great opening to the faithful labourers in that fruitful field; and we may hope that the Spirit of God will be given to many who as yet “know not that there is any Holy Ghost.”

We add the following, relating perhaps to the same events, from the United Service Gazette of the 12th ultimo.

“We had the pleasure in last number of noticing the good effects of missionary labour in Southern India, and have since been favoured with additional particulars of a truly gratifying character from the same quarter. Our information too we can fully depend on, as it comes from a very faithful and excellent missionary, which gentleman, though he has only recently taken charge of his present district, has been long a resident in the Southern Provinces, and notwithstanding that the station of ——— has been formed but a very brief period,—we believe considerably less than two years, its congregation of Native Christians already amounts to about 300 persons; besides which the same worthy pastor has three other congregations on the coast, within two or three miles of his principal station. The inclination for Christianity too would seem to be fast extending throughout those districts, as a deputation of four intelligent persons had waited on the minister immediately after his arrival, and solicited him to take the families of their village, about thirty in number, under Christian instruction; assuring the missionary that they are sensible of the folly of idolatry, and wish to be instructed in and embrace Christianity. Here is a further proof that missionary labours have not been in vain, and though it is true that the glorious lights of the Gospel have been slow to penetrate the pagan darkness of ages, yet a noble commencement seems to have been made; and as the good cause has not been forced prematurely forward, but allowed gradually to work its way,—Christian instruction, by degrees, opening the road to a conviction of its own truths; we may securely trust under the Almighty blessing that a permanent good has been worked,—that a desire for Christian instruction has been instilled, which now only requires more extensive means of cultivation, and such it is to be hoped will not be found wanting!
We learn indeed that great interest is at present taken regarding the Tinnevelly missions in the highest quarter, and in one section alone of that extensive district, about 900* persons have lately entreated Christian instruction from the minister there located. Our informant too assures us that these are not solitary instances, for that a great movement in favour of Christianity is observable in other places, and indeed we know that two ministers who were a few weeks since on a missionary tour through the Northern parts of the Tinnevelly District, were invited by the headmen of a village, after a previous conference with them, to visit the place. They accordingly did so, and found the whole of the inhabitants assembled to receive them, two of whom to show their contempt for idolatry, removed the principal idol from its throne in the pagoda, and dashed it into a deep well, together with some smaller images; and on the following evening, the ministers of our holy religion were seen seated in the temple, and addressing prayer and exhortation to the people, on the very same spot, where twenty-four hours previously, the pagan idol had been enthroned. The zealous and excellent person to whom we have referred in speaking of the above events, observes, that he 'feels now in a field of labour that agrees with his notions of mission work. The field does indeed seem to be one affording every promise of a productive harvest, and of a surety no good Christian can withhold his prayers for the Lord's blessing on the labours of his faithful and zealous servants therein employed!'"

**BRAHMIN CONVERTS.**

In our number for February, under the head of "Baptisms at Mangalore" we briefly noticed the conversion of some Native youths at that station. We then hoped to have, before this time, a more particular account of the interesting circumstances attending the event from some party on the ground, but have received none more full than was published in the *Bombay Times* of January 27; which we now transfer to our pages. Such accounts are fragrant and refreshing, in this land of drought and death.

"For the last fortnight the Native population of Mangalore has been in a state of great excitement, on account of the conversion of some Brahmins to the Christian faith. It is thought that a simple statement of the facts connected with their conversion will be of some interest:—For the last three years there has been an English school at Mangalore, supported by contributions of the English residents at this station, and conducted by the German missionaries. Various branches of knowledge, such as geography, history, mathematics, &c., were taught there; but the chief aim of the mission was from the beginning to impart unto their pupils some knowledge of the word of God.

* We are not certain as to the figures.—Ed. *U. S. Gazette.*
The proficiency of several of the boys, as shown at different times in public examinations, encouraged the teachers; and for some time past they cherished the hope that a lasting impression of the truth of Christianity might have been made on the minds of some of the more advanced boys. Still they were far from thinking that the day when this impression should ripen into conviction was so close at hand; when, towards the end of November of the last year, one of the scholars, an able young man, more than 18 years of age, nearly related to several influential Brahmins of this place, and comparatively wealthy, declared not only his conviction of the truth of Christianity in general, but also his intention to profess the faith which he had found true. This change in his mind could not be long hidden from some of his friends and fellow scholars—and these, who had hitherto been in a measure restrained from avowing their persuasion by his objections, speedily joined him. After a few days, the number of young men acknowledging the falsehood of Brahminism, and desiring to be instructed in the Christian religion, was increased to five. They used to pay daily visits to the mission house, where they were occupied in reading the word of God and prayer. Their knowledge of the truth as it is in Christ, as well as their courage for the approaching combat with the prejudices which have swayed their nation for ages, increased daily.

After the lapse of a month, the change which had taken place in these young men could no longer escape the attention of their relations. The consequence was, that three of their number were put under restraint, and prohibited from continuing their visits to the mission house. The two others, being independent men, and employed in the service of the mission, in the printing department, since their departure from the English school, were still left free to continue their accustomed visits. On the 30th of December, the first mentioned youth found means to escape from the surveillance of his relations, and to come to the mission house. After some conversation with the missionaries, it was clear to him that the day had arrived on which it must be decided whether he should follow the impulse of his convictions, or gradually yield to the influence of his Brahmin relations. He resolved to break through all obstacles at once, and requested leave to remain at the mission house. After all the difficulties and trials which would await him on his embracing Christianity had been recalled to his mind, he still adhered to his former resolve, and at once decided on separating from his people and staying with the missionaries. The two others, who happened to be on the mission premises at the time, likewise determined on joining him. After half an hour the relations and friends of the first mentioned youth arrived in great numbers, trying every possible argument of persuasion in order to bring him back to their house. He remained firm in his resolution; told them that they might take to themselves his house and property, but that they should leave him in peace, and allow him to follow his new persuasion. The whole numerous and mixed assembly behaved with great propriety, and dispersed after some hours,
On the evening of the 31st, when most of the inmates of the mission compound were absent on account of the evening service, a large crowd of Brahmins and low caste people, with some Mussulmans, desired an interview with the converts. This was readily granted. Two missionaries and the converts sat down to converse with them in an open hall, in the centre of their house, but scarcely had they begun to speak a few words, when some called, “Seize, seize.” Immediately the two elder converts were pulled out of the hall by a number of people, while some hundreds of others were looking on, evidently waiting only for the success of the first rush, and ready to help on if things should go according to their desires. Yet the converts (the third one had also been seized during the confusion) were liberated without much difficulty, and the moment the mob saw that they had failed, the whole of them made off as fast as possible. During the ensuing night there were many rumours of a meditated attack on the mission house, but the vigilant care of the magistrate of this place, who was applied to for protection, frustrated the plan of the enraged mob.

Security seemed to be perfectly re-established after some days, so that it was possible to baptize the converts in the mission chapel (about a mile distant from the premises on which they stay) on the 6th January; but a more mischievous attempt than the first was yet to come. On the morning of the 7th, it was discovered that the head and entrails of a pig had been thrown into the tank adjoining the Jumma Musjid, the chief mosque of the numerous Mapilla community of this place. This had evidently been done with a view to rouse the Mahomedan population against the Christians; and certainly there were not a few prepared to take a bloody revenge for this affront. Things were in a very critical state, but thanks to God—and, under him, to the conciliatory discretion of Mr. Blair, the principal collector and magistrate, who sent for the head men of the Mapillas, and succeeded in convincing them that the outrages committed in the mosque could not have emanated from the missionaries—the rising waves of fanaticism were culmed down—the excitement subsided as quickly as it had arisen—and the security of the Christian community at this place, which had been so seriously threatened, continued uninterrupted.

It is due to the Mussulmen of this place, and chiefly to the head men of the Mapillas, to state, that they behaved very well indeed on this occasion. At a time when it would not have been at all surprising to see them give vent to a burst of rage and fanaticism, they listened to the peaceful words of our excellent chief magistrate, saw the truth, and the thousands who had assembled on the road at the time of the interview of the head men with the collector, dispersed in the most quiet and orderly manner. A reward of Rupees 500 has been offered for the discovery of the author of the mischief; and it is said that there are several persons now under examination, on suspicion of being concerned in it. The three converts are now staying at the mission house, and have, throughout the trying events of the last week, given most incontrovertible proofs of the sincerity and firmness of their Christian faith. Another young Brahmin, educated in one of the German Mission Canarese
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schools was likewise baptized on the 6th January, in a village 15 miles to the north of Mangalore: his relations seem to be less infuriated than those of the others. The Brahmins have sent complaints to Madras, and earnestly desire to drive us out of the country; but, as the whole case is as clear as possible (there being no doubt about the age of the young men, and about their right to act independently) I think there can be no doubt about the answer of Government." [Communicated.]

EDUCATION IN BRITAIN.
It appears that since the defeat of Sir James Graham's Bill, the different denominations of Christians in England have aroused themselves to prosecute the work of education on the voluntary principle. The Episcopalian body, it is said, have raised £150,000, the Wesleyans have resolved to raise £200,000, and the Independents £100,000, which it is supposed they will exceed. In Scotland also no less energy is shown by the Free Church, as notwithstanding the many other pressing objects for which it is raising funds so largely, it proposes a very noble fund for education.

IRELAND.
The accounts by the last Overland confirm the hope that Government will not introduce a Bill for the maintenance of the Roman priesthood in Ireland.
The further progress of the State trials seems to increase the probability of the conviction of some or all of the traversers. Such conviction, if obtained, and the punishment which it is not probably the object of Government to make heavy—be so graduated as not to call forth too much sympathy for the sufferers, will tend much to the pacification of the country.

ECCLESIASTICAL MOVEMENTS.
The Bishop of Madras after a protracted visitation of all the Western parts of his diocese, and having also been at Ahmednuggur and Purnah, is we understand returning to the Neilgherries by way of Bombay.
The Rev. Henry Taylor, Chaplain of Bellary, has proceeded to sea for New South Wales, on account of his health.
The Rev. Dr. Powell is about to proceed to Bellary as acting Chaplain of that station. The Rev. Henry Stuart, Chaplain of Trichinopoly, is to act as Junior Presidency Chaplain. The Rev. R. W. Whitford to act as Chaplain at Poonamallee. The Rev. B. Clarke to act as Chaplain at Trichinopoly. The Rev. A. J. Rogers to be joint Chaplain at Secunderabad.

MISSIONARY PRAYER MEETING.
The Address at the last meeting, of the Rev. W. Portek, on the "Church at Antioch," was highly practical, and worthy the subject and the speaker.
The meeting on the 1st instant will be at the Wesleyan Chapel. Address by the Rev. M. Winslow—on "Missions in North Ceylon."