MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.


EDITORIAL NOTICE.

The present number completes our first year. As however several of our subscribers have commenced with 1844, and it will be more convenient to have the year of the journal correspond with the civil year, we propose to close the next volume with December. It will contain of course only seven numbers. We shall give at the end of it a title-page and index of the whole. The numbers can then be bound in one volume, or two, as any may please. Title-pages will be furnished as wanted, and an index for the two volumes together. Those who commenced with January, or who may still wish to do so—the back numbers being furnished to them—will have only a common sized volume, uniform with those which may come thereafter.

The price of the seven numbers for the remaining part of the year, forming the second volume, will be five rupees to those who pay in advance. Such subscribers as have not paid for the past year may receive the two volumes for fifteen rupees, and if soldiers or Natives for ten rupees. To this latter class the second volume only will be one pagoda. Subscribers from January to December will receive the work at the prices formerly advertised, but it is respectfully requested that those residing at up-
country-stations would not delay in sending in their subscription, as the work is in arrears to the printer.

Our readers will we hope kindly excuse this business notice—though made rather prominent—as it is important there should be a clear understanding of the subject, in these matter-of-fact times.

All the editorial services connected with the work are entirely gratuitous; and as the profits, if any, are to be given to the Madras Tract and Book Society, the conductors can have no advantage from it, but that of risking a pecuniary loss, in a good cause. They are, therefore, the more bold to urge on the kind patrons of their undertaking, prompt and cheerful aid in this respect.

We would ask our friends also to do what they may think the journal deserves, in increasing its circulation. Fully believing that it is, or may be, a valuable Instructor in many important respects, both literary and religious—that it may, with the aid of our correspondents, be made a vehicle of general information, of which much would be given in no other form—that it may yet become attractive and interesting to all whose tastes have not been perverted by too much indulgence in the high-seasoned literature of the day, we should regret, if, like other similar attempts at this Presidency, the enterprise should fail for want of support.

It is no great sum for any gentleman to give annually—if he have not much time or inclination to read the magazine himself—that he may take it in for his family or for the guests who, as hospitality is happily so common here, may be frequently at his house. Indeed it may be a question whether every friend of religion and morality should not, as far as able, encourage all such publications as are promotive of them, on the same principle that he should sternly discountenance those of a contrary tendency.

The power of the press is becoming so great and per-
vading, that all who have any influence should use it, to
give that power a right direction—to give free course to the
waters which flow from purer fountains, and to throw in
the cruise of salt, as did the Prophet, into such as are
more impure. If he cannot do that, let him exert himself
to retard their corrupting flow, especially into his own
house. How many flourishing olive plants, around the
table even of religious parents, for want of care, have ab­sorbed poison instead of nourishment from the impure
channels of literature heedlessly opened to them.

Surely it is not a matter of indifference what food for
the intellect, or the imagination, is placed on the round
table of the receiving or drawing room, or the reading
desk of the library. A magazine, even though religious,
may find a place with lighter works; and it would not be
in bad companionship if they were pure—if they came
sparkling from any unadulterated fountain of the muses.

We will not speak, however, of the other periodical
productions of the press, whether news-prints, monthly or
quarterly journals, or annuals, which deserve encourage­ment; for so far as political or other intelligence is
concerned, or investigations in literature, or science, or
history, or where the taste and imagination are addressed,
they all carry with them a sufficient plea for support in
the gratification they afford, aside from their real useful­ness. But we think the religious press deserves encou­ragement on another ground—its moral influence. This
should be of the highest and purest character;—and if
not sectarian, or fanatic, or bigoted—if it be truly scriptu­ral and catholic—it must be most salutary. If it opens
up channels not merely to the Castalian spring, but to

its waters must be wholesome and refreshing.

There are no doubt many periodical productions of the
Christian press which, in point of information and general
talent, should be put far before any thing which there is, or is likely to be, at this Presidency; but in two respects the comparison is against them, they do not convey the same **local information**, and they lack the claim of being **home productions**. True they may be from our **fatherland**, to which our eyes turn still as home, and a mighty charm too they have on that account, which we would by no means break or weaken if we could; but this is now the land of our abode if not adoption—our present **home**.

If then the passengers of a vessel even, for a short voyage, identify themselves with the ship which nobly bears them over the waves, so far as not to be willing that others should go before it, or that it should suffer in comparison with any, if that may be avoided; surely the inhabitants of this Presidency should have some concern for the character of the city of their habitation, and wish it not to be behind the others, especially in "whatsoever things are of good report." They should we think, therefore, be unwilling that any of the religious periodicals, which are very few—and all if taken in would come to less than **thirty** rupees a year to any single subscriber—should fail for want of support.

We propose, if the state of our subscription list may admit, or if any friends will kindly furnish the means—not far from rupees 35 a month—to give about twenty **lithographic drawings of the principal Hindu gods**—one with each number—with descriptions, forming a Hindu pantheon. But this, with the general support of the work—expressing our gratitude for the encouraging degree of patronage already granted—we must leave to the generosity of our well-wishers.
THE DIFFICULTIES ENCOUNTERED BY THE PRIMITIVE CHRISTIANS IN THE SPREAD OF THE GOSPEL, COMPARED WITH THOSE OF MODERN CHRISTIANS IN THE SAME WORK.

BY THE REV. E. PORTER.

In reading the New Testament the mind of the true believer is struck with the rapid extension which the religion of Jesus made during the first 50 years after His ascension to the right hand of the Father. Such expressions as these are by no means uncommon, in reading the Acts of the Apostles. "Howbeit many of them who heard the word believed; and the number of them was about five thousand." Acts iv. 4. "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly." Acts vi. 7. "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts xi. 21. Now though we have abundant reason for gratitude to the great Head of the church for the pleasing measure of success with which he has crowned the efforts of his people in modern times, especially in the South Seas, New Zealand, South Africa, and the West Indies; yet with respect to the largest and most populous parts of our world, we have yet to mourn over the spiritual darkness which still hangs like a thick cloud over the great mass of the people. So that the church, notwithstanding its partial success, has more reason for humiliation and prayer, than congratulation and triumph. The language of the mourning prophet still seems suitable to us, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the sins of my people. How long O Lord! how long shall the enemy triumph?"

Seeing that such is the state of things, it may be both interesting and profitable to inquire into the peculiar difficulties, which the primitive Christians had to encounter in their efforts to spread the Gospel compared with our own. In a subsequent paper we hope to show the facilities which they met with in their course, as compared with those of the Christian church in modern times; and in conclusion to suggest some hints as to what
is really wanting on the part of the modern church, to ensure greater success in that cause, which is dear to the heart of every enlightened Christian.

1. Amongst the difficulties that the primitive Christians had to encounter in the spread of the Gospel, the first and foremost that strikes our view is, the depravity of the human heart, and the agency of Satan adding strength to that depravity. The difference between the corrupt passions of the human heart, and the spirit and doctrines of true Christianity, is indeed well worthy of our observation. The carnal mind is enmity against God, the great end of Christianity is to glorify God—the carnal mind is selfish, the spirit of Christianity is liberal and generous, it opens the hands and hearts of all who truly receive it,—the carnal mind is stubborn and self-willed, the great end of Christianity is to lead our wills into subjection to God's will,—the carnal mind is proud,—the great end of Christianity is to abase the proud and exalt the humble. Its language to every professor of its doctrines is, "Be ye clothed with humility." The carnal mind naturally cleaves to things seen and temporal, whilst Christianity points to a reward which is unseen and eternal—the carnal mind is naturally fond of working out a righteousness of its own, whilst genuine Christianity exhorts us to put all our trust in the righteousness of Him who bore the sinner's curse, and whose blood has purchased the sinner's redemption. Now although the principles of the depraved heart of man were so strong, and directly opposed to the precepts of the Gospel, yet we find from sacred and profane history that they were not so powerful as to be able to arrest its onward progress, or to impede its spiritual triumphs.

Under the influence of this new faith the adamantine hearts of men were melted into penitence and contrition, kings, priests and people were changed,—the avaricious became liberal,—the proud became humble,—the unrighteous became just,—the drunkard became sober,—the unclean became pure,—and the savage warrior of a hundred years, and a hundred battles, bowed down at the feet of Him who is King of kings and Lord of lords. In this respect the obstacles now opposed to the spread of the true faith are not greater than those encountered by the primitive
church; the same depraved principles we have to combat with they had; and as they triumphed in their warfare so may we, if we go forth to the battle with the same weapons and in the exercise of the same spirit.

2. Among the difficulties which the primitive church had to encounter in the spread of the true faith, we may notice the virulent hatred and opposition of the Jews, who were then a numerous and powerful body. We find, both from the records of sacred and profane history, that the primitive church met with the strongest opposition from this quarter. The system of Christianity was adverse to the hopes, partialities, and national pride of the Jews. The rulers of this singular people had worked themselves into a persuasion that some signal messenger from heaven was to appear to set their nation free from the Roman yoke, and to exalt them as a people above all others. They clung to this hope under every misfortune, and seemed to adhere to it more tenaciously as their difficulties increased. When therefore they found that instead of their fond anticipations being realized, a mild and spiritual religion (having for its object the temporal and eternal welfare of all classes, both Jews and Gentiles, and the elevation of those whom they most despised to privileges and blessings equal to their own) making silent but sure progress amongst mankind; they were filled with rage and used every kind of means to overturn this new faith. Thus we find throughout the Acts of the Apostles such expressions as these very frequent. "But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." This virulent opposition of the Jews may be accounted for on other grounds than those above mentioned. The Christian scheme without formally repealing the ceremonial law, considerably lessened its estimation in the view of the people. The disciples of this new faith, instead of insisting upon the exact performance of splendid rites and ceremonies, which were more adapted to please the senses than to purify the heart, preached up the necessity of repentance from dead
works and faith in the Lord Jesus, in order to men's acceptance in the sight of God. As if the frustration of the national hope of the Jews was not enough, the punctual observance of the ceremonies in which they most prided themselves, were all to be deemed of no account, in order to obtain a better hope.

But notwithstanding the determined opposition and hatred which the religion of Christ met with from this quarter, still it went onward in its triumphs, and effectually overcame the prejudice and hatred of the Jew, as well as the deep depravity of the human heart. As if to show us its godlike power and divine origin, one of the most bigoted of the sect of the Pharisees, smitten to the heart by the grace of Him whose religion he sought to destroy, was led to exclaim, "Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Now when we compare our difficulties in this respect with the Christian church of those days, they are comparatively small. We have little to fear from Jewish hatred and opposition in these days; the power of the Jewish priesthood and the splendour of the Jewish ritual have passed away; and that deeply interesting but unbelieving nation are now scattered and peeled over the face of the earth, monuments of the truth of the divine word, feeble in influence, though still great in number. But since those days another power has risen up, within the pale of the Christian church, assuming to itself great titles and authority, and withal imitating the Jews of old in a bigoted and persecuting spirit. I mean the power of Antichrist. Its name cannot be forgotten, "The Mother of Harlots." Its spirit cannot be mistaken. "She goeth out to deceive those that dwell upon the face of the earth." I saw the woman drunken with the blood of saints and with the blood of the martyrs of Jesus." This is the power that is now seeking by its crafty policy to lay waste some of the fairest fields of the missionary church in modern times, and to corrupt the minds of those who have been already evangelized, and brought into subjection to the great Head of the church.

Wherever Protestant missionaries have gone and laboured with evident tokens of success, wherever they have ploughed up the soil and sown the good seed of the kingdom, and thus have been the instruments of making the barren wastes of heathenism
to blossom as the rose, there the foot of this wild boar "has sought to tear up the goodly vine which the Lord has planted, and to render that a wilderness which was as a fruitful field. For example look at their late efforts aided by the political power of France to overthrow the faith of our converts in the South Seas and other mission stations. One of the missionaries of the London Society writes as follows. Tahiti, Monday, September 26th, 1842. "This day the priests opened a new chapel on their premises, (a beautiful valley where they are building the largest house in the islands.) The band from the ship accompanied the high mass, and great numbers of the Natives were attracted to the spot. Carot, the Vicar General, preached in Tahitian. Thus the work has commenced. The priests dined on board and were treated with naval honours. Popery is established by the mouth of the canon, how beautifully it maintains its character- "Semper ubique et eadem." The priests however are just now quietly lying on their oars, waiting for the arrival of a bishop for Tahiti and a cargo of priests. Such is the position of affairs at this time." The same work of spoliation and corruption they are now carrying forward in New Zealand, and in the Feejee Islands, where Protestant missionaries have laboured with pleasing success.

That the spirit of Popery is the same as in the dark ages, we may gather from the following fact amongst many others. "In a certain parish in Ireland the farmers were strictly forbidden by their priests, under the severest penalties, to sell or supply any thing (milk not even excepted) to any converts from Popery. This petty species of persecution was justly exposed by the local press, and to the credit of a Roman Catholic gentleman in the neighbourhood, who was ashamed of the real principles of his own church, he exerted his influence against that of the priest's, and obtained for those poor people the small boon of being allowed to purchase milk for their families. Many other facts of a similar kind might be mentioned did time and space allow. Notwithstanding the fierce rage and crafty policy of this corrupt and corrupting power, the friends of truth have no occasion for fear in their conflict with it, if they make use of those weapons, and exercise that spirit which our Lord and Master has commanded. "And they overcame him by the blood of the Lamb and by the word of his testimony, and they loved not their
lives unto the death." The great business of the true church is
to preach, enforce, and illustrate the word of truth, and exhibit
its holy influence by abounding in all good works; and then we
doubt not but that He who is the author of that truth will by
the influence of His all-quickening Spirit, cause it to triumph
over all the machinations of the great enemy of souls.

To every fresh attack of the adversary, whether it be from the
ranks of Romanism, Puseyism, or Socinianism, we must reply
with our Lord, "It is written," and the result will be that Satan
will be bruised under our feet, and we shall go forth to win
fresh conquests in the name and under the banner of the Lord
of Hosts.

3. Among the difficulties which the Christian church of the
primitive age had to encounter in the noble enterprise she had
undertaken, we may mention the reigning idolatry of the Roman
empire, backed as it was by all the influence of the state. The
peculiar system of Christianity was opposed to this idolatry in
every way. First, we may notice that its object was altogether
unique. It did not seek to throw down one idol and set up
another, it did not seek merely to introduce a new deity into
the numerous pantheon, which were already the objects of
veneration; it did not deign to be admitted as a system of truth
among many others, or to make known a way of salvation,
which in some way or other might be found to agree with
those already established and devised by sagacious philosophers;
but in contradistinction to all this, it sought to overturn every
vestige of idolatry, every religious system of man's device, and
to establish for itself a complete sovereignty over men's thoughts,
feelings and conduct. In its view the weakness of God was
stronger than men, and the foolishness of God wiser than men.

It must prevail, if it prevailed at all, by the overthrow of
every altar, statue, and idol in the world. In addition to its
exclusive spirit, Christianity had to encounter great difficulty
on account of the antiquity of those systems of superstition and
idolatry which it sought to destroy. The ancient religion of a
country has always its votaries, and the very obscurity of its
origin is with some, an argument why they should adhere to it.
In addition to this, the reigning idolatry had its splendid tem-
pies adorned with every kind of magnificence, its bigoted and well paid priesthood, whose interest it was to keep up the farce, and by every means in their power to inspire awe in the minds of the superstitious multitude. It had its sumptuous festivals attended by all the embellishments of art, the softness of music, and the decorations and obscene songs of prostitute women; every thing in fact that could gratify the taste of a depraved and idolatrous people. It summoned to its aid the skill of the smith, the architect, and the musician, the learning of the poet, the craft of the priesthood, and the beauty of women, all to give effect to "lying vanities and soul destroying superstitions."

All this pomp and ceremony connected with the reigning superstition, was sure to enlist many on its side from the love of mere show, and the fondness of the human mind for any thing like display. Then again the interest of many were connected with its continuance, as we find by a reference to the New Testament history. When, through the effects of the Apostle Paul's preaching at Ephesus, many were led to forsake the prevailing idolatry; the craftsmen met together and consulted how they might destroy this new faith, and a certain silversmith named Demetrius spoke as follows: "Sirs, ye know that by this craft we have our wealth," vide 26, 27 verses. Then again as Mr. Gibbon rightly affirms, "The reigning superstition was interwoven with every circumstance of business or pleasure, of public or private life, and with all the offices and amusements of society. So that to renounce the reigning superstitions was, in fact, in many cases, connected with separation from all the relationships of life, and a public condemnation of those customs which were held in greatest repute amongst the superstitious multitude."

The following passage on this point by an enemy to the truth presents so vivid a picture of the difficulties which the Christians of those days had to contend with, that we cannot forbear quoting the whole of it. "But the belief of the Christian was accompanied with horror. The most trifling mark of respect for the national worship he considered as a direct homage yielded to the demon, and as an act of rebellion against the majesty of God. In consequence of this opinion, it was the first but arduous duty of a Christian to preserve himself pure and undefiled.
DIFFICULTIES ENCOUNTERED

by the practice of idolatry. The religion of the nations was not merely a speculative doctrine professed in the schools or preached in the temples. The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or of private life; and it seemed impossible to escape the observance of them, without, at the same time, renouncing the commerce of mankind, and all the offices and amusements of society. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator, and the soldier, were obliged to preside or to participate. The public spectacles were an essential part of the cheerful devotion of the pagans, and the gods were supposed to accept, as the most grateful offering, the games that the prince and people celebrated in honour of their peculiar festivals. The Christians, who with pious horror avoided the abomination of the circus or the theatre, found himself encompassed with infernal snares in every convivial entertainment, as often as his friends, invoking the hospitable deities, poured out libations to each other's happiness. When the bride, struggling with well affected reluctance, was forced in hymeneal pomp over the threshold of her new habitation, or when the sad procession of the dead slowly moved towards the funeral pile, the Christian, on these interesting occasions, was compelled to desert the persons who were the dearest to him, rather than contract the guilt inherent to these impious ceremonies! Every art and every trade that was in the least concerned in the framing or adorning of idols was polluted by the stain of idolatry. If we cast our eyes over the numerous remains of antiquity, we shall perceive, that besides the immediate representations of the gods, and the holy instruments of their worship, the elegant forms and agreeable fictions consecrated by the imagination of the Greeks, were introduced as the richest ornaments of the houses, the dress, and the furniture of the pagans. Even the arts of music and painting, of eloquence and poetry, flowed from the same impure origin. Even the common language of Greece and Rome abounded with familiar but impious expressions, which the imprudent Christian might too carelessly utter, or too patiently hear. The dangerous temptations which on every side lurked in ambush to sur-
prise the unguarded believer, assailed him with redoubled violence on the days of solemn festivals. So artfully were they framed and disposed throughout the year, that superstition always wore the appearance of pleasure and often of virtue. Some of the festivals in the Roman ritual were destined to salute the new calends of January with vows of public and private felicity, to indulge the pious remembrance of the dead and living, to ascertain the inviolable bounds of property, to hail, on the return of spring, the genial powers of fecundity, to perpetuate the two memorable eras of Rome, the foundation of the city, and that of the republic, and to restore, during the humane license of the Saturnalian the primitive equality of mankind. Some idea may be conceived of the abhorrence of the Christians for such impious ceremonies, by the scrupulous delicacy which they displayed on a much less alarming occasion. On days of general festivity, it was the custom of the ancients to adorn their doors with lamps and with branches of laurel, and to crown their heads with a garland of flowers. This innocent and elegant practice might, perhaps, have been tolerated as a mere civil institution. But it most unluckily happened that the doors were under the protection of the household gods, that the laurel was sacred to the lover of Daphne, and that garlands of flowers, though frequently worn as a symbol either of joy or mourning, had been dedicated in their first origin to the service of superstition. The trembling Christians who were persuaded in this instance to comply with the fashion of their country, and the commands of the magistrate, laboured under the most gloomy apprehensions, from the reproaches of their own conscience, the censure of the church, and the denunciations of divine vengeance. Such was the anxious diligence which was required to guard the chastity of the gospel from the infectious breath of idolatry." (Vide Gibbon's Decline and Fall. Chap. XV.)

Then again we have to consider how different the rites and ceremonies of paganism were from the simple institutions of Christianity, and how opposed the precepts of the former were to those of the latter faith. The change which was produced in those who came out from the prevailing superstition, and embraced the new faith, was such as those who are nurtured in
the doctrines and observances of Christianity, from their infancy, cannot easily estimate. A Hindu Christian of these days is much better fitted to form a correct estimate of what the primitive Christians endured in the renunciation of the superstitions of their forefathers than we can. After men became Christians, much of their time was spent in prayer and devotion, in attending religious assemblies, celebrating the Eucharist, and in the promotion of various charitable objects. How different such a mode of life from revelling in the abominations and unclean superstitions of paganism. To become men of such totally new habits and customs was no easy matter; especially in such cities as Rome, Corinth, Athens and Ephesus. How new and alien to all their former practices, and how singular they must have appeared in the eyes of their idolatrous fellow-countrymen!

Then again it must be remembered that the profession of the new faith was at different times attended with the confiscation of all the property of those who embraced it, the loss of worldly honour, and the endurance of the most cruel and bitter persecutions. For a more particular account of these sufferings and the constancy with which the Christians endured them, the reader is referred to the following works; Cave's Lives of the Apostles, Neander's Church History, Mosheim's do., and Paley's Evidences of Christianity, &c.

Notwithstanding these obstacles we know both from the testimony of sacred and profane writers that this religion was embraced by thousands and millions. Under the secret yet mighty influence of this new faith, men forsook dumb idols and turned to the living God, and the habitations of demons resounded with praises to God and the Lamb. Altars that once streamed with the blood of human and other victims were cast down, to make room for Christian temples, in which redeemed men might sing the praises of their redeeming God. The light of Christianity penetrated the deepest darkness of heathenism, and the craft and power of Satan gave way to the power of Him who said, “Now is the judgment of this world, now shall the prince of this world be cast out; and I, if I be lifted up from the earth will draw all men unto me.” Surely we may exclaim when looking at the progress which this new faith made in so short a time, and the insuperable obstacles which it overcame, “Truly this is the finger of God.”
4. We may notice as one of the grand obstacles to the spread of Christianity in the primitive ages of the church; the prevalence of various philosophic sects whose sentiments on many points were greatly opposed to the simple and sublime truths of the Gospel. The most prevalent and numerous of these sects were, the Stoics, Epicureans, Platonists, Semi Platonists, Gnostics, and Manicheans. Some of these differed widely from each other in their opinions on some points, in other respects they appear to assimilate. The greater number of these sects held the doctrine of fate, and in this way endeavoured to destroy human accountability and to make God the author of sin.

How different were such erroneous ideas from the language of the inspired Apostle; "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted when he is drawn away of his own lust and enticed." Then again the majority of the above mentioned sects held the notion, that matter is essentially connected with sin, and that in some way or other the body must be subdued either by fasting, penances, or other voluntary mortifications in order that sin might be subdued, and the soul rendered fit for communion with God. Hence arose the early practice of monkish and austere habits, and the adoption of the most absurd and silly practices, the tendency of which was to render men unfit for the common duties of life, and to hide the light of many who might otherwise have been burning and shining lights to the church and the world. It was the admission of this false opinion that led the Gnostics in the first century to deny the humanity of our Saviour Jesus Christ; and against these heretics the Apostle John warns the disciples in his first Epistle.

"How different such false notions were from the doctrine which our Saviour taught that the mind is the seat of sin, and that from within out of the heart proceed all evil thoughts, murders, adulteries, fornications, &c. and that a change of mind is necessary in order to our entrance into the kingdom of God.

Christianity instead of teaching that the body is necessarily the seat of sin, exhorts us to present our bodies, as well as our spirits, living sacrifices to God, which is our most reasonable service. It also reminds us that we are bought with a price and
therefore bound to glorify God in our bodies and spirits which are His. Then again we may remark that the peculiar doctrines of these sects were directly opposed to that great cardinal doctrine of our common Christianity; viz. that the sacrifice which our Saviour offered up on the cross was the only sufficient atonement for the remission of sins.

Had we time and space we might pursue the subject further, but enough has been said to show that primitive Christianity met with the greatest opposition from the heathen philosophers, who were held in greatest repute in those days. Nevertheless it triumphed over all the false pretences and erroneous opinions of human philosophy, so much so that an inspired Apostle was led to exclaim, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this-world? For after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe." In a future number we hope to offer a few remarks on the facilities which the primitive church possessed for making known the Gospel compared with our own. We hope, however, that enough has been said to encourage every faithful disciple of Christ to use every effort for the spread of that truth which alone can deliver the soul from the power of sin, and which is destined, by the decree of the Eternal, to bring back an apostate world to allegiance to its rightful Lord and Sovereign.

Cuddapah, March 20th, 1844.
MISSIONS IN JAFFNA, OR NORTH CEYLON.

Substance of an Address in the Wesleyan Chapel, at the Missionary Prayer Meeting, April 1, 1844.

BY THE REV. M. WINSLOW.

It is not my object to go into a detail of even the principal missionary operations in this field, by the different Missionary Societies engaged in it for the last 35 years, but to give such a sketch as the time may allow of some of their more prominent features, especially in connexion with the American Mission, as being the largest, and that with which I am best acquainted.

That what is said may be better understood, allow me to introduce the reader to the localities to be mentioned. The district is itself strictly speaking an island, or a cluster of islands, being separated from the main body of land, and other islands, by an arm of the sea, in some places very narrow and shallow. It lies somewhat in the form of a ham; its extreme length being about 40, and the greatest breadth 15 miles. It is intersected in different places by salt creeks. The district may contain now about 250,000 inhabitants. Its early history is obscure, and it is not my present purpose to inquire into it. There is reason to believe, however, that the strait which divides the northern dependencies of Ceylon from India was, before the Christian era, and so long back probably as the days of Solomon, the principal channel for the commerce of India and China with Western Asia and Europe, and that some parts of Ceylon early received Christianity.

The whole of North Ceylon is now inhabited by Tamilians from the continent of India, with whom a few thousand Moormen are intermixed. This population extends, and the Tamil language prevails, along the eastern coast as far as Batticaloe, including of course Trincomalie, and on the western to Carpentyn, and is found mingling in considerable proportion with the Cinghalese as far south as Colombo, and even in Kandy, the capital of the interior. The Tamilians being more enter-
prising and energetic than the Cinghalese, have, as merchants, artificers and common labourers, scattered themselves in almost every part of the island.

At what time Jaffna was colonized from the continent is not certain, as the native accounts are contradictory; nor do we know whether these colonists found it nearly uninhabited, or drove out large numbers of more rightful possessors of the soil. There are various accounts of inroads by the Malabars from the continent, upon different parts of Ceylon; and of their sometimes obtaining possession of parts of the island, and again being expelled; but it is evident that for many centuries they have had a footing in the northern parts.

One native account is, that a wandering fiddler, having by his skill in playing pleased the king of Kandy—who was perhaps then as afterwards a Tamilian—the king granted him the province, which he settled by various castes from the continent, and gave it the name of Yarlparnum, or the country of the fiddler; the word being compounded of yarl, the Tamil for fiddle, and parnum, player or musician, changed to parnum to denote country. Europeans have corrupted the name to Jaffnapatam, the latter part of which is the Tamil for town. When the Portuguese came to Ceylon the Tamilians had their own king in Jaffna.

The Portuguese took permanent possession of the district about 1536, not only for trade but for colonization and the establishment of Romanism. They built churches in every part of the district, and obliged the people to frequent them. I lived at Oodooville for many years, in a house first built by a Franciscan friar; and preached in a church in which he, and his brethren after him, long celebrated the rites of Romanism.

When the Dutch succeeded the Portuguese, whom they finally expelled about 1656, they drove out the Romanists from all the principal churches, leaving them only one or two of any importance, and converted their edifices into Protestant churches, in some places altering and enlarging the old edifices, in others building new ones. They divided the district into 32 parishes, and at first had several ministers, four or five at least, to occupy them. In each parish they had a schoolmaster, and required
the children to be enrolled in the school, to be baptized, and to learn the Dutch Catechism. Evidence of baptism was required for a lawful marriage, so as to give the children a claim to the property of their parents, and to the holding of any Government office. The consequence was that a nominal Christianity spread over the district. Heathenism retained only two or three temples of importance, and was otherwise kept mostly out of sight; while Romanism was driven into obscure corners, using for its worship the mud and thatched bungalow in some retired place, instead of the stone or brick church in a more conspicuous situation.

When the English came in 1796, the whole scene was changed. Christianity not only ceased to be a Government concern, but for some years there was neither chaplain nor missionary in the district. The consequence was that both Heathenism and Romanism came out of their hiding places. Heathen temples rose on all sides. The Roman Catholic churches were enlarged, and except a few Protestants in the town of Jaffna, who were subsequently gathered under the instruction of a Native preacher, afterwards ordained by Bishop HEBER, the Rev. Christian David, almost every vestige of any thing like a purer Christianity was swept from the province. The field from which the primitive forest had been cut down, not being sown with good seed, or cultivated, was soon overrun with a second growth of thorns and underbrush, more difficult in some respects to remove than even the primitive forest.

The first Mission station taken up in the district was at Tippallary, occupied about 1808 by the Rev. Mr. Palm, of the London Missionary Society, who was sent out in 1804 to Ceylon; and being patronised and partly supported by the Government of the Island, was ordered to Jaffnapatam. In 1810 he had succeeded in gathering a school of 20 lads, but being alone and not well supported by his Society, he, not long after, accepted an appointment from Government as the minister of a Dutch church at Colombo.

The Wesleyan Mission, now having two stations, was commenced in 1815 by the Rev. Messrs. Lynch and Squance, who were followed in 1819 by the Rev. J. Roberts, to whom others succeeded;—the American, having eight stations, by the Rev.
Missions in Jaffna,

Messrs. Richards, Warren, Poor, and Meigs, in 1816; followed in 1819 by the Rev. Messrs. Spaulding, Woodward, Scudder and myself, succeeded by others after a lapse of 14 years; and the Church Mission having two stations, in 1818, by the late Rev. J. Knight, joined afterwards for a time by the Rev. J. Bailey—subsequently at Cotta and recently deceased—and after him by the Rev. W. Adley. We will make a short excursion to the different stations now occupied.

The town of Jaffna has a well built fort on the sea shore, and near it a pettah of several broad streets at right angles, lined with neat, though low built, Dutch houses, having pent roofs covered with red tiles.

The town is skirted by cocoanut gardens and populous native villages. On one side of the esplanade is the Wesleyan Mission House, and also a well built chapel for English, Portuguese and Tamil services. The mission has several village schools in the populous native suburbs, and on the mission premises very efficient high schools for both sexes, and for education in English and Tamil. One department is for the children, especially female children, of the European residents, in which the higher branches of education are taught; and one class is composed of young Tamilians designed to be preachers or other assistants in the mission. The whole are under the active superintendence, and in part the teaching, of the Rev. P. Percival. Any friend of native improvement would be gratified to stand in his study, at the south end of the large mission house, and look through a range of rooms six or seven in number, in each of which he might see a class in rows studying under teachers or monitors, or arranged for giving up their lessons.

But we must pass to the Church Mission stations, not far distant. These are on the eastern side of the pettah, one at Chunduly, where is the Rev. J. T. Johnston, occupying the church in which the Rev. Christian David formerly preached, and having charge of a boarding school for boys; and the other at Nellore, about two miles from the fort, where you may find a convenient church and mission premises, and a flourishing boarding school for girls. It was at this latter place that our lamented friend and brother, the Rev. J. Knight, laboured in-
defatigably about 20 years. It is now occupied by the Rev. W. Adley, long his worthy colleague.

Passing Nellore easterly on a macadamized road, and with two or three expensive bridges over the wide salt creeks, we come to an American Mission station at Chavagacherry, 10 miles from Jaffnapatam. Here is an old church repaired, and a new mission house built. It was first occupied by Dr. Scudder, who had a large number of schools. A magistrate resides at this place, and there are native bazaars much frequented near the church; but the station has been too often left without a missionary to be in a flourishing condition. The Rev. Mr. Meigs has lately come to this station.

We may pass to Yarany, eight miles inland, through populous villages embowered in thick groves of palmirah, cocoanut and other trees; where the walls of the old Dutch church still stand, and the adjacent house is repaired for a mission family. This station was first taken up by our good friend the Rev. S. Hutchings, followed by the Rev. G. H. Apthorp. Here is a boarding school for girls in a flourishing state, and which contains about 30 pupils, of whom some have been hopefully converted. Also many village schools with a good congregation on the sabbath, now under the care of the Rev. J. C. Smith.

From Yarany we will step across to Point Pedro, on the open sea, at the N. W. extremity of the district, a distance of eight miles, most of the way through populous villages, but in some parts a barren plain. Here is a very eligible mission station, long occupied by the Wesleyan missionaries, and having a comfortable bungalow for a mission family, a bungalow-chapel, and a circle of flourishing schools; but of late left to an assistant missionary, on account of the fewness of the labourers.

From Point Pedro we may proceed along the sea-shore, about five miles to Valverty, a large and commercial Native village, deserving almost the name of a town. Here an American missionary, the Rev. Mr. Apthorp, has lately been stationed. It has for some years been the residence of a catechist and a schoolmaster, with a large English school. Still proceeding at no great distance from the sea we pass the ruins of an old stone church and house at Myletty, and reach Tillipally, two miles from the sea-shore. The parish contains some eight or ten
swarming villages, in the midst of palmirah groves; and is intersected by fields of dry grain and tobacco gardens.

Here both the old stone church and house were early repaired; and Mr. Poor, who first occupied the station in 1816, but was absent at Batticotta and Madura from 1823 to 1841, has many schools, and three distinct congregations at the church each Lord's day.

First the boys, say 400 in number, from the village schools, and the English station school, are brought together, to give up their Scripture lessons and then hear a sermon adapted to their capacities.

After a little intermission the regular morning service is attended, at which the Native Christians and adult heathens are present, forming a respectable congregation. In the afternoon the girls from the village schools, 300 or more, are collected, and a service is held with them. But we have no time to attend all the meetings on the sabbath, much less those on the week days in the schools and villages.

In proceeding to the other stations we go nearly south-west five miles to Panditeripo, through fields of dry grain, rice grounds and some villages. This station is also about two miles from the sea-shore. Here the old house and church have been repaired, and there have usually been a number of schools, English as well as Tamil; but there being no missionary now at the station, they are not so flourishing as formerly. The pulpit is supplied and the schools are superintended by a missionary residing at Batticotta.

In proceeding to Batticotta, four miles distant, through rice fields and along the skirt of villages, you pass the ruins of an old church and house at Changany, an out-station of the mission.

At Batticotta is an immense stone church, 163 feet in length and 57 in breadth inside, with walls four feet thick, and two rows of massive pillars, 10 feet in circumference, surmounted with arches. This has been repaired, about one-third for a dwelling house, and the remainder for a church. The long low house at a little distance, in a garden surrounded by a high stone wall, has also been repaired and enlarged, and various buildings erected for the seminary, of which the largest is called Ottley Hall. There are usually three missionaries at this place, of
whom two are connected with the seminary; but the principal, the Rev. H. R. Hoisington, is now in America.

This institution was commenced in 1823, by collecting from the free boarding schools, which had been in operation at five stations of the mission from three to five years, forty-eight of the more forward lads who were well grounded in English and in their own language, and putting them there under the care of Mr. Poor. It was designed to be a college, and a Prospectus, arguing the importance of teaching the Native youth English and the European sciences, in preference to Sanscrit, as then proposed by the Serampore College, was printed in the beginning of 1823, and extensively circulated. The principles advocated were the same which Dr. Duff and the other Scotch missionaries subsequently took up, and have so nobly carried out at Calcutta, Bombay and Madras. The principal difference is, that the latter high schools, being in towns, are designed for day scholars, and make English almost the exclusive medium of education; while the former was at first wholly a free boarding establishment, where the pupils night and day were under the control of the teachers, and in which the Native languages were cultivated simultaneously with the English, and religious instruction generally given in the vernacular tongue.

Obstacles were interposed by the Government, then not friendly to the mission, though it has since become decidedly so, which prevented the carrying out of the plan fully; but the institution has become in most respects a college under the name of a seminary.

The pupils soon increased to nearly one hundred, and within ten years to two hundred, which number might have been doubled or quadrupled, had the mission possessed the means of receiving and teaching so many. Including an introductory class it has, for the last 10 years, averaged nearly two hundred, and has from year to year graduated classes of 15 or 20, who have gone through the prescribed course of six years' study, after entering with some knowledge of English, Tamil and arithmetic. Many leave, or are dismissed, before the full course is completed; and others remain afterwards as a select class, to study theology or medicine; or to cultivate a farther acquaintance with astronomy, the mathematics, or Native literature.
From the seminary, 263 have been received to church communion; and though from heathen families, with the exception of a few whose parents have been converted, nearly or quite half the students, for several years, have given more or less evidence of being true converts to Christianity.

There have been many trials in connexion with them, and frequent disappointments, arising principally from their proud heathen relations, who have induced some, of whom better things were hoped, to marry heathen wives; but a fair proportion, all things considered, have held on their way and are becoming respectable and useful Christians. Many have become schoolmasters and readers, several catechists, and some Native preachers. Of the whole number 158 are in the service of different missions, and 14 in Government situations. None have yet been ordained.

It would be pleasing to make a longer stay at the seminary, but we must go by a very indifferent road, though in some places literally a high road, through the paddy fields, four miles to Manepy. Here is a large printing and binding establishment—which has been in operation several years—also two convenient dwelling houses, and a church which, like those at the other stations, is the Dutch or Romish edifice repaired. The station is in the midst of populous and flourishing villages, and has an English station school, a large circle of vernacular schools and good congregations.

Two miles distant on a road leading to Tillipally is Oodoo-ville, before named, which like Manepy is surrounded by villages, whose houses are almost hidden in gardens. It is five miles from the town of Jaffna, to which, as also to Tillipally four miles, there is a macadamized road lately made. At this place, besides the usual English and village schools and congregations, is the female boarding school, established the same year with the seminary at Batticotta. It commenced under the care of Mrs. Winslow with 22 girls, who had been more or less instructed at the different stations, and was soon increased to 29 in number. No branch of the mission work has been more pleasing than this, in none has there been so little disappointment, as in this school. Before Mrs. Winslow's death, nearly 11 years after its commencement, it contained upwards of 50 girls,
and when notice was given that any could be received, four or five or even ten times the number that could be taken would be offered from respectable families. This was a great change, for when efforts to bring females under instruction were first commenced, only one for a long time could be induced to come to the mission premises. There had in the first 10 years of the school been 12 well educated girls, who appeared to be sincere Christians, married from it to Christian husbands. All who had gone through a regular course of study had been hopefully converted, and no one had disgraced her profession. In the next 10 years the number thus married and settled had been more than quadrupled, and only one or two cases of backsliding had occurred. The influence of the school has been most salutary throughout the district, and it has not only proved, what used to be said by a Native minister, that the education of one girl is more important than that of three boys, but that among the Natives, Christianity finds a deeper soil in the female heart than in that of the other sex.

Any person going into the school, which for several years has numbered upwards of 100, and seeing the girls in their clean dresses, with intelligent and happy countenances, pursuing their studies or listening to religious instruction, or singing the praises of God, and who could compare them with other Native females remaining in ignorance and indolence, must be impressed with the great benefits conferred by the institution. Its history if examined would more than answer the expectations thus raised. No less than 97, nearly all of whom entered the school ignorant heathen children, have been received to the Christian church. Many have become mothers, and are training up their children for the Lord, in the midst of the heathen; and some are schoolmistresses endeavouring to raise the character of their degraded sex.

We have now completed the circuit of the principal stations in the province. It may be noticed that the five last visited, which were the only stations occupied by the American Mission until within the last 10 years, are in a circle of about 20 miles, including a population of more than 50,000, a great part of whom are agriculturists—each cultivating his own farm, or garden, and paying to the Government a commutation tax. Though not rich, few are comparatively poor. There are some low castes, a large part of whom were once domestic slaves, but
were most of them freed about 12 years ago, and the remainder recently. Generally the inhabitants are in a favourable situation to receive the Gospel, as also those around the newer stations of the mission, and those of the other societies.

The number of village schools in the American Mission, for the last 10 years, has varied from about 100 to 175, with from 4,000 to 7,000 children of both sexes. The congregations at the stations on Sunday mornings, including the children, have been from 300 to 500 at each, and at some of the stations, sometimes much more than the latter number. There have been received into communion, according to a late account, at all the stations, 586, of whom 63 have died, and 62 have been excluded from church fellowship. The present number is 460 in communion. I am not able to give the statistics of the other missions.

It would be pleasing to go into a more detailed account of the various missionary operations, and especially to describe the "times of refreshment," from the presence of the Lord, which have been enjoyed at different periods, as also the fruit of missionary operations in the improvement of the district; but if this be done it must be on some future occasion. I can now only mention, that Christian education has in a sense pervaded the province, extending to females of every class as well as males, though to a less extent—that it has elevated the tone of society, and done much to banish superstition and crime, and to promote industry, wealth, comfort and other social blessings, which make the change produced in a few years so obvious, as to be noticed by all; that the power of true religion has been felt, acknowledged, and manifested by hundreds, including some of the most influential of the Natives, who were a few years ago heathens; and that it has gained such an ascendancy over thousands, that they have more or less discontinued many of the outward forms of Brahminism, so that all things seem prepared for a general turning to the Lord, should He please to pour out of His Spirit.

My object in the few remaining remarks will be to show the peculiar advantages of that concentration of labour which has obtained in Jaffna, or the benefit of so many missionaries being near each other. This I will attempt very briefly—first as regards all the missions; and then in respect to the American Mission only.
I. All the missionaries have had opportunity, which they have improved, of giving and receiving mutual aid, and for cultivating Christian union. They have laboured for each other and with each other, whenever any from illness have needed help, or other circumstances have rendered it desirable. Frequently united meetings with the heathen, to bring the truth more prominently and forcibly before their minds, have been held, in which the different missionaries, without regard to denomination, have taken a part. There have also been united meetings held with different classes—as for instance with the domestics and hired labourers at the different stations, who have been collected together and addressed; so also with the catechists, readers, and other Native assistants, and the schoolmasters—with whom a regular quarterly meeting has been held for many years, the greater part of a day being spent with them. All or a great part of the children from the schools, able to read the Scriptures, have occasionally been collected. I once saw in the church at Oodooville more than 800 of this class thus assembled from six stations, and addressed successively by a number of speakers. There was also long held each month, among the missionaries themselves, a union meeting for cultivating the Native language; when a day was occupied in hearing a Tamil sermon from some one of the number, and in various exercises connected with the study of that language, including the correcting of each other's pronunciation. Another union meeting was frequently held for discussing various subjects of practical difficulty in the missionary work. But the principal benefit to be mentioned is the observance, of the first Monday of each month, as a season of united prayer and Christian counsel. This has now been continued for more than a quarter of a century—the whole day being given to devotional exercises—accompanied with statements of facts connected with the mission work, and the hearing of an address prepared by some one, followed by a few remarks from all. The different bodies have ever been represented in the meeting. Generally every missionary with his wife, and frequently their children also, have been present through the day. There has thus been united prayer which has an especial promise, and the chain of Christian union has been kept bright and strong.
MISSIONS IN JAFFNA, May

It will be obvious that these have been important advantages, and also that the nature of the field, abounding with numerous and populous villages, as well as the position of the different stations, in proximity to each other, has enabled the missionaries to turn them to more account than could be done under less favourable circumstances.

II. We may now consider the advantages more peculiar to the American Mission, arising from the number and location of the missionaries. Of these I can mention only the more prominent.

1. They have been able to enter into each other's labours. In case of removal from one station to another, which sickness, death, or other causes may make expedient, they do not go to a new field. When one is removed another may step in and carry on his work. This prevents the serious loss arising from leaving a station, at which the good seed has long been sown and watered, entirely destitute; as then the harvest perishes for want of a reaper.

2. There is an advantage in the transaction of business connected either with the mission or church. Being near each other, they can easily meet. This is important when the concerns of a mission are left wholly to the management of the missionaries, without any controlling committee. They do not need to spend time in going far to annual or other meetings.

3. Each missionary has a distinct and ample field of labour under his own direction. None can interfere with him, or with his plans and labours; and yet he is near enough to others to profit by their counsel and aid.

4. Their proximity to each other, with yet room enough to avoid collision, is favourable to a proper division of labour. In the preparation of books, in teaching and preaching, and in other forms of labour, the capacities and habits of each can be consulted; and a more complete system of evangelization and education carried forward, than could otherwise be practicable. I have not time to dwell upon these, but they may be at once evident, except perhaps the latter.

The best system of Christian education for a heathen people,
appears to me, to be one embracing in some form or other, (1) elementary schools in different places, on a liberal scale, especially in the vernacular languages, for all classes of the people—(2) a station school, under the eye of each missionary, in which English may be taught, and into which the more promising lads from the other schools may from time to time be introduced—and (3) a seminary or high school which may be, as circumstances require, more or less a free boarding establishment, and to some extent a school of the prophets, to raise up and qualify such as the Lord may choose, from the lower schools, to be catechists and preachers. The lower schools are desirable as nurseries and aids to this, and to the station school; the higher institution is necessary not only for completing the education of those designed for places of trust in the church, but as a refuge for such youth as wish to embrace Christianity, but must do it in the midst of persecution and with the loss of friends and home. It will be seen that the position of stations so near to each other as those mentioned, is favourable to such a system of education.

The evils to be avoided are neglect of itineracy into less cultivated and less promising fields, which yet have a claim upon the missionary;—overlooking, in the great efforts made with the children and youth, the adult heathen, who though less hopeful are not to be given up as lost;—and relying too much on a system of instruction through the press, and by means of schools and preaching, instead of depending wholly, while still the means are used, on the power of the Holy Ghost.

The missionaries in question have, it is believed, to a good degree avoided these dangers; but doubtless they and most others, need to feel a more abiding conviction that, whatever means may be employed, and with whatever class of people, it is the same Divine influence which worketh effectually in any; and however adapted to the end desired, may be the moral machinery put in motion, it is inoperative except when the "living spirit" is in the wheels. May the Lord pour out the spirit of grace and supplication, and give unto His people the mighty faith and earnest self-denial of the primitive church. "May His ministers be clothed with salvation," and his missionaries as ambassadors of Christ and as having fellowship with His sufferings,
beseech men to be reconciled to God. "I have set watchmen on thy walls, oh Jerusalem, which shall never hold their peace day and night: ye that make mention of the Lord keep not silence, and give him no rest until He arise, and till He make Jerusalem a praise in the earth." -

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Memoir of the late Mrs. Mary Cryer.

By her husband, the Rev. Thomas Cryer, Wesleyan Missionary.

Mary Cryer, the subject of this memoir, was the daughter of Robert and Margaret Burton, both for many years consistent and active members of the Wesleyan Methodist Society, in Darlington. Mr. Burton was converted to God at the age of thirteen, and from that time to his death, a period of forty years, he proved the genuineness of his conversion by a holy and useful life. For many years he held the office of class-leader, frequently having two, and sometimes three classes under his care. His end was not only peaceful, but triumphant. Mrs. Burton also was converted to God in early life; and subsequent deep and habitual piety, a refined, well instructed, and well stored mind, fitted her for a high and useful walk in the church of God. For many years, like her valuable partner, she held the important office of class-leader in the Wesleyan Society. Her letters, published in her memoir, indicate that her mind was well informed on the subject of religion; and their deep spiritual character show, that that mind was taught of the Spirit of God, who only knoweth the things of God. The last words of this "mother in Israel," after many triumphant expressions, were, "All is well; I have not followed cunningly devised fables."

My late dear wife was born of the above parents at Darlington about the year 1810, and was very early the subject of deep religious impressions. In the year 1820, when only ten years of age, she was admitted into the Methodist Society by the Rev. Robert Pilter, then one of the preachers in the Darlington circuit. Of her early experience and Christian course, my information is incomplete, and consequently my notices of her early life will be very brief.

In 1830 Miss B. was called to suffer the loss of her invaluable mo-
ther; a loss which entered deeply into her sensitive heart. Alluding to it in one of her letters, she remarks, "In bitterness, and anguish, and brokenness, (though not rebellion) of heart, I used to weep in secret places at my heavenly Father's feet, when he showed us that he was minded to have my beloved mother with him in glory; and it seemed as if her protracted and severe sufferings alone could make me feel such an issue desirable."

Very soon after the death of Mrs. Burton, the family removed to Leeds, and there Miss B. with her brother and sister was called to watch over the last hours of their father: he died in 1836, leaving his three children orphans; but, in the care of the orphan's God.

About the time that her father died, Miss B. was appointed a class-leader in the Leeds West Circuit, which office she filled till removed to another sphere of labour. A beautiful token of respect and affection, presented to her by the members of her class, and bearing the following inscription, is now before me: "Presented to Miss Burton by the members of her class as a token of gratitude for her spiritual counsel and watchful care, 1840."

When I became acquainted with Miss B. I saw, in her deep piety, her affectionate and well trained mind, her zeal for the glory of God and her experience, eminent qualifications for the wife of a missionary: with these was joined a susceptible, sensitive and amiable heart; and I unhesitatingly requested her to join me in my work. After due consideration, but without unnecessary delay, she consented; and from that time our affections were united, and our objects were one.

The holy Fletcher, long since called Yorkshire the "Goshen of Methodism," and in no part of it known to me, has experimental, consistent Christianity taken so deep and so regular a character, as in Leeds. While the other branches of the orthodox church have a very fair share of influence, the Wesleyans number, in Leeds, upwards of seven thousand five hundred members. A very large majority of these are, I believe, walking in the known favour of God, and the company is not a small one of those who have experienced the truth of that word, "The blood of Jesus Christ his Son cleanseth from all sin." In this lovely and healthy society, Miss B. found both labour for her willing heart, and suitable companions with whom to mingle her devotions before the throne of God.

In perusing the extracts from my dear wife's papers, the reader will meet with views of religious experience and of divine things, much above those too common in the church of God at the present day: but not in any instance that I know of, will he find them inconsistent with the word of God.

The following extract from one of her letters written while our
appointment to India was, to us, still a matter of uncertainty, will show that her choice of the mission work was not the result of momentary impulse, or a hastily formed resolution, under the influence of powerful excitement; but, that it formed a consistent part of her Christian existence.

"My disposition would lead me to reasoning, not only at every step, but at every inch, of my way; yet seriously important as is the decision of the question before us, I never could more truly say 'I am without carefulness.' I have from the first felt as if I saw and heard my Master inviting me to a service of which I am utterly unworthy, but concerning which I can only say, 'If thou wilt have it so in thy wondrous condescension, here I am, ready not to go only but to die in India for thee, My Lord Jesus.' In this frame I continue so steadily, that the enemy's subject is quite changed, and it is now suggested, 'all cannot be right, or you would not be so indifferent; this is a delusive peace.'

"I have this morning been reminded of the deep, and strong, intensely strong, desires begotten in my soul from the first giving of my whole heart to God, to be permitted in some way to gather souls, (especially, if it could be, souls among his heathen wanderers,) to Jesus Christ; and my cry now is, as it was then,

'Enlarge, inflame and fill my heart
With boundless charity divine!
So shall I all my strength exert
And love them with a zeal like thine.'

'But let the fervour of my zeal,
Be the pure flame of love!'"

I never can forget how that word was for years impressed on my mind in the form of a promise, 'The Lamb shall overcome, and thou shalt be with him;' (with him in spirit, desire, purpose, toil, victory,) with him, 'called, and chosen, and faithful.' For the last year or two, however, every thing has seemed swallowed up in the deep sense of my unworthiness, and in the one single petition 'Thy will be done!'

And in another letter she writes,

"My heart is in the mission work. My very soul burns with desire to be actually employed in it. Of the secret flame of love to the heathen world, enkindled in my childhood, I can truly say, 'many waters have not quenched it:' and at this moment I feel as if India were interwoven with my very existence. But if the Lord say thus, 'I have no delight in thee' to send thee, and if I should consequently be the means of detaining you in England, behold here am I, let him do to me as seemeth good unto him! I solemnly repeat
what I said yesterday, and my heavenly Father knows it is the strong­
est proof that I can give you that my heart and soul are in the mis-
mission cause, you must leave me here, and go and fulfil the ministry,
you have received of the Lord Jesus, 'to testify the Gospel of the 

grace of God' to the children of the East. Oh yes, my beloved 
Thomns, if God has sent you to India, and I believe he has, nothing 
must detain you here. Go; and the Lord be with you, and give you 
hundreds of immortal spirits to be 'the crown of your rejoicing in 
the day of the Lord Jesus.' If however he has any work for me to 
do yonder, he will take me there and fit me for it.

"I have lately had unspeakable seasons of great power with God, in 
which his spirit has made inwrought intercession in my heart, and 
strengthened my soul to 'take hold of God,' for India, for us and 
our work there, for the spirit of liberality on the churches at home, 
for the missionary committee, and for souls to be saved in this and 
every land. Yesterday my heart yearned over sinners. At family 
prayer the spirit of weeping and supplication rested upon me, and 
surely there would be on earth, answers of peace."

As the fruitfulness of the branch depends entirely on its continued 
union with the vine, so vital, fruitful godliness, can only main-
tain its existence by a close and continued union with the spiritual 
vine, the Lord Jesus Christ; and while, the principle of union is ad-
mitted to be saving faith,—deep humility, joined to clear, and com-
prehensive views of the glorious Gospel plan of salvation, will great-
ly conduce to the spiritual health and fruitfulness of the believer. 
The following extract from another letter will illustrate these princi-
pies.

"I went to the prayer-meeting this morning, and have felt most of 
the day since, a considerable degree of earnestness at the mercy seat, 
and of divine unction. I feel I am 'poor and needy,' and my natu-
ral depravity, as well as my actual sinfulness in time past, is ever be-
fore me,' and sometimes very vividly. But oh! the precious, precious, 
precious blood of Jesus! I feel the Father loves me in the Son. 
The purchased Spirit makes intercession in my heart for the sake of 
the Son. The Son himself makes intercession on his mediatorial 
throne; and therefore the great Jehovah can, and does hear my peti-
tions with complacency, and sends me answers of peace. Yes, his 
holiness is honored, his justice satisfied in Christ; and the full tide of 
his infinite love can pour its streams into the heart of the once 're-
bellious also.' And there are seasons, (would they were as frequent as 
they might be,) when the Holy Spirit makes mightier supplications, 
than he is wont to do within; and Jesus sets on more incense than 
usual, before the throne; and the closet of the supplicant becomes a
'house of prayer,' and his heart as 'the holy of holies.' The glory and prevalence of those hours can only be known to those who enjoy them, and never fully to any but God. O may you and I experience more of this than we have done, in private, daily at the family altar, in social prayer, and in the great congregation; whenever and wherever we draw nigh to God, may we feel as if alone with him; and may our unfettered spirits, in the power of his Spirit, take hold of his strength, for ourselves and others! Our 'Wonderful Counsellor,' is always ready to advocate our cause. 'He hath an unchangeable priesthood,' (O how my soul delights in this!) 'wherefore he is able to save to the uttermost,—seeing he ever liveth to make intercession for us.' 'He,' 'the mighty God;' He, 'whose goings forth are of old, from everlasting;' He, who 'created all things by the word of his power;' 'He' who travelled 'in the greatness of his strength—mighty to save;' 'He' who 'spoiled principalities and powers,' and 'made a show of them openly;' 'He' who plagued death, and destroyed destruction and the grave; 'He,' the Almighty's Fellow,—'the brightness of his glory, and the express image of his person;' 'He' who is God with God, one with the Father, hath, in the overflows of his love, and in the depths of his condescension, not only ransomed our ruined race, but taken on him the sacerdotal office, to hold it for his church, so long as he has a member of it on earth, though that member should be the meanest, and poorest, and feeblest, of all he ever called his own.

"May our God, as far as he can by us, in many years to come, give us the desires of our hearts, in the salvation of many a son and daughter of the East. My heart loves India. But even while I write, it is suggested 'you will never see it;' and there are not wanting persons who support the suggestion. If however the Lord continue to me the deep conviction that I am in his will, I shall still feel by his grace, 'none of these things move me.'"

And again in another letter:

"Oh the glory of union with Jehovah! By virtue of it all his attributes are ours; not only for our defence, and succour, and comfort, and salvation, but, I had almost said, for personal use and appropriation. His omniscience seems to swallow up space, distance, and circumstances, and in him, his own 'sit together in heavenly places in Christ Jesus;' so that,

'Mountains may rise and oceans roll
To sever them in vain.'"

The jealous watchfulness necessary to the keeping alive of the sacred flame, and the close connexion that exists between one part of the
Christian life; and another, with the glorious results as realized in higher communion with God, are all clearly exemplified in the following:

"Yesterday and to-day I have again felt those sweet, softening, powerful and hallowing influences, of the spirit of God, which rested on me so richly for some weeks before those days of complaining of which I told you, and even up to last Monday. Why was the change? I suppose I had not maintained that sacred watchful sense of the presence of God, and of spiritual verities necessary to a life of saving faith in Jesus. In the Christian course, how one class of duties connects itself with another, and that again so depends on the former as to keep up, by constant action and re-action, the vitality of the soul. Thus faith must realize the divine presence, &c.; the sense of this must at once be a sacred guard, and a source of confidence in my omniscient friend, for the supplies of grace required, &c.

"I wish I could convey to you the views and feelings that have filled my heart in the sacred retirement of the closet this afternoon. I was for some time drawn out with great enlargement and many tears, to plead for us both to be made and kept exceedingly holy, both 'in body and spirit which are is.' That our fallen natures might not only be upraised and re-built, and in a measure sanctified, but that the last vestige of evil, which so tenaciously clings to them while the slightest affinity to it remains, may be, together with that affinity, entirely annihilated; and that they might be re-moulded in the nature of God, in the image of his Son, which is love, perfect love; and then filled as the temples of the Trinity, with the Holy Ghost.

"And when I touched upon the work to which I believe the Lord has called us, I saw and felt unutterable things. While on the one hand, filled with astonishment that Jehovah should choose the meanest, vilest 'beggars of the dunghill,' (1 Sam. ii. 8,) and wash and clothe, and hallow, and set them apart, for the accomplishing by them of some of his greatest and most glorious purposes; on the other, I was conscious, if ever I was conscious of any thing spiritual, of those deep, and rich, and peculiar anointings of the Spirit which appear intended to prepare for the purposes of God. Surely, surely the Holy Spirit took a coal from off the missionary altar, and touched my heart and lips, and 'wrapp'd my whole soul in the flames of desire,' for the coming of Messiah's kingdom. But, do not misunderstand me. There was no outward, no human or animal excitement. Had any one been present, he would have witnessed nothing but streaming tears; heard nothing but calm, though deep and heart-sprung intercessions. All was God.

"But oh for India! The teeming population of India! The perishing souls of India! Then again I turn to my own country: I glance
over my past life. I see souls all around me, many of whom I might in some way have benefited and have not,

‘Ashamed for all that I have done, (and left undone,)
My mouth as in the dust I hide,’

and take sanctuary in the ‘Rock of ages.’”

Next to the immediate blessing of God, there are few things so much calculated to encourage the minds of ministers in their often arduous toil as the prayers of those whom they love, and whom they know to be living near to God. These prayers rise in importance in proportion as they are special, urgent, and appropriate. Before we pursue the history of my dear partner, the following extracts, illustrative of her pleadings with God on this point, may be profitably read. Would that such a spirit of supplication rested on “all the Lord’s people!”

“I received your letter yesterday, and heartily thank you for it. Oh this unction of the Holy One resting on your ministry! These are accounts I delight to hear. Glory be to the triune God! May he anoint you afresh every day with the oil of the sanctuary! May the Holy Ghost more entirely, and fully, and constantly, and for ever, claim and seal you, body and soul, as his temple, his home, his vessel unto honour sanctified unto his use; his channel for the water of life, through which the streams of salvation may flow into many hundreds of immortal spirits; his medium of free, unrestricted, unpolluted, unenfeebled, omnipotent communication between himself and his church, and his world. Amen! Amen! Amen!

“Oh, my dear Thomas I am full, not of earthly, or selfish, or unhallowed excitement, but of the Holy Spirit’s richer influence. I feel as if it touches my spiritual vision, and the springs of my spiritual existence, and makes intercession on your behalf with groanings which cannot be uttered! Oh! if you may be useful to an extent you have never been before! a man of God in the fullest meaning of that word; and beyond what it hath entered into your heart to hope for; an instrument of fulfilling the counsels of him who ‘would have all men to be saved,’ and who made himself a curse, and a sin-offering to effect their salvation; if the Lamb, who ‘shall overcome,’ will have you ‘with him,’ in his victories in England, or in India, ‘with him, called, and chosen, and faithful,’ and effective by his power working in you and by you, surely no toil, or trial, or suffering would seem hard, or great or grievous to me, in my poor attempts to minister to your comfort, and in any way to be a feeble auxiliary to your labours.”

And again,

“O what a desire I feel that you and I may be so saved from earth,
and self, and sin, and hell's influence, and so given up to God, and sanctified as the temples of the Holy Ghost, that that spirit may have free and full scope in us, that Jehovah may be able to perform all he chooses by us, that Jesus may find no impediment to the employing us where, when, and as he pleases, in gathering around him the fruit of his passion, whether by doing or suffering his will."

During our residence at Dewsbury near Leeds, which was the scene of my labours the greater part of the time I remained in England, my dear wife entered with spirit and effective energy into all the means within her reach calculated to bring glory to God. I found her to be a "help meet," indeed, while it was my work to bear the word of life to the towns and villages of that thickly populated neighbourhood, it was hers to pour out her soul in prevailing prayer for me at home; or to visit the abodes of poverty and affliction. Several who were on her "sick list" entered into "the liberty of the children of God;" and others died in the triumph of faith. But the master principle of her soul, a desire for the glory of God in the salvation of sinners, was seen most powerfully in action on those sabbaths when the presence of the Lord was more than ordinarily felt among us. At that time, it was no uncommon thing to see many weeping penitents remaining after the public services, refusing to be comforted except by the comfort which God alone could give. There might Mrs. C. be seen, amidst a group of weeping females, pleading for them with God, and urging with her wonted earnestness, the "glorious atonement," and grounding all her pleas on that, and the promises and faithfulness of God. One of these especial occasions she thus describes in her journal.

"The minister who preached, never before seemed to me to have so much light, unction, liberty and power in declaring the glorious gospel of the Son of God, and in warning sinners to flee from the wrath to come, as last Sunday evening. Nor do I recollect ever being in any place of worship that seemed so full of God, and of the influence of the Holy Ghost, demonstrating the truth of the word preached. Soon after we kneeled down at the first prayer, the promise of God came with power to my mind, 'I will fill this house with glory saith the Lord of Hosts;' and truly he did so. Throughout the service and in the prayer meeting afterwards, my soul was melted down before the Lord; and the deep felt cry of my heart was, as it has often been, 'Lord save souls! For Christ's sake save souls!' I could not but see that the rains of holy influence falling all around us, were so far answers to prayer; and I felt it was worth any spiritual conflict my Father might permit, or see needful for me to pass through, so long
Reference has been made to expectations that we should be called to leave England for India. For many months circumstances combined to hedge up our way; and we were consequently held in doubt, as to what would be our future path. I do not think that either of us felt impatient under this suspense: God was enabling us to fill our allotted sphere, with, at least, a measure of usefulness; and in it, we cheerfully awaited the further indications of his providence. Towards the end of April, 1842, the cloud which had for months hung over the dark future, began to move; and from that time to our actual embarkation, every week made it more certain that we must very soon leave England. The letter from the missionary secretaries, informing us that a passage was taken for us on board the ship General Kyd, reached us on the 31st of May, and in it we were informed also, that the vessel was to sail on the 6th of June. Completing, as speedily as possible our arrangements, we prepared to follow the moving of the cloud. The rapidity of our movements will almost exceed belief in this country. The above letter reached us on the Tuesday; on the Wednesday we sent off our boxes by railway; on the Thursday morning we followed them, and were in London, (upwards of two hundred miles,) in eleven hours; on the Friday our baggage was conveyed to the vessel, at anchor 28 miles from London; and on the Tuesday following we embarked. These circumstances are noticed in Mrs. C.’s journal, soon after our embarkation. The following bears date,

"June 12. On board the General Kyd. In the Bay of Biscay.

"The circumstances of the last eventful fortnight, as I look back at them, almost appear as a dream. But, no; they are filled with realities, not only entering into every feeling of our hearts, but most importantly affecting all our future prospects, both in this life and in that which is to come.

"We had, since September or October, 1841, been in constant suspense and uncertainty, as to the time of our going abroad, and often as to whether we should go at all. Even in suspense, unpleasant as it is to human nature, the grace of God had reconciled us, and we could from the heart say, we have no choice but to know and do the will of God. We were happily settled in our beloved and favoured land; our sabbaths, and ordinances, and the fellowship of saints, and our opportunities of doing and receiving good, were increasingly endeared to us. But though happy and blessed in our different spheres, the deep, under current of desire, and affectionate sympathy flowed towards those ‘other sheep’ who were not of that fold, but of
whom we heard our Master say, 'Them will I also bring, and there shall be one fold and one shepherd.' To India our hearts continually turned; and as we reviewed its teeming millions, wrapped in gloomy, and wretched, and guilty superstition, our cry came up before the Lord of Sabaoth; 'O that India might live before thee! and if thou canst, and wilt send thy quickening word by us, here are we, send us.'

'The prospect of separation from friends, and home, and the place of our fathers' sepulchres, and the sanctuaries of our God, and the hallowed ordinances of a Christian country, was painful in anticipation; yet it found no response in our hearts, except by the grace of God, 'none of these things move me.' Welcome shall be privation, and toil, and suffering, so we may bring India's sons and daughters to glory; or at least be employed in preparing the way of the Lord.

'A fortnight ago we received sudden directions to be ready for sailing if possible in the course of four or five days. Impracticable as this at first appeared, we at once embraced it as the order of God; and in answer to much faith and prayer, we were enabled in calmness and quietness of soul, to make every needful preparation, and to say 'farewell,' to our beloved friends, proving the truth of that promise, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.' On the first of June our baggage was sent to London, and the same evening Mr. C. preached his last Sermon, to an affectionate, and deeply affected multitude. That night we bid adieu to our Society in Dewsburg, as we had done on that and the preceding days to our friends from other places. The next morning at six o'clock, we took our places at the rail-way station for London; though at an early hour, many of our friends accompanied us to the station. Friday, Saturday, and Sunday were spent in town. On Sunday morning we heard our friend, the Rev. G. B. Macdonald; and in the evening Mr. C. preached in Westminster, and administered the sacrament. On the Monday we left town for Gravesend, and on Tuesday came on board. Since then every thing has been favourable and prosperous as far as the voyage is concerned. With me the most mournful moments were, when we took leave of Mr. Hoole, who was the last Christian friend we saw; and on the evening of Thursday the tenth, when for the last time we beheld the sun set over our lovely and beloved country. Long, and fixedly did we gaze, with hearts filled with indescribable emotions, and eyes overflowing with tears. The declining, golden rays of that sun, seemed to paint with the vividness of life and reality before our vision the endeared homes, and persons, the faces and habits and attachments of all whom we loved, and whom we were leaving, probably to see no more, till we meet in the spirit-land. The sacred and precious
sanctuaries of our God, the social assemblies of like-minded worshippers, the hours we were wont to spend together in delightful fellowship with each other, and with the Father of Spirits, the peaceful resting places of revered and beloved parents, and of other loved relatives, sweetly sleeping in Jesus, all, all rose before us: and as memory and affection lingered around, and among them, it seemed hard to retire from the dimming, fading landscape. Yet though there was mental pain, there was no regret. Oh no! were all to do again, we felt we should do just as we have done. We rejoice, and wonder, and adore at the feet of Him, who hath put such undeserved honour upon us, as to send us ‘far off,’ with his messages of mercy ‘among the Gentiles.’

I pass over the voyage, which was as usual a time of anxiety and trial. One of the greatest causes of suffering to us was, to be pent up, for a voyage of fifteen thousand miles, with six hundred of our fellow creatures, without being permitted in any public way to exhort them to “flee from the wrath to come.” My dear wife suffered much from sea sickness, but much more from the surrounding, and very prevalent wickedness.

By the kind care and providence of God we landed at Madras October 4th, 1842, and were again permitted to mingle our devotions with the people of God. Mrs. C. notices the close of our voyage in her journal as follows.

“October 8th, Royapettah. On the 4th of this month, through the gracious providence of our good God, we landed safely on the shores of this sultry land. After many and varied trials of faith, courage, and patience, our voyage closed in tolerable comfort. The prospects of our mission here are discouraging, but our trust is in him, who sent us, and who has borne us safely over the tempestuous deep, and preserved us in peace among a multitude of wicked and violent men for four months; and shall we now yield to fear and unbelief? True, we are tried, and shall be so more and more, but the grace of God is sufficient for us; his ‘strength shall be made perfect in weakness;’ and

“Still our helpless souls we cast
On his redeeming love.”

My dear wife very frequently remarked, that she had rarely any severe trial, but it was preceded, by an especial manifestation of the gracious goodness of God. Had I sufficient room for extracts from her journal during the voyage, the truth of this remark would have been made evident. As for instance, a few days before a very awful fright, occasioned by the shrieks of a man under the whip, very near
to our cabin window at midnight, she writes, "Yesterday in the forenoon, the Lord suddenly and gloriously revealed himself to my soul, and I could not but weep for joy. I do not know when I was favoured with so rich and strong a manifestation of His love, or such a view of the promised land, the Canaan of eternal repose. My overflowing heart exclaimed, Blessed Jesus! Holy Father!

'Thy love surpassing far,
The love of all beneath,
I find within my heart, and dare
The pointless darts of death!'"

And again a short time previous to the very stormy weather which we had off the Cape of Good Hope; she writes,

"My soul has been abundantly blessed and happy for the last two or three days. This morning I seemed to mingle with beloved friends in England in their morning prayer meeting, where our spirits used so often to get into intimate communion with God, and with one another; and I felt, 'we are come to the Mount Zion, the new Jerusalem, to the general assembly and church of the first-born, to the spirits of the just made perfect,' among whom are many of my dearest relatives, 'to Jesus, the Mediator of the new covenant, to God the Judge of all, and to the blood of sprinkling that speaketh better things than that of Abel.'"

So again she alludes to a preparation for an expected trial, but which in some respects proved more painful than was anticipated.

"On Sunday the twenty-ninth of October, my mind being harassed I betook myself to my long tried and unfailing refuge, the throne of grace sprinkled with the blood of Jesus, and, for my dear family, my relations and friends, the church of Christ at home and abroad, and the coming of the Redeemer's kingdom every where, for my own soul, for things temporal, as well as spiritual, and especially for a trial I was then anticipating, and indeed for every thing I wanted, I felt I had but to ask and receive till my joy was full."

On the first of November, my dear wife presented me with a lovely little girl, who still lives, though motherless. Through the kind care of our heavenly Father, both mother and babe were preserved, and in thirteen days she writes, "my health was never better than at present." Alluding to some seasons of refreshing, she says in her journal, a short time afterwards.

"One time especially I cannot forget: while trying, not in vain, to lead a sincere penitent into the exercise of the 'faith that bring-"
eth salvation,' I had such a view of the atonement of Christ, in its
infinite efficacy, and universal extent, and such a satisfying con­
sciousness of my interest in it, that I could not but weep for joy, and
praise God, 'aloud upon my bed.' Once again 'I anointed the pillar
and vowed the vow;' inscribing on the former, 'Ebenezer,' and in
the latter, offering up my all to Him to whom it belongs.”

At the close of our annual District Meeting, in January, 1843,
we left Madras for Manargoody, the station to which it was found
necessary that we should proceed, instead of Bangalore, to which
place the Home Committee had appointed us. Before proceeding
with the history, I will give another extract from Mrs. C.’s journal,
in which she reviews the eventful year we were closing, and notices
the change just mentioned.

"January 1st. In closing the year 1842, I have been led to reflect
on the special mercies of God under new, and often trying circum­
stances, and on the numberless and striking answers to prayer for
which it has been remarkable. It has been a year of important
vicissitude, throughout which the good hand of our God has, in a
distinguished way, been upon us, marking out our path, and leading
and upholding us therein. But, while I gratefully acknowledge,
‘Thou crownest the year with thy goodness,’ I am painfully con­
scious that in no way, in any part of it, have I ‘rendered unto the
Lord,’ even according to my ability, much less ‘according to his
benefits.’ I am grieved at myself, but not so penitentially humble
as I ought to be.

“We are about, in consequence of a change in our station, to take
up our residence among heathen Natives, without any European
society, or any religious service in our own language. We must
give up our present comforts, and go forth on our tedious journey,
not knowing the things that shall befall us therein. May the grace
of God be sufficient for us; or rather I would say, may we have
sufficiency of that all-sufficient grace. O thou who didst become
incarnate, and who didst for our redemption pour out thy precious
blood, and who hast for our sanctification given us thy Holy Spirit,
to dwell in us as our guide and helper, fitting us for, and leading us
into, and through all the will of God,—be thou our strength! We
have the satisfaction of knowing that we have sought to do the will
of God, and not our own: When my dear husband might have turn­
ed the scale in favour of a station, more desirable to human nature,
he did not do so. And now we cast ourselves on Him, ‘whose we
are and whom we serve.’”

We left Madras on the ninth of January, and in consequence of
unusually heavy rains, had to encounter much difficulty from bad roads, swollen rivers, wet, dirty rest-houses, &c. But through the whole, with exception of colds, we were preserved from injury.

When we reached Manargoody, we found much to try us and to exercise our faith; but throughout the whole of the year the confidence of my dear wife never failed. Her faith in the promises of God was strong indeed; and resting on them, she saw the numberless idols of India, with their massive temples, and the vast accumulations of pride, and pomp, and superstition in the Brahmins, and the deep rooted, and long established system of Hinduism, passing away like darkness before the sun; and often did she triumphantly exclaim, "The idols he shall utterly abolish."

I am constrained, in consequence of having already drawn out this article to a greater length than I intended, to desist from making further extracts from her journal, letters, &c. They breathe the same spirit of deep humility, of high intercourse with God, and of strong, fervent pleadings for the coming of the Messiah's kingdom, as those already quoted.

My dear wife's time at Manargoody was fully employed. She applied herself diligently and successfully to the study of the Tamil language; attended to a small company of young men who were studying English; carried on, with regularity, her own reading, especially the word of God, and withal fulfilled her domestic duties with an efficiency which frequently astonished me.

Towards the close of the year, my approaching journey to Madras, to attend our annual District Meeting, was frequently the subject of conversation. The plan we had arranged was for Mrs. C. to spend most of the time at Negapatam; but a heavy outbreak of the monsoon, commencing on the first of December, partially altered this plan. In consequence of the rains, I was obliged to give up my intention of travelling on horseback, and to take instead the station palankeen; while Mrs. C. was to remain at Manargoody, till the weather should be settled, and then to proceed in the Tonjon to Negapatam. With these arrangements I left home on the 7th of December, on my journey to Madras, via Trichinopoly. On my way to Tanjore I became very uneasy, in consequence of Mrs. C. not having been very well a short time previous to my leaving her; and, at Tanjore, I borrowed a palankeen, which I sent back with a note urging her to proceed immediately to Negapatam should she not be better. On the Friday and Saturday, she wrote to me, and in both letters her spirits were good, and she expressed herself as being much better. On the Saturday night, she had no one with her in the house save the child's ayah, who discovered about midnight that her mistress had been attacked with cholera. Immediately she sent for the
assistant missionary, who was about a mile and a half distant: he came without delay, and rendered every aid in his power, but the cholera resisted all attempts to arrest its progress. A messenger reached me with the information about eleven and a half o'clock on Monday morning, and making all speed I reached home by daybreak on Tuesday morning. Another messenger had been sent to Mr. Batchelor at Negapatam, who promptly and kindly hastened to Manargoody accompanied by an apothecary, and arrived early on Monday. The violent symptoms, I found had abated in the Sunday evening, and that hopes had been entertained that she would recover, till midnight on Monday, when another change took place, which made her recovery very doubtful. When I entered the room she appeared to be sleeping, but when I spoke she opened her eyes, smiled, and stretched out her arms to embrace me. To my questions as to the state of her mind, she said, her confidence and happiness were in God, and that she was not afraid to die. During all that day she was sensible, but very weak: able to answer very briefly my questions, but not to converse. During the Tuesday night she had much unsettled sleep: and in the sleep, her features became more death-like. About four o'clock, her breathing changed, and it was then evident death had received his commission; the cord was loosening; and at a quarter past five she ceased to breathe, and her spirit took its flight into the more immediate presence of the triune Jehovah, to renew that song of praise she had so often, and so long sang on earth, in nobler strains in heaven.

I cannot conclude this very inadequate sketch of my late beloved wife, without pointing out two or three leading features in her character.

The first is the clearness of her religious experience. Resting firmly on the atonement, and standing habitually by faith on the "Rock of Ages," she dwelt above the doubts, and fears, and hopes of a lower state, walked "in the light, as God is in the light." Closely connected with the clearness, is the high character of that experience. Her intercourse with God was close and constant. The glorious doctrine of the Trinity was not with her a matter of faith only, but one that yielded to her a rich, and constant supply of hallowed enjoyment. Her own language, in some of the preceding extracts, best declares what were the heights and depths of enjoyment to which she was admitted; but no language can reach the fullness of her communion with God.

Her close intercourse with God fitted her for those mighty pleadings she so frequently put forth in behalf of her friends, the church of God, and the world. She did not only express apt petitions in apt
language, but, "in full assurance of faith," she had "boldness to enter into the holiest by the blood of Jesus;" there, taking hold of the strength of God, her ardent desire for the salvation of souls, and her truly missionary spirit, were seen mingling and ascending as a bright and holy flame before his throne, and rarely did she plead in vain. In the letter to which I have already alluded, as having been written by my dear wife the day after I left her, but which did not reach me till the hand that traced it was still in death, she says, "I do, (as you know I always do,) pray much for you. The principal request that I have been making to-day, is, that you may be filled with wisdom, and purity, and power, and faith, and love; or in other words, with the Holy Spirit, the author of every grace and gift, and that he may dwell in you richly."

Her ardent love of the Bible is the last trait I will mention. She had from her childhood, "known the Holy Scriptures," and she had literally made them her own. She read her Bible with a pencil in her hand—and those passages which were made a blessing to her were always underlined. From her Bible, which is now before me, it is clear that every part of it was to her the word of God; but her richest portions were the prophecies, the discourses of her Saviour, and the Epistles.

In conclusion, my beloved wife was indeed "a sensitive plant;" alive to the slightest touch from without, her very soul quivered with pain, when others less sensitive, would have been at ease. But to use her own language, "The heavenly Husbandman has transplanted her to that kindlier soil, and milder clime, where the sun shall not smite her by day, nor the moon by night," and she has realized the truths contained in one of her favourite verses,

"That great Mysterious Deity,
We soon with open face shall see
The beatific sight;
Shall fill heaven's sounding courts with praise,
And wide diffuse the golden blaze,
Of everlasting light."
BAPTISM OF A BRAHMIN YOUTH OF NINETEEN, IN THE FREE CHURCH MISSION HOUSE, MADRAS.

Through the local Journals, the public are already extensively informed of the important event noted in this heading, but did our space permit we would still give the whole of the very interesting account from the *Native Herald*.

The editor, after noticing the shock which the baptism had given the school, of which he well knew the probable severity by previous painful experience, and which had at the time of his writing, caused the withdrawal of between two and three hundred pupils from the English and Vernacular schools, very properly adds, “Past experience has led the Missionaries in charge to regard the rescue of a single soul from heathenism through the power of the Gospel of Christ, and the saving energy of his Spirit, as ten thousand times better, and more to be desired, than any amount of outward prosperity or any number of pupils.”

These valuable brethren have certainly strong consolation in the trials incident upon their very success, while the Native mind remains in its present state, not only from considerations founded on the inconceivable value of a single soul, but from the prospect of such a convert being hereafter the instrument of saving many. But we must confine ourselves almost entirely to the narrative.

It appears that Viswanauthun, a Brahmin youth of nineteen and of a respectable family, had with others for several months past felt the power of truth upon his heart; and somewhat more than a fortnight before his baptism, had opened his mind to one of the Missionaries, and earnestly inquired, “What must I do to be saved?” His concern as he confessed was such as to give him no rest upon his bed. “Labouring and heavy laden, he was made willing to roll the burden of his sins on Christ Jesus; the precious blood of Christ, which cleanseth from all sin, seemed so applied to his conscience by the Spirit, as to afford him present relief. The burden he felt to be taken off. The snare of Satan was broken, and his soul got free and escaped.”

“But from this time forth he desired openly to put on Christ by baptism in a new and constraining way, and without delay to come out and be separate from the pollutions of heathenism. He seemed to look back with horror into the fearful pit from which he had made his escape, and trembled and was afraid lest he should again fall back into it. But that there might be no undue haste, he was told to count the cost and to consider well, as in God’s sight, the step he was about to take.

“He returned home and set himself to weigh and judge of the difficulties with the word of God as his guide. Some days before his baptism, his mind seemed fully made up. ‘God has given me strength,’ he said to one of the Missiona-
1844  BAPTISM OF A BRAHMIN YOUTH  671

ries, 'now to confess Christ by baptism. This I feel to be the time for my doing so. If I miss it, I think I will be lost. He has given me strength.' He uttered this with a tone and manner which seemed to say, Why can I not be baptized to-day? Still duty required that the sincerity of this desire, strong as it seemed, should be further tested. The safety of his own soul, the honour of Christ and the Gospel, and the interests of many other youths reading the Word of Life in the Institution imperatively required this caution.

"Though tried by this new delay, his desire for baptism was not weakened but increased. One morning however his confidence seemed shaken. He wavered as to the time, saying, that he would be baptized hereafter; and now found it not so easy a thing as he at first thought to give up father and mother and all that he had for Christ. On the morning of Thursday the 28th of March, the day before his baptism, he came to the Mission House and stated aforeth the difficulties with which he felt himself beset. The turning point seemed now come: either he must go back to the heathen, or cleave to and follow Christ. Under this conviction the Missionary to whom he spoke said, you have heard Satan's side of the question and what your own heart has to say, it is right before you go away that you should also hear Christ's side of the question.

"The Missionary then read to him from the Gospels, such passages as that in the 14th chapter of Luke, from the 26th verse to the end: 'If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple;' &c. After these words of Christ were read, Viswanauthun seemed fully to realize the danger of his position. And after prayer was offered up to God for strength and guidance, in which he also joined, he felt his soul restored and strength given him to go forward. 'Though I did not come,' said he, 'with the intention of remaining this day, I feel that if I go back to my house, I will perish. Matthew the publican was called suddenly by Christ, and rose up at once, and left all, and followed him without any preparation. I feel that Christ is now calling me. I do not wish to return home any more. So I will stop now.' He was told that he might remain, provided he was willing to undergo the trial of seeing his relatives when they came seeking him, and was ready to state to his parents and relatives his reasons for wishing to be baptized, and for remaining with Christians. He at once said that it was his wish to stay, and that he would state to his relatives, when they came, why he remained. All this took place between eight and nine on Thursday morning.

"Viswanauthun was now left alone that he might have time for farther reflection, and he spent the most of the day in reading and meditating on the Word of God.

"About four in the afternoon his father, a respectable looking elderly Brahmin, came to the Institution, asking for his son. He was requested to come up stairs, and he would see him; and now, in the presence of the Missionaries, Mr. Huffton the Assistant Teacher, and the three first Native Converts, Viswanauthun's fiery trial began. Immediately upon entering, the father sat down at one end of the table, his son being seated at the other end. The conversation, of which the following is the substance, was carried on between them in Tamil.

"Father. Viswanautha, what is this? rise, come, let us go home. Viswanauthun. I cannot come home. F. Why? Do not say so. Rise, and come,
V. I am resolved to become a Christian; to do according to that religion: and therefore I cannot come and live with you. F. Why cannot you come? Am I not your father? Is it right for you to disobey your father? Should you forsake your parents? Come, let us go. (This he repeated many times.) V. I cannot come. I will do what the Bible says. I believe in it. It says that we must come out from among the idolaters. F. What is this? Were you taught there to forsake, and not to love, those that gave you birth? What religion is this? You are my only son. I have no other children. Listen to me, and come away, Viswanautha. V. When a father's command is contrary to the command of God, then we must not come, we are to obey God, and not our father. I seek salvation in this religion. I am a sinner. God will punish all sin. There is only one Saviour. I must forsake all for Him. This Book says, we must forsake even father and mother and all relatives. I hope for salvation only in that Saviour. F. Uppa (a name of endearment), do not say so. I have been trusting to you that you will be my protector; and are you going to frustrate all these my hopes? Come away. Come home. If you thus forsake me, what will become of me?

"Viswanauthun was desired at this point to state fully to his father his reasons for remaining with the Missionaries.

"V. I have read this Bible a long time, and I believe it to be true. I know my own sins. I am a great sinner. There is no salvation in the worship of idols, or in any thing that you do at home. Christ alone is able to save. He came down from heaven; became a man: and suffered trouble and pain to save us. I wish to follow Him for the pardon of my sins, and what He says in this book I must do. F. What! What is this that you knew! To forsake all that you have! To forsake father and mother! Are not other Christians living with their fathers, and friends and families? What is this! What great thing have you found that you should do in this manner, to forsake all? V. It is so said in this book that I must forsake all. I am told there, that there is salvation only in Christ. F. Must you forsake your parents? Who was it that sent you to the school? Was it not we? Did we not give you, then, all that you say you have learned from that Book? Then, why do you desert us? V. You sent me to the school, it is true. Your motive was quite a different one. God sent me for another purpose. You were instruments in the hand of God. You sent me that I might get learning here: but God sent me that I might find salvation. F. What is this? You always speak only what you know. You do not think of what I learned, and what I know. Do you respect my knowledge? V. There are some things in this Book which you do not know, which you did not read. F. What is this! What extraordinary thing is this? That you are going to forsake us, after we have taken care of you and protected you these eighteen or nineteen years? Why do you afflict us this way? Must you inflict this sorrow upon me who am about sixty? Your mother and others are also weeping and mourning at home. V. It is because of your ignorance you have this sorrow and pain. If you knew what I am doing, you would rather rejoice than be in sorrow. F. What is this that you knew? Is this all that you knew to distress us with pain and grief? (This he said often,) V. I am not the cause of this. F. Do not say that you are not the cause of this: it is by your leaving us that you are the cause of all this sorrow. V. It is said in this Book (pointing to the Bible:) that we must love God more than our father
and mother. F. You are still speaking the same thing. You never consider what our trouble and pain are. You speak what you know and what you have seen, and never think of the great pain that you are giving us. V. It is said in this book, "He that loveth father or mother more than me is not worthy of me." F. What do you find out in that book more than in any other? Did you see God? You speak as if you had seen Him face to face. There is no such thing as God speaking to us. It is only said so in our Shastras and in their books. It is only written there as it is written about our gods in our Shastras, but God did not come and tell you: God did not appear to you. V. Those books are none of them true books. This (the Bible) is the true Word of God. F. If you have found that the same is the true Word of God, and if you believe it, nobody hinders you. You can come home, and live with us. Though we may all be going to the place of punishment (naragum), you may come home, and there seek salvation for yourself. You can follow whatever faith you may wish. Who is going to meddle with your faith? Come home, and see your mother; and be with us, going out and coming in. You may easily do this. You are not like us: we require external objects, idols and these things. You do not require any such things. The services you render are to be done in the heart. You can perform them there, and live with us as before. V. It is said that we are to forsake all those that are against this religion. We cannot live with those that are ignorant and enemies of this religion. There are devilish things done in the house. F. What! Are we such bad people! God hath given you this wisdom and this knowledge now (this was spoken partly with pity for him and partly with contempt): He hath not given it to me: He hath left me a fool. You knew this: God gave you this. Therefore will you go away from us? I do not know this: He hath not given the same thing to me. Therefore I must ask you again the same thing. Rise, and come home. V. Why do you trouble me with this again and again? I told you already that I do not believe in idols. I wish to be saved only by Christ; and He hath told me to forsake all, and not to live with the wicked. I cannot come. F. Do you say that I, your mother, and all of us, are wicked and ignorant? V. You don't know those things that I have read in this Book about Christ and salvation. If I come with you, I will fall again into the same sins and evil practices, which I was doing before. We cannot dwell together no more than fire and water, than darkness and light can dwell together in the same place. I wish to have communion with those that follow this religion, and therefore I am resolved to abide with them. I cannot come and live with you. Do not trouble me any more. F. Uppa, Why do you say so? You speak to me as an enemy. Am I now become your enemy? If you thus forsake me in my old age, after all my troubles to protect you and to instruct you, where will I go? I taught you Tamil and Sanscrit, and sent you here to learn four letters (that is to get a little) of English for a livelihood. I did not send you that you might so forsake us. V. Your object was that I might learn; but God's design was another. He was dealing with me. He brought me to this school that I might learn the way of His salvation. F. Then am I to go away and become a beggar? Who will care for me; if you, for whom I have done so much, forsake me? V. The Creator, He that created all things, will provide a way of supplying you. F. God does not come and give every man food directly; but this is the way, that their sons should protect them. V. No. 12.
I am not protecting you now. The Creator has been protecting you all this time. He will also protect you hereafter. F. Uppa, I did not think so before. I thought that you were my protector, and that my hopes were depending on you. V. The Creator will provide a way for you. F. You are that way, by which the Creator has provided for me. V. Suppose cholera were to come to me and I were to die, who will then protect you? Will not the Creator, that has protected you all this time, protect you then also? F. Then, am I to look upon you as one that is dead of cholera? If cholera come, and you die like all other men naturally, then we might mourn and give up all hopes. But when you are now forsaking us, how can we look upon you in the same way? This is worse than dying by cholera. V. I do not mean that you should look upon me as one now dead of cholera. I mention it simply as an illustration.

"The father again urged the request, adding, You are making me a fool. You despise me. Still I must persist in the same thing. Rise, and come home with me.

"Viswanauthun here firmly and fully stated his reasons for not going with his father, and declared to him the way of Salvation.

"Though we are all great sinners, and rebelling against God by worshipping idols and breaking His commandments, still He loved us, and sent His only Son Jesus Christ. Jesus Christ came down; and though He was God, yet He became man for us, took all our sins upon Him, suffered all the pain and punishment that we deserve, and died for us. This is His love. It is far greater than the love of parents; because He gave His life, not for His friends but for His enemies. When He so gave His life for me, who also was His enemy, must I not love Him more than father and mother? I must obey Him more than any other being. And so I have left you all, and am come here, that I might follow him, and do all things according to His will, and live with those who do according to His will. Therefore it is vain for you to ask me to go with you. I cannot come. I do not wish to come. Why do you trouble me any more? Do not trouble me at all.

Mr. Anderson now interposed. Addressing the father he said, Your son Viswanauthun came to us of his own accord and asked for baptism. He came for the same purpose some time ago, and was sent home to count the cost. All the people in Madras know that the great object of our school is, to make known the Gospel of Christ with a view to conversion to Christianity. After hearing what your son has now said, it is plain that God has given him a heart to become a Christian, and I cannot as a Missionary of Christ refuse him baptism.

Mr. A. to Viswanauthun. Is it by my will that you are here, or by your own will? V. It is neither by your will, nor by my own, but by the will of God. Mr. A. What is your purpose now? Is it to be baptized and remain here? V. Yes. Mr. A., turning to the father, said, All is now over. We see now clearly that this desire for baptism seems to be of God. We can do nothing but baptize him.

The father burst into tears, and Viswanauthun withdrew. On this the father rose up, and went away.

This interview continued for upwards of an hour and a half, and gave a full opportunity for testing whether Viswanauthun's love to Christ or to his father was stronger. At first he spoke to his father with restraint,—but as he went
on he got, as he said himself afterwards, strength from God to speak and to remain unshaken in his purpose.

"During that night all was peace. He willingly broke his caste, by sitting down and eating with the Missionaries and the Converts.

"Early next morning he was exposed to a new trial. His mother and other female relatives came to the Institution seeking to see him, and their piercing cries and wailings made the tears gush from his eyes. But the Lord stood by and strengthened him. They went away, and again came back with a great concourse of people, uttering cries as before, and wishing to see his face. When asked, whether he wished to see them, he said that he had already told his father all, and as their only object was to destroy his faith, and as he was determined not to go home, he wished them to go away.

"This morning (Friday) he took off his pudra (Brahmin's sacred thread), and quietly prepared himself for baptism.

"As he had now stood two great trials, and as the Native community were beginning to be excited, the Missionaries of the Free Church thought it their duty to go forward. As a proof that he was ready, Viswanauthun caused his coudamay (lock of hair on the crown of the head) to be cut off; and after privately expressing the grounds of his purpose to be a Christian to A. F. Bruce, Esq. and W. Glover, Esq., he was conducted into the Hall of the Institution, now filled with the Monitors and the most advanced youths, in order to receive the ordinance of baptism.

"It was a touching and solemn scene. The heathen threatening without, the Officers of Justice coming with a warrant for his instant appearance before the Police Magistrates (one of them a heathen) on a false charge of misdemeanor preferred by his father, so many young intelligent and anxious faces soon to be cut off from the Word of Life and their Teachers, the three first steadfast Converts looking on with a chastened joy, and a soul, to all human appearance, passed from death unto life—a soul from among the priests—made it a day much to be remembered."

Before administering the ordinance of baptism, Mr. Anderson stated the desire of the candidate—which had not been shaken by "the cries and tears of his father and mother;" and his own belief that, as a convert, "he was made willing by the word and Spirit and power of Christ" to receive baptism;—and then the warrant from the Scriptures for administering it. After which he proceeded.

"But in order, that you may hear from the lips of him that desires to be baptized the grounds of his desire—a desire which he has had for nearly a year, but which during the last fifteen days he has expressed,—I now call upon Viswanauthun in the presence of you all to declare what has made him forsake heathenism, idolatry, caste, father and mother, yea all things that he hath, for the excellency of the knowledge of Jesus Christ.

"What then is it, Viswanauthun, that has moved you to ask me, a Missionary of Christ to the heathen, to baptize you? Viswanauthun. The knowledge that I have received from the Bible that idolatry is false, and I felt by the strength of God the greatness of my sins; and I knew that there is punishment to those who disobey the commandment of God,—that there is no Saviour in Hinduism,—that Christ is a Saviour to save even the chief of sinners; and I believed Him;—and I came and asked for baptism.

Mr. A. Yes, you believed Him. It is then a very simple thing to him that
believeth, because it is the greatest thing in the world truly to believe that Jesus Christ is the Lord.—Had I, or your teacher, or any of us, any hand in moving you, beyond your own conviction, to put on Christ? Or what moved you? V. The knowledge of my sins, and the punishment which will come on me, if I do not seek the pardon of my sins through Him.

Mr. A. Through whom? V. Through Christ. Mr. A. Has any motive, apart from the Gospel, ever been presented to you, that you should put on Christ? V. No.

Mr. A. What is your simple, single and only motive, in the presence of these Christian men, and of this Christian woman (Mrs. Braidwood was the only lady present) and in the presence of this assembly of your school-fellows? V. That my soul may be saved, and not perish.

Mr. A. But can your soul not be saved, if you abide in heathenism? V. No: because they are idolaters: there is no Saviour to pardon my sins: sin deserves punishment and condemnation. I have this knowledge from the Bible.

Mr. A. Does the love of Christ move you in any way? V. Christ has promised, “All that the Father hath given to me shall come to me, and him that cometh unto me I will in no wise cast out.”

Mr. A. Do you then believe that this Bible—The Old and New Testaments,—is the book of God? V. Yes.

Mr. A. Do you believe in one God the Father? V. Yes:—and in one Lord Jesus Christ as the Saviour? V. Yes:—and in one Holy Spirit? V. Yes:—Do you believe in this Trinity God? V. Yes.

Mr. A. Do you renounce Hinduism—your faith in Siva? V. I have no faith in Siva.

Mr. A. Do you retain, or have you broken, your caste? V. I have broken my caste.

Mr. A. Upon what ground or motive;—have you done it willingly? V. Willingly.

Mr. A. Why have you done it? V. To keep Christ’s Commandment.

Mr. A. Where then is your Brahmin string, which you have worn, and which is supposed to belong to men of two births? Are you willing to lay it down now? Viswanaathun having taken his poita off in the morning and holding it in his hand now threw it down on the floor at his feet.

Mr. A. Do you think that that (pointing to the string) can give any merit, or confer any virtue? V. No.

Mr. A. Are these willing acts? V. Yes.

Mr. A. Are you prepared even to lay down your life for Christ, if need be? V. Yes.

Mr. A. Think you that you have been a great or a little sinner? V. A great sinner.

Mr. A. Upon what ground then do you expect, since you have been so great a sinner, that Christ will save you? V. The promise that, “God sent not His Son into the world to condemn the world, but that the world through Him
might be saved;” and, that He is a Saviour to save all, even the chief of sinners.

Viswanauthun was now desired to stand forward; and after prayer for the divine blessing, was baptized by Mr. Anderson in the name of the Father, and of the Son, and of the Holy Ghost—One God.”

We are obliged to omit the touching address of Mr. Anderson. The exercises were closed by an impressive and appropriate prayer by the Rev. R. Johnston.

“Whilst the administration of the ordinance was going on, a European constable came with a summons, obtained by his father, for Viswanauthun’s instant appearance before the Police Magistrates. Now that the ordinance was dispensed, the Convert was called to a new trial. He went to the Police Office under charge of the constable, being accompanied by Mr. Anderson and Mr. Bruce. When confronted by his father, his mother, and relatives, he, in the presence of the magistrates, again publicly witnessed a good confession.”

May such converts be multiplied as the drops of the morning.

THE Anniversary Meeting of the Madras Temperance Society, in connexion with the Sailors’ Home, was held on the evening of the 30th ultimo—Brigadier Ketchen in the chair.

“Although the financial part of the Report exhibited rather a gloomy aspect respecting the donations and subscriptions for the past year, and the large sums which had been necessarily expended on the improvement of the premises, we were glad to observe that, not the slightest despondency was evinced as to the future prospects and well-doing of this invaluable Institution, either on the part of the gentlemen who addressed the Meeting, or their auditors. On the contrary, a well-founded hope seemed generally prevalent that the Public would step forward nobly to extricate the Committee from their present difficulties. In seconding the 2d Resolution, Colonel G. Fryer observed ‘that he could not believe funds would be withheld, after the publication of the very satisfactory Report he had been listening to. He, as well as his friend Mr. A. I. Cherry, did not consider our being in debt an unfavourable circumstance; it proved that funds had been required for a benevolent object, and that their expenditure had been wisely and prudently conducted, and would plead powerfully with those who desired to ascertain where they could most usefully dispense their liberal aid, and who would naturally prefer an Institution which needed it so much. He thought the Committee ought to take courage, and go forward.’ A. I. Cherry, Esq., who, in the absence of the Rev. Dr. Powell, proposed the first motion, remarked ‘that he was agreeably surprised by the Report, and felt it his duty to support it to the utmost of his power. He confessed that he could have formed no adequate idea of the establishment he then saw, without hearing the Report, and personally viewing the Premises.’ The Rev. M. Winslow in a most interesting and stirring address, observed ‘that certain Reports, as inimical to the Home, as they were unfounded, had gone abroad in certain influential quar-
tions, and he hoped that those who entertained such erroneous notions of its working, and objects, would do the Institution the justice of sifting the evidence, upon which such conclusions had been arrived at, by personal inquiry, and either substantiate, or retract their injurious surmises accordingly. We are not aware, from what data, such singular notions could have originated, unless the parties alluded to, have been weak enough to give ear to the misrepresentations of a certain but, by no means reputable, class of individuals in Madras, who conceive that their pecuniary interests are affected by the increasing popularity of the 'Sailors' Home.' If this is the case, we entreat those Gentlemen whose credulity has been so shamefully abused, to call at the Premises, to inspect its rules and arrangements, and above all to elicit the free and unbiased opinions of those who have frequented it either as lodgers, or visitors, and then to judge for themselves."—Madras Christian Herald, April 10.

Donations to the Free Church.—We are delighted to learn that a wealthy and generous citizen of New York, Mr. Lenox, has transmitted £500 to the Rev. A. Duff, B. D. for the Missions of the Free Church in India.—Calcutta Christian Advocate, March 30.

Private letters from New York mention that Dr. Cunningham had arrived there on a delegation from the Free Church of Scotland, and was well received. Collections in the only two congregations mentioned had amounted to £2,500, and the prospect was that he would soon collect £20,000 or more.

THE COVENANTERS.

Alexander Peden at the grave of Richard Cameron, who was killed at Airmoss, in the year 1680, bravely fighting for Scotland's covenant work of reformation.

Suggested by Bonar's picture in the Edinburgh Exhibition.

"To this spot did Peden, one of Cameron's dearest friends, repair. Harassed and vexed with personal sufferings, he sat down by the grave, and meekly raising his eyes to heaven, prayed,—'O, to be wi' Richie!'"

A sound of conflict in the moss! but that hath passed away,
And through a stormy noon and eve the dead unburied lay,
But when the sun a second time his fitful splendours gave,
One slant ray rested, like a hope, on Cameron's new-made grave.

There had been watchers in the night! strange watchers, gaunt and grim,
And wearily, with faint, lean hands, they toiled a grave for him;
But ere they laid the headless limbs unto their mangled rest,
As orphaned children sat they down, and wept upon his breast!

Oh dreary, dreary was the lot of Scotland's true ones then—
A famine-stricken remnant, wearing scarce the guise of men;
They burrowed few and lonely 'mid the chill dank mountain caves,
For those who once had sheltered them were in their martyr-graves!
A sword had rested on the land! It did not pass away;
Long had they watched and waited, but there dawned no brighter day;
And many had gone back from them, who owned the truth of old;
Because of much iniquity their love was waxen cold!

There came a worn and weary man to Cameron's place of rest;
He cast him down upon the sod,—he smote upon his breast,—
He wept, as only strong men weep, when weep they must or die,
And "Oh! to be wi' thee, Richie!" was still his bitter cry!

"My brother! Oh my brother! thou hast passed before thy time,
And thy blood it cries for vengeance, from this purple land of crime.
Who now shall break the bread of life unto the faithful band?
Who now upraise the standard, that is shattered in thine hand?

"Alas! alas! for Scotland, the once beloved of heaven!
The crown is fallen from her head, her holy garment riven;
The ashes of her Covenant are scattered far and near,
And the voice speaks loud in judgment, which in love she would not hear!

"Alas! alas! for Scotland, for her mighty ones are gone;
Thou, brother—thou art taken—I am left almost alone;
And my heart is faint within me, and my strength is dried and lost—
A feeble and an aged man alone against a host!

"Oh, pleasant was it, Richie, when we two could counsel take,
And strengthen one another, to be valiant for His sake,
Now seems it as the sap were dried from the old blasted tree,
And the homeless and the friendless would fain He down with thee!"

It was an hour of weakness, as the old man bowed his head,
And a bitter anguish rent him as he communed with the dead!
It was an hour of conflict, and he groaned beneath the rod,
But the burthen rolled from off him as he communed with his God!

"My Father! Oh my Father! shall I pray the Tishbite's prayer,
And weary in the wilderness whilst Thou wouldst keep me there;
And shall I fear the coward fear, of standing all alone,
To testify for Zion's King, and the glory of His throne!

"Oh Jesus! blessed Jesus! I am poor, and frail, and weak;
Let me not utter of mine own, for idle words I speak!
But give me grace to wrestle now, and prompt my faltering tongue,
And breathe thy name into my soul, and so I shall be strong!

"I bless Thee for the quiet rest Thy servant taketh now;
I bless Thee for his blessedness, and for his crowned brow;
For every weary step he trod in faithful following Thee,
And for the good fight fought well, and closed right valiantly!

"I bless Thee for the hidden ones, who yet uphold Thy name,
Who yet for Zion's King and Crown shall dare the death of shame;
I bless Thee for the light that dawns even now upon my soul,*
And brightens all the narrow way with glory from the goal!

* Peden was believed to possess the spirit of prophecy.
"The hour and power of darkness, it is fleeting fast away— Light shall arise on Scotland,—a glorious gospel day! Wo, wo, to the opposers! they shall shrivel in His hand; Thy King shall yet return to thee, thou covenanted land!" "I see a time of respite,—but the people will not bow,— I see a time of judgment,—even a darker time than now! Then, Lord, uphold Thy faithful ones, as now Thou dost uphold, And feed them, as Thou still hast fed, Thy chosen flock of old!" "The glory! Oh the glory! it is bursting on my sight,— Lord! thy poor vessel is too frail for all this blinding light! Now let Thy good word be fulfilled, and let Thy kingdom come, And Lord, even in Thine own best time, take Thy poor servant home!"

"Upon the wild and lone Airmoss down sank the twilight gray,— In storm and cloud the evening closed upon that cheerless day; But Peden went his way refreshed, for peace and joy were given, And Cameron's grave had proved to him the very gate of Heaven!"

Obituary.

The Rev. Joseph Bailey.—Our brethren of the Church Mission in Ceylon have sustained a severe loss in the death, on the 19th March at Cotta, near Colombo, of this very valuable Missionary. Mr. Bailey was the senior member of the Mission, and much respected and beloved, not only by the brethren of his own denomination, but by all who had the pleasure of his acquaintance. We knew him from the time of his first arrival in Ceylon, more than twenty years ago, and seldom have we known a Missionary more esteemed or more estimable.

The Rev. John Casper Kohlhoff.—"Accounts from Tanjore mention the death on the 27th ultimo, of that excellent and venerable Missionary, the Rev. John Casper Kohlhoff, the pupil and friend of the celebrated Schwartz, by whose side his remains were interred in the Mission Church at that station. We learn from a cotemporary that this worthy and zealous Minister was in the 82d year of his age and 58th of his ministry, when summoned by his Maker. His remains were followed to the grave by a numerous assemblage of all classes to whom he was endeared by his many and great virtues, both as a Missionary and a man."—U. S. Gazette, April 5.

MISSIONARY PRAYER MEETING.

The Address of the Rev. M. Winslow, at the last monthly meeting, will be found in the present number.

The meeting on Monday evening the 6th of May, at half-past six P. M. will be held, for the first time, in the Hall of the General Assembly's Institution, Black Town. Address by the Rev. J. Anderson—"On the present state of the Hindu and Mohammedan Community in Madras and Triplicane."