EDITORIAL.

The present number commences a new volume. It may be necessary for the information of some, to repeat the intimation in our last that this volume will end with December, for the purpose of having the future volumes correspond with the civil year; and that the price, to common subscribers, for the seven months, will be five rupees in advance.

It may be proper also to state that, while we promised in our Prospectus from forty to fifty pages in each number, we have, except in the first, given from fifty-six to sixty-four, besides the cover; and should oftener have given the latter but from liability to increased postage. We intend in future to do the same, making our usual issue fifty-six pages, which is the minimum of the Calcutta Christian Observer, charged at ten rupees a year.

As some may think it would be better to have a more crowded page, we would state that this is purposely avoided because we wish to be read, and to be read with pleasure, lest we should fail to instruct!

We are aware that in this utilitarian age, many require that books should be like some cities, which are so covered with brick and mortar that you can scarcely find a wide street in which to drive, or a handsome square in which to walk under the shade of trees, or beside cooling foun-
tains. The space is too valuable for dwellings, or warehouses, to be given up for the purpose of pleasing the eye, or enabling loungers to breathe the pure air of heaven. Many would have every page of a periodical crowded like a "lady's letter," but unhappily it has not always the charm to the reader which such a letter has, and which may be necessary to insure labour in the perusal. It used to be said of some books that they contained a "river of text through a meadow of margin," but now the waters frequently cover all the banks. This is very well when there is a real freshet of genius, and the stream is as deep and clear as it is broad, but not if it expands only in a shallow and muddy current.

We have most sincerely to thank our friends for the kind encouragement given us, and to inform them that their subscriptions have exceeded the cost of the work. If all are paid, there will be a profit on the past year of at least two hundred rupees for the Madras Tract and Book Society.

We wish, however, as stated in the last issue, to increase the expense and value of the publication, by giving lithographic drawings of the principal Hindu gods, with a description of each. Fifty additional subscribers would enable us to do this. May we not ask those interested in the object to lend their aid, for this purpose among others, in increasing our subscription list?

We are also much obliged by the favourable notice of our labours, at different times, by nearly the whole Madras press. It is a pleasing indication when the editors of even political newspapers, are themselves disposed to encourage with a word of approbation a religious journal; and much more so when they intimate their opinion of the state of feeling among a majority of their readers, by introducing into their columns a strictly religious article from such a journal. In this class we are particularly beholden to the Spectator, the Athenæum, and the Record.
The Christian Herald has of course always given us encouragement.

At a time when the different denominations of Christians find, or think they find, important reasons for strengthening their own separate enclosures, and striving for the peculiarities of their several denominations, it is not to be expected, that a work neutral on these points, though it “contend earnestly for the faith once delivered to the saints,” as that is held by the great body of Protestant Christians, should have the peculiar interest, to distinct classes, of a more belligerent publication. But on the other hand, as its object is to promote Christian union, and not uniformity in Christians, or to aid in making those one in spirit who are not likely to become one in form, we have the privilege of inviting our readers to more important if not to more exciting contemplations. We ask them, when wearied with controversy, to ascend a pyramid, though on different sides, which will bring them the nearer to each other, in proportion as they rise the higher above the dust and clouds below. We ask them to assist in presenting to the Romanists, the Mohammedans, and the Heathen of this land, one attitude at least of a united Christianity.

We do not by these remarks mean to imply that discussions in the spirit of charity of denominational differences may not be important, as well as exciting; but we think with a good minister, of whom many of our readers have no doubt heard, who at a conference with his brethren in the ministry, after several had spoken of their sermons as being on particular subjects which the state of things seemed to demand, when asked if he also preached to the times, said, as so many more able men were preaching to the times, he hoped one poor minister might be allowed to preach for Eternity.

It is no doubt a mark of wisdom in the age that not only every denomination and society has, as far as practicable, its peculiar and often exclusive organs of commu-
nication through the Press, but almost every project is sought to be promoted by periodical publications devoted to it. Hence there are Rail-road Journals, and Temperance Recorders, and Anti-slavery Reporters, and Heralds of Peace, with many other Heralds, and Reporters, and Recorders, and Journals; and each one has an opportunity of producing an impression, because there is a concentration of energy to a particular point. In spiritual matters, to say nothing of denominational publications, it is found well to have periodicals devoted to the explanation and defence of the great principles of Protestantism, in opposition to Popery and Tractarianism; and to upholding the Supreme Headship of Christ over his church, in opposition to Erastianism; but it does not follow that these should be leading topics in a journal having missionary and other catholic objects in view. On the contrary, the very fact of this division of labour makes it proper that each journal should be confined principally to its appropriate sphere; and those concerned in promoting specific projects should not require all others to magnify or glorify these, as they, by constantly dwelling upon them with absorbing interest, may be able or inclined to do.

For ourselves, however, we do not forget that we are steadfastly to maintain “the purity of evangelical truth in opposition to existing errors and corruptions, from whatever source they may arise, and by whatever professedly Christian denomination they may be advocated;” and that at some seasons all are especially called upon to lift up a standard against errors coming in like a flood. In this respect we hope not to be found wanting.

We are glad to quote, and wish to adopt, the language of the Calcutta Christian Observer, at the beginning of the present year, which took the lead twelve years ago, as the first publication of this kind in India, and with the extracts, we close these few desultory observations.

“The Christian Observer is both literary and religious, and
is particularly designed to aid the progress of education and Christianity in the east. It was originally projected solely with a view of doing good, by opening a channel for useful communications of every description, connected with religion and morals, and the general improvement of India; untintured by party spirit, and unstained by selfish exclusiveness. It is in fact so catholic in its principles, that the editors venture to assert, that there is not a Christian in India that need be conscientiously precluded from rallying round them with his co-operation and support.

"To render its utility universal, it has studiously, and constantly, avoided all discussions of minor distinction among Christians; of questions respecting 'Church and State,' 'Church and Dissent,' of all peculiarities whatsoever in matters of Church Government, and the administration of Christian ordinances. It has always endeavoured to do justice to good plans and good men, in whatever denomination of Christians the former may have originated, and to whatever class the latter may have belonged. * * * *

"Amidst so much of conflict and division, as is manifested in our day, it is hoped that the members of Christ's church will not fail to rally round a periodical which is faithful to all, but a party to none, and which in its humble measure is endeavouring to unite that church which sin hath divided. The editors are selected out of the members of the Missionary Conference, and must pertain to the different sections of the church in that body. * * * *

"The editors trust that all Christians, and especially all Christian ministers and missionaries, will endeavour to aid in the circulation of the Observer."

Without interfering with the Observer, to which we wish all the success its long tried and sterling merit demands, we would desire our friends to read in these extracts, where applicable, Instructor for Observer!"
ON CIVILIZING THE HEATHEN.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Sirs,—In lately reading the "Researches in South Africa" of Dr. Philip, I was much struck with the applicability to the poorer classes of the Natives of this country, of some of the remarks made in the tenth chapter of that work, on the former state and habits of the Hottentots. It appears clear from various other parts of the book, that the efforts made for the improvement of the temporal condition of that people have been greatly blessed, so as to bring forth fruit abundantly; and I cannot but think that similar efforts on behalf of the miserable heathen around us might also have their reward. I therefore send to you the following extracts which I have made from Dr. Philip's book, under the impression that such very interesting passages may possibly serve as a means of stimulating some of the readers of your valuable periodical, to pay more attention to the temporal necessities of our heathen neighbours, than as yet they seem to have met with.

The love of the comforts of civilized life, may of course be carried too far. A man's life consisteth not, said our Lord, in the abundance of the things which he possesseth. But without a due amount of regard to such comforts, it seems almost impossible to maintain attention to the decencies of civilized life. And that these are obligatory on us, there can be no question. It is certain, by God's word in Deut. xxiii. 13, "Thou shalt have a paddle on thy weapon," &c.—that the behaviour of the great mass of Natives of this country, male and female, in respect of the particular matter therein adverted to, is displeasing and offensive to the Divine Majesty.

I am, Sirs,
Yours faithfully,
A Subscriber.

Savages may be baptized according to the forms of any particular church, and may assume the Christian name, but they will never be any credit to religion unless they are civilized by their instructions. We may say of idleness what Solomon says of pride,—it was not made for man. Civilization bears to religion a relation similar to what the foliage bears to the tree. Trees
are not planted in our gardens for the sake of their leaves; but without leaves in their season, the garden would be without beauty, and the fruit would be neither well flavoured nor abundant.

One of the first steps in attempting the elevation of a savage people, in connexion with religious and moral instruction, is to endeavour to impart unto them a relish for the decencies and comforts of life. Little can be done towards their general improvement, till you can get them to exchange their straw cabins for decent houses. Their miserable reed-huts are unfavorable to health and morals. Great numbers of the Hottentots die of consumption partly from this cause. Continually enveloped in smoke, sleeping on their earthen floors, and covered with filth, they are almost always sickly, and are frequently cut off in early life, having the appearance of old age before they arrive at their fortieth year.

These huts are as unfavorable to industry, as they are to health. If one visit them in the evening he will find from five to ten human beings sitting round a fire on the floor, in a place where they want elbow room, and where they must find it difficult to stretch themselves when they sleep. In such circumstances, not being able to employ themselves at any thing, they acquire indolent habits which it is very difficult to eradicate. This is one reason, perhaps, why the women, in such a state of things, are more indolent than the men. The work of the men being chiefly out of doors, when they retire to their huts it is for rest; but the women, from the nature of their employment, not requiring rest at the same time, require to be employed at needlework or other domestic occupations. But in those miserable sheds it is impossible they can follow any industrious employment; and if the women were inclined to sew, and to overcome the difficulty arising from the want of a steady light, the injury their materials would receive lying about in their dirty huts, and the loss of needles and thimbles, would discourage them.

While they live in these huts, habits of cleanliness can never be acquired. They may put on new clothes, and the young girls may, out of vanity, or the desire of admiration, appear clean on particular occasions; but they will still remain slovenly in
their habits, till they have habitations in which they can preserve their clothes and persons uniformly clean.

The destruction of clothing occasioned by the condition of these huts, has a tendency to prevent the formation of domestic habits, and to generate the opposite vices. The Hottentots at our institutions have acquired a taste for good clothing, particularly the young women at Bethelsdorp. This has given rise to exertions never witnessed among them before, and like most young women, in more civilized countries, they spend the greater part of their earnings in dress. Their appearance on the sabbath is not only respectable but showy. Such of them, however, as live in those huts, no sooner get a good article than it is soiled. When it has lost its fine appearance, they lose their relish for it, and it is put on for every day wear; and having no chests, nor places to preserve their clothes in, they lie about on the earth, or are packed into a filthy skin bag in a corner of their miserable dwellings, and are worn out in one-fourth or fifth of the time they would have lasted under better treatment. The wives of the missionaries at this station have remarked, in my hearing, that some of the young Hottentot females lay out more money for dress in one month than they themselves do in three. It is no uncommon thing to see them collecting the juice of the aloe, a business which brings them in, at this institution, considerable sums of money, dressed in printed cotton gowns and expensive shawls,—a degree of extravagance which never could have become general but from this circumstance, that these clothes are as speedily destroyed in the way in which they are thrown about in their huts, as when they are kept in constant use.

These habitations are also unfavorable to decency. When men and women are huddled together in a place not more than six or eight feet square, delicacy is impossible. Modesty has been defined as the outwork of virtue; and we can do very little for a people in the scale of morals, if we do not succeed in imparting this virtue to the females.

Books and literature connected with civilization can never become general while the people live in such dwellings. When a Hottentot is taught to read, and obtains a house where he can lay up his books upon shelves, where they will be pre-
served from damp, from filth, from vermin, from children and the dogs, he is likely to have his taste improved; but if he has no means for preserving them from such enemies, he will seldom addict himself to reading. He may attend schools, he may acquire an ability to read, but the talent will soon be neglected if books are wanting, or what is the same thing, if he has not the means of preserving them. How many are retarded from making progress in knowledge, even in civilized countries, by inconsiderable objections! and how are we to expect success among savages, where the desire is of course weak, if much greater obstacles are not removed! Many literary men would be ashamed to mention the trifles by which they have been discouraged in their pursuits, or the loss they have sustained by the operations of mere trifles upon their minds.

...... I stated to them (the people at the mission institutions) that . . . . . . . the world, and the church of Christ, looked for civilization and industry as proofs of their capacity for improvement, and of the utility of our labours; that results were to them what the external evidences of Christianity are to an unbeliever; that they knew nothing of the internal work of God upon the soul, of which they themselves had had no experience; but that the things I recommended to them were level to their capacities, and might have the same influence on their minds which the external evidences of Divine truth had on the minds of unbelievers, in leading them to a knowledge of the internal evidence of the truth. I added, that they were not to consider what I now recommended as carnal things, and for that reason of no importance; that the words of unerring truth said—"By their fruits ye shall know them;" that money was a carnal thing, and yet Paul speaks of the gift he had received from the church at Philippi, as "of a savor of a sweet smell, acceptable to God;" that our food and drink were carnal things, and that we could not live without them; that to feed the hungry, to clothe the naked, to give drink to the thirsty, are carnal things; and yet our Lord in the 25th chapter of Matthew, has taught us that the reality of religion in the heart will be decided by these things in the day of judgment.

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No. 1.
On visiting Bethelsdorp in 1825, I had the pleasure of observing the spirit of improvement advancing with a steady and accelerated pace. Many of the Hottentots have now substantial, clean, and commodious houses, indicating a degree of comfort possessed by few of the frontier boors, and far surpassing the great body of the English settlers. The sheepskin dress with its filthy accompaniments has disappeared, and the great body of the people and the children are clothed in British manufactures. The people belonging to Bethelsdorp are in possession of fifty waggons; and this place, which was lately represented as the opprobrium of missions, is at the present moment a thriving and rapidly improving village. Instead of the indifference to each other's sufferings, and the exclusive selfishness generated by the oppressions they groaned under, and the vices which follow such a state of things, their conduct to each other is now marked with humanity and Christian affection, of which a beautiful line of alms-houses, (the only thing of the kind in the colony) and their contributions to support their poor, furnish striking examples. In addition to their other exertions, a spacious school-room, valued at five thousand rix dollars, in which the youth are taught to read both in the English and Dutch languages, and many of them also instructed in writing and arithmetic, has been erected at the expense and by the hands of the Hottentots. A church of larger dimensions has recently been constructed. Bethelsdorp moreover possesses the best blacksmith's shop on the frontier, or indeed in the colony. Other trades, especially those of the mason, thatcher, sawyer, &c. are successfully followed by many inhabitants of Bethelsdorp. The inhabitants have, besides, within the last two or three years, raised seven thousand rix dollars, by gratuitous contributions from their hard earned savings to pay for a valuable farm, purchased in aid of the very inadequate resources of Bethelsdorp.

In 1822, the Hottentots became contractors with government, to carry military stores from Algoa Bay, to Graham's Town. In this contract they employed thirty waggons, and created a net saving to the government in the first six months of 11,175 rix dollars, 5 skillings, and 4 stivers. The people of this institution, who were formerly burdensome to the colo-
nial government when Dr. Vanderkemp commenced his labours among them, and in the condition of naked savages, are at this time in the habit of paying in direct taxes, between two and three thousand rix dollars, and are consumers of British goods to the amount of twenty thousand rix dollars per annum.

It is impossible to give any correct idea of the state of religion at our missionary stations without a reference to the domestic condition of the people. It has been justly remarked by Dr. Robertson that the private and domestic situation of mankind is the chief circumstance which forms their character, and becomes the great source of their happiness or misery. Any poison in this fountain communicates itself to the manners of men; any bitterness there affects all the pleasures of life. Domestic society is founded in the union between husband and wife. Among all civilized nations this union has been esteemed sacred and honorable; and from it are derived those exquisite joys or sorrows which can embitter all the pleasures or alleviate all the pains in human life. At the introduction of our missions among the Hottentots, their sexual connexions were of the most casual and temporary nature. Without any standard of morals, they were abandoned to the grossest licentiousness. The marriage covenant has been introduced by the Gospel; it is now regarded by the Hottentots as an indissoluble alliance; and young females who have lost their character have now no chance of being asked in marriage or even noticed, by respectable young men of their own nation.

Note. On this general subject of domestic reform among converts to Christianity from partially civilized nations, we add a brief extract from one of our correspondents under the signature of A. His communication was received some time ago, and is on Caste; for the removal of which from the Native church, he thinks one method to be, reforming the habits of the lower classes, to prevent that disgust which too often their uncleanness is fitted to excite.

"It appears to me that the first step to be taken in this matter is to reform the domestic habits of the lower classes.

"The Native church with which I am connected is composed of those who were Brahmins, cultivators and Mahars or Parihas. They can all take water out of the same well, can meet together at each other's houses. The upper classes can eat with the lower, provided the food is cooked by one of the higher order. Still they will not be found sitting down promiscuously, but precedence is regarded almost as much as it is among Europeans in this country. The same might be said as to the manner in which they are seated in the church."
They do not mix promiscuously. The same is the case at the communion table, and this distinction is noticed. The upper classes of Natives are more neat in their dress and clean in their habits than the lower classes, and consequently do not like to sit near them or eat their food. We must improve the domestic habits of the lower classes of converts. Turn filth out of the church and caste will more easily follow. To reform the habits of the lower orders will be a most arduous task. This will be the case in particular where a part of the family are not Christians but Hindus, or mere outcasts. It will require patience and perseverance. Nothing will be accomplished unless those of the higher order are interested in this reform. The wives of missionaries also should feel their responsibility in this matter. Their zeal, with the co-operation of the Native Christians of the higher orders, must result in a domestic reform, and tend to the annihilation of caste.”—EDTS.

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ON THE SACRAMENTS.*

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Dear Brethren,—The leading essay of your Christian Instructor for March, 1844, entitled “The Sacraments in the hands of the Missionary,” having occupied my mind for some days, I think it right to offer to your discretion my thoughts on the subject of baptism, as far as referred to in that eloquent address. If my speech is much weaker, mine own sentiment less clearly expressed, you will not be prevented thereby from regarding the Scriptures adduced in the following pages to oppose the views which your periodical appears to countenance.

The above essay takes it for granted that “discipleship, the essential element of which is—a living and intelligent faith—or faith in Christ founded upon knowledge and followed by good works, must precede baptism”—and adduces Matt. xxviii. 19, as proof. But there we read only that the Apostles were to make disciples of all nations by baptizing them, and teaching them to hold all that Christ commanded (this is the plain version of the

* We insert this article, not because we agree with the respected writer in his views of the design of baptism, or on some other points, but because there are thoughts in it worthy of consideration, and we are willing that the subject treated in the Essay, to which it is a reply, should be fully discussed. We hope some of our correspondents may pursue it farther.—EDTS.
imperative Aor.—σατρ, connected with the two present participles—οντες.) An unprejudiced reader would therefore conclude that discipleship begins with baptism, and is perfected by subsequent teaching. We nowhere in Scripture see baptism preceded by a course of doctrine, but merely by the testimony, the delivery of the Gospel message, (τὸ μαρτυρίον, Acts iv. 33; xxii. 18; 2 Thess. i. 10, etc; 1 Tim. ii. 6. Christ the ransom for all, the testimony for the proper times, 2 Tim. i. 8, etc.) Teaching is in all apostolic writings considered as one of the gifts exercised within the church, among the baptized. (διδασκαλία, Rom. vi. 17, the wholesome form of doctrine delivered to the church, 1 Tim. i. 10; iv. 6; vi. 1, 3; 2 Tim. iii. 10—16; Titus i. 9—13; ii. 1; 1 John ii. 27.) Testifying to Jews and Greeks was in a measure the duty of every Christian, but especially of the Evangelists, (who, on this account, Eph. iv. 11, are mentioned before the teachers,) but teaching the church is, James iii. 1, described as the gift of a comparatively small number, (the English version has "masters" instead of "teachers.") From Heb. vi. 2, we learn that repentance and faith towards God (a certain degree of confidence in him) do precede baptism, which in its turn is followed by the doctrine and the gift of the Holy Spirit through laying on of hands, (the genitives βαπτισμὸν, ἡ διδασκαλία are certainly to be separated by a comma.) Whenever the testimony had produced some repentance and faith in God, the confidence that he is in this church of a truth, a person was baptized and thereby made a disciple. Nor does Mark xvi. 15, convey a different meaning. The Apostles were to go out as heralds with their messages to awaken a sleeping world with the facts of Christ crucified for all and risen for all, to seal those in whom the message gained ground by baptism, and then to initiate them into all the fulness of the Gospel. Not faith alone, Christ says, but faith and baptism do save, yet whoever does not believe though he be baptized will be damned. Baptism is accordingly a seal and earnest of salvation, and does communicate grace, for "according to his mercy he saved us by the washing of regeneration," etc. Tit. iii. God does indeed not bind himself by baptism,—such a supposition would lead into Jewish and Romish errors, but gives with it grace, which like all his gifts, may be thankfully received and developed, or despised and
turned into condemnation. If the foolishness of God has planned this mean channel for conveying grace, shall we not still think it wiser than our wisdom. Yet does the essay assert that "superstition only makes the external rite the cause, or at least the medium of spiritual blessing." Are we then superstitious when distrusting our fallen reason we accept the words of God in their original meaning, when for instance we take ἐνά with the genitive to signify the cause or at least the medium. If God has connected "water and spirit" "believe and be baptized" as His own way for salvation, who are we that we should separate them, and say, in the first half, viz. spirit, faith, we recognize operations of God for our salvation, resting on intelligible foundations—the other half, "water, baptism" seem to be mere external rites, delightful acts of worship, but not more real than others, giving nothing which Spirit and faith in the word would not suffice to give. In fact what is baptism to him, who possesses already the whole substance? The essay answers, "an act of obedience—part of our duties, an act of worship," whereas Scripture makes it above all an act of God's mercy. "Christ has purified the church with the washing of water promissorily," (Eph. v. 26, εἰς πνεύματι without the article) "born again" or "born from above out of water and Spirit," (John iii. 5, the water takes the precedence, not as ranking higher, but because in time the gift is the first, the conscious appropriation of all that it conveys, is later.) How then does the essay teach that "men are purified not by being baptized, but baptized because they are purified." Does Scripture speak more of what we must bring to our baptism, or more of what we receive thereby?

But the essayist is afraid of every thing external, and apparently forgets that wisdom of old rejoiced and played with men in the habitable parts of God's earth. Fearful of the many tricks which human religions have resorted to, to deceive souls, he accuses Beschi's words "a material substance confers grace," of giving the lie to the words of inspiration that God is a Spirit, to be worshipped in spirit and in truth. But is spirit in Scripture language that which excludes all matter, and not rather that which is to pervade, to sanctify and to glorify the material creation? (Rom. viii., 1 Cor. xv.) Are things material in themselves unworthy of God their Creator, their Renewer? Has the
Spirit never condescended to such channels as material hands, be they Moses' or the Apostles? And why do Spirit, water and blood agree in one for the whole time of this dispensation? Why has the Spirit clothed himself for all ages to come in matter, why given a perfect image of himself in the likeness of sinful flesh, even the word seen and handled by the Apostles, and as we humbly hope once to be seen and enjoyed by us also in space? Are our future spiritual bodies to be immaterial? Are the new heavens and earth wherein righteousness dwelleth, all immaterial (Ap. xxi. 22,) or is there not a material city lighted by the glory of God dwelling therein? I have no hesitation to say that this sort of materiality is just the genius of Christianity, whilst "the genius of heathenism" may rather be defined as a false spirituality, developed for instance in the Hindu and Platonic philosophy, a morbid dread of all matter, an inveterate enmity of the doctrines of creation and resurrection, an aerial transparent system of ideality. I would therefore rather side in this point with Beschi, than with the brother who wrote the essay, always premising, that none but God by His word can thus connect what is spiritual with the material.

God does nothing unnecessary, and we may well find a reason why he has connected so gracious promises with the outward substance of water. His will for the salvation of mankind embraces all (1 Tim. ii.) this is his universal grace; but grace in each generation is offered to some only in the word of testimony, This special grace towards the called, requires to be sealed to the individual who by nature doubts of his being comprised in the counsel of grace, even when most desirous of this assurance. This individual assurance is given by baptism to those who are anxious to believe, and God has appointed this way, knowing that the word, the Spirit cannot reach our corrupted hearts so effectually as Spirit, water and blood agreeing in one. This is the mercy according to which he has promissorily purified us through the washing of regeneration. Baptism does not only signify but gives grace to those whom God has called, it is to them the word of grace embodied in a fact tangible to each person; whereas a baptism resting solely upon man's previous appropriation of grace, upon his full regeneration, is no seal at all; for what is a seal of grace that holds good only as long as the indi-
individual does not doubt of the fact of his real conversion? Could we in such a case say to the afflicted, the erring, those tempted by Satan, what Paul says to the Corinthians, "But you are washed, you are justified," (1 Cor. vi. 11.) The comfort of being baptized rests in its being an act of God, exercised through his acknowledged representant on earth, the living church: she has received us, and he does ratify in heaven what is done by her on earth; she has immersed us in the name of the triune God, (Matt. xxviii.) planted us into the likeness of Christ's death, he has then declared our old man buried, and laid within us the seeds of a new and heavenly life in communion with himself. (Gal. iii. 27; Rom. vi. 3; Col. ii. 12.) Also in this last passage we have baptism before faith, baptism for faith. Not we are to work, to serve, to obey by being baptized, but God works, and we are to receive, to yield ourselves to God. Thus we enter the kingdom of God by water and Spirit, and are baptized into one new body (1 Cor. xii. 13,) to be built up in it by the sound doctrine and the ministrations of every member.

It is only the weakness of the church's inward life which in various periods has made men over-anxious about the qualifications for baptism. But let us take care not to view the apostolic age through our eye-glasses narrowed and weakened by little faith in us and around us. What was the primitive course of discipleship? Our Lord had disciples, but knew amongst them such as believed not; (Job vi. 4,) still they were disciples and baptized too. The 3000 on Pentecost were recommended to repent, their faith was considered as sure to follow baptism, there was no question about examining their several degrees of knowledge—those who baptized them did indeed go more by faith, than by sight—but were not disappointed, the doctrine and intelligent living faith appeared after baptism (Acts ii. 42.) A church praying with one accord has great promises, the Apostles therefore left baptismal administrations to the whole body, and, themselves baptized rarely. Even Peter did not baptize Cornelius (Acts x. 48,) nor do we hear of the Apostles giving directions for baptism: they strove to produce faith by their testimony and doctrine, but did not consider the sacraments as confided more to themselves than to any other living member of the body. The Samari-
tans were baptized by the Deacon Philip, but there was so little faith in them that the Holy Ghost did not fall upon the new church members, and the prayers of the Apostles were necessary to produce what in Cornelius' case was done without human intervention. Simon was baptized, being momentarily seized by the powerful impression of the new message, but did not repent nor give up his selfish views. Yet Peter does not find fault with the manner in which baptism had been administered, nor does he exclude him, but exhorts to repentance. The only passage which might suit the prevailing Baptist views, Acts viii. 37, is decidedly spurious. The best code have not that verse, the others differ considerably in the wording of it. Neither then did Philip speak thus, as if warned by Simon's case, nor has Luke written thus: but the church of the following centuries knew of no other passage to support their prevailing system of demanding living faith before baptism, so that the question of the eunuch was made use of, to insert an answer according to their best conviction. Paul when repenting is baptized for faith to come (Acts ix. 19, explained by xxii. 16, by calling on the Lord's name his sins are to be washed away in baptism). Saving faith may indeed precede baptism, as in Cornelius' case, only this must not be taken for the rule. Peter could not have been persuaded without a wonder that God accepted these Gentile first-fruits, but even there in spite of the visible gift, Peter distinguishes Cornelius unbaptized from "us who believe in the Lord Jesus." Acts xi. 17. Lydia with a heart opened by the Lord, attends to the message, and when baptized begins to know herself a believer. (xvi. 15.) The Jailor receives baptism as a help towards attaining saving faith. (xvi. 31—34.) All these precedents show that the Corinthians believing and being baptized (xviii. 8,) are so designated only from having the beginning of faith, but they knew themselves justified only after being washed (1 Cor. vi. 11.) The disciples of John who knew nothing of the Holy Ghost, and did not think themselves Christians, were baptized as soon as assured, they had not well understood the Baptist. Christ himself had continued John's baptism, made disciples and had them baptized, without waiting for an explicit faith in His Sonship; but afterwards he worked with all his might that this
faith might be born and grow in them (John xvi. 31,) until the accomplished facts of his death and resurrection and the power given him over all, did enable him to order the new baptism, by conversion in the name of Father, Son, and Holy Ghost. Yet was that first baptism sufficient for the Apostles and the hundred and twenty; and what but an express commandment which Christ has no where given, would have led the Apostles to demand and expect much more from their candidates for baptism than they themselves had brought to it.

There is one point more I have to advert to. The essayist appears to be a Paedo-baptist, as he remarks that discipleship must precede baptism—"in those capable of it," thus leaving us to conclude that children may receive it also. It seems difficult to conceive how the writer in holding Paedo-baptism can escape from his own propositions, "that every missionary in so far as he departs from the first of these methods of administering the sacrament and approaches the second, does to that extent deceive the souls of men," or the other "that superstition makes—grace to follow the rite." Will not the heathen think the missionary inconsistent when they hear him telling his catechumens that "they must be purified, regenerated before they can be fit to receive baptism;" and that baptism conveys no grace, when perhaps next morning they see him baptize his own infant? How, will they ask, has this infant been born again before its baptism? or does the missionary perform a mere outward ceremony, like unto our own rites, to give luck to the child by a Mantra or Tantra? Then he is superstitious on his own showing; or if he himself does not think the rite will benefit the child, then to be sure he is obedient to his Master in doing what he sees no reason for. But where then remains all the extravagant praise he bestows on his religion as altogether rational, intellectual, spiritual? whereas the very act of initiation into it does split in two extremes, a baptism upon the very hardest conditions which can be put to a man, and another baptism with no conditions but that the child be born of professing Christians? I myself am Paedo-baptist, that is, believe to have received a gracious gift before I knew of it, and believe that children of Christians are in the church (1 John ii. 13,) though excluded from the Lord's
Supper till they can "examine themselves." The children of the Corinthians were "not purified that is not baptized and yet holy," as belonging to members of the church (1 Cor. vii. 14.) We can find no scriptural warrant for infant baptism, if we judge persons deserving of baptism for what they have attained unto, rather than on the grounds of their equal want, as born in Adam's likeness, and the declared willingness of God to receive into his kingdom all that come like unpretending children. The heathen adult with a world of lies grown up in his bosom is not so easily connected with the church, as a new-born child entering the course of sound doctrine with a mind yet unformed, and therefore most accessible to the operations of him who delights to glorify himself in babes and sucklings. The heathen if he hears the testimony, appears attracted by it, and openly states his wish to be planted into communion with Christ, may be baptized without offending any Scripture rule, however little honour the world may bestow on such a baptism. But delay will often be necessary, where there is a difficulty in becoming assured of the spiritual nature of his wants. We surely will not surfeit one who is neither hungry nor thirsty. To become sure of this point, is chiefly difficult in an Indian mission; and the cause is to be sought in the very low degree of spiritual life which most of our new churches exhibit at present, no matter on what principle each individual member was once received into the fellowship of the Gospel. Their witness is poor, their prayers hindered in many ways, their trumpets combined give no harmonious sound, their light does not reprove darkness freely; the words, the actions even of a body of truly converted Hindus do very rarely convey to the inquirer that strong tangible and heart-searching testimony, which not Apostolic churches only but humble congregations or households of truly Christian Europeans, have often been known to exhibit. How rarely do we hear of an unbeliever entering into the midst of our Christians who is forced to confess, God is in you of a truth. It is the whole church, not the missionary only, which ought to receive new disciples by baptism; but in most cases though he seeks their aid they will leave all to his judgment. Native brethren, whatever cunning they may have retained of the old
man, are slow to discover and to reprove insincerity in a newcomer: so much are they captivated by any one apparently condescending to their low estate. They do not as a body feel themselves very highly honoured by God, set as it were on princely and priestly thrones, with the promise to judge even angels; and therefore they cannot honour him much by their bearing and testimony. Their own low and desponding feelings cannot but powerfully re-act upon the missionary: he feels himself guilty in a measure of not having fed the church sufficiently with wholesome words, of not having done all he could to make the word of God with manifold gifts abound in the church. But let him not on this account devise new remedies, let him not try to delay baptism till persuaded by all the fruits of faith that no possibility of self-deception is left: let him not fear the taunts of Heathens and Romanists, nor the sneers of the unconverted European: the disciples like humble and happy children continuing steadfastly in the Apostles' doctrine and in fellowship and in breaking of bread and in prayer, know their promises, and have already what they ask for even in these days of little things: they fear none, but trust in good time to awe the world into a salutary fear, and it is their faith, not their sight or intelligence, that overcometh the world.

Tellicherry,  
15th March, 1844.  

H. G.

REVIEW OF THE SIXTEENTH REPORT OF THE MADRAS DISTRICT COMMITTEE OF THE LONDON MISSIONARY SOCIETY.

Much as has been said and written on the subject of Christian missions to the heathen, we fear that a large proportion of the valuable information which is communicated to the public in the numerous reports of the missionaries themselves, does not secure that measure of attention which it deserves; and which, in the name of Him whose glory is sought by its publication, it demands. Many complain that they "cannot find time to read long reports." A judi-
cious economy of time would, we think, enable such persons to read at least, the most important records of what God is doing in the mission field;—and we would ask them, whether they are quite sure they do not spend some portions of their time in a far less profitable manner? Others again evidently insinuate as an excuse for the neglect of such publications, that they do not think them all quite true. Such insinuations convey a grave charge against a class of men, who either are worthy of full credence, or utterly unworthy of their sacred office.

That missionaries may sometimes form erroneous views of the state and progress of their work in general, we do not think any of them will deny. Indeed it would be a miracle if they did not. In the field of politics, when there are two opposing parties, do not the most sagacious frequently mistake the strength of their party and the feeling of the public generally, and come to utterly wrong conclusions from premises which they thought undeniable?

We do not hesitate to affirm that very few, if any, possess the same means of judging correctly of the progress of the Gospel, as the men who are devoting all their energies to the acceleration of that progress. In all ordinary circumstances, if a class of upright honest men engage to carry out any extensive system of operation for the attainment of a given object,—they will undoubtedly be looked up to, as the men best qualified to form a correct judgment of the actual progress of their undertaking. All we ask, then, is, that the same may be done with respect to missionaries. Surely this is not too much to require. So long as their character as ministers of God's holy truth stands in all other respects unimpeachable,—surely the simple facts they relate are worthy of being received with undoubting confidence;—and so long as they are diligently engaged in their sacred vocation, and are duly qualified for it, we think their views of the state of mind prevalent among the people for whose good they daily labour, are worthy of considerable deference. They may be partially wrong, but the probability, it must be admitted, is that they are nearer the truth than those who have fewer opportunities of forming an accurate estimate of the real state of things in this particular respect. They may too sometimes so express themselves that others may misapprehend their meaning, and take up notions they never intended to convey. This, however, is a usual defect of all human proceedings,—and would be remedied by a more patient and attentive consideration of all the various facts and statements laid before the public. On the whole therefore we think the objections urged have no validity whatever. We have not met with a single individual, who could say, I have read attentively all the Reports of the various missionaries and societies,—who
could not, and who did not, also express his satisfaction with them in general, and the pure pleasure he had enjoyed in their perusal. We therefore call upon all the disciples of the Redeemer, and all who feel any interest whatever in the progress of Christianity, with all its numerous attendant blessings,—to endeavour to make themselves acquainted with what God is doing by his servants in relation to this most glorious of all objects.

We are fully persuaded that nothing would be more encouraging to the missionaries themselves in the midst of their toils and trials, than to witness the universal prevalence of a sincere and hearty endeavour to become acquainted with the real state and progress of the work in which they are engaged. They know and feel that it is not their work, but their great Lord and Master's,—and that the prayers and contributions of all his people are absolutely necessary to its complete success. They feel quite sure too that Christians cannot pray either in faith, or with fervency, for the success of the Gospel, if they do not feel so much interested in its progress as to devote the required portion of their time to an investigation of what that progress really is. Nor do they expect anything like an adequate amount of contributions for the furtherance of it until the spirit of indifference, now so common, has given way to a spirit of earnest inquiry and diligent investigation. "The kingdom of God," they read in the church's book of laws and instructions, "cometh not with observation," or "with outward show." Hence the necessity of pains-taking investigation by those who would see it coming. It consists not in mere external changes, though eventually it produces the greatest. It is pre-eminently a dominion of the mind,—controlling and regulating the secret springs of thought and feeling, and producing new principles of action. In its incipiency, therefore, it is, of necessity, concealed from the mere casual observer, and even those who are in the habit of vigilantly watching for the first indications of its commencement, have often been surprised by seeing it suddenly manifest its mighty power over the souls of men,—and by finding that it had been a considerable time established in the hearts of those who had previously shown no definite and tangible proofs of being under its influence. Should it then be matter of surprise, that those who will not carefully look for the coming of this kingdom, should not be able to see it?

It is a deeply interesting and instructive fact, that angels watch with intense anxiety the progress of the Gospel, and every fresh instance of its triumph, however mean, in human estimation, may be the subject of it, fills their holy and benevolent minds with rapturous delight. How must it grieve these holy beings, then, to see any of those "heirs of salvation," to whom they are "sent forth" to be
“ministering spirits,”—careless and indifferent in respect of that which they regard with so deep an interest!—And, how must it distress those pure intelligences, who “judge righteous judgment,”—when they see the conversion of a poor Pariah child almost despised,—while that of a wealthy Brahmin is lauded to the skies! Let Christians meekly receive the reproof, which arises from the conduct of angels as contrasted with their own;—and endeavour henceforth to vie with them in the manifestation of joy over every “one sinner that repenteth.”

We feel the fullest persuasion that nothing but a deep interest in the conversion of souls to God is wanting to excite an unquenchable thirst for all possible information respecting those operations which are divinely appointed to be carried on for the attainment of so glorious an object. Many evidently look upon missionary operations too much in the light of a mere human scheme, and hence, when the labours of missionaries are referred to,—they frequently ask, with evident satisfaction, and sometimes, with a contemptuous smile,—“But have they converted any?” And how ready are many also to throw suspicion upon the cases of conversion brought to their notice,—and to impute them to any cause but the right one: viz. the mighty power of God, who has promised to be with his servants for the very purpose of producing such effects by the instrumentality of their ministry.

We hope the number of real Christians who indulge in even the least measure of this spirit is small, and we sincerely wish we could believe it had no place among them. It certainly ought not to receive any countenance from them. Among those who have “the form, but deny the power of godliness,” we need not be surprised at the prevalence of such feelings and sentiments. The extension of a mere nominal Christianity, which would not put them at all out of countenance, would be far more agreeable to such, than the actual conversion of souls to God, which somewhat rudely disturbs the peace of their consciences; and rather unpleasantly reminds them that “except they also be born again they cannot enter into the kingdom of God.” It forcibly brings to their minds too, that solemn and unpalatable truth, that “many who are first shall be last, and many who are last shall be first.” They are now as it regards knowledge and spiritual privileges far a-head of the poor neglected Hindus; but, except they truly repent and be converted,—they are doomed, as the just punishment of the abuse of their advantages, to be left far behind in the race, and to see many of those, whom they now esteem as the dirt beneath their feet, entering the portals of heaven’s blissful and glorious mansions, while they themselves are thrust out,—and cast into outer darkness, where there shall be weeping and wailing and gnashing of teeth, and that for ever.

Let then all such take warning, and remember, that there is only
one path to heaven, the path of genuine repentance,—true faith, and real holiness. It is as necessary for them to walk in this path, as it is for the Hindus. It will avail them nothing to have walked by the side of it all their days, if they do not enter it. And, let all Christians "take heed that they despise not one of the little ones" of Christ's flock,—for he takes the most tender care of such, and regards neglect of them as neglect of himself.

In that day when the truth, the whole truth, and nothing but the truth, shall stand forth in the most vivid colours before the eyes of all intelligent beings, it will be seen,—that many, who are now esteemed outcasts from society, and who are viewed with no more concern than the beasts that perish,—will then be "made kings and priests to God" for ever,—while many,—who have dazzled the world by the brilliancy of their intellectual endowments,—or who have excited its admiring wonder by the extent of their information and the stores of their learning,—or who have waded through seas of blood to reach the summit of earthly ambition,—or who have wielded the sceptres of mighty empires,—or who have worn the gorgeous robes of a blindly venerated priesthood,—will be "cast into the lake of fire," their names never having been "written in the book of life,"—though they may have been emblazoned on many a page of this world's history.

We trust these remarks, bearing so directly on the grand object of all missionary operations, will not be out of place here. But we proceed to review the Report before us.

One of the first things that strikes the mind, in looking over its pages, is the diversified character of the operations it records.

This is deserving of notice, especially in the present day,—when there exists so strong a tendency to exalt one mode of proceeding above another,—though no greater success can be shown to attend the one, than attends the other.

Here then we have preaching to adults, both by Europeans and by Natives—preaching in English and in the vernaculars,—preaching in towns and villages, in chapels, and school-rooms, in streets and lanes, at public festivals and in private dwelling houses. Here too we have the teaching of the young of both sexes, both in sacred learning and secular, both in the vernaculars and in English. Here churches are gathered with care and charity, and nursed with patience and gentleness. Here we see that the multitudes are called to repentance,—to forsake dumb idols and turn to the living God. Here we find the Gospel is not only preached, but that objections to it are met and refuted. Here too we see the printing press vigorously employed in multiplying "the words of eternal life." It appears that nearly two millions of octavo pages of the word of God in Canarese and Telugu were printed at the Bellary Mission Press in 1843,—besides
many pages of human composition adapted to explain and enforce that word. Here too we see the press in India, as elsewhere, gives employment to the pen, and the pen to the press. And thus all the comparatively recent advantages of printing, which can hardly be over-estimated, are brought to bear on the diffusion of the Gospel, and the overthrow of error, by the rapid multiplication and diffusion of silent, unobserved, but not powerless witnesses to the truth. Here again is a "School of the Prophets,"—fitting a pious and intelligent Native Ministry to carry on the work of God where it is already commenced,—and to commence it in the regions beyond. Here too we see all the sacraments regularly administered with a faithful regard to the inspired records. What more can be done than is seen to be done here? What additional method of carrying on the work of God can be suggested? Truly we know of none, which would stand the test of God's word,—or of well-tried expediency.

We do not say that all these diversified modes of operation severally receive the exact amount of attention they respectively deserve; but it is clear they are none of them despised, or neglected. Hence we may fairly infer that the missionaries of this Society are more concerned to gain the end of their mission, than scrupulous as to the exact mode by which they seek it; while, at the same time, they evidently regard the public preaching and teaching of the Gospel to all classes and ages, and to both sexes,—in their own tongue,—as the Divinely appointed method of proceeding.

We would, however, earnestly counsel them to pay more attention to the Christian education of the young,—and to leave no stone unturned to improve the character of their vernacular day-schools, also to increase the number of their boarding-schools, as well as to establish at each of their stations a good normal school, embracing both an English and a vernacular Bible education of the most thorough kind possible. Such schools will be found to be nurseries for the church, auxiliaries to the raising up of an efficient Native ministry, and powerful instruments in subverting idolatry and in giving Christianity a footing in the land from which her open enemies cannot drive her; while it will be the surest means of preserving her from the seducing wiles of Popery, and its pet-child,—Puseyism.

We would also urge them to spare no pains in preparing suitable mental food for the rapidly increasing number of readers. Only let what is written be plain and popular in its style, without any sacrifice of purity of diction, and adapted to the state of the Native mind both as it regards the subjects brought forward, and the mode of treating them; and they may rest assured the press and the pen will ultimately achieve mightier wonders in India than the church has ever seen since the days of the reformation.

No. 1.
Another thing that can hardly fail to strike the mind, on looking over a report like this, is, the vast range of country over which the operations it records extend, and the importance of all the positions occupied.

In the north-west we find Belgaum standing on the borders of the Southern Mahratta country, and exerting an influence on that high-spirited people on that side, while it also acts on the Canarese people on the southern side. The Tamil and English speaking population of the cantonment are also cared for,—and amongst all these classes a greater or a lesser measure of success has been realized.

In the north-east, Vizagapatam, one of the oldest stations of the London Society in India, is admirably situated in reference to the millions of the Telenga people, for whom, until very lately, but little has been done by any other society. Chicacole is another large and important station connected with Vizagapatam, and though comparatively a new mission, has already yielded promising fruit.

About 400 miles to the south-west of Vizagapatam, Cuddapah has been long occupied, and a Christian church and congregation raised. Untoward circumstances have lately impeded the efficient working of this important and interesting mission. About 150 miles to the north-west of Cuddapah, and 200 south-east of Belgaum, we find the important station of Bellary, where the labours of the mission are carried on in four of the Native languages, besides English. This mission is more than 30 years old, and has some highly honoured names connected with its history. The church, the congregations, and the schools reported on at this mission show that God's servants have not laboured in vain. Here are four or five printing presses almost entirely employed in printing the Scriptures, religious Tracts, and school-books in Canarese and Telugu.

Nearly 200 miles to the south we find Bangalore, one of the most important positions in Southern India, doubtless the most important one above the Ghauts. This mission is conducted in two of the Native languages, besides English. Here we find a most promising Theological Seminary,—likely, under the Divine blessing, to prove a powerful means of disseminating the Gospel through the whole district.

About 80 miles to the south-west of Bangalore we come to the large city of Mysore, where idolatry and all its attendant evils exhibit a rank luxuriance. This city forms a most important missionary station, and since its commencement in 1839, the seeds of immortal truth have been plentifully scattered among the people, and sooner or later, an abundant harvest will surely be reaped.

Crossing over the blue-mountains in a southerly direction, we arrive at Coimbatore, about 120 miles from Mysore. This is the
chief town of the extensive collectorate of the same name,—and with its numerous out-stations, and Native teachers, forms a most interesting and important mission;—and the blessing of God has evidently rested on the labours carried on there. They are almost entirely in the Tamil language.

Much the same may be said of Salem about 100 miles north-east of Coimbatore,—and of Combaconum, about 100 miles south-east of Salem, and about 180 south of Madras.

Lastly we come to Madras itself. Of its importance as a missionary station it is needless to say anything. Here the largest church of Native believers in connexion with the missions of the society in the Madras District,—has been gathered.

Here, then, are eleven of the most important places in this part of the Peninsula, at sufficient distances from each other, to allow of each being a centre around which, as the daughters around their mother, a circle of out-stations may be formed, which would more widely extend the influence of each of the centres, and gradually bring them all into one extensive combination, and thus diffuse the light and life of the Gospel through the whole of that vast region of darkness and death in which they are situated.

Considering the aim of the Society to be the evangelization of the whole country thus occupied,—it must, we think, be admitted, that all the places they hold are most advantageous positions. They are all very large towns, and possessed of all the characteristics to which importance is usually attached. We should think there must be nearly a million of immortal souls in the eleven stations thus occupied, and the whole extent of country over which they range, must contain from twelve to fifteen millions of inhabitants.

This review brings before us the outline of a vast and well-formed plan of operations, which if it were well carried out would demand, at least, double the number of missionaries to that now engaged. There are now only about twenty ordained missionaries to occupy this extensive field of labour. If we consider also the diversified character of their labours, as shown above, and that these labours are usually carried on in three or four different languages, it must be obvious, we think, to every mind that the present number of missionaries is totally inadequate to the extent of their undertaking. The society should, therefore, strengthen all its missions in this district, before it allows any new stations to be occupied, otherwise they will fail in accomplishing their undertaking, through having begun what they have not wherewithal to finish. The efficient working of any one part of a plan so extensive in its range, depends very much upon the simultaneous efficient-working of every other part.
Even when the society has doubled the number of its European missionaries, it will require all their efforts to be constantly put forth to multiply their hands and tongues in raising up and training a numerous band of truly pious and suitably qualified Native preachers and teachers, who shall go “forth every where preaching the Gospel.”

There are dense masses of the people in several parts of this district who have never yet heard the word of life. When shall they hear it? Within the district marked out by the missions noticed above, there are a goodly number of the agents of other societies, but they are all too few. There is yet abundance of room. May the Lord open the hearts of those who have received, as a sacred trust, the riches of this world,—that they may be disposed to devote their wealth to this noble and holy undertaking! We believe it is in these last days, especially, that it will be seen “the silver and gold are the Lord’s.”

The next thing that seems to call for notice in our review of this Report, is—the extent and importance of the labours now actually being carried on at the various stations.

A great number of religious services are held by the missionaries and their Native assistants every week, not less than 200,—at each of which the words of eternal life are spoken to the people;—and as many of these services are held in as many different places, though the hearers on each occasion should not be numerous, the total number of those to whom the Gospel is preached must obviously be very large. But all the missionaries testify that they “frequently have large congregations.”

Now it must, we think, be a highly gratifying fact, that the command of Christ to “preach the Gospel to every creature,” is so extensively obeyed; and to those who regard the dissemination of the Gospel as God’s appointed means of “adding to the church such as shall be saved,” and who read in the prophetic announcements of the Bible, that the universal preaching of the Gospel is to usher in that—“end of all things,”—which will bring so much glory to God, and so much blessedness to the church and the world, it must be matter of devout joy and thankfulness.

In addition to this extensive preaching of the Gospel, the missionaries are conducting the Christian education of a large number of the young of both sexes. More than 4000 children are stated to be daily receiving instruction in the mission schools. Several hundreds of these are girls, a fact deeply interesting to all whose hearts mourn over the degraded condition of woman in India. Several hundreds of these children too of both sexes are boarded and clothed, and kept continually under the watchful eye of the missionaries and
their wives, as far away as possible, from all heathen, and every kind of evil influence, and are sought to be trained up for God as Christian children. The blessing of God evidently rests upon this mode of proceeding, and we refer our readers to the interesting cases of conversion and baptism from this class of young persons, which are stated in the Report.

The advantages of the day-school system are well stated in several parts of the report, and numerous facts are recorded, which clearly prove that they form an important auxiliary to the general proclamation of the Gospel.

We think, however, that much has yet to be done in vernacular Christian education, before a fair estimate will be formed of all the good it is capable of accomplishing. The quality of the school-books, in many cases, needs to be considerably improved, as well as many new ones prepared, which shall be so adapted to the thirst for knowledge already created,—that the pupils will necessarily be allured to their perusal, even should they leave the schools sooner than the missionaries wish. A new and more efficient race of schoolmasters in many cases is also necessary,—and we would suggest to the missionaries that they should carefully select the most promising boys in their schools, and promise them employment in this way, on the condition that they continue in the schools, and avail themselves of all the advantages afforded them. Something of this kind does appear to be done at some of the stations, but the plan pursued is not fully developed, nor does it appear to be universally adopted.

We have not specially noticed the labours of the missionaries in revising and improving the existing translations of the Scriptures,—and in writing religious tracts and school-books,—though such labours are both important and necessary. There does not appear to be so much doing in this way as we think there should be. Some however are diligently engaged in this department, and perhaps we shall hear of more of them being so engaged another year.

The next thing worthy of notice is the actual fruit reaped in the numbers gathered into the fold of Christ.

More than 320 Natives are represented to be in the enjoyment of the full privileges of the church; and from the great care which seems everywhere exercised to keep out improper persons, as well as from the great number of baptized persons, and candidates for baptism,—who form part of the congregations, but who are not admitted to the full privileges of Christian fellowship,—it seems equally the dictate of justice and charity to regard them all as sincere and humble believers in the Lord Jesus Christ. Another circumstance which strengthens this conclusion is the fact that the cases which have called for the exercise of wholesome discipline, during the past year,
are exceedingly few in number; and this evidently does not arise either from laxity of views, or negligence in practice, on the part of the missionaries.

Of the number of those now in the full communion of the church, upwards of 70 persons have been led to give their hearts to the Saviour during the past year, and it is fully believed they are really those, who have been "delivered from the power of darkness, and translated into the kingdom of God's dear Son." Most of them had been for a long time under a process of enlightening and conviction, and have not been admitted to the fellowship of the church without giving evidence of their having been "born again."

Inclusive of the 12 students in the Theological Seminary at Bangalore,—61 members of the Native churches are employed as teachers and preachers of the Gospel to their fellow-countrymen;—and decisive testimony to their devotedness and usefulness, is cheerfully borne by all the brethren. God has in many cases owned them as the instruments of conversion.

There are also three East Indians employed as assistants in the missionary work. Two assistant missionaries have been ordained after the Presbyterian mode during the year,—and are now usefully and honourably discharging the sacred functions of the ministry among the Natives of India.

The painful trial experienced by the missionaries in the loss of their devoted fellow-labourer, Mr. Smith, is well known to the public. It has called forth a noble and generous expression of Christian sympathy with the bereaved widow and fatherless children now in England.

We now present a statistical summary of the Missions which have passed under review.

| Number |
|-------------------|---|
| Principal stations occupied by ordained missionaries, | 11 |
| Out-stations occupied by Native teachers, | 19 |
| **Total** | 30 |
| Ordained Missionaries:—European and East Indian, | 20 |
| Native, | 2 |
| **Total** | 22 |
| Native teachers, exclusive of schoolmasters, | 61 |
| **Total of Agents,** | 83 |
| Students in the Theological Seminary, included in the above number of Native teachers, | 12 |
| Children in the Mission schools, including day-scholars and boarders of both sexes, both Christian and Heathen, | 4000 |
| Children baptized in 1843, on the responsibility of their parents or guardians, | 69 |
Young persons and adults baptized on their own responsibility in 1843, 41
Number of baptized persons, or under Christian instruction, not being avowed heathens, 585
Adult candidates for baptism, 27
Natives in the full communion of the Church, 320
Candidates for Church fellowship, 50
Europeans and East Indians in Christian fellowship with the Churches under the care of the Missionaries, 150
Total number of persons under the direct influence of the Missionaries, exclusive of those who are only hearers of the Gospel in the congregations, 5150.

This is truly a cheering summary of facts, and the more so when it is remembered that it records only the successful operations of one of the great Christian societies, labouring for the good of India. The numbers stated above are not to be considered as absolutely correct. They are generally, it is believed, a little under the mark.

From the vast extent of the country, the seeming multitudes of its population, and the open and showy character of its idolatry as contrasted with the comparatively unobtrusive character of Christian principles,—as well as that the mission stations and Native churches, congregations, and schools, are thinly scattered over the length and breadth of the land,—much of what has really been accomplished is in danger of escaping notice,—and hence discouragement may oppress the Christian, and God may be deprived of that praise and glory which this His noblest work demands. These views have induced us to attempt this review of the extensive, important, and successful operations of the London Missionary Society in the Madras District.

We trust others will furnish complete accounts of the labours of other Christian societies,—that all who desire it may have the fullest information possible relative to the work of God in India.

There are several deeply interesting incidents and narratives of Christian experience, scattered through the pages of the report, which we should have given here, had we not been desirous, rather of inducing all who read this paper, to read the Report itself, than of furnishing a substitute for it.

We cannot conclude our remarks, however, without expressing our joy that the labours of the missionaries are so nobly sustained by the disciples of the Redeemer in India. A sum amounting to nearly 16,000 rupees has been raised by their subscriptions and donations, which is all appropriated directly to the spiritual and temporal welfare of Natives only. No part of it goes towards the support of the missionaries themselves.

We now earnestly commend the Report itself to the attentive and
serious perusal of all who feel any interest in the progress of the Gospel in India. It contains more than a hundred closely printed octavo pages of most instructive and interesting matter, eminently adapted to stimulate to thanksgiving, humiliation and prayer, and to the consecration of time, talent, property, and influence, to the work of the Lord our God,—to whom we earnestly and affectionately commend the missionaries, their friends and supporters, and the souls under their care, praying that every future year may witness more and more splendid triumphs achieved by the doctrine of the cross, until the whole moral "desert" of India "shall rejoice and blossom as the rose."

Religious Intelligence.

REPORT ON THE STATE OF THE AMERICAN MISSION CHURCH, JAFFNA.

BY THE REV. D. POOR.

We shall notice first, the Origin and Progress—second, the Present Character—and third, the Future Prospects of this church.

I. Its Origin and Progress.—1. It is a church gathered from among idolaters; from the idolaters of India. The import of this remark will be greater or less, in the minds of individuals, according to the different degrees of knowledge they may have, as to, what there is in India, which goes to form the aggregate of that abomination which we call idolatry. The more we become acquainted with the subject, the less we are surprised at the fact, that idolaters, though instructed in the truths of the Gospel are not converted. The conversion of an Indian idolater must be regarded as a far more wonderful and a more glorious event, than the miraculous curing of the sick, or raising of the dead. Wonderful indeed, then it is that any instrumentality which we are able to put forth, should be owned and blessed of God to the conversion of idolaters. It is to be remembered that this remark would have weight and meaning, even in reference to the conversion of nominal Christians; but we refer principally to that
which is peculiar to this people, as part and parcel of an unchanging race, which have been under the full influence of idolatry for thousands of years. It could not have appeared surprising to the Israelites though they had been called daily to surround the walls of Jericho for a period of seven weeks, or months or years, without witnessing the overthrow of the city through the instrumentality which they exerted,—if such had been the will of God. It must have been sufficient for their encouragement to be assured of ultimate success, and to have the pleasures of hope, that in every successive circuit the time was drawing nearer when the long wished for blast would be blown, attended with the power of the Almighty. This allusion will convey some idea of the feelings with which we view the mass of idolaters, from which the Native church has been gathered. To give some illustration of the subject, we will suppose that an individual, man or woman, is savingly converted by the power of the promised Spirit. *What is he or she to do? Where and with whom to live, and how to procure the necessaries of subsistence?* These questions have comparatively no meaning in a Christian land, but here they are unanswerable. Up to the hour of his conversion, the all absorbing inquiry of the convert has been "what shall I eat, and what shall I drink, and wherewithal shall I be clothed." Nor do these wants cease to pinch him after he has begun to eat and drink of the bread and water of life—on the contrary these same interrogatories return with an emphasis never before expressed; for having now lost caste and being perhaps discarded by his kindred, he is, to a great extent, deprived of the scanty resources which he enjoyed before. Whether old or young, single or married, he is encompassed by a host of difficulties, modified by his age, and standing in society;—difficulties touching the mode and means and fact—of his very existence. He is spoiled it may be for the former labours of his life,—polluted in his person, and banished from the face of his countrymen. What then, we repeat, is he to do? Where, and with whom to live? and how can he obtain the necessaries of subsistence? No one is competent to grapple with these questions, unless he has been initiated into the state of Indian society, and the domestic habits of Indian idolaters.

2. The Native church in Jaffna so far as human instrumentality is concerned, is the offspring of the school establishments in the district,—more especially of the Mission boarding schools. The boarding school is an asylum where its inmates are at rest and in a new world. They have no occasion to care for what they shall eat, or drink, or wear. They are pensioners on the bounty of Christians in other lands, and under the immediate superintendence of those, who exercise more than a paternal care over them. Under such influences
what was to be expected from the beneficiaries? Certainly the best that human nature would allow, nor have we been altogether disappointed.

Immediately on being admitted to the boarding schools, the first of which was commenced in January, 1818, the children manifested great docility of character, and applied themselves with diligence and success to the studies prescribed for them. We had opportunity of giving the same direction to their studies, and to their whole course of conduct, which we should have given, had they been our own children, and designed to be our successors in mission labours. At an early period we had pleasing evidence that some of them had received the truth in the love of it, and given their hearts by faith to the Saviour. Those who gave the earliest evidence of being converted by the spirit of God, were among the most forward and influential members of the schools; consequently their influence was highly salutary upon their associates. The boarding school was a moral oasis in the desert; it was the whole world, in miniature, to those who had been received into it. They were easily weaned from their father's house, and learned to estimate the value of their existence by what they were, and by what they hoped to be, in the boarding school. Under such circumstances it was an important object with them to conform in all things to the wishes of the missionary, and thereby to secure his approbation and favour. This is worthy of special notice as it has had much influence in inducing them to make a profession of Christianity. The parents of these children manifested but little interest in what was going on in the schools. They were satisfied by seeing that their children were well fed, clothed and instructed; little knowing to what a transforming process they were subjected. When at length two were admitted to the church by baptism, which took place in April, 1827, an alarm was excited among the parents, and the people generally feared that their children were becoming Christians,—an evil which could not be tolerated. On the night previous to the baptism of these two youths, who had been previously propounded as candidates, we had some reason to apprehend that an assault would be made upon us, for the purpose of rescuing them from the threatened evil. All however was quiet, and the candidates were baptized under circumstances of deep interest, in the presence of a large congregation of Natives.

This event gave a new impulse to thought and feeling, in the community. Though many denounced such proceedings as dangerous innovations, there was a gradual yielding on the part of parents and of the people generally, on the ground that their children were supported by the mission. It was ere long understood by the community that some of the best scholars and most influential members of the board-
ing schools, and those who had the fairest prospects of obtaining a livelihood by their learning, were professed Christians. This discovery could not fail of having its full effect upon all connected with the boarding establishment. Instead of disgrace, as before, it came, in the process of time, to be an honor to make a profession of Christianity, and it was regarded by many as leading to worldly emolument. For several years we have been awake to the danger and to the evil of admitting those to baptism who have not been born again by the Spirit. It was easy to foresee that nothing short of a vital principle of holiness could enable them to stand in the hour of sore trial, which awaits every young man on his entrance upon life after leaving the walls of the seminary. We have not acted in the dark in this matter. Our course of preaching, our instructions to candidates, and our whole procedure, in reference to admissions to the church, have been with direct reference to such a crisis. Our boarding establishments are of the nature of a hot house cultivation; and it has for a long time been a deeply interesting question, whether the exotics reared in them at so much expense and trouble, would endure the deadly blasts which await them on being transferred to the moral deserts around, and where we had hoped they would bud and blossom. This problem is now in a course of solution, and we would caution ourselves against too hasty conclusions; for in some cases where we were ready to pronounce the plant to be withered and dead, we have afterwards discovered decisive indications of life and health. We think the period of one generation, at least, should be allowed to pass before a satisfactory judgment in the case is attempted. These remarks will sufficiently explain our meaning when we say, that our Native church, may, in an important sense, be regarded as the offspring of the boarding school establishment.

3. In tracing the progress or increase of the Native church, we should proceed from the boarding schools to the teachers of our Tamil free schools, to the domestics connected with our boarding and family establishments, and to a few of the numerous pupils in our common schools. The course pursued by the school teachers and by our domestics, has been in some respects, similar to that above described, of the pupils in the charity boarding schools. Having been brought fully under religious instruction, and the power of moral persuasion, many gradually yielded, at least in profession, to the claims of the Gospel, and became members of our churches. These and the youth from the schools form the majority in these churches.

With a very few exceptions, the members have been gathered not from the general mass, but from select classes of idolaters, who have been brought under the direct instruction and influence of the mis-
sion. It is now well understood in the country, that there need be no objection to any one becoming a professed Christian, who is in immediate connexion with, and supported, by the mission. On the other hand, it is deemed impracticable, even if it were desirable, for any one from among the heathen, who is not thus connected and supported, to live as a Christian. Hence we are frequently met with the proposal, often in jest, but sometimes seriously, "We will become Christians, if you will give us, or point out to us, the means of support." It will be indeed a day of the right hand of the Almighty, when any considerable number from the idolaters around us, shall make an open, consistent and continued profession of his faith in Christ wholly irrespective of all worldly gain. For this day we wait and pray;—being sustained and cheered by the belief that it is gradually approaching.

Finally, in speaking of the origin and progress of the Native Mission Church, it should be prominently stated, and stated to the praise of God's sovereign grace and mercy, that from the year 1819 and onward, but more especially in the years 21, 24, 25, 31, 35, and 37, we were favoured, at nearly all our stations, with seasons of special refreshing from the presence of the Lord. The subjects of those awakenings were, with the exception of one small village of the fisher caste, almost entirely confined to the three classes of persons above mentioned. These in fact, were the only classes, who were brought under regular Christian instruction, in circumstances in which the claims of Christianity could be fully enforced inasmuch as "faith cometh by hearing." These were the classes from which, if from any, we were at liberty, on Gospel principles, to look for converts from heathenism to Christ. Nor were our expectations vain. These seasons of special awakening have ever been regarded by us as they are the most prominent, so also as the most important events in the history of the mission. The effects of these gracious visitations were equally obvious, whether in the ministrations of the missionaries, the movements of the Native church members, or in the deportment of those who were roused to consider the end of their existence, and to inquire what they must do to be saved. The remark of an intelligent heathen schoolmaster is worthy of notice, as expressive of the feelings of many who were spectators of what was in progress in these seasons to which we now refer. "I never before," said he, "understood what the padres meant by the coming of the Holy Ghost." This he said in allusion to having heard some of the seminarists speak, at a meeting in which they were permitted to tell what the Lord had done for their souls. He could not account for what he saw and heard, but on the supposition of supernatural influences.
These seasons of refreshment have ever been of great importance to those who were previously members of the church—for their advancement in Christian knowledge and Christian experience. In regard to the converts, the ripened fruit has not always been in proportion to the blossoms that appeared. The blossoms themselves however, presented such a scene of moral beauty, and put forth a fragrance so perceptible, even to the heathen around, that we are continually referring to these seasons, when we would give an idea of what ought to be the state of things among us in spiritual matters,—not only on the part of those who hear the Gospel, but on the part of the churches, and their pastors.

On a review of them we should in faithfulness record, that many who were brought most fully under Christian instruction, and who as we thought—"were once enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God and the powers of the world to come," have apostatized from the faith. And it is the apostasy of not a few of this description, and the dwarfishness of most others, which give us the deepest impressions of the moral debasement of the Native character, and that the conversion and continued sanctification of a single Indian idolater is, with some speciality, a glorious achievement worthy of the power and grace of the Almighty. In view of what we have seen of truth resisted, and convictions stifled, by those who have been long instructed, not only by the missionaries, but by the word and Spirit of God, we cease to wonder that the heathen generally are not converted by the very limited and defective instrumentality now put forth by foreign missionaries to that end.

But whatever may have been the immediate or more remote results of those "times of refreshing," it is certain that a large majority of our churches look back to them as the seasons in which they were "quickened" from among those "who were dead in trespasses and sins."

II. Present state and character of the Native Church.—This topic may appropriately be introduced by the following table of statistics, made out from a revised catalogue of the church members, recently prepared for publication.

STATISTICS OF CHURCH MEMBERS AND BAPTIZED CHILDREN.

November 14th, 1843.

<table>
<thead>
<tr>
<th></th>
<th>Whole number received from the beginning</th>
<th>Number of male members</th>
<th>Number of female members</th>
<th>Members who are children of church members</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>586</td>
<td>421</td>
<td>165</td>
<td>65</td>
</tr>
<tr>
<td>Description</td>
<td>Number</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>-------------------------------------------------------------------</td>
<td>--------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of members who have died</td>
<td>63</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. still living</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. excommunicated</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Present number of members</td>
<td>460</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Members educated in Batticotta Seminary</td>
<td>263</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. do. Oodooville F. B. School</td>
<td>57</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. do. Varany F. B. School</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. now in the service of various Missions</td>
<td>158</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. do. do. of Government</td>
<td>14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. unemployed by Missions or by Government, including females</td>
<td>351</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Whole number of baptized children</td>
<td>456</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baptized children living</td>
<td>408</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Do. do. died</td>
<td>48</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church members' children, who are, or have been members</td>
<td>74</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of our Seminaries at Batticotta and Oodooville</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. From an inspection of this table, it will be seen that the members, both males and females, are an educated body. The church comprises a very large proportion of the well educated classes who are to be found within the limits of our mission field. Nearly all of them are able to search the Scriptures daily, and to ascertain whether the things which their pastors teach and preach be according "to the law and the testimony." The Bible has in fact been their text book, throughout the whole course of their education.

2. A majority of the church are from the Villale caste, which forms the great body of the agricultural community, here second in rank only to the Brahmins.

3. A very large proportion of the male members of the church are in important places of trust and influence, and supported by the several missionary bodies in Tamil countries, by government, or by private individuals, in different parts of the Island of Ceylon, and of the continent of India.

4. A majority of the males, who are married, are married to educated females, who are also church members. The number of church members' children now living is 408, of whom 74 now are, or have been members of the Seminaries at Batticotta, Oodooville, and Varany. Nothing short of a liberal education for them will satisfy the young mothers or fathers, who have themselves been educated.

5. It must however be distinctly stated, that we are reminded at every turn of the heathenish stock from which the Native church has been taken. Ever and anon we are pained at witnessing developments, which show that heathenism is but partially displaced even from the minds of those who give the best evidence of having received the truth in the love of it. In regard to others, of whose conversion we had long cherished a trembling hope, that hope sometimes suddenly expires by positive evidence that the objects of our
solicitude are entirely reckless of Christian principle. In others, the features of the new man are so faintly drawn that it becomes a serious question, whether they have been the subjects of the transforming influences of the Spirit of God, or whether there be any thing more than a mere imitation of Christian character.

We see that the "old man" of heathenism may exist simultaneously with the new man, and exert a very great, if not, for a time, a reigning influence. In this first generation of Native converts, we shall probably see but a very partial approximation to the fulness of the stature of perfect ones in Christ Jesus. Though converted to Christianity, even our best members appear to be suffering the effects of that moral constitution which "a jealous God" has established, affecting the violators of the second command,—"visiting the iniquities of the fathers upon the children unto the third and fourth generation." The remaining heathenism of the Native church is one of its foulest blots.

6. The Native church is not valiant for the truth; neither for the truth of God, nor truth between man and man.

The imaginary gods which they formerly worshipped, and the priests and patrons of those gods, are gross deceivers. The standard and most approved treatise on ethics, taught in the country, approves the practice of lying, when great interests are at stake. A falsehood, if adroitly told and well defended or concealed, instead of being a mark of baseness, or of cowardice, is, in the estimation of the country, a commendable proof of shrewdness and energy of character. The habits of many professed Christians too plainly show, that they are the Natives of a country where "truth has fallen in the street and judgment cannot enter." We are often excessively tried by an exhibition of this trait of character, even where we had hoped some soundness of moral principle had been attained. On this subject we have some sympathy with David, and are ready to excuse his precipitancy in saying, "in his haste, all men are liars." The heat of our anger, however, towards the Native church is in some degree abated, though no relief is brought to the mind, when we turn our attention to Christendom for the purpose of instituting a comparison. Premising that "to whomsoever much is given, of him shall much be required," and what will be the result of the comparison? How fares it with heaven-born truth in the world of politeness? in the trading and commercial world? in the world of legal oaths and promises? in the world of polemical or pugnacious theology? and finally and emphatically, in the world of devotion, whether public, social or private,—in all of which the God of truth expects an exact accordance between the state of the heart, or frame of spirit, and the formularies of devotion that are used,—whether those formularies be written in a book
or in the memory. On instituting such a comparison, we find less reason for wholly abandoning the Native church.

7. The Native church is mercenary in its views and practices, and slow to imbibe and exhibit those evangelical principles of benevolence, which prompted American Christians to establish the mission, and to use means for gathering churches from among the heathen. Its mercenary spirit is to be ascribed, in part, to the peculiar circumstances in which the members have been brought forward to their present standing. The feeling is, that it is their privilege to receive, and not to give. It is true that in the beginning, they had nothing to give, but now that many of them are acquiring property, by the education they have obtained, it is fair to expect that they will bear their part in sustaining the system of benevolence that has been put in operation by foreigners for the benefit of their countrymen. We are labouring to train them to the practice of this important branch of Christian duty and privilege; but we have too much reason to adopt the language of the Apostle and say, “All seek their own, and not the things which are Jesus Christ’s.” We cannot complain that they are wasteful of the property they acquire; this is not the case; they are penurious to an extreme, and almost every one is intent on “bettering his own condition.”

But here again, on looking at the present state of the Native church in comparison with that of Christendom, we are reminded, that a reasonable time should be allowed for the growth of a spirit of active benevolence. Christians everywhere are slow to learn “that it is more blessed to give than to receive.” More fully to account for the worldliness of the Native church, and for the frequency of apostacy among our educated young men, we should notice a peculiarity in the state of society, among the Tamulians of this island. Property is, to a great extent, in the hands of females—given to them in dowry, and to be inherited by their daughters. Hence it happens that those parents, who have property, may look through the length and breadth of the land, in search of husbands for their daughters; and every young man is expecting to receive an inheritance, with the damsel who may be given to him as his spouse. Our young seminarians who have been gratuitously and wonderfully blessed with a liberal education, and who, it may be, were from indigent families, unexpectedly find themselves in great demand, by men of wealth and influence, who are anxious to bestow upon them their choicest and most attractive treasures,—their daughters and their estates. This is by no means because the parents wish to have educated Christian young men for their sons-in-law, but because these young men, by means of their education, have become prominent characters in the land, and hold or express to hold lucrative situations in high places.
Behold now the stripling in the days of his vanity—having it at his option, to become a son-in-law to the king, with all the consequences of being allied to the daughter of Jezebel, or, to be married to an educated, but it may be, indigent Christian female! This is the fatal rock on which very many of our most promising young men have made shipwreck of the faith, and apostatized from Christ!

Closely connected with this spirit of worldliness, and doubtless in part the consequence of it, is a dwarfishness of the whole spiritual man. This is not owing to any want of natural intellect, which we have proved to be of fair growth, but to an obtuseness of the new man, distinctly to apprehend, and firmly to grasp the grand essentials of Gospel truth. Their convictions of sin—of its turpitude, its enormous guilt, and its ill desert, are but slight; consequently they have no engrossing views of the love of God in the gift of his Son, nor of the love of the Son in the offering of himself upon the cross, nor of the mysterious love and fellowship of the Spirit, in dealing with the pollutions and enmity of a human heart, and in making it a temple for his abode.

8. We have from the beginning regarded credible evidence of repentance and faith in Jesus Christ, as the essential requisites for admission to the ordinances of the Gospel. We were aware of the evils, even in a Christian land, of admitting unconverted persons to the church; and we have had before our eyes the disastrous effects of the system pursued by the Dutch in this island, of baptizing unconverted heathens. But notwithstanding our principles and these monitions to circumspection and caution in the admission of candidates, cases are continually occurring which awaken our fears, that we may have mistaken the character of applicants to a greater extent than we were aware. Many appear to make shipwreck of the faith immediately on being brought to the ordeal through which they must pass.

The state of the church, from its origin to the present time, is admirably set forth by the parables of our Lord, as recorded in the 13th chapter of Matthew's Gospel. Those parables have been our manual, in relation to this subject, and have afforded us unfailing encouragement and support.

If we could give the chapter of our sorest trials, and the one which embodies a large proportion of the cases of church discipline that have occurred among us, the heading or caption of that chapter should be, Peter and Judas acting out of character. Peter, even "Simon Bar Jona," acting the part of an adversary and a traitor in denying his Lord, and "Judas Iscariot, who also betrayed him," acting for years the part of a disciple and an Apostle of the Lord Jesus!

While speaking thus freely of the deficiencies and deformities
of the Native church, we, especially the senior pastors, ought as freely to admit that we discover in the members too much of our own image, and much that should humble us before the Lord. In this way we would render the recital of their failings the means of instruction to ourselves. It is natural, if not scriptural, to suppose that converts from heathenism will, to an obvious degree, bear the impress of those, through whose instrumentality they have been converted. It is surprising, and in the way of contrast affecting, to read in what terms of unqualified approbation and joy, the great Apostle to the Gentiles, speaks to and of those whom he was instrumental of gathering to Christ. One obvious and practical deduction from contrasting the description, which he gives of his disciples, with that of our own, is, that if we would have Paul's converts we must more fully imbibe his spirit and walk in his steps.

III. The future Prospects of the Native Church.—We have, as we believe, by the good hand of our God upon us, taken many out-posts, if not, some strong-holds; and, from the heights which we have reached, we may leisurely survey the extensive dominions of the adversary, believing that the whole course we have pursued is preparatory to these dominions becoming the everlasting possession of our Lord and Master, as a part of his promised inheritance. On this point we shall mention several particulars, as the ground of our belief and cheering anticipations.

1. Our hearts are set on the spiritual prosperity and final salvation of the "four hundred and sixty church members now living;" and we would be duly mindful of the condition of the promise, which is in part the foundation of our hope, "Delight thyself in the Lord and he shall give thee the desires of thy heart." Of these as a body we can in truth say, "With all their faults we love them still;" and regard them as justly entitled to our best and continued services. They are not indeed what we could wish them to be, nor are they what we believe they will be. They are now in the school of Christ, and under a system of providential treatment, even beyond our immediate influence, which cannot fail of producing salutary results. They are pledged not only by oaths and promises, but by the circumstances in which they are placed, to espouse the cause of Christ for life. Though they have given offence to their family connections, and are regarded as deserters by the heathen, they hold, in important respects, a commanding influence in the family circle, and in the community; and from the nature of the case this influence must increase.

True these church members have been, and to a great extent now are, pensioners upon the mission funds, but a large propor-
tion of them are usefully employed, and are receiving but a moderate compensation for important services, in almost every department of our mission establishments. It must be seen also from their number, and from their standing in society, that they must in self-defence, and in pursuit of the means of subsistence break forth upon the right hand and upon the left, and pervade the land.

While writing this sketch, a circumstance occurs which pointedly illustrates the subject under consideration.

A young man, educated at Batticotta, and now employed in the printing establishment, brings a petition, signed by a number of the principal inhabitants, (heathens) of a distant village, requesting that the mission will send to their assistance, a man who is competent to serve as a schoolmaster and catechist, and offering to render assistance in procuring a spot of land and erecting a bungalow. The young man expresses a willingness to leave the printing office, and engage as a religious teacher, if the mission has no more suitable candidates at their disposal. On inquiry it appears that this petition, from a heathen village for a Christian teacher, is the result of intercourse between the young man himself, and the inhabitants of the village, many of whom are his own relations. But this may nevertheless be a fair opening for the establishment of a new school and catechist's station.

2. We look with great desire and with raised expectations at the "four hundred and eight baptized children,"—the children of our church members,—a majority of whom were dedicated to God in infancy by their parents, and have from early childhood been under a continued course of Christian instruction. Of this interesting class of children, seventy-four, of both sexes, have either passed through a course of study in our Seminaries, or are now members of those institutions; very nearly the same number have made an open profession of their faith in Christ. Generally speaking, all others of this class, who are of sufficient age, are members either of our common Tamil, or English schools. Consequently their prospects for a substantial Christian education, place them far in advance of their Christian parents. As missionaries, we have a firmer hold of this second generation than we had of the first, and it is of no small account, that in our attentions to them, we are assisted by the co-operation of experienced fathers and mothers. The bearings of this state of things upon the future prospects of the Native church must be obvious.

3. We have not yet done with the "sixty-two" individuals who have been excommunicated from our churches. Most of them are young men of education, and of good standing in society. They are a peculiar class, who cannot pass unnoticed; and wherever they are
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known, they are regarded, each one, as a "pillar" of testimony, bearing involuntary witness to certain portions of Scripture truth, and illustrating the principles and practice of discipline in the church. They cannot but have severe controversies with themselves, and from present appearances, our hope is that there are some Peters among them who, though now living in the denial of their Lord, will receive ere long from Him a look, a rebuke, or the promised "rod," that will melt their hearts in penitence and bring them back to the fold whence they have strayed.

4. The many young men educated in our boarding schools, but who have not joined the church, are an interesting class of the community, and sustain an important relation to the mission and to the cause of Christianity. Nearly all of them are convinced of the truth of the Gospel, and many of them would have made a profession of their faith, had they not been deterred by their heathen relatives. Though they are now widely scattered abroad in the land, special means are being used for keeping up an acquaintance with them, and for harrowing in the good seed that was sown in their hearts.

5. While contemplating the future prospects of our infant churches we cannot but inquire with interest, where are the tens of thousands of both sexes, who for the period of nearly a generation have been instructed in the principles of Christianity in the village schools? Multitudes of them are, we believe, waiting for a change of times when they will feel at full liberty to act according to the light and knowledge which have been imparted, and will voluntarily place themselves under the instruction and guidance of the mission, to which they must feel themselves indebted.

6. Several points have been gained which are of primary importance to the extension and prosperity of the Native church. We have gained access to the people for the purpose of delivering the Gospel message. The interests of the mission are, in some form, interwoven with the population of almost every village within our limits. We are well known to the people, and we well understand the position we hold in relation to them. We have outlived some of the evils of our system, arising from the very great pecuniary benefits we have conferred upon the people, and which they may, to some extent, have mistaken for bribes to them to receive Christianity. The distinctive object which we as missionaries have in view is now comparatively well understood, and we have a fairer opportunity than heretofore, for presenting the claims of Christianity and the offers of salvation through Christ, upon the proper basis of their own merits. The system of idolatry has received a shock from which it cannot recover. The country is in a state of transition from bigoted Hinduism to a state of scepticism, infidelity, and nominal Christianity. Multitudes have in-
deed become sceptics and infidels, but they are sceptics and infidels with the word of God in their hands, and in their memories. Mere nominal Christianity will not, it is true, be available in the day of trial; but by its prevalence, it is becoming more and more easy for all who sincerely wish it, to place themselves in circumstances favourable for hearing and obeying the Gospel.

The whole district is an extensive field, in which the precious seed has been most bountifully sown. And perhaps never were the labourers brought more fully to a stand, from a feeling of self-despondency, and of absolute dependence upon the sovereign mercy of God, to rain down a rain of righteousness upon the land. We have long been looking out for a shower, but we would have our minds deliberately made up to nothing less than a rainy season of spiritual blessings.

7. But the fairest prospect for the Native church, in our view, arises from a belief, that it is a branch, weak and feeble as it may be, of that church against which “the gates of hell shall never prevail.” What hindereth, then, that it should not—clothed with the righteousness and adorned with the image of her Lord and Saviour—speedily “look forth as the morning, fair as the moon, clear as the sun, and terrible, as an army with banners.”

NATIVE TRACT SOCIETY, NAGERCOIL.

BY REV. J. RUSSELL, A. B., MISSIONARY.

The Twentieth Anniversary of this Society was held on Tuesday the 12th ultimo, in the large Chapel at Nagercoil. The day on which this meeting takes place is one of the few days in the year to which the Native Christians, poor and oppressed as many of them are, look forward as a welcome break in their monotony of toil. From an early hour in the morning joyous groups of men, women and children, clad in their gayest and cleanest clothing, were seen entering Nagercoil by the various roads and lanes leading from their respective villages, some of which are more than 12 or 14 miles distant. At about 10 a.m. they began to throng into the spacious and lofty building, and when the missionaries entered at 11 a.m. the scene was interesting and gratifying beyond description.

In this land of darkness, superstition, idolatry and sin, to look upon an assembly of four thousand persons drawn together from various parts of the country to worship the true God,—to manifest their ad-
herence to and preference of the Christian religion,—to listen to what had been done—and to give of their substance to extend the knowledge and influence of that religion among the thousands of their countrymen, who are still sitting in that darkness, which nothing but the truth as it is in Jesus can dispel, was well calculated to fill the soul with adoring gratitude and thankfulness to that God who had done so great things for this people. The chair was taken by the senior missionary, Rev. Charles Mault; after this a hymn was given out by one of the readers and sung by the vast assembly. After prayer the chairman made a few introductory remarks, and the report was read, which stated that the income of the Society arising from collections, subscriptions, &c. &c., received from both branches of the Society, viz., the Palamcottah and Nagercoil branches, amounted to Rupees 1,482-6-3, that the number of Tracts printed during the past year had been, General Tracts 40,600, Monthly Missionary Papers 12,000, Children's Series 16,000, making a total of 68,600. It further stated that the connexion which had existed between the Palamcottah and Nagercoil branches of this Society, with so much harmony during the long period of twenty years, had now terminated at the desire of the Palamcottah branch; that the reasons for this separation, which has taken place with the utmost good feeling on both sides, were the difficulty which they felt in getting such catechisms and other school books as they deemed desirable printed; owing to the rules of the Parent Society in London, on those matters, and also from the belief that the Native Christians would take an increased interest in the Society if it were entirely their own. When the reading of the report was concluded, Yesudian, the reader at Ettamorly, near Nagercoil, moved the first resolution. He commenced by saying:

"Dear Friends,—In order that you may be quiet and attentive to what is said at this time, I wish to bring something to your notice. When Heathens, Roman Catholics, or Mohammedans come together at their festivals, they make much noise and disturbance, and they express much surprise at the quietness which prevails at our meetings. We who see the disturbance which they make blame them for so doing. Now if any of them happen to come here and see us do the same, what will they say? How shall we ever be able to speak to them again on this subject? Will not our mouths be shut and we ourselves be quite ashamed? Think of this and act so that they may not be able to speak thus concerning us in this manner.

"The religious Tracts which are in circulation by us are well adapted to make known the glory of Christ and the way of salvation to perishing sinners. They are not useless and false like the four vedas of the Brahmins which have been cunningly devised. Nor do they teach many vain and unbecoming things like the Koran, which teaches
people to believe only Mohammed, the angry man, to be the chief prophet. Nor are they like Popery, which resembles poison mixed with pure food, and which allows none but the priests to read, and thus sets up men to do many vain works. Many of those who hear and read our Tracts embrace Christianity, knowing it to be the only religion given by our Creator. Now if these little books truly point out the difference between light and darkness, how diligent and faithful should we be to circulate them? I beseech you all therefore, at this time, to give your help according to your ability, and with a joyful mind to this good work, that the glory of Christ may be promoted. The Heathen, Mohammedans, and Roman Catholics spend their money for that which is not bread, and their labour for that which satisfies not, and by so doing they increase their sin. But still how liberal they are. I heard a woman say to her neighbour in such a manner as to excite astonishment, "This year I have sent my son to work, and the vow which I then made was, that I would make an offering of cakes to the goddess whom I worship, with whatever he earns on the first day he begins to work." Another woman said with a cheerful mind, "the Company have determined not to take any more care of the temple at Tirutchentoor, we should therefore give more for it in future. To each of our families has been committed an earthen vessel in which we put chuckrams and rice. With this money instead of the wooden pillars, we shall have stone ones in the temple." If they who spend their money for that which is like mere chaff be so liberal, how much more liberal ought we to be to promote the glory of Christ. May God enable us all to do so by his Holy Spirit."

Masillamany, reader at Mylandy, next addressed the meeting. "Dear Brethren,—As those who walk in a dark night during the rainy season, not seeing the danger which is just before their feet fall into pits, so men who walk in the darkness of ignorance and sin, are in danger of falling into hell, which is the bottomless pit of everlasting fire. To preserve them from such danger, we have obtained the Gospel light of Jesus Christ, who alone is able and willing to save all kinds of sinners. That Gospel which calls men to walk in its own light, is not like a lamp which is in a man's hand, and which shines only a little round itself; but surpasses the light of the sun which shines in all places. It takes away the mental darkness, and imparts true knowledge and true happiness to all nations, and leads them to Christ, who is the Sun of righteousness. It is therefore necessary for all of us to make it known to all with much diligence and faithfulness. Now I will tell you what happened in a place, where I went to read the word of God and religious tracts. I saw a number of people standing together and disputing about something or
other. I went near them to inquire concerning it, and I found a young man disputing with a fortune-teller, saying, if what you say is true, you can know a comfortable and prosperous place for you to dwell in—you can be placed in better circumstances—you will not be in want of food—you can have enough for yourself and to give to the poor. But now you are wandering through the whole village begging to get a chuckram. I will give you two chuckrams, if you tell exactly how many chuckrams I have in my cloth. This the fortune-teller could not do. Which made him quite ashamed before all; and those who were consulting him also having their mouths shut up, were silent not being able to speak a single word. Dearly beloved, where did this young man get this knowledge? Did it come to him by nature or by chance? No it was the Holy Word of God that had impressed his mind, and that enabled him to speak so wisely and clearly. In like manner every one who is endowed with the knowledge of the truth, if he sees any one in the ways of sin must strive to show him the error of his ways, and lead him in the way of everlasting life. As this society is one of the means of doing good, let us all be moved with care for the souls of others, to give of our property according to our ability. Besides you have heard that the Palamcottah branch of this society has separated from us this year. When we consider this we all should be of one mind to carry on this society with greater diligence, as a person who has been under the care and control of his parents, separates himself from the main family after he has come to manhood; and after that becomes more careful and diligent to manage all his affairs by himself. Remembering this let us render all the assistance we can to this society; and above all pray God individually for the promotion and continuance of this good work."

The third speaker was Joseph, reader at Anandanadam-goodiyerruppo, a few miles south-west from Nagercoil. He said: "Dearly Beloved,—God who is rich in mercy has preserved all of us alive in this unstable world, and has also brought us together at this time. Thanks be to him for all his mercies. Since the last yearly meeting great numbers have entered into the other world, but we are still preserved. This is by his infinite mercy. Let us therefore exert ourselves with faithfulness, diligence and watchfulness to discharge our several duties. As it is the will of God that no one should perish but that all should repent, he has revealed to us the way of everlasting life. We should not only faithfully receive this, but feel it to be our duty to make it known to others. This can be done in various ways. One of these is the circulation of religious tracts. These tracts have been distributed not only in the places around us, but also in the more distant parts of our country, such as Madura;
Salem, Coimbatoor, etc. The good which has been done by them in many places is great and of different kinds. By them the knowledge of many has been increased, they have been led to think of their sinful state, to experience a change of mind, to draw near to God through Jesus Christ, and becoming truly pious, have begun to walk in the good ways of God. Surely these things are well calculated to fill us with exceeding joy. Among yourselves also examples of this kind can be found. These little books do not speak particularly to one person in one way, to another in another. As a glass they make known to all their sins, and the destruction that comes to all on account of them, and the only way of escape from the wrath to come. By them how many have been made ashamed of their evil ways! How many have been led openly to confess their sins! How many have seen the unspeakable value of divine things, and on account of them have been led to esteem the wealth, the good opinion of friends, and every worldly advantage as nothing, and to forsake all to follow Christ! Some among those who read these books, besides thinking of their own ignorance and superstition, and being stirred up to embrace the true religion, are led to reprove the ignorance and superstition of others. For example. One day while going about to read the word of God, I saw a number of people who had come from the deceiver Moottookutty, sitting under the shadow of a tree. Having come near to them I began to read. Many among them being unwilling to listen, made vain and foolish objections. A heathen happening to pass at this time said to them, the things which are said about Moottookutty in the tract are true, and well fitted to make you ashamed. Why then do you continue to worship that deceiver as a god? Not long ago I was like you. I did not believe what the book said about sin, and when my son became unwell, I took him to that man whom you think a god, and according to his instruction I made the boy daily drink water and daub himself with holy earth. But from none of these things did he derive the least benefit. I said to him what must I do next. He replied if you give food to ten of my disciples he will become well. But although I did this also not the least health came to him. I then reproved him before all on account of his unsatisfactory conduct, and his many deceitful ways of procuring money; and taking up my son I returned home, and by means of the medicine which a doctor gave, my son became well. From that day to this my mind has been much disposed to embrace the Christian religion. And I take every opportunity of receiving and reading the books which make known that way. The people hearing these things and being greatly ashamed, hung down their heads and went away. After this I gave him a few books telling No. 1.
him that embracing Christianity would not remove bony diseases, but would provide the only medicine which removes the disease of sin from the soul. From these things and other accounts which you hear from year to year, it is evident that much good is done by the circulation of these books. For that let us give thanks to God. But let us not think that the enemies of the truth have been entirely defeated, and that the black darkness of heathenism has been altogether removed. Wherever we look the opposers of the true religion, which has come down from God and which leads to eternal life, are many. And the darkness of heathenism as the black rainy cloud is everywhere great. In the midst of this darkness, our books appear like little fire-flies. As our feeble labours are not sufficient to remove so much darkness, should we not try to give as much assistance as we can, to print and circulate religious tracts, which indeed make known the way of salvation to lost sinners and lead them into the way of life. Many around us not knowing the true God who made and preserves them, and His Son Jesus who died to save sinners, and the Holy Spirit who purifies men, offend him by their corrupt and sinful desires and idolatrous practices. Besides acting in this manner towards God, they have not the love which ought to exist among themselves; being in the habit of lying, deceiving and injuring one another. Can we be silent while they are thus perishing? We have the bread of life! Shall we see those around us perish without giving them that bread? Shall we see those who are wandering to and fro among the fountains of false religion, vainly striving to obtain rest and refreshment to their souls, without directing them to the only fountain of living water? Shall we see them going astray, and in danger of falling into the pit of everlasting woe without showing them the light we have? Alas unless we pity them and show them the way of salvation, we shall certainly be guilty and ungrateful before God. As we have immortal souls, so have they. Christ has not shed his blood for us only, but also for them. Those only who believe in that true Saviour can obtain everlasting life. I beseech you therefore not to be wearied in this work, but constrained by the love of Jesus Christ to continue to give more and more of your substance and prayers, to help forward the good work in which this society is engaged."

The fourth speaker was Arunamyagum, reader at James Town, the place where the missionary in charge of the eastern division of the mission resides. He said: "Dear Brethren,—You are all aware that some years ago our country was covered with the darkness of idolatry and all manner of sin. And that we were ignorantly hastening to everlasting misery. At that time God moved the benevolent people in England to give of their property to send and support among us pious
missionaries to make known the way of salvation from sin and everlasting woe through faith in his beloved Son.

"But because the work is so great, these teachers are not able to accomplish it by themselves, and therefore these kind friends of the Redeemer send money for the support of readers chosen from among ourselves. By the blessing of God accompanying these means, Gospel light has begun to shine in many of the dark parts of this country. There are as you all know many places to which neither the missionaries nor the readers can be allowed freely to go. Besides there are many proud self-willed, stubborn people who will not listen to the instructions of either the missionaries or readers, who unless some other means be employed must live in ignorance of the way of salvation and perish in their sins. To meet the case of these people, the circulation of religious tracts has been found to be most effectual. Each of these little books points the sinner in a brief but clear manner to the way of salvation through repentance and faith in Christ. And wherever it is received and read, it supplies well the place of a teacher. But as we are unable to supply the money for carrying on even this means of doing good, the friends of the Redeemer in England supply us yearly, and have continued to do so for the last twenty years with a large quantity of paper. Now the paper in my hand calls upon us to acknowledge our gratitude and obligations to them, and to that God who has put it into their heart to do such good things for us. This is surely a reasonable request, and that you may all be led to think so, listen attentively while I relate a short anecdote. A merchant while on a journey lost a bag containing fifty pagodas. An honest man found it and made it known to all, saying, that to whomsoever it belonged it should be returned on giving satisfactory evidence that it was theirs. The merchant hearing of this went to the man, and having shown that the money was his, the honest man immediately restored it to the owner; who in order to show his gratitude presented twenty pagodas to him, which being refused he offered ten, this also was refused; upon which the merchant being exceedingly sorry that the man would not receive any thing from him as a token of gratitude, declared that the money was no longer his. Upon this the honest man consented to receive five pagodas which he spent in works of charity. From this anecdote you perceive how people who are grateful show their gratitude. Now my beloved friends, if the merchant when he had received the lost money was willing to give a great part of it to the man who restored it to him, how much more grateful ought we to be to those kind friends, who made known to us the way of salvation. And how can we show our gratitude to them for the great privileges and blessings which we enjoy through their kindness? Will it be enough to write and tell them that we are grateful? Assuredly not. What then
must we do? We must do what we can to assist in collecting money to print the tracts. We must do what we can to lead people to read and help them to understand, believe and act according to the instructions contained in the tracts. We must, above all things, strive to live according to the commands of Christ, and be constant in prayer to God to grant his blessing, the blessing of his Spirit to assist in all these things. In this way only can we show ourselves truly grateful for all the good that God and his people have done to us.”

The fifth speaker was Solomon, reader at Agatesuram, a large town a few miles to the south-east of Nagercoil. He began as follows:

“Dearly Beloved,—The religion which God has graciously given is perfect and quickeneth the soul. We should therefore not only faithfully receive it, but also feel it to be our duty to make it known to those around us. By the word of God and religious tracts many who have been sunk in ignorance, idolatry and superstition, have become acquainted with the truth of the Gospel, and been excited to turn to God and to lead a holy life. These acknowledge that the word of God is a lamp to their feet and a light to their path, and do not fashion themselves according to the former lusts in their ignorance. But as he who called them is holy, so they also are holy in all manner of conversation. Besides this they pray to God that the truth which they themselves have obtained may be communicated to others and produce in them the same good effects. To illustrate this, listen to a few examples. A man in Agatesuram by hearing and reading these tracts was led to become serious, and knowing that Christianity is the only true religion, and that those alone who embrace and faithfully receive it will be saved, began to make it known to his own family, renounced his former heathen practices and embraced it. At present he observes the Lord’s Day, is regular in attending public worship, and pays much attention to the reading and preaching of the word of God.

“A young man, a shepherd, by reading these books perceiving the great difference between heathenism and Christianity was strongly inclined to forsake heathenism and the sinful practices and customs of his forefathers. But the anger of his relations and the nature of his own occupation were hindrances to his public profession. A friend of his knowing this said, in great sorrow, ‘See how soon the Spirit has been quenched, how easy a victory the world has gained.’ But the case was not as he thought it to be. For the next year the shepherd wrote a letter to his friend saying, I am willing to act according to the doctrines which I have learned, and to worship the only true God. I wish you therefore to be kind enough to pray to God for me that He may preserve me from falling as a father does his child. By this you see that the word of God when sown in the heart of men is not lost but produces much fruit, as it is said in the Scriptures, ‘That as the
rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eate, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. A few months ago I saw a great number of men and women coming from Tutocorin to a Roman Catholic festival at Cottar. I began to give them some instructions, and showed them briefly the pure doctrines contained in the Gospel, and their erroneous and anti-scriptural doctrines. An aged intelligent man among them replied, 'What you say is all true. As you are allowed by your teachers to read the Scriptures, you have obtained so much of the true understanding which makes you happy. But our priests do not allow us to read the Scriptures, and therefore we remain quite ignorant and wander from place to place.' I wish to hear from you now about these things, but as I am on a journey I cannot stay. However I beseech you to pray to our Lord for me, that he may grant me his grace after my arrival, to make known his Gospel to me, and lead me to receive it faithfully and to walk according to it.

"Thus some from among the heathen and other false religions are brought to the knowledge of the true God and the only Saviour Jesus, by means of the tracts and the instructions which they receive from Christians; and are convinced that Christianity is the true religion, that those who remain steadfast in the faith until their death will be saved, that the salvation of their soul is the chief thing which they ought to seek, that they should remove every obstacle out of the way of their attaining it, and that they should do all the good in their power to their neighbours. Nevertheless a great multitude of people are still dead in trespasses and sins, and walk in the broad way which leads to everlasting misery. As we shall be found guilty if they perish in this way by our carelessness, should we not show them this good way and be diligent in circulating religious tracts, and exciting those who have them to read them carefully, and also in making supplication for them. Dear friends, there is not a doubt that God by his blessing will more and more benefit the souls of men if we be diligent in printing and circulating tracts among the people. If God has been so merciful to us should we not be the same to those around us? I therefore beseech you to give of your substance a voluntary offering to this society, for this is one of the chief means of doing good. By so doing the mental darkness and evil habits of the people will be gradually removed, and true light and the Divine blessing will follow. And remember at the same time the word of God which says, 'To do good and communicate forget not, for with such sacrifices God is well pleased.'"
The sixth speaker was Davadausen, a converted Brahmin, who said: "Christian Brethren and Sisters, and heathen Friends,—Whatever our labour may be, unless it be attended with the grace of God, we can do no good by our own ability. We can plough and dig our fields, sow seed and do all things connected with it; but if God does not cause it to rain, our labour will be entirely lost. The grace of God therefore is the chief thing for which we ought to seek to bless all our labours. I will illustrate this by narrating facts. The first is concerning a woman under 30 years of age, a native of Cape Comorin, and one who served idols in the temple there. She was then an harlot. Her heathen name was Ootehmakkaley, the name of a heathen goddess. Her name is now Mary. As she could read she was in the habit of reading our religious tracts for two or three years. She came once to Nagercoil with a view to embrace Christianity, and there heard the instructions of the missionaries, but returned to Cape Comorin promising that she would come again within a certain time. But fear and shame caught hold of her and she made up her mind not to return. The hope of her coming back was entirely gone. But as she continued to read a tract entitled the 'Pearl of Great Price' and other little books, and occasionally conversed with the school-master of that place on religious subjects, she was led at length sincerely to renounce all her former connexions, to abandon her wicked ways and to embrace the holy religion of Christ. At present she is employed in instructing the school girls at James Town. Let us all pray for her that he who has once begun a good work in her heart, may preserve her steadfast in the faith until her death. The other is of a heathen religious beggar, under forty years of age. On going to a congregation I met this man and began to converse with him concerning the way of salvation. He came along with me to the place where I intended to go. There I read and explained the 9th of John concerning the healing of the blind man, and also the tract mentioned before—the 'Pearl of Great Price.' The man having felt the power of the truth of the Gospel, began to take off his ear-rings and the brass ring from his finger in token of his renouncing heathenism, and knelt down and prayed with us. These things have been accomplished not by human power, but by the blessing of God. Let us therefore continue steadfast in praying to him for more of his blessing to accompany all our labours for the promotion of his glory and the benefit of men."

This is the mere outline of what this speaker said, but if fully reported it would be impossible to convey an adequate idea of the effect produced upon the vast assembly. His own feelings were deeply excited, and the silence, attention and interest manifested by
a people so proverbial for indifference and listlessness to things of a mental character, were truly astonishing.

The seventh and last speaker was Yesudian, head assistant in the Nagercoil Seminary for training young men for the office of readers. He said: "Dear Friends,—You know well that some of our brethren who attended the meeting last year have been taken away from us, and have entered upon that night where no man can work either for his own salvation, or that of his neighbours. But dearly beloved, we have still our day-light. It is our Lord who has brought us all here at this time, in order that we may rejoice together by seeing each other, and devise the best means of carrying on the operation of this society, which is the means of doing good to ourselves and our neighbours. Do you truly feel thankful to God for this? For what purpose do you think we are preserved alive? Is it merely that we should eat and drink with our families and fall down before images and cars, and thereby provoke God? No, intelligent person would think so.

Friends, perhaps some among you are rearing a calf. What trouble do you take for it? You give it water at proper time. And feed it with grass, cotton seed and other things, lest it should become lean; and thus are at great pains to rear it. But if the cow instead of being useful to you becomes too fat, is barren and vicious, what will you then think of that cow? Will you rejoice saying, my barren cow is very fat, and looks pretty? you will not. Will you not rather say in sorrow, when shall I have done with this useless cow? In like manner brethren we enjoy all the privileges of mercy from our God. If we prosper and do nothing to promote his glory, how will it grieve our kind Father? If you ask why then do we live, I answer you that the word of God says it is for God that we live. What is meant by living for God? It is living to promote his glory for which alone he has prolonged our lives. Do you therefore ask now with seriousness and anxiety what must we do to promote his glory? I reply that the work of which we are now come together to speak is one means of promoting his glory. Besides you pray to God every morning and evening, "Our Father who art in heaven, hallowed be thy name," and "thy will be done on earth as it is in heaven." Do you make then all possible efforts to see that it be done according to your requests? Is not this your chief duty? Suppose there was a good king in a country, who knew that fire would come down from heaven and destroy one of the provinces of his kingdom, and wishing to preserve the inhabitants from that destruction, wrote a letter to one whom he loved, and requested him to make the danger known all over that province, so that the people might escape from it; and this man when he read the letter and knew the danger, fled with his family to a place of safety; but not having the least compassion on his countrymen did
not make their danger known to them; and consequently the people perished in the destruction. What would you think of such a man? Would you not think that he was a great murderer, a traitor, and a hard hearted man who had no sympathy even for his own countrymen? Oh yes in this manner our heart would burn when we think about him. But friends, whom does he resemble? Certainly he is like many of us. Why? Is not our country filled with abominable idolatry, fornication, cruelty, murder and other heinous crimes? Does not the extreme wickedness of our country daily cry to God for vengeance? Is there not a great number liable to perish by the everlasting fire of God's wrath from heaven, like the cities of Sodom and Gomorrah. In order to escape from that destruction, God who is our heavenly King has sent us a letter—his word—by which he tells us all to flee to the only rock Jesus the Saviour of the world. Have you ever exerted yourselves faithfully with your whole heart to make known this danger and the only way of escape to the people of your country or village? If any of them perish will not his blood be upon you? If any one perish by your carelessness and laziness, a time will come when you will hang down your head before your heavenly King. In order to avoid this and that you may know what you ought to do in future, I will give an account of an aged man. Listen with great attention.

"A missionary who had some years ago come to this country and returned to Europe, one day when the people of a congregation had come together, told them that they should send out missionaries to some of the foreign islands to show the people the way of salvation. Among the hearers an aged man in the congregation, who had never learned to read, hearing this considered it, and next morning came to the missionary and said to him, Sir, is it for sending out missionaries to the heathen that you gave us instructions yesterday? Yes, he said. When he heard this, tears fell from his eyes, and he said I think I could do something to make known the glory of the Saviour to others. The missionary said to him, can you read? The reply was, when I was young my native place was not favoured with such charity schools as there are now, and therefore I did not obtain the privileges of education. But however I know a great deal to tell those poor heathens about my good Saviour. Then the missionary said, friend you are very old. It is impossible for you to go to a distant country to serve your Saviour. But when you labour in the field make known his glory to your fellow labourers, and thus be a field teacher. Immediately the aged man catching hold of both hands of the teacher kissed them with great joy; and readily said, I shall henceforth be a field teacher. From that time he began to make known the way of salvation with great zeal to his fellow-labourers, and
all those whom he met. And thus became an instrument of leading many into the way of life. Dear brethren and sisters, consider this servant of God. He was very old, he could not read, but still all the days of his old age he lived not for himself but for God. In like manner, friends, I entreat you all to follow his good example by making known the way of salvation in all places where people are engaged in any kind of work, either in the field, or where women sit together spinning. And as your efforts alone are not enough, ask God to grant you His Holy Spirit and bless your labours. If you be diligent and faithful in doing this, the name of our Heavenly Father will certainly be glorified. In order that we may be enabled to do so may God grant us his grace."

During the course of the meeting a translation of the Sunday School Hymn, "Oh that will be joyful," was sung, and also a collection made. At the conclusion of the addresses, the chairman pronounced the benediction, when the meeting broke up. Thus terminated another anniversary. The attention and interest manifested throughout was encouraging, and upon the whole the meeting was an interesting one, and calculated by the blessing of God to strengthen the attachment of the people to the cause of our Redeemer, to stir them up to renewed efforts, and to lead us to go on our way with renewed strength rejoicing in the pledge this meeting afforded, that the kingdom of our God and Saviour shall come even in this sin degraded land.

MISSIONARY LETTER FROM CHINA.

REV. E. BRIDGMAN, D. D.

In addressing to you another semi-annual letter, a variety of recollections crowd upon the mind. As our thoughts run backwards, over the last six months, we find numerous occasions both for gratitude and humiliation. In his good providence and grace, Jehovah is carrying on his glorious purposes, designed to promote the honour of his name, the welfare of his people, and the reformation of this wicked world. Even on the land of Sinim, the light of his Gospel begins to shine. That illustration of Christianity, "a little leaven leaveneth the whole lump," is full of encouragement. Here and there, among the Chinese, the Holy Scriptures are being deposited. By these, and by our stammering tongues, the word of God is proclaimed to many. Thus the true leaven is being communicated; and we know it will spread, and its powerful influence be felt, until this great nation is enlightened and regenerated.

No. 1.
In order to form adequate conceptions of, and to be duly impressed with, the magnitude of the work to be accomplished here, we ought often to look at it in detail, survey the land that is to be possessed, and estimate the means requisite to accomplish the great end proposed.

Over this wide field, stretching nearly eighty degrees from east to west, and half that distance from north to south, we find more than one-third part of the human family, using numerous tongues and dialects, yet nearly all of them, or rather considerable numbers in all parts of the empire, reading one and the same language. The great divisions of the empire are five, namely, China Proper or the eighteen provinces, Mantchouria, Mongolia, Ⅰ’si, and Tibet.

Of the eighteen provinces—the smallest of which is larger than England—only three have Protestant missionaries residing within their boundaries; these are Kwāingtung, Fukien, and Chekiāng. The province of Kiangsi has recently been traversed by one, and the city of Shānhái in Kiangsu, has been visited by two other missionaries. Some places in the northern maritime provinces have also been visited, though not recently. Thus nearly the whole of China Proper remains to be occupied.

Mantchouria, on the north and north-east of the eighteen provinces, is the original territory of the reigning family, now on the throne of China. It stretches twenty degrees from east to west, and fifteen from north to south. The Mantchou race and their language and territory are but little known to Europeans.

Mongolia is of still greater extent, lying westward from Mantchouria, and occupies nearly the same parallels of latitude.

Ⅰ’si is farther westward on the same parallels, and is of about the same extent as Mongolia. It comprises what has been known as Soungaria and Little Bukharia, or Eastern Turkistan.

Tibet comprises that large tract of country which lies south of Ⅰ’si and Mongolia, westward from Szechuen, and northward of Assam and Hindustan. Its boundaries, however, are not well defined; and the country and its inhabitants are little known to other nations.

Here then are five extensive regions, forming the largest and the most populous empire in the world, and nearly the whole in gross darkness. More than eighteen hundred years ago, the Son of the most high God, having first offered himself a sacrifice for the redemption of our world, solemnly commissioned his disciples to go into all the world, and preach the Gospel to every creature. See now, dear Christian friends, how this commission has here been neglected? And why? Why is the Gospel not preached in Tibet, in Ⅰ’si, in Mongolia, in Mantchouria, and in all parts of the eighteen provinces? The question is a pertinent one, and demands an answer.

Come and let us see what means are in requisition for the enlightenment of these three hundred and sixty millions, each individual of them possessing a soul in value exceeding all the gold and silver in the universe. The wide field of observation, over which the eye has been ranging, must now
be narrowed down to a few little spots, mere points, on the very confines of this dark empire.

In Canton, there is but one missionary. In the Ophthalmic hospital, where one half of his labours and more than half of his strength are exhausted, are anxious crowds, eager to seek relief for their physical maladies, but careless and unconcerned for the welfare of their souls. Three or four young men have been selected, are daily instructed in the first principles of religious truth and of the healing art, and are taught to worship the true God. Dr. Parker maintains public worship on Sabbath days for the foreign residents in Canton, and occasionally preaches on board ship at Whampoa. But for the Chinese very little is done out of his own house and hospital. To the continued residence of Mrs. Parker, no objections have been made.

Public worship for foreigners has been maintained by Messrs. Lowrie and Williams, the only Protestant missionaries now in Macao. A few Chinese receive religious instruction every Sabbath day, and tracts and portions of the Holy Scriptures are occasionally circulated among the people.

In the British colony of Hongkong, there are already twenty thousand Chinese, and their numbers are daily increasing. Among them are a few Natives who are professedly Christian; and nearly the whole Native population is, in some degree, favoured with Christian instruction, either oral or written. In the missionary families of Messrs. Brown, Hobson, Legge, Ball, and Shuck, a few Chinese daily attend on Christian worship. At five or six different places, divine services are held every Sabbath day, and occasionally at other times, and well attended. Twenty-four pupils are in the school of the Morrison Education Society, and a few are elsewhere enjoying instruction, all of them having the Bible in their hands. Among the Chinese, and among the foreign troops and seamen, the Scriptures and religious tracts have been freely circulated. In the house of the Medical Missionary Society, morning and evening prayers are conducted in Chinese by a Native Christian, and many of the patients are pleased to attend. A chaplain for the colony has recently arrived. The services of both Mr. and Mrs. Stanton are much needed, especially among the sick soldiers and their families. The printing of Christian tracts has been commenced, and can be carried on here to any extent, provided the necessary funds are at command. Among the tracts recently published, is a Christian Almanac for the current year.

In and around Amoy, a good amount of missionary work has been performed, by preaching the Gospel, distributing Tracts and Bibles, and healing the sick. Dr. and Mrs. Hepburn have recently joined that mission. The hospital, under the care of Dr. Cumming, is frequented by great numbers of patients. Mr. Abell has made several visits to neighbouring villages, and on one occasion proceeded up to the city of Chängchau, about thirty miles from Amoy, accompanied by Mr. Lowrie.

At Chusan, Dr. and Mrs. Lockhart, and Miss Aldersey, have found a wide
and open field for missionary labours. Dr. Lockhart and Rev. Mr. Medhurst have visited Ningpo and Shânghâi. From very recent dates at the latter city, it appears that they have resolved to commence a mission there. Mr. Medhurst will remain at Shânghâi during the winter, or until Dr. Lockhart has had time to remove his family to that place, and enter on the appropriate duties of his profession. This done, Mr. Medhurst will return to Hong-kong, and remove his family to the north.

On the 7th December, 1842, the Rev. Mr. Milne, after having been nine months in Tinghâi, passed over to the main, and obtained a residence in Ningpo till the 7th of July, 1843, enjoying excellent opportunities for making known the principles of Christianity. People and officers of all ranks and classes frequented his apartments. His supply of books being small, portions of the Bible and Tracts were given only to such as could read. Probably not less than a thousand volumes were disposed of in this manner. On the 8th of July, accompanied by a Chinese teacher and two Native servants, Mr. Milne started on an overland journey for Canton. The trip occupied 38 days, and carried him a distance of more than 1,300 miles, partly by land and partly by water, through Chekiâng, Kiângsi, and Kwâng-tung. He travelled in Chinese costume, and was in no way molested in his journey, passing through numerous cities, and some of the most populous parts of the empire. An account of his journey and residence will ere long be published. Dr. Macgowan is now at Ningpo, but we have no particulars of his proceedings there.

Mr. Milne's object, in coming to the south, was to meet other missionaries of the London Missionary Society, who had been requested by their Directors in London, to assemble at Hongkong. Dr. Legge's arrival was noticed in our last. On the 7th of August, 1843, the Rev. Messrs. Dyer, A. and J. Stronach, and Medhurst with his family, arrived in China.

During the period occupied in deliberations by the members of the London Society, meetings of the missionaries of various Protestant denominations were repeatedly held at Hongkong, for the purpose of taking into consideration the present state of the Chinese version of the Sacred Scriptures. There were present at some, or at all of these meetings, Messrs. Medhurst, Dyer, A. and J. Stronach, Milne, Legge, Hobson, J. R. Morrison, Dean, Roberts, Shuck, Macgowan, Lowrie, Ball, and Bridgman. With perfect unanimity it was agreed to undertake a revision, and resolved that the whole body of Protestant missionaries to the Chinese do form themselves into a general committee for that purpose. This was accordingly done, and the general committee divided into five local branches, and parts of the New Testament apportioned to each. When the revision has been completed by these branch committees, there is to be a general meeting of delegates, who are to be the final judges as to the propriety of the work; and after it is accepted by them, the whole is to be submitted to the Bible societies in Great Britain and America for their acceptance.

Our gratitude, due to the great Author and Preserver of life, for the general health enjoyed by the missionaries in China the last half year,
is mingled with sorrow and mourning. The Hon. J. R. Morrison died August 29th; and the Rev. Samuel Dyer on the 24th of October. No two men living seemed more likely to render essential aid to the cause of pure Christianity than these highly esteemed and much loved brethren. They were the last we should have supposed could be spared from this field. But God has taken them, and in doing so admonishes the living to work while it is day. He will execute his own plans in his own best way. He may often afflict, but he will never forsake, his children.

The present aspect of affairs seems favourable for the spread of evangelical truth in this country. On every side we see evidences of God's goodness, calculated to give his people courage in regard to the future. Ways are being opened, giving access to greater numbers of the people. The demand for more labourers and more means is becoming greater and greater every day. By the Divine blessing, the agency of the Holy Spirit, vouchsafed upon the labourers and their means, soon converts will be multiplied, churches planted, and the kingdom of our God come with power and great glory.

Hongkong, January 1, 1844.

RELIGION IN AMERICA.—A friend writing from New York, January 25, says—"Puseyism is making much noise in the country, and some of the firmest advocates have gone to the fountain head, and taken orders from the Pope. You have without doubt heard of the ordination of Mr. Carey, a graduate of the Episcopal Seminary in this city, who on his examination evinced a strong tendency to Romanism, and to whose ordination Rev. Drs. Anthon and Smith objected, but who was nevertheless ordained. There was a stormy time at the meeting of the convention of the church, soon after, when some of the most talented laymen condemned the course and the overbearing conduct of the Bishop, (Onderdonk) in that convention—and also of the fulsome adulation paid him by his adherents, at the close of the convention, when they waited upon him, and knelt and craved his blessing. All these things have opened the eyes of the candid and thoughtful among the laymen, and they have commenced a paper weekly, in opposition to the Bishop, called the 'Protestant Churchman' which is edited with signal ability—and if coming events cast true shadows, Puseyism will have a difficult path to climb.

"The cause of the Free Church in Scotland is exciting a deep interest in the churches in this country. Rev. Dr. Cunningham, a delegate from that church, arrived in this city a few weeks ago; is visiting different portions of our land for the purpose of making known the situation of affairs at home, and he is eminently successful.

"Mormonism is rather on the wane in most parts of the country. Still there are many believers in this delusion. Amidst all the turmoil, strife, &c. there is one cause on which it is pleasant to look—I allude to that of the Tract Society—and among other operations to what it is doing in this city. It is pursuing the even tenor of its way, visiting the lanes and alleys of the city, inviting sinners to come to Christ, and doing good to those who need. During the last year, nearly 400 persons were hopefully converted through this instrumentality, besides the other items of good."

Hongkong, January 1, 1844.
Preservation of the Scriptures.—The narrative which follows is extracted from the life of Mr. Campbell, the African Missionary traveller. It contains a fact, probably unknown to most of our readers; and will be as delightful to the Christian, and especially the theologian, as it is important and edifying.

"Search the Scriptures."—I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple, better known to literary men abroad by his title of Lord Hailes, a Scotch Judge. I had it from the late Rev. Walter Buchanan, one of the ministers of Edinburgh. I took such an interest in it, that, though it must be about fifty years since he told it, I think I can almost relate it in Mr. Buchanan's own words:

"I was dining some time ago with a literary party at old Mr. Abercrombie's, and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after the meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been of the party. During breakfast, he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries? 'I remember it well, and have thought of it often, without being able to form any opinion or conjecture on the subject.'

"'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said: 'There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it; so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or eleven verses, which satisfies me that I could discover them also. Now said he, 'there was away in which God concealed or hid the treasure of His word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and though they had they never could have effected their destruction.'"

Retirement of the Rev. G. Mundy.—We omitted to mention at the time, that this valued and veteran labourer had been obliged to leave the missionary field. The Twenty-fifth Report of the Bengal Auxiliary Missionary Society, after a suitable allusion to the death of the Rev. R. De Rodl, says,

"On the 17th January, our highly esteemed brother, the Rev. G. Mundy, left the shores of this land, in which he had laboured for nearly 24 years, with honour to himself, in fidelity to Christ; and, we have reason to believe, with much advantage to the souls of men. Extreme debility and domestic affliction compelled him to leave a field of labour, in which he has left his heart, and a station where he had expended his best energies. The Christian Community at Chinsurah presented Mr. Mundy, on the eve of his departure, with
a silver standish, in token of their respect for his character and services; and the church and congregation assembling in the Union Chapel, with a copy of Sacred Scriptures."

It appears that the Rev. J. A. Shurman, and the Rev. D. G. Watt, both of Benares, have also been obliged to leave the field;—the former not expecting to return.

The Rev. S. Hutchings, A. M.—Accounts have been received of the arrival in London, of this our brother and fellow-labourer, on the 8th March, with health very little improved. A kind Providence had watched over him and his family, on the voyage, and he speaks encouragingly of returning ere long to his labours in this land.

Obituary.

Death of the Rev. Mr. Comstock, of the American Baptist Board of Missions, at Akyab, Arakan.—The only particulars we have received of the sudden and lamented death of this excellent missionary, are contained in the following extract from a letter addressed by his fellow missionary, the Rev. Mr. Stilson, to a friend in Calcutta, and dated Akyab, April 27th, 1844:

"It becomes my painful duty (writes Mr. Stilson) to announce to you the sudden demise of Rev. Mr. Comstock, on the 25th instant, at my house, of cholera. He was taken ill on the evening of the 23rd, and died about 2 p.m. on the day above given. This mysterious Providence has cast a gloom over our mission prospects in Arakan, while I am reminded of the great importance of living to God more faithfully while life is lengthened out to me. Mr. C. had come up from Ramree to spend a short time here during the hottest season, thinking it somewhat preferable to his station during this unhealthy time of year. But the Lord ordered that his mortal remains should be deposited in Akyab, and his spirit released for a holier and happier employment than heretofore engaged in. He retained his reason till near the very last. On the morning of the 24th he called me to him and gave me some directions about his temporal affairs in case of his death, (which he regarded as quite probable,) and then stated the strong confidence he felt in regard to his future prospects. After which, at his request, I read the 8th chapter of Romans, and prayed with him. After this he seldom spake unless to ask a question.

"We cannot doubt he is now in peace, but it is difficult for us to see just how it was best for him to be removed from us now."—Calcutta Christian Advocate.

Ecclesiastical Movements.

The Rev. J. Hay, A. M. and lady arrived from England, on the Sophia, May 18, on their way to Vizagapatam.

The Rev. W. Gunn and lady from America, via Calcutta, arrived on the Hindostan, May 20. They are from the Evangelic Lutheran Church, and are to join the Rev. C. F. Heyer, at Guntoor, to labour among the Telugus.
THE BURIAL AT SEA.

Published by request.

[ORIGINAL.]

'Twas when the sun was sinking low,
In splendour to his bed,
The muffl'd bell of lonely ship,
Peal'd for the early dead.

They'd lur'd her to a distant land,
To banish mem'ry's pain,
And little deem'd that fragile flow'r,
Would never bloom again!

A mother's grief had pierc'd her
And prey'd upon her heart, [breast,
Stern death had claim'd her lovely
And vain was healing art. [ones,

As soon the bud may hope to spring,
As banish from fond mother's soul,
The fair-fled joy, for which we weep,
Oft comes with winning wile;

Like glimpses of a summer's morn,
Tinting the twilight grey,
As from the far empyreal dome,
Flash forth the beams of day.

Alas! she faded from our sight,
As fades the hare-bell's blue,
When wintry winds its petals seal,
And ice-like drops the dew.

We laid her in the rough-bewn shell,
And bore her to the side,
Then paused before we gave the deep,
The weeping husband's pride!

No plumed herald leads the way,
No festoons deck the bier,
And naught of pageantry is there,
To move the mimic tear.

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MONTHLY MISSIONARY PRAYER MEETING.

At the last meeting, the Rev. J. Anderson delivered an impressive Address, which has been published in the Native Herald, "On the present state of the Hindu and Mohammedan Community in Madras and Triplitearn." The meeting on the 3d instant is to be at Davidson Street Chapel.—Address by the Rev. J. Braidwood, M. A.
As it is our intention to publish a representation and description of the principal characters in the Hindu pantheon, it may prove not uninteresting to the generality of our readers, if we commence with a brief outline of those ancient and wide-spread cosmogonical and theogonical systems, on which Hinduism is founded, and which have furnished the terms in which its dogmas, physical, metaphysical and theological, are uniformly expressed.*

The most ancient form of Hinduism with which we are acquainted is but an elaborate series of metaphysical speculations, resting on the idea prevalent in all ancient theogonies, that the existence of an eternal, universal, subtile, undiscreet materia—quasi mater—from which all visible, undiscreet individual forms and qualities are evolved. What this eternal matter, substance or cause is, in itself, there has been a variety of conflicting opinions; but, with the exception of the Buddhists who deny the existence of any universal cause, and assert that that which is, may proceed from that which is not, all seem to be agreed in this, that visible effects are the products of some invisible substance or energy. The οὐδεν γενεται ἐκ τοῦ μὴ οντος of the Greeks,—the ex nihilo nihil fit of the Latins,—and the ना वास्तु नो वास्तु सिद्धि of the Hindus, alike assert the doctrine that, as something is, something must have always been. According to what is called the vedanta system, this eternal source, or first cause, of all things is a spiritual being, which before creation comprehended

* Much confusion has often arisen from different writers spelling Sanscrit terms according to the form which they assume, be it more or less corrupted, in the peculiar dialect of the district where they happen to reside. Great irregularity also arises from the same sounds being often represented by different English characters. Thus we meet with Sira, Seera, Shira, Sheera, Seega, Siba, &c. as the name of the same deity. To obviate this inconvenience we here subjoin a table containing, 1st, The Telugu Alphabet—which is letter for letter the same as the Sanscrit, and more generally understood than the Devanagri; 2d, The English equivalents; and 3d, English word or words containing as nearly as possible the sound of the Sanscrit letter. In the examples given, the letter or letters which represent the power of the Sanscrit letter, are printed in Italics.

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</table>
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in itself both cause and effect.* This would seem to be the basis of the Hindu pantheism, which regards creation as but the revolutions (vivarta), or the action of the one universal spirit. Hence the application of the term maya to the visible world to denote its unreality, save as the illusive sporting of the one spirit. The supreme spirit is called Brahm, from vri, to increase, because it is that of which the expansion is creation; and tat that, that which is, because it alone has a real existence, and other individualized souls, whether of gods or men,—as we vainly fancy them to be—are but portions of the to ev—the one existent, doomed for a time to lie under the painful delusion that they are separate individual existences; for “one only existent soul is distributed in all beings; it is beheld collectively, or dispersely, like the reflection of the moon in still or troubled waters. Soul, eternal, omnipresent, undisturbed, pure, one, is multiplied by the power of delusion, not of its own nature.† This supreme self-existing power is never regarded as an object of worship, but as we shall


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<th>Sanscrit</th>
<th>Eng. Equiv.</th>
<th>Example</th>
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<tr>
<td>उ u</td>
<td>full</td>
<td>dh fraud hill,</td>
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<tr>
<td>र r</td>
<td>writ</td>
<td>n' fawn deer,</td>
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<td>र r</td>
<td>crete</td>
<td>t it then,</td>
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<td>ल l</td>
<td>cavalry</td>
<td>th it hums,</td>
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<td>उ u</td>
<td>rule</td>
<td>d bid them,</td>
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<td>ए e</td>
<td>fate</td>
<td>dh bid her,</td>
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<tr>
<td>आ ai</td>
<td>aye</td>
<td>n pendulum,</td>
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<td>ओ o</td>
<td>no</td>
<td>p rap,</td>
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<td>ओ ou</td>
<td>sound</td>
<td>ph rap here,</td>
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<tr>
<td>क k</td>
<td>kick</td>
<td>b rub,</td>
</tr>
<tr>
<td>क kh</td>
<td>buckhorn</td>
<td>bh rub him,</td>
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<tr>
<td>ग g</td>
<td>go</td>
<td>m rampant,</td>
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<td>घ gh</td>
<td>loghouse</td>
<td>y you,</td>
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<td>उ u</td>
<td>fugal</td>
<td>r rum,</td>
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<td>ए ch</td>
<td>church</td>
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<td>च chh</td>
<td>coach house</td>
<td>l hurly (nearly,)</td>
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<td>ज j</td>
<td>judge</td>
<td>v' vain,</td>
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<td>ज j</td>
<td>judge hall</td>
<td>s session,</td>
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<td>र र</td>
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<td>ट t</td>
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<td>h have,</td>
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<td>ड d</td>
<td>fraud</td>
<td>ksh bookshelf.</td>
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* When immediately preceded by a consonant the sound of v proximates that of v wo in of sear, pron. w war.

† Dr. Wilson's commentary on the Sánkhyā kārika, to which we must acknowledge ourselves indebted for very much of what we have endeavoured to lay before our readers in the present article.
presently see, of devout contemplation and meditation. It may remain for countless myriads of ages in its quiescent, undiscreet state of unconsciousness, until the idea of multiplied, evolved existence arise within it, and then it begins to expand, and manifest its various, but hitherto unfelt powers; thus giving rise to the material universe,—which, therefore, regarded as distinct from Brahm, is but máya, the illusive phantom of a dream. We are told by Manu, the great Hindu prophet and legislator, that when Brahm first willed to produce various beings from his own divine substance, he created the waters, and placed in them a productive seed. This seed afterwards became an egg, in which Brahm assumed the form of Brahma,* and after many more ages of inactivity, by his thought alone he caused the egg† to divide itself, and thus he formed the heavens and the earth, in the midst of which he placed the subtle ether, the eight regions, and the permanent receptacle of waters.

Such was the origin of Brahma, to whose creative or rather protean powers all other deities, genii, men, devils and demons are said to owe their existence: for, according to this theory, the only real existence is spirit, and all other phenomena, whether mental or bodily, are but its expansion, emanations from it, or the manifestations of its powers and recondite properties. The self-originated process by which the supreme essence, just aroused from its state of repose in unconscious bliss, contrives to individualize portions of itself, and to have impressed upon these the fancy of separate, independent self-agency, has been the theme of much elaborate metaphysical logomachy among the learned Hindus.

Next to the soul which he regards as an emanation, or effulgent beam of the eternal Spirit, Manu asserts that ahaúkára, consciousness, egotism, the conceit of individuality, is the first product in creation, and that in it are produced or excited the five sensations, or perceptions;‡ i. e. by means of egotism the individualized portion of soul appropriates to itself perceptions, and fancies itself the subject of pains and pleasures. "From minute portions of these seven divine and active principles, the universe is compacted." The ten organs of intellection and action,§—buddhiridriya and karmendriya

* Brahm, which is always of the neuter gender, must be carefully distinguished from Brahmá, which is masculine, and denotes the creative power in active exercise.
† The idea of the egg may probably be derived from the Mosaic account of creation, in which it is said that, "The Spirit of God moved, or brooded, on the face of the waters." "The waters," says Manu, "are called nára, because they were the production of sakti, or the Spirit of God; and since they were his first agana, or place of motion, he thence is called náryána, or, moving on the waters." G. C. Hautton's translation of the Māhāva-duharma Śástram.
‡ Viz., sabda, sound; sparśa, touch; rápa, sight or form; gandha, smell; rásá, taste; these are sometimes called rudimental elements.
§ Viz., the ear, the skin, the eye, the nose, the tongue, the voice, the hand, the foot, and the organs of excretion and generation.
depend on egotism; and the five rudimental elements—tan-mátrá, στοιχεῖα στοιχείων—or as many sensations. "Thence proceed the five great or gross elements* endued with peculiar powers; and mind with operations infinitely subtle, the unperishable cause of all apparent forms,†

A man is thus a fantastic, or ideal combination of egotism, and the five sensations, on which depend the ten organs, and the five elements; and to this phantasm, regarded as an appearance of God in visible nature, the wise, says Manu, have given the name sarīra, i. e. depending on six. Soul, according to the Vedas, is itself eternal, free and unaffected by the qualities of passion and darkness, but not so that individualized portion of it which pervades every man's corpority. That is doomed to perceive, or to fancy the perception of good and evil; and, in a state of bewilderment, to be for a time the subject of pains and pleasures. Deliverance, therefore, from this state, emancipation from the power of delusion—the necessity of appropriating perceptions, is, among Hindus, the grand object of all theological speculations and investigations. Death—the dissolution of this gross tangible body, brings not with it this emancipation; for after the body, composed of gross substantial elements, is dissolved, there may still remain the subtle rudimental body—the linga sarīra, composed of egotism and the five sensations, together with the ten organs of intellection and of action. This vehicle of soul, this spiritual corpority—εἰδώλιοι, umbra, manes, simulacrum, ghost or bodach—accompanies soul through its various transmigrations, until it obtain final liberation, moksham; or until the end of a kalpa, or period of general dissolution, when this "tremendous world of beings" shall wholly collapse and be absorbed in the Divine essence: for "then shall the divine soul of all beings withdraw his energy and fall into a placid slumber."‡ "After death," says Manu, "another body composed of the five rudimental elements, (sound, touch, &c.) is immediately produced for wicked men, that they may suffer the tortures of the infernal regions." And in the Bhagavadgita it is written that, "at the time that spirit obtains a body, and when it abandons one, it migrates taking with it those senses, as the wind wafts along with it the perfume of the flowers." "If the vital spirit had practised virtue for the most part, and vice but in a small degree, it enjoys delight in celestial abodes clothed in a body formed of pure elementary particles."

The important question then still recurs how shall we obtain exemption from farther transmigration?

Life, in any form, is a state of bondage and evil, and real bliss is deemed incompatible with corporeal being. How then shall we ob-

* Ether, air, light or fire, water and earth. † Manu. ‡ Manu.
tain permanent deliverance from it? This, Dr. Wilson remarks, is the grand object of philosophical research in every Hindu system, Brahmical and Buddhist. Until this be obtained, the soul, whether it be individualized in the form of gods or men, is deemed to undergo a series of migrations, and enter bodies, more or less excellent, according to the predominance, in its previous state, of one or other of the qualities, goodness, foulness and darkness: (satuwa, rajas, tamas.) Various rules of duty have been prescribed, the observance of which is supposed to ensure final happiness, or at least such a measure of bliss, as is enjoyed in the divine regions. The chief of these are studying and comprehending the Vedas, practising pious austerities, acquiring divine knowledge, command over the organs of sense and action, avoiding all injury to sentient creatures, showing reverence to natural and spiritual fathers, &c.* But of all these duties, the principal, we are told, is to acquire a "true knowledge of the one Supreme God."

"He alone is the whole assemblage of gods; all worlds are seated in the Divine spirit; and the Divine spirit no doubt produces the connected series of acts performed by embodied souls: and therefore he who "equally perceiving the supreme soul in all beings, and all beings in the supreme soul, sacrifices his own spirit, and approaches the nature of that sole divinity."† And "thus the man who perceives in his own soul, the supreme soul present in all creatures, acquires equanimity towards them all, and shall be absorbed in the highest essence, even that of the Almighty himself."‡ The simple meaning of all which is, when one arrives at such a knowledge of the Supreme Being, and of unity of all things in it,§ as to be able to say, "neither am I an agent, nor is aught mine, nor do I exist;" individual existence of course ceases, for it is but a mere idea, and in truth the soul is Brahm! It has been already mentioned that Hindu theologians are not altogether agreed as to the nature of the primary material of the universe. In the Vedânta system, as we have just seen, it is affirmed to be spirit;| but in the Sânkhya system, which, says Dr. Wilson, is probably one of the oldest forms of speculation on man and nature amongst the Hindus, there is a quality of being, nature, prakriti, and soul atma, purusha. These two are believed to be eternal, independent, co-existent elements; but, in direct contradiction to the doctrine of the Vedas, soul is here affirmed to be multitudinous. Nature, the root or material of all existing phenomena, is named prakriti, what preceded production; pradhâna, the great or chief comprehender; avyakta, the undiscreet, unpereceived, because it can be contemplated only in its products or developments; Brahm from

* Manu. † Manu. ‡ "Purusha evadum savyam." This universe is indeed spirit.
§ Vishnu is called T'hidstam, one with the elements; pradhâna, one with primary matter or nature; indriyam, one with the senses; paramdrama, supreme spirit; and atma, spirit.
| Manu.
vi.

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vriha, to increase, because it is that the expansion or development of which becomes all perceptible objects. "We are to understand," says Dr. Wilson, "of the prakriti of the sánkhya, primary, subtile, universal substance, undergoing modification through its own energy, and for a special motive, by which it is manifest as individual and formal substance, undergoing modifications through its own energy, and for a special motive, by which it is manifest as individual and formal substance, varied according to the predominance of qualities, which are equipoised and inert in the parent, but unequal and active in the progeny."* In another view of it, crude unmodified nature is regarded as "nothing more than the three qualities in equilibrio, or goodness, foulness or passion, and darkness neutralizing each other," "according to the sūtra, 'prakriti is the equal state of goodness, foulness and darkness.'"† This nature is irrational, insensible, unreflecting and totally devoid of discriminating power, and hence it is inferred that there is a soul capable of beholding and enjoying nature, to which, for this purpose, it is for a time united, and appears as if it were an agent, and the subject of the qualities which in reality pertain only to prakriti. Soul, however, is supposed incapable of contemplating or enjoying nature in her crude, subtile, chaotic, unmodified state, and a creation therefore takes place, i.e. prakriti is developed, not designedly, nor by compulsion, but spontaneously to accomplish the soul's purpose—fruition and subsequent liberation—just as the unconscious breast secretes milk for the nourishment of the infant. Creation is not therefore to be regarded as the production of what had not a previous existence by what had; but the development or production of that which had a previous existence, like the web from the body of the spider; or as the "skill of the sculptor does not make, but produces the manifestation of the image which was in the stone."‡ At the end of a kalpa, or period of total dissolution, when the three qualities neutralize each other, and the whole creation is merged in nature, then, through the operation of time (kalā,) matter and spirit are united, and the result is a renewal of creation. The order in which the discrete or distinguishable principles which compose the phenomena of the universe, are produced from crude nature—which then no longer exists in its crude state—is briefly thus: the first product, or form of modified nature, is intellect, buddhi, called also mahat or the great one, the office of which is to receive impressions conveyed through the senses and mind, and to elaborate them into ideas preparatory to their fruition by the soul. From intellect is produced egotism, ahankāra, called also abhimāna,

* Sānkhyā Kārika, page 83. † Sūtra rajastasāmānyāvasthā prakriti.
‡ Hobbes says; "Faciendum est quod faciunt statuarii qui materiam exculpentes, supervacancam imaginem non faciunt sed inventunt." Quoted in the Sankhya Karika.
consciousness, by means of which the idea of individual existence is conveyed to the soul. There are three varieties of egotism, according as one or other of the three qualities is most prominently developed in it. From egotism modified by goodness—then denominated vaikārika, the modified, or viśvārika, the good—when soul or active egotism, taijasa co-operates with it, proceed the ten senses—indriya relating to indra, said to be a synonyme of soul;—and mind manas, whose office it is to reflect, and co-operate with the organs of sense in the formation of definite, conclusive ideas, which are then, through egotism and intellect, transmitted to the soul for its contemplation and enjoyment. Again, from bhūtādi or egotism, in which the property of darkness predominates, i. e. when consciousness is wholly overborne by stupidity, with the co-operation of taijasa, arise the rudimental elements, tanmatra, or the archetypes of sound, touch, sight, smell and taste: and from these, as formerly stated, proceed the five gross elements, pancha bhūta, or ether, air, light or fire, water and earth.

We do not pretend to have ourselves a very clear notion of what these rudiments are, and we hope our readers will not quarrel with us, if we fail to make the subject very lucid to them. We must warn them, however, against the supposition that these subtile elements are mere qualities. They are rather the imperceptible substances, the sustainers or subjects of the species of sound, touch, &c. from which originate the gross visible elements, or ether, air, &c.

Such is creation, or the full development of nature, which takes place for the soul's enjoyment, spontaneously and unconsciously, uninfluenced by any external agent. But it will be asked, where is God in all this system? He is excluded, for all orders of beings, "from Brahma to a stock," are created or evolved from nature. There are indeed various orders of beings, whose rank depends on the predominance in their nature of one or other of the three qualities, but all are alike products of prakriti, and liable to pains as well as pleasures; and it is only by attaining to discriminative knowledge, or an exact appreciation of nature in her crude and developed state, that the soul whether of gods or men, can obtain emancipation from the bewilderment which is a necessary evil resulting from its union with her. When the soul once contemplates the twenty-five principles,—or nature, intellect, egotism, the eleven organs, the five rudiments, the five gross elements and itself, and is able to say, "this is nature, this soul, and these the rudiments, senses and elements," then is absolute and final deliverance accomplished.* Then "nature being fully seen or understood ceases to act, and soul having seen or understood ceases to consider; and, knowing that it has no active participation, no individual interest or property in human pains, passions or feelings, be-

* Vyktāvyaktāja viśjānat mokham.
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comes perfectly indifferent to nature in which alone exist the three qualities. "He who knows the twenty-five principles, whatever order of life he may have entered, and whether he wear braided hair, a top knot only, or be shaven, he is liberated: of this there is no doubt."*

As this system evidently leads at once to Atheism it underwent a great reformation by Patanjali, who affirmed the necessity of a Divine providence, and taught the existence of Iswara, the Lord and director of nature in her various revolutions of manifestation, continuance and decay. Still in every system of Hinduism, the gods are regarded as mortal; "for many thousands of Indras and other gods have passed away in successive ages, overcome by time, for time is hard to overcome."

From the preceding sketch of abstract Hinduism, we may see the origin of the numerous deities which now compose the pantheon of this deluded people. For since God is the whole universe, and the whole universe is God, they suppose that he may be worshipped through any one of his manifested forms; though they select as objects of worship, those in which the good qualities are supposed to predominate; and, like the Papists, they justify their idolatry on the ground that the visible form helps them to fix the mind more steadfastly on the great invisible reality. The original and grand object of worship, therefore, seems to have been Indra, as the regent of the sky; or the light as being the most glorious visible emanation from the eternal Spirit. Hence the gayatri mantram, which is regarded as the most sacred invocation, and sure to procure final deliverance for all whose right it is to use it.

Om! Bhūr phuvassuvah. Om! tatasviturvaneyam bhargo devasyadhi mahidhi yo yonah prachodayat.

Om! earth! sky! heavens! we adore the light of that resplendent orb, may it direct our intellect.

Though Brahma, Vishnu and Siva are seldom spoken of in the Vedas, the idea of the triad is plainly developed in them. Brahma, the supreme, in a state of activity, giving rise to the phenomena of the universe, is Brahma; in a state of quiescence during the continuance of the world he is regarded as pervading and preserving the whole, and is hence called Vishnu from vis to enter; in a state of decay, change or dissolution, he is Siva, that in which the universe reposes when all things return to Brahm.

The Hindu pantheon is moreover, largely supplied with deified heroes, who have from time to time astonished the world by their achievements, and been in consequence regarded as incarnations of Vishnu, the preserver. These will come under our notice in due order, and in the mean time we beg to introduce our readers to Brahma, the first in the Hindu triad.

* Sánkhya Karikas, page 79.
BRAHMA
Lithographed for the Madras Christian Instructor