ON THE RELATIVE DUTIES OF MASTERS AND SERVANTS.

BY THE REV. S. HARDY.

That human society is composed of a vast variety of physical, mental, and moral differences, is obvious; and that every grade of this heterogeneous mass has a mutual dependence, as on a common centre, is also self-evident. Like the first link of a chain which necessarily draws after it every other link with which it is connected, so do the different ranks, orders and degrees of society actuate, influence, and move each other. Is the framework of the social system correctly represented by the organization of the human frame; and do the various members of the animal system, in their uses, harmony, and order, bear any analogy to the former in their dependence and vital union?—then we have correct data on which we may argue, and enforce the duties and obligations which are mutually binding on the universally dependent family of man. If we are taught by the word of God that, the head cannot say to the foot, I have no need of thee,—nor the hand to the heart, I have no need of thee, then from analogy we conclude that, the elevated grades in society cannot say to the more humble, we have no need of you. We therefore conclude that, the master is as necessary to the servant as the servant is to the master; and that both are necessary for the well-being of that state of society which is appointed by God.

We are not desirous of taking up the subject politically, in order to show what kind or degree of authority the master pos-
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sesses over the rights and liberties of his servant; but to inquire how far the Christian master is responsible for the religious care and instruction of his servants; and especially of his Christian servants.

From the word of God we learn that, as every relation in life has its peculiar responsibilities, so also it has its appropriate duties, which are sanctioned and sustained by supreme authority. These obligations are founded in justice and truth; and are given irrespective of the prejudices and partialities of men: for there is no respect of persons with God. Hence, if on the servant is enjoined submission, fidelity, and devotedness to the master's interests; so also, we find that the master is commanded to exercise justice, forbearance, and kindness. He is also to forbear threatening, and to remember that he himself is subject to authority; and that his master is in heaven.

The servant, as a member of the domestic circle, feels himself entitled to a measure of the general happiness and common advantages of the establishment, be it great or small; and his reasonable expectations on this subject ought not to be disappointed. The considerate master readily accedes to this agreement as a common right. Hence if the servant be sick, he expects suitable attention; if he be in difficulties he requests assistance; and if he be oppressed by his fellow-servant, he claims the interference and protection of his superior. This right is understood rather than expressed in the mutual compact. Now in all this there is nothing unnatural, nothing unreasonable. The right is conceded; and the benefit is as freely conferred as the privilege is claimed.

Thus far, I think, we are all agreed, both in principle and in practice. There can be no loudly dissenting voice to the reasonableness and Christianity of this. But having proceeded thus far, are we to rest here? Have we discharged all our duty by these acts of consideration and kindness? Having cared for the body's health, relieved the distressed, and delivered the oppressed, have we as Christian masters discharged the whole of our Christian obligations? Let reason, Scripture, and our common Christianity reply. Is the body's health more important than the soul's salvation? Are temporal and transient wants to be supplied, and the soul to be left to perish for lack of know-
ledge? Are we sedulously to care for the common interests of this life, and to be regardless of the life which is to come?

To care for the spiritual interests of our domestics is a religious duty which has the express sanction of the word of God; and its injunctions are imperative. He who has appointed us our lot in life, and has brought us together in the same age and place, and has attached us by those relations which we now sustain, has put this light and easy yoke upon us, that we should care for each other's salvation; and we cannot throw off this responsibility without resisting those restraints which a sovereign providence has imposed.

We take it for granted that the relation of master and servant, as it now exists in this country, is so essentially the same with that which has existed from the beginning, and especially at the time when the code of the New Testament Scriptures was promulgated, that all the precepts and commands relating thereto in the word of God, are in full force, that by this standard all our actions will be tried at the last day, and that we must stand or fall according to the verdict which is then pronounced on our conduct. It will therefore be sufficient for our purpose at present to state the words of the law, and to let them take effect in our own consciences. "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him." Eph. vi. 9. What strikes us in this passage as being peculiarly applicable to the present argument is this, that masters are commanded to do the same things to the servants, that servants are previously exhorted to do towards their masters—see 5, 6, 7 and 8 verses—which marks a very striking reciprocity in the relative duties existing between masters and servants.

Again, "Masters give unto your servants that which is just and equal: knowing that ye also have a Master in heaven." Col. iv. 1.

Perhaps a more just and judicious explanation of this duty cannot be given than in the language of the pious Bishop Hopkins, in his exposition of the Ten Commandments. Speaking of the duty of a master he says, "Provision must be made for the temporal and spiritual good of his servants. As to the first, he is bound to supply them with necessary things, according to
the agreement and compact between them. He ought to provide food and raiment, or in lieu of any of these faithfully to pay the agreed wages. As to the second, every master is to be a priest and a prophet in his own family, as well as a king. He is to instruct them in the will and laws of God, to rectify their errors and mistakes, to pray with and for them, to direct them in the way to heaven, and to walk before them in it by his holy and pious example. God has intrusted thee with their souls, and will require them at thy hands. What a heavy doom will pass on thee when God shall demand at thy hands the souls of thy servants or children, which have perished through thy default! Let not a day pass without its stated hours of prayer in your family, and allow them time to bestow on their souls in secret. Instruct those that are ignorant, reduce those that are erroneous, admonish and rebuke with all authority those that are faulty, discard those that are contumacious and incorrigible. Let not a scorner and derider of piety and holiness remain within your doors, and be careful that both you and your family do strictly observe and sanctify the Lord’s day. Prepare your families by private duties for public, let none of them stay at home from the ordinances but on great and urgent necessity; take an account of their profiting by what they hear; be as careful to see your family well employed in the service of God on that day, as to see them employed in thy own service the other days of the week, therefore be not long unnecessarily from them."

I think it will be readily admitted that this is a most able exposition of the master’s duty to his servants: but some will say that it is totally inapplicable to the state of things in India, and therefore cannot be enforced: many of our servants are Heathen and Mohammedan; and in those cases where they are professedly Christian, they cannot be treated as Christian servants ought to be treated, in a different state of society, or in a Christian land.

We admit that the former case is a special one; and must be met by special arrangement rather than by general treatment; but in the latter case we think the relation of master and servant duly and properly exists, and therefore these instructions, if founded on the word of God, we are in duty bound to observe and do. But to this statement many objections are raised by
the cold half hearted Christian, and to those who are somewhat disposed to do their duty, there are many difficulties presented which flesh and blood represent as being altogether insurmountable. For instance, when the Christian master is urged to the duty of requiring his Christian servants to attend divine worship, we are told that, it is inconvenient for them to be spared,—that it will do them no good,—and that evil consequences would ensue from their promiscuously mixing with other servants:—or perhaps, that the servants themselves have no desire to attend a place of divine worship.

Now it requires but little discernment to detect the fallacy of these excuses;—to show that they are more specious than solid; and that they are too generally induced by interested motives, rather than by a desire to know and practise the truth. Are these such pleas as would satisfy us, were we in their circumstances, and they in ours? Suppose it possible for us with our present religious information and piety to become servants or menials, and our masters were to say concerning us that, it would be inconvenient to relieve us from duty for so long a time as is requisite for attendance on divine service once a week on the Lord's day! Would that be a sufficient reason for detaining us at home? But suppose these excuses were valid; and that they could be sustained by present existing circumstances, are we sure that such grounds for excuse ought to exist? Are we not in circumstances to remove them, or at least so far to correct and control their operation as to divest them of their dangerous and unchristian tendency? For it is the property of irreligion to create difficulties in the discharge of acknowledged duties; and then to plead their existence in extenuation of well merited punishment.

Take for instance the objection that, they have no desire to attend divine worship. If this be true it is an exception to the general rule. But does this objection dissolve us from our duty? Do we ever in the most trivial affair make their desire to do a thing the rule of their duty? Certainly not. And if not so in things of a temporal, trivial nature, why should it be so in things which are religious; and therefore of paramount importance.

Another objection is that, it will do them no good, which
of course cannot be known unless it be tried, and the trial cannot be made unless the master give his willing consent. Hence the master in making this excuse is both the accuser and the judge. He creates an objection, and then sustains it by his own overt act. Again we might ask, do we thus judge from analogy? Do the ordinances of God's house do us no good? and if so, is the fault ours, or is it some defect in the ordinance which is of Divine appointment. Not in the ordinance most assuredly, for the preaching of God's word ever was, and we believe always will be, the power of God unto salvation to those who hear it aright; and to all, without distinction who sit under its influence it must be the medium of light and life.

But suppose that, masters do allow, and even insist on their servants attending divine worship, is this the extent of the requirement? Is the duty of religiously caring for them fully discharged when we have dispatched them to the house of God? No, having taken the first step towards a right performance of the duty, we must proceed with the injunction, 'take heed how ye hear!' instituting some inquiry as to what they have heard, understood, and felt: and whether they intend to practise the teachings of God's word, and of his servants. Questions of this nature, seriously and affectionately put to them on their return from divine worship, cannot fail to be of great service; and will favourably impress their minds with our tender concern for their best interests.

The advantages of this arrangement are numerous. There would then be made an appropriate difference between the Christian and the Heathen servants. The minister of the congregation where they worship, would recognize them; and knowing something of their general conduct could adapt his addresses to their case; which being appropriate, would often be convincing; and might end in practical and saving results. A stronger claim on their obedience would thus be obtained, which would amount to a guarantee for their better conduct.

Another effectual method of obtaining religious instruction for your servants is, by procuring a catechist or reader, from some Missionary Society, to visit your families at stated periods, and conduct divine worship for their benefit. Thus assembling the family for religious worship, presiding, if practicable, on
the occasion, places the master in his true position as king and priest of the family. Here we think the special case above referred to, of Heathen and Mohammedan servants, must be met; and they ought to be required to assemble with the rest of their fellow-servants on these occasions: for although it might be an unwarrantable interference with their religious feelings to insist on their attendance at a Christian place of worship, yet it cannot be unreasonable to expect them to conform to all the specified regulations of the family in which they reside. Servants in general, of every class, have not the slightest objection to this arrangement.

It is probable that other difficulties than those now specified may be presented, against the full, conscientious, and scriptural discharge of your duty as masters towards your servants; some of a minor, and others of a more serious nature. But we would ask you, in the fear of God, if any of these obstacles, or the whole of them put together, form a sufficient plea or justification for want of religious care for their highest interests. We think not. And many of them may be heard to say, when they stand in judgment with their masters, "No man cared for my soul."

ON THE SACRAMENTS.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR BRETHREN,—Having carefully examined the reply of your correspondent H. G. to Mr. Leitch's remarks on "The Sacraments in the hands of the Missionary," I cannot but think that the former has erred from the simplicity of Scripture doctrine, and, though doubtless without intention on his part, given countenance to those who teach that something else—something more—is necessary to save and sanctify the soul than the truth of God—the knowledge of what Christ has done for the putting away of sin. H. G. seems to have some not very clear or definite ideas regarding the nature of discipleship. It is formed,
he says, by baptism, and implies no more previous faith than, "God is in this church of a truth." The 3,000 convicted sin­ners on the day of Pentecost, he says, "were recommended to repent; their faith was considered as sure to follow baptism;" though we are also reminded that "our Lord had disciples, but knew amongst them such as believed not, still they were disci­ples and baptized too:" and moreover that, "the apostles strove to produce faith by their testimony and doctrine." Either H. G. understands by a disciple one who heartily believes the truth as it is in Jesus, or, as he himself sometimes expresses it, obtains an "individual assurance that he is comprised in the counsel of grace," and then it is a palpable contradiction to say that among our Lord's disciples there were some that believed not:—or, he understands by it one who makes an open profession of attach­ment to Christ and his cause, and is regarded as a member of the visible church; and then in ordinary cases discipleship may be regarded as commencing with baptism; but Mr. L.'s argument is left untouched; for he speaks of discipleship indeed—such as implies a "living and intelligent faith."

It is not my intention, Sirs, to follow your respected corres­pondent through all that I may regard as defective in his state­ments, or illegitimate in his deductions therefrom; but, in opposition to what seems to be the general tenor of his senti­ments, I must affirm as doctrines of Scripture:—

I. That baptism is not so much the commencement, as it is the open avowal of discipleship.

I have no objection to offer to H. G.'s view of the imperative followed by the participles, in Matt. xxviii. 29, though I think he ought, on this interpretation, to attach more importance to "teaching" as an element in the process of discipling. He would read the passage: "disciple all nations by baptizing and by teaching," &c. so that teaching as well as baptizing must pre­cede discipleship: but where, let me ask, does he learn that discipleship begins with baptism, and is perfected by subsequent teaching? Perfection of discipleship does not consist in the amount of teaching afforded, or of learning acquired, but in the sincerity and the unreservedness with which one submits to be taught and directed. That teaching to a certain extent, must
precede baptism, even H. G. allows, for he says: "Whenever the testimony had produced some repentance and faith in God * * a person was baptized and thereby made a disciple." Here then as far as apparent discipleship is concerned, we are at one, for all that we contend for is that "repentance and remission of sins in the name of Jesus Christ" should be without reserve preached unto all; and whenever we have reason to suppose that "the message has gained ground in any," we gladly receive them as disciples of Christ, and admit them into the community of the church by baptism.

But H. G. will ask—though his own frequent admissions lie open to the same objection—on what ground then do you baptize the infant which can neither believe nor comprehend the testimony? Our answer is, that they were, by express appointment, admitted within the pale of the visible church under the old dispensation; and, far from excluding them under the new, the Lord himself has assured, that, "of such is the kingdom of God." We protest against all objections which may be urged against this, on the mere ground of its being an unreasonable service: but as the child is a disciple of its parent, and the parent is under the guidance and direction of the spirit of Christ, we cannot see any a priori impropriety in baptizing it, as a pledge, on the parent's part, that laying hold of the covenant of redemption, shadowed forth in that ordinance for himself and his offspring, he will bring them up in the "nurture and the admonition of the Lord."

II. That the message which the Apostles carried to all, and the hearty belief of which all were required to profess previous to their reception of baptism, contained the leading and essential doctrines of the Gospel.

H. G. admits that, "Repentance and faith towards God (a certain degree of confidence in him) do precede baptism;" but he sometimes seems to limit this faith to a "confidence that God is in this church of a truth." Sometimes he seems to regard it as of too general a sort to bring peace and joy to the soul, and as needing baptism to convert it into an "individual assurance of the grace of God;" for, "though saving faith may indeed precede baptism as in Cornelius' case," this, he thinks,
"must not be taken for the rule." At other times he seems to draw some curious distinction between such faith as, he says, may precede baptism, and the "appropriation of grace"—the "knowing oneself to be a believer." "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." "Lydia, with a heart opened by the Lord, attends to the message, and when baptized, begins to know herself a believer." I feel myself utterly unable to draw from these incoherent assertions any thing like a clear idea of H. G.'s meaning; but I think I may safely say, that they do not teach the glorious gospel of the grace of God. When the Apostles of our Lord went every where preaching, "Jesus and the resurrection," their testimony was something more than that "God was in this church of a truth." They at once, freely and fully, declared that truth the knowledge of which is, throughout the New Testament, spoken of as being sufficient to give life and peace,—enough to sanctify the vilest sinner upon earth. "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures." "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins." "I determined to know nothing among you save Jesus Christ and him crucified." "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Such was the testimony of the Apostles even to the heathen; and whoever believed it—i. e. knew it to be true on the authority of God—went on his way rejoicing. Then they that gladly received the word were baptized." "Being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith—not by baptism, nor by faith as the fruit of baptism, but evidently the simple belief of the gospel record—into this grace wherein we stand—have obtained a permanent footing—and rejoice in hope of the glory of God." In comparison with this glorious gospel of the blessed God, how poor is the doctrine of H. G. He teaches that a general belief of the
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on the sacraments. is all that can be expected previous to baptism, which he says "does communicate grace, and is a seal and earnest of salvation," though he takes care to tell us that, "this grace, like all God's gifts, may be thankfully received and developed, or despised and turned into condemnation." How inferior, how worthless, compared with that grace in which, having found access into it through Jesus Christ by faith, we stand, and rejoice in the hope of the glory of God! It cannot be denied that the Apostles preached saving truth. "God forbid," exclaims the great Apostle of the Gentiles,—"God forbid that I should glory save in the cross of Christ, through whom the world is crucified unto me, and I unto the world." It is plain, moreover. that they required candidates for baptism, to profess their belief of that truth; so that, if their profession was sincere and honest, the word must already have "effectually reached their hearts"—they were already the "children of God by faith in Christ Jesus," and could never come into condemnation, but "had passed from death unto life;" but if, on the other hand, their profession of faith was not sincere, baptism could seal nothing to them but hypocrisy and death. Accordingly, while the Apostle Paul speaks of himself as having begotten the believing Corinthians by the gospel, he at the same time, thanks God that he had baptized none of them, save Crispus and Gaius, and the household of Stephanus.

III. We have no reason to believe that baptism ever "communicates grace;" or that it performs any part in the regeneration of the soul, other than what is due to the truth which it embodies, and represents by sensible signs.

That man is totally depraved, and so alienated from the life of God, as to be beyond the reach of help from the operation of any merely external means, whether it be the truth itself, or the mode of its presentation, is a doctrine which lies at the foundation of the Gospel scheme. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

But, to them that have obtained precious faith through the
righteousness of our God and Saviour Jesus Christ, "grace and peace are multiplied through the knowledge of God, and of Jesus our Lord, according as his Divine power hath given unto us all things that pertain to life and godliness through the knowledge of him who hath called us to glory and virtue." Paul speaks of the "exceeding greatness of the Divine power to usward who believe;" and Peter speaks of saints as having "purified their souls by obeying the truth through the Spirit;" while John assures us that, "Whosoever believeth that Jesus is the Christ is born of God." From all this we learn that when a man believes the gospel and gladly receives the word,—which candidates for baptism were required to profess that they did—he has already been renewed in the spirit of his mind, and washed from all his sins; and that this mighty change is due to the truth applied to the heart and conscience by the mighty power of the Spirit of God. But did not Ananias tell Paul to rise and be baptized and wash away his sins? Yes, and H. G. has furnished us with a key to the right interpretation of this passage; for it may be read—"wash away thy sins by calling on the name of the Lord."

H. G. says that, "Baptism resting upon man's previous appropriation of grace, upon his full regeneration, is no seal at all." Might we not just as well argue that if Abraham were fully justified previous to his circumcision, that rite subsequently performed could be no seal at all? And yet the Scripture saith, "He received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised." Circumcision was a divinely appointed seal of "justification by faith;" and to Abraham it not only sealed the general doctrine, but also signified God's approbation of his faith, and consequently his own individual and personal interest in the blessings of the covenant of grace; while to all others it was a standing memorial of the way in which Abraham was justified, and the seal of God's promise that every believer should in like manner have righteousness imputed to him. Such also is baptism. Taking for granted the fallen and polluted condition of mankind, it is a standing memorial of the grace of God—a seal, on his part, of the scheme of salvation, planned by the Father, accomplished by the atoning sacrifice of the Son, and made effectual by the power of the Holy Spirit;—while, on the recipient's part, it is
an avowal of his acceptance of salvation on these terms, and his readiness to submit to the revealed will of God in all things.

But I shall doubtless be reminded here that our blessed Lord himself, in his conversation with Nicodemus, taught the doctrine of regeneration by water and the Spirit. On this I would remark.

1st, That we have no proof that Christ here refers to baptism at all. When Nicodemus expressed his amazement at the doctrine that a man must be born of water and the Spirit, before he can enter the kingdom of God, our Lord upbraided him for his ignorance of what, as a ruler in Israel, he ought to have known. But as the ordinance of Christian baptism had not then been instituted, how could he possibly have known that such would be the initiating rite of the New Testament church.

2d, Even if we grant that Christian baptism is here referred to, we are still left in the dark as to its effect; for we find that in almost every case where saving faith has not preceded baptism, it leaves, alike the infant and the adult, dead in trespasses and in sins; and we must still insist upon a new birth by the power of the Spirit of God, as indispensably necessary before either the baptized or the unbaptized can enter into the kingdom of God. What does H. G. mean when he says—"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?" Does he suppose that any spiritual gift is conferred by the *opus operatwm* in baptism, irrespective of the Spirit's influence? If he repudiate this absurd notion, and attribute the regeneration of the baptized soul to the co-operation of the Spirit of God, we ask, in the case of those who have not given evidence of faith in Christ previous to baptism, where are the effects of this regeneration? We know not the *modus operandi* of the Spirit's power; but, as the wind bloweth where it listeth, and we hear the sound of it, but cannot tell whence it cometh or whither it goeth, so is *every one* that is born of the Spirit. We see in every instance some effects of his mighty working in repentance, faith, love, and new obedience.

I fear I have already drawn too largely on your patience and that of your readers, and therefore, though much more might be
said on this very important subject, I shall have done. If what has been said, lead any to examine more narrowly into the doctrine of Scripture, it is all that is desired by

Madras, 

Yours very sincerely,

4th June, 1844.

J. H.

THE FIRST KAREN CONVERT, AND THE KARENS.

It was prophesied of John the Baptist by an angel before his birth, that he should “make ready a people prepared of the Lord.” What was thus done by this honoured forerunner of our Saviour to prepare his way before him, is, by various means, effected to prepare the way for his Gospel. There is still not only the actual coming of the kingdom of God, but the preparation for it—John the Baptist crying in the wilderness, as well as the Lord Jesus manifested as the Lamb of God which taketh away the sin of the world. There are various events in providence which prepare the way for the progress of the Gospel; and we believe also there is a preparation of condition, in many cases, by the direct operation of the Holy Spirit, as well as an actual change of heart by the same Divine agent.

It is impossible in looking at the history of modern missions, whether cursorily or more narrowly, to avoid the conviction that different degrees of faith and zeal and holiness in the labourers, or any diversity in their forms of operation, are insufficient to account for the different measure of success which has attended the more prominent missions. For instance what can be more dissimilar than the reception which the Gospel has met with from the injured and once enslaved African of the West Indies, or the debased Hottentot of South Africa, or the despised children of nature in the South Sea Islands; and its reception by the celestial Chinese, the terrestrial but partially refined Hindus, or the half European and half Asiatic, half civilized and half savage Mohammedans? What is the cause of this difference? It is not to be traced to difference in the agents employed, nor yet to difference in the forms of the agency. They have both
often been similar—sometimes the same—yet with very different results.

Is it then merely because, in the former case, the missionary goes with the benefits of civilization in one hand, and the blessings of the Gospel in the other, and that the former which are more palpable recommend the latter, which are at first invisible; or that the declaration of our Saviour, "to the poor the Gospel is preached and they will receive it," is intended to apply in its largest sense—so that the more trodden down are any people, the more likely they are to welcome the glad tidings of salvation; or is it sufficient to say that the missionary in the one case casts the good seed at once into unoccupied soil, while in the other he finds a heavy forest and jungle to be cleared, before the way is opened even to sow the seed; or is there, whatever may be said of these or similar discrepancies, and however important and operative they may be, something behind and back of all, in the inscrutable will of God? Is there something in a people or an individual, being or not being prepared of the Lord?

Not here to moot any disputed question regarding the Divine sovereignty, or to show any reasons why some of these eastern nations may be supposed to be in a state of comparative judicial blindness, for their own sins and the sins of their fathers still visited upon them, and thus to assume that as nations they may still be suffering under the unexpended wrath of God; it is sufficient to give it as our opinion, that, over and above those providences alluded to as accounting in part for the different degrees of immediate success attending missionary labours among savages and partially civilized nations, there is one master reason of the difference which is to be traced higher than any providential arrangements, even to the direct operations of God's Spirit—by which the former more than the latter are prepared for the blessing.

We are far from believing, as some do, that the Hindus among whom we dwell, to say nothing of other tribes or nations, are as a people given over of our Heavenly Father to perdition; and if we did suppose that up to the present time, and including the mass of the adults of this generation, there were reasons, from their almost universal rejection of the Gospel, to think that "God hath given them the spirit of slumber, eyes that they
should not see, and ears that they should not hear," yet we could not persuade ourselves that this is to continue, and that a life-giving change will not ere long come over fallen and dying India.

The signs of the times indicate good. The Great Master Builder of the church has been long collecting materials for his spiritual edifice, and laying its foundations deep and broad even in this land of idolatry, where Satan's seat is; and we take this as an indication and earnest that he is about to build. Whatever difficulties, therefore, there may be in the way, we may have confidence that the Hindus also, shall, in his good time, be "a people prepared of the Lord."

We have been led into these remarks by the perusal of a little book printed at Tavoy, containing an account of a Karen, named Ko Thah-byu, who from an ignorant and wicked slave, a murderer and addicted to almost every vice, became a teacher and most successful evangelist. Not only did God evidently open the heart of this most unpromising subject, as he did that of Lydia of old, to listen to the word spoken, but fitted him remarkably, considering his natural unfitness, to make known the Gospel. The book also contains striking evidence that the Karens whether on the mountains or in the dells, in their native jungles or with the mixed population of the towns, were found by him and by the missionaries, in a state of singular preparation for the Gospel—very different from any people in this part of India.

We shall not undertake a complete review of the volume—small though it is—but content ourselves with little more than a few extracts, giving an outline of the life of this first Karen convert, and some of the more striking specimens of the scriptural traditions among this interesting people.

The following are among the introductory remarks.

"Judson had lived seven years in Rangoon, preaching the Eternal God, before a single individual would admit his existence; while the poor unnoted Karens were continually passing his door, and perhaps singing by the way,

"'God is eternal, his life is long,
God is immortal, his life is long;
One kulpas he dies not,
Two kulpas he dies not;
He is perfect in meritorious attributes,
Kulpas on kulpas he dies not.'"
"The Catholics, who preceded the Protestants in Burmah several decades of years, appear to have entirely overlooked the Karens; and it was not till after the war, and the removal of the mission to the Tenasserim coast, that they began to attract the attention of the Baptist Missionaries. The first allusion to any of that nation is found in Mr. Judson's Journal of April 22d, 1827, where among three hopeful inquirers he mentions, 'Moung Thah-pyu, a poor man, belonging to Moung Shwaybay;' but it was not till Mr. Judson's second notice, at the close of the year, that we learn he was a Karen. At that time Mr. Judson, speaking of his hopeful inquirers, says, 'The second is Moung Thah-pyoo, a Karen by nation, imperfectly acquainted with the Burman language, and possessed of very ordinary abilities. He has been about us several months, and we hope that his mind, though exceedingly dark and ignorant, has begun to discern the excellency of the religion of Christ."

The writer of the Memoir adds—"This is the individual to whom the following reminiscences relate."

"It is true that he was degraded among a people that characterize themselves as, 'A nation most debased among the debased;' that he was a poor man and a slave, till Mr. Judson set him free; but it is also true, that he was afterwards a faithful and successful missionary, and a distinguished instrument in the hands of God, to arouse the attention of the Karen nation to Christianity. From the day of his baptism, to his death, he never intermitted his labours in preaching Christ, where he had not so much as been named, from Tavoy to Siam; from Martaban to the borders of Zimmay; and from Rangoon to Arracan.

"Ko Thah-byu was born about the year 1778, at a village called Oo-twau, four days' journey north of Bassein. He resided with his parents until he was fifteen years of age, at which time, he was, as he represented himself, a wicked and ungovernable boy, when he left his parents and became a robber, and a murderer. 'How many of his fellow-men he had murdered, either as principal or accessory,' writes one of the brethren, 'he did not exactly know himself; more than thirty without doubt, according to his own confession.' His natural temper was diabolical. After the Burmese war he went to Rangoon, and got into Mr. Hough's service."

It appears that while with this missionary some religious impressions were made on his mind, though evidently but slight. He followed Mr. Judson to Amherst, where a Native connected with the mission paid a debt for him of ten or

No. 2.
twelve rupees, and according to Burmese law took him for a servant, or indeed slave. This sum Mr. Judson afterwards paid, and freed him from servitude. From this time, though his mind was very dark, he became more serious, and at length gave pleasing evidence of a real change of heart.

His baptism is thus recorded by Mr. Boardman, in his Journal of May 16th, 1828.

"Repaired early in the morning to a neighbouring tank, and administered Christian baptism to Ko Thah-byu, the Karen Christian, who accompanied us from Moulmein. May we often have the pleasure of witnessing such scenes. The three Karen visitors were present. They appear to be impressed with the truth of our doctrine. They have urged Ko Thah-byu to accompany them, so that I have left it for him to choose, whether he will go or stay. He has concluded to go. Perhaps God has a work for him to do among his countrymen. He is very zealous in the cause of declaring what he knows."

The following relates to the first journey of Ko Thah-byu into the jungle, to make known the Gospel.

"It was planting season," says one of my Karen correspondents, who lived there, "and we had gone to plant on the hill sides, when one of those, who had been left behind in the house, came and said, 'Here is a man come from the up-country, to trace his genealogy to us; come and listen.' We went and found Ko Thah-byu, who preached and explained the Catechism. All gave attention, and Moung Khway resolved at once to become a Christian; and he went with Ko Thah-byu, on his return to town, to see the teacher. This man, the first fruit of Ko Thah-byu's labour, was brother to the chief of the village, and became a most valuable member of the church. He was an efficient auxiliary in the evangelizing of his village, nearly the whole of whose inhabitants ultimately became Christians."

When in town, it appears, he was also active in looking up the Karens who resorted thither. Mr. Boardman writes:

"A very respectable looking old Karen, said to be the chief of his nation in the province of Mergui, was introduced by Ko Thah-byu. He states that all the Karens in Mergui and Tenasserim have heard of us; and his great desire to see us had brought him thus far from home. After listening to the Gospel awhile, he took his leave, saying, he would return in the evening."
Afterwards Mr. Boardman says,—

"Ko Thah-byu has concluded, with our approbation, to go out on a missionary tour of several weeks. It is surprising how magnanimous a naturally weak man becomes, when the spirit of Christ and the love of souls inspire him. This poor Karen, who, to say the least, does not excel in intellectual endowment or human learning, is continually devising new and judicious plans of doing good. 'There are,' says he, 'the districts of Pai and Palau, and several other places near the mouth of the river, where there are many Karen settlements, which I wish to visit. There are also many Karens in the province of Mergui; I wish to declare the Gospel to them all. And before long, I want to go across, and visit the Karens in Siam, and afterwards to visit Bassein, my native place, near Rangoon. Many Karens live there."

Mr. Boardman in his last journal, under date of December 16, writes:—

"In the afternoon, Ko Thah-byu arrived, with about forty in his train, all of whom, he said, had come to receive baptism. It appeared, that there were in the company all the disciples, except the two who had previously visited us. So that we have now met with each one of the thirteen Karen disciples; and a large number of others who wish to be baptized."

Mr. Boardman has recorded the following specimen of his preaching.

"Ko Thah-byu had been describing the folly and hurtfulness of worldly things, and worldly tempers, and proceeded to say, 'A worldly man is never satisfied with what he possesses. Let me have more houses, more lands, more buffaloes, more slaves, more clothes, more wives, more children, and grandchildren, more gold and silver, more paddy and rice, more boats and vessels; let me be a rich man. This is his language. He thinks of nothing so much as of amassing worldly goods. Of God and religion he is quite unmindful. But watch that man. On a sudden his breath departs and he finds himself deprived of all he possessed and valued so much. He looks around and sees none of his former possessions. Astonished, he exclaims, 'Where are my slaves? Where are my buffaloes? I cannot find one of them. Where are my houses, and my chests of money? What has become of all my rice and paddy that I laid up in store? Where are all the fine clothes, that cost me so much? I can find none of them. Who has taken them? And where are my wives, and my children? Ah, they are all missing! I can find none of them! I am lonely and
poor, indeed! I have nothing! But what is this? The preacher here enters upon a description of the sufferings of the soul that is lost; after which he represents the rich man as taking up this lamentation, 'O, what a fool have I been! I neglected God, the only Saviour, and sought only worldly goods while on earth, and now I am undone!' While the old man was preaching in this strain, every eye was fixed on him, and every ear was attentive. Soon after, he pursued the following strain: All in this world is misery. Sickness and pain, fear and anxiety, wars and slaughter, old age and death, abound on every hand. But hearken! God speaks from on high; children, why take ye delight, and seek happiness in that low village of mortality; that thicket of briars and thorns? Look up to me: I will deliver you, and give you rest where you shall be forever blessed and happy.

It is mentioned that at one time seventeen Karens came to Rangoon from a distance to receive baptism. They were exceedingly fatigued in consequence of making two days' journey in one, to arrive before the Sabbath; of these seven were women. They all considered themselves converted to God by the preaching of Ko Thah-byu.

At this time only a solitary tract and a spelling book had been printed in their language, which three years before had not been reduced to writing; yet now many of these poor people were able to read, and to correspond with each other by letter.

The following extract shows that they patiently endured persecution.

"One of their number was seized, by order of the headman of the village, and questioned concerning his religion. His reply was, 'I believe in Jesus Christ, and no more worship the Nats, nor the pagodas, nor images, nor drink spirits. I worship the Eternal God.' He was fined sixty-five rupees, and ordered not to receive the 'foreigners' religion.' 'Well, now,' I said, 'you are all very much afraid, I suppose.' 'Some of the people are afraid, not the disciples; but they come to meeting every Sabbath, one or two hundred of them to hear Jesus Christ's law.' 'But perhaps the rulers will take your money, or whip you: why are you not afraid?' He replied simply, with an air of confidence, 'because the Eternal God governs.'

The following relates to the baptism of ten Karen converts:—

"It was a beautiful morning. The sun shed his brilliant beams on the gilded spires of the hundreds of surrounding pagodas, as if to invite the lifted eyes of their devotees to look above these spires to the
God who made the sun, and gave him power to shine. We passed through a beautiful grove of mango trees, covered with immense flocks of a snow white bird, called the rice bird, watching their nests; these trees surround a cluster of kyungs, or monasteries of priests, through which we passed to the 'royal tank,' a beautiful little lake encircled by trees. Here I baptized the ten, and after offering our thanks and a prayer for the Divine blessing in Burman, the Karens returned to their jungle and we to our dwellings. This has been one of the brightest scenes of my life, a day which for ten years I have anticipated with intense interest. To lead these benighted heathen to the Lamb of God, to introduce them into the Church of Christ, to raise them to civilization, to teach them the use and the worth of the social and domestic relations ordained by heaven, and the bliss of loving God; these brought us from our native land, our home, the fireside of our youth, from parents, friends, from what our hearts hold dear of all on earth, from all the blessings which we came to bring. And 'tis a glad exchange. We would not forego our toil for a crown and sceptre, except a crown in heaven."

We are not able to follow this humble but devoted and successful labourer in his journeyings into the Moulmein Karen jungles, and over the eastern mountains; or in his wanderings in Pegu—or to dwell upon his patient efforts at Moulmein, Rangoon, and other places of more permanent abode, where he was employed in teaching as well as preaching. Though never an ordained minister, he appears to have been instrumental of bringing some hundreds at least to the knowledge of the truth. He died at Arracan, September 9, 1840. "He was perfectly willing to die—had no fears—'As it pleases God seemed to be his spirit.'"

"Where the blue mountains of Pegu so often gladden the eyes of the weary mariner after half circumnavigating a world of waters, sleeps Ko Thah-byu. No tomb marks his grave, no 'storied urn or animated bust' indicates his resting place; but the eternal mountains are his monument, and the Christian villages that clothe their sides his epitaph."

(To be continued.)
DISABILITIES OF NATIVE CONVERTS.

As some of our readers may be aware, the two Brahmins who were baptized at the Union Chapel, Calcutta, some months ago, have been deprived of "their property, their families, and all their earthly possessions," in consequence of their becoming Christians. One of them, says the Calcutta Christian Advocate, is expelled from his own house, and his wife and children are forcibly kept from him; he applies to the magistrate for them, but is told that that functionary has no power to act in such matters, and that therefore he must submit not only to the loss of his property, but to be separated for life from his own infant children; and, what adds to the anguish of his soul, "the certainty that they will be brought up in ignorance and amidst the grossest superstition."

This case has been adverted to several times both by the Christian Advocate, and the Friend of India—the former stating, as above, that redress had been sought for in vain from the magistrate, and giving the petition of the Brahmin, to which the answer was—"As no assault has been committed, the Faujdary Adawlut cannot take up this case;" and the latter has until recently, maintained that, by an enactment of Lord William Bentinck in 1832, there is redress if properly applied for, and that existing regulations are sufficient for the protection of Native converts.

In his issue of June 6th, the Friend, quoting a printed circular of the Nizamut Adawlut of the 14th July, 1837, in which are general rules laid down by the highest appellate court, and the Executive Government, bearing more directly on the present grievance than the two constructions which he had before cited, somewhat changes his ground, and comes to the conclusion that the magistrate was competent to dismiss the petition of the Brahmin, not for want of jurisdiction in the case, but because the instructions of Government are "to leave the several magistrates to exercise their official authority, or not, according as the propriety of one or the other course may be indicated by the circumstances of each case."*

* Extract from Minutes of His Lordship in Council.
The magistrate could therefore dismiss, or entertain and decide the case, in the exercise of his discretion. The Friend thinks he should have done the latter, and that his not doing so shows that the law is defective in leaving so much to the discretion of the magistrate. We are of opinion, without referring further to the particular case which is still *sub judice*, that he is quite right in this conclusion, though he afterwards discovers that there was a defect in the petition, which in his view exonerates the magistrate. This does not appear to us to affect at all the soundness of his previous conclusion, of the great defectiveness of the law; and we think it requires attention from all interested in the conversion of the Natives. Such stumbling blocks should, if possible, be taken out of the way of the weak, and it may be hesitating, though sincere convert. He should not be unnecessarily exposed to the loss of all most dear to him here below.

We are the more inclined to call attention to the subject in this Presidency, and to solicit information as to the practical application of any regulations supposed to be in force, on account of the statements in the following letter from the *Christian Herald* of June 5th, 1844, written, as we have reason to believe, by a gentleman whom we know as possessed of much intelligence and of the highest principles, and whose opinions must consequently have much weight.

"In the *Friend of India* for Thursday, the 16th instant, there is an article on the position of Native Christians. It is therein stated that 'in 1832, Lord William Bentinck enacted that no man on the change of his religion should be deprived of any property to which, but for that change, he would have been legally entitled: this is now the law of the land, and any action which a Christian might institute in the Civil Courts for the recovery of his property must be decided in conformity with it.'"

"And from the tenor of the editor's remarks he seems to be of opinion, that the above-mentioned law is in force for all British India, and that nothing is wanted but a decree from the Sudder Adawlut to carry it out.

"This however is unhappily not the case. The enactment of Lord William Bentinck is the law of the land only within the range of the Bengal regulations. No such law has as yet been passed for the Madras Presidency. And I feel strongly impressed with the belief"
that any Madras Court, from the Sudder Adawlut downwards, would be bound to adjudge that any Hindu who relinquishes the faith of his ancestors, becomes *ipso facto* outcast and dead in law, and has no right left either to lands, house, or goods, or to his own children even; and if these are claimed by such members of the family as, supposing the actual death of the father, would thereby become their proper guardians, they (the children) would have to be given up to such claimants. I am not sure that a Court might not even be required to nominate and appoint guardians for such children, as the Lord Chancellor of England had to do in the case of Shelley.

"There is also reason to believe that the very same must be done in the case of a Mohammedan leaving his religion.

"It appears to me of considerable importance that the attention of the Christian public should be attracted to this state of things. It is due both to our holy religion, and to the few who from time to time are added by Divine mercy to our church from among the heathen; not only that we should take no part in acts of persecution against them for conscience sake, but that we should as soon as possible get rid of the present unseemly system under which such persecution may be lawfully demanded at our hands. And I beg that you will endeavour, from time to time, to obtain and to circulate all the information procurable on this subject.

"In the case of one of the Brahmin youths recently converted at Mangalore, a most barefaced attempt on his liberty was made by certain of his relations and connections, by pretending that he was not of age (legally) to act for himself. The attempt appears to have been defeated by his making public the date of his birth. But while he thus struggled for his personal liberty, he seems to have entirely abandoned all claim to property, doubtlessly from knowing that under Hindu law it was forfeited, and that the court could not award otherwise."

Now if the position of Native converts in this Presidency, whether for want of specific rules to reach their case, or from the general Regulations of the Supreme Government not affecting them because intended only for Bengal, or from the magistrates here not applying them when they might, it is certain there is a loud call on their friends, and the friends of our common Christianity, to seek a remedy. We are inclined to think that the Courts have more power to do what is equitable and right in the case than they may be aware of themselves.
By the kindness of a friend we are enabled to offer the following remarks.

“Sec. xvii. Reg. 11, 1802, of the Madras Code, provides that—

‘In cases coming within the Jurisdiction of the Zillah Courts, for which no specific rule may exist, the Judges are to act according to justice and equity, and a good conscience.’ Under this rule and law, I do not understand the Courts bound to apply Hindu and Mohammedan law to persons not Hindus or Mohammedans but Christians; in all cases not specifically provided for, equity is the sole guide. e.g. Let a Mohammedan or Hindu become a Christian, with two wives, will the Judge admit the plea, that he being a Christian, can have legally but one wife? No, he will oblige him to support both, as before, equally. I do not view the word Hindu or Mohammedan as applying in our code to one born Hindu or Mohammedan, but one at the time a member of the Hindu or Mohammedan community, and therefore under the laws of his own community, which in civil matters are administered. Let him not be a member of either community, then his case and his claims are not provided for by any specific rule, and they should be determined by fair and equitable considerations of the right and claims of all,—by the rule to act with ‘justice’ and a ‘good conscience’;—and no judicial officer is bound to act unjustly, by the absence of such specific rule.”

This gentleman admits, “It may be well to have specific rules for the case of converts,” but he also says, “The Courts may and should deal with every case as appears in their discretion just and equitable.”

It appears then to be the intention of our rulers that justice and equity should be done to all parties; that Hindus and Mohammedans should in civil matters be judged by their own laws; and that as there is no specific rule to meet the case of those who have seceded from the faith of their fathers, it should be decided according to the general code, and “the judges are to act according to justice and equity, and a good conscience.”

We think if this be understood and practised, there will be little ground of complaint; but we shall be glad of information as to the actual working of this rule of equity hitherto; and to learn whether heathen converts, on this side of India,
have not been actually deprived of their paternal and other possessions held in common with those remaining heathen; whether their children have not been kept from them by the mother or others; and whether, in case of property for instance, it has not been withheld because the convert was considered an outcast, and dead in Hindu law, or at the least because he could not or would not perform the heathen ceremonies for a dead father or relative, which are often required of the younger branches of the family. M.

LETTER FROM CAPE TOWN.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

My Dear Friends,—In fulfilment of my promise I sit down to give you some account of matters here connected with our common cause, in so far as they have come under my notice during the few days of my residence in Cape Town. I arrived on Saturday, and found that the annual meeting of the Tract Society was announced for the Monday following, Colonel Alexander to take the chair. I attended accordingly, and was gratified to see so large a meeting. It was held in the Union Chapel, Dr. Philip's. The chapel which is said to contain 400 persons seemed quite full, and continued full till the business of the meeting was concluded, and the benediction pronounced; an example which the public of Madras would do well to imitate. The report was in itself any thing but a satisfactory document. It was made up of the reports of the different distributors in the different districts into which Cape Town is divided, and contained opinions and advices as to the best manner of distributing tracts, rather than accounts of the manner in which the tracts of this Society had been distributed throughout the year.

The defects of the report however were well atoned for by the remarks of the different speakers—which were really excellent; and
rendered the meeting both interesting and refreshing. The chairman spoke of what he had seen and known of the effect of tracts in India, in dissipating the superstitions of the Hindu and the bigotry of the Mohammedan, and could not doubt that the same blessing would attend the distribution of them in Africa. Dr. Philip, the well known author of "Researches in Southern Africa," and the Superintendent of the London Society's Missions in this quarter, contrasted the state of Cape Town and the Colony now, with what it was when he arrived 25 years ago; and remarked upon the vast improvement which had taken place in the comparative sobriety of all classes—in the number of churches and the manner in which these churches are attended—in the observance of the sabbath—and in the morals of the people generally;—some portion of which was doubtless to be ascribed to the agency of tracts.

The Rev. Dr. Adamson, formerly of the Scotch Church, and now the able Superintendent of the South African College, advocated the cause in an eloquent and animated speech, of which however I can give you no analysis.

The Rev. Mr. Brownlow Maitland, nephew and Chaplain to his Excellency the Governor, intimated to the meeting that the Governor could not for various reasons be present, but that the Society had his best wishes for its success. He then, in a very pleasing and impressive manner, showed the necessity of uniting prayer with all our efforts, whether by tracts or otherwise, to promote the cause of the Gospel. The end sought was a spiritual end, and the most expensive apparatus of human means for the promotion of such an end would be utterly powerless without a Divine and spiritual influence. This speaker had preached a sermon in aid of the Society on the preceding evening in the church of the Rev. Mr. Blair, one of the Episcopal Ministers here, and was listened to again at the meeting with deep interest.

But perhaps the most affective address of the evening was that of the Rev. Mr. Grout, of the American Mission, lately arrived hither from Natal. I have been much interested by the accounts which I have heard of the people, amongst whom this missionary and his colleagues have for some years been labouring. They are a tribe of Caffers called Zoolas—like almost all the other African tribes, they have no idolatry, but what is peculiar to them; and very remarkable, drunkenness and theft are vices almost unknown amongst them. Mr. Grout's visit to Cape Town is consequent on an intimation from the American Board of Missions, that they are unable any longer to support their mission among the Zoolas on account of the expense. The friends of mission here, deeply regretting this resolution, are raising a fund for the support of the mission, for one
year, or until the effect of a remonstrance with the Board can be
learned. He pleaded the cause of tract distribution at the meeting,
on the ground that he himself had been rescued from the bosom of
a Socinian family, and the influence of a Socinian ministry, by the
agency of a tract; that a tract put into his hands while a youth in his
father's house, in a remote country parish, and read by him in
secrecy and solitude, had been the means of opening his eyes to
Gospel truth, had led him to the prayer meeting and to the exercise
of prayer, had constrained him to give himself to mission work, and
had brought him to this heathen land.

I send you these particulars of this meeting, because I have had
no opportunity as yet of taking a general and comprehensive view
of the state of religion, or religious institutions in this place; and I am
unwilling to allow an opportunity to pass without saying something
in fulfilment of my promise. I hope to be able to make the tour of
the colony, or at least of part of it, before my return; and trust I may
be able to glean something that may be interesting to you from the
Moravian and other mission stations.

Cape Town, Faithfully and affectionately,
24th April, 1844. B.

VISIT TO CONJEVERAM AT THE GREAT ANNUAL FESTIVAL,
IN MAY, 1844.

BY THE REV. MESSRS. LIECHT AND LEWIS.

It may be interesting to insert as an introduction to the following
Journal, a few things said about Conjeeveram in the Kuntha-purānum.
This book forms the fourth part of Scān̄thum, one of the 18 Purā-
nums, written by Vēthavīsēr in Sanscrit. The Kuntha-purānum
was translated into Tamil verse by Kuchiyappagooroo, in the 700th
year of Sālivāhana-Saṅkārttum, i.e. about A.D. 778. A prose trans-
lation is now issuing from the Madras press in numbers, the first of
which appeared in 1841. The theme of the whole is the history of
Kunther or Supparamuniyan, the second son of Siven. According to
the statements of this Purānum, Conjeeveram has 13 proper names,
and a meaning is assigned to each. It is declared to be the most
eminent of seven famous cities, viz. Oude, Madura, Mayā, Avanthi,
Benares, Conjeeveram, and Tuvāraga; because it is watered by four
streams whose names are given, it is more eminent than the holy
places watered by the Ganges, Kalunthi, Suruswate, and other famous rivers.

If any one having committed very great sins visits with his whole heart this place, his sins like cotton in the fire will disappear; he will easily obtain heavenly bliss, and if according to the Shaster he make an offering, it will prosper ten million fold.

The speech of the inhabitants of this place is the Vêtham—its tanks, the famous Ganges—its stones, the lingam—its men, gods—its trees, the five plants of paradise—its food, ambrosia—its singing, the adoration of the thousand names (of Siven)—walking in this sacred city, is equivalent to walking round the world, &c.

If any one be born, or die, or live, or for one moment dwell in this place, or pay a visit to the feet of the lord who dwells at the foot of the mango-tree, or think of him, he shall obtain, as his inheritance, a heavenly home.

There are one hundred and eight temples, each of which can grant the desires of the virtuous who sweep it, or besmear it with cow-dung, or do any other service. Besides these the dwellings of the gods are sixty thousand.

Moreover there is one light, two places, three gates, four trenches, five kinds of trees, six kinds of birds, seven rivers, eight courts, nine tanks, ten kinds of stones, eleven porches; each of which is specified. As an example, the nine tanks are enumerated, viz., the tank that removes long standing diseases, the tank that reveals the end of kings and other men, the tank that shows the events and sufferings of past, present and future time, the tank that causes to approach the sacred feet of Siven, the tank that shows how to obtain what is desired, the tank that gives divine knowledge, the tank that bestows golden beauty, the tank that brings the wealth of Lacshumi, the tank that vouchsafes all prosperity.

Such are the statements of the authorised books of these poor idolaters. When we take the book in our hand, visit the locality and confront its sages, we find it to be all a cunningly devised fable, a lie.

The egregious errors of this Purânum on the subject of Geography, have been ably exposed to the Natives in the tenth number of the Tamil Magazine.

Thursday, 30th May.—After sleeping a few hours we renewed our journey and reached Conjeveram at the most important moment of the whole feast, viz. that in which the idol passes under the gate-way of the temple.

We reached the temple called Varatharâjâh-perumâl before six o'clock, A. M., just after the idol had left the gate-way. The idol was not farther from us than 300 yards, and we were surrounded at the
front of the temple by a dense crowd of its most ardent devotees. We passed up a bye-way and came again into the main street just before the idol. There were four large elephants in front, dressed in gay trappings. Then came the idol (Garudan) borne on the shoulders of men. It was a wooden figure gilded, but by no means well executed. The upper part of the image was in the form of a man with a beaked nose, and the lower in that of a Braminy kite. Behind the idol came another, but much smaller figure, said to be one of his concubines, and called Pumi-devi. On the platform on which the idol was placed were three or four Brahmins receiving the offerings of the people. Many thousand cocoanuts were broken and the milk poured out in libations to the image. They had also the golden feet of the idol in a cup-shape, called Sada-Köbam, with which in an inverted form they touched the heads of the people to bless them. As the idol was carried down the street leading to the bungalow, we followed it for about the distance of a mile, and it was not more than 50 yards before us. Although the greater part of the crowd were in front, we had a little trouble while getting along with the dense mass. If we had attempted to address them, or distribute tracts, we should certainly have been exposed to violence. Some might have imagined that we were following the idol as a mark of respect—but as soon as they knew our character this false impression would disappear. A society of Hindus lately established have in many ways been opposing Christianity, and among others have prepared and printed several tracts against the missionaries. One of these was, unsolicited, thrown into Mr. Leitch's palan-keen. Behind the idol followed about 300 Brahmins with their heads and backs bare, muttering passages from the Vetham.

It is to see this sight and the drawing of the car, which takes place on Monday, that from twenty to thirty thousand people are now congregated together. For the ten days of this festival no truth is brought before their minds, no proper objects are set before them on which they may place their affections. To think of so many far away from God, alienated from their Maker, the young and the aged, parents, and their little ones, all with visible emotion unitedly reverencing this senseless block, is terribly painful and oppressive. To see it, is to learn something new of the power of Satan and of man's apostasy.

To worship an idol is the deepest degradation of an immortal spirit. To be in the very midst of a great multitude of such, in the deepest gloom of that degradation, leaves an indelible impression on the mind. Is it possible that heaven's light should shine on such a scene? There cannot be conceived a more awful description of
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hell, than to suppose a vast multitude left alone to be of one mind in worshipping the work of their own hands.

We reached the bungalow in safety, thanks to the preserving care of our Heavenly Father. During the day we had many opportunities in conjunction with our Native assistants of addressing crowds of people, and of giving books to those who could read and who seemed to prize them. We were on the whole exceedingly pleased with the demeanor of the people. In the afternoon three missionaries, accompanied by our Native assistants and preceded by a cart on which books were deposited, proceeded through one of the great thoroughfares of the town. If our Bibles and Tracts had been carried by any individual, the crowds who came around us would have scattered and destroyed them. The cart was also a slight protection to us. Indeed we could not have moved along without it. As we moved slowly on, we had each a few books in our hands which we gave to those who could read; and as one handful was exhausted, we supplied ourselves anew from the cart. When the people became a little noisy and disorderly, we refused to distribute till quietness was restored. We were not honoured to receive any indignity, but had the satisfaction of sowing the seed of the Word of God in Satan's seat—in the face of the idols. We were honoured to appear publicly as the messengers of the Living God, in the place and at the very time of one of the greatest triumphs of the wicked one. On observing that one or two tracts had been torn, and finding the people a little troublesome, we returned to our quarters, and gave thanks to our God for his great goodness to us his unprofitable servants; beseeching his blessing to descend upon these deluded idolaters.

Friday, 31st May.—In the morning we proceeded through the town, but met with very little of an interesting nature. The idol was said to have been carried about during the night on the figure of a monkey, and this day it is expected to make its appearance on that of a serpent. The streets were plentifully watered to make the progress of the idol more agreeable. There were comparatively few people astir, the intense excitement of the previous day and night must have left them completely exhausted. The bazars were fully occupied, and when we reached the gate of the temple, the people were more densely assembled. We did not deem it prudent to remain long there, and for the same reason we had no books with us in our excursion this morning. The temple is built after the manner in which they are generally constructed in this part of the country. It consists of a square or oblong surrounded by a high

* The Rev. Mr. Ward had joined us.
dead wall, with two gates. Into the interior no stranger is allowed to enter. When we look in at the gate a small building is observed in the centre, which is considered the shrine. Over the gate-way of each of the larger temples a tower is generally built. The temple of Varatharajah-perumal is about 500 yards long, and 200 or 300 broad. The height of the tower is fully 150 feet.

During the day we were continually occupied with groups of people, addressing them about the great salvation, answering their objections, reproving them for their sins, and distributing books to those who could read and who seemed disposed to make good use of them.

At sunset there was a very heavy fall of rain; as it cleared away, a splendid display of fireworks ensued. We counted about a hundred rockets discharged within one minute. The previous night a similar display took place. On both occasions for about two hours, the heavens were quite illuminated. The scene lost some of its interest from the full moon shining in a cloudless sky. It is stated by very respectable Natives that Government had given two thousand pagodas to defray this and the other expenses of the feast.

Saturday, 1st June.—To-day we have had some very interesting interviews with several groups of people. On one occasion an individual admitted the vanity of idols, and said that he worshipped one great God; he granted that he had sinned, and when pressed to say how he expected that sin to be forgiven, he said he trusted in the mercy of God. When shewn that God, being a just and holy being, must punish sin, he had no resource but began to shift his ground, and asked what was sin? We unfolded the plan of redemption, and then took up an argument with another individual. We had said that their Shasters were a lie—he asserted our Bible was false; he was then requested to give a proof that our Bible was false, and we should give a proof that their Shasters were not true. Being unable to give any proof of his assertion, we proceeded to substantiate ours—by saying that the Skantha-purānum declares that there are nine tanks in Conjeveram, one of which cures diseases; another grants whatever is desired; another gives divine knowledge, &c. There being no such tanks, that Purānum was a lie. On this an individual came forward and said that he had washed and been cured; but his appearance and voice showed that he was still suffering from sickness, to the no small amusement of the by-standers.

In the afternoon we had rather a large audience. The Catechist John addressed them with much vigour and effect. Speaking of the lost state of man and the need of a Saviour, he remarked, addressing one of them, that all his virtuous actions were only dust. This and
some other truths so exasperated their minds, that to prevent further turmoil, we were compelled to withdraw without giving them any books, and closed the doors and windows of the house till they dispersed. We are quite aware that some books have been destroyed; but let all remember that passage of Scripture, "Thou fool! that which thou sowest is not quickened, except it die." If after distributing with prudence some are torn, a part of these will doubtless bear fruit after many days; while all of them will be a witness against the despisers.

(To be continued.)

WESLEYAN MISSIONARY SOCIETY.

THE ANNUAL MEETING.

On Monday morning, April 29th, the General Meeting was held, according to announcement, in Exeter Hall; every part of which was well occupied before the commencement of the proceedings. Soon after eleven o'clock, the Rev. Dr. Alder gave out the hymn—"Before Jehovah's awful throne,"—after which, the Rev. John Scott, President of the Conference, engaged in prayer.

The Right Honorable Sir George Rose was then called to the chair, and delivered a most warm, energetic and eloquent address, in the course of which he made the following very important statement. "We must be convinced that, in the present state of the world, we can ill spare any thing of Christian co-operation among Protestants. We cannot afford even to be nice; and any over-refined or captious feelings ought to give way to the urgency of our position. The present times are marked by extraordinary dangers and difficulties; and I am anxious to contribute all the aid in my power towards bringing into cordial co-operation those who, if not separated, have at least been disunited. One of the last reflections which presented itself to my mind to-day was this—that a singular providence of God is exhibited in the fact, that whereas it generally happens that when the nearest and dearest human friends seriously disagree, they are of all men most unforgiving—the dearest friends becoming the most bitter enemies—the most kind and kindred feelings have existed, and do yet, to a considerable extent, exist, between the Wesleyan Society and the Church of England. I conceive it is, at this time, of the utmost importance to the highest and dearest interests of Christianity, that that kind feeling should be cultivated and cherished as far as possible.
The cause in which we are engaged is the common cause of the whole Christian world—common at least to all those who have thrown off the superstitions which enthrall our ancestors previously to the time of the reformation. Our object to-day is to maintain the great missionary cause; and if that cause be not nurtured and supported by all those who call upon the name of Christ, and who bow the knee to him, then are their professions of Christianity but of little worth."

The Rev. Dr. Bunting then came forward and said—"That in consequence of a very important matter to be discussed that evening in Parliament, and the pressure of private business, we are disappointed in our expectations of seeing present to-day several members of Parliament—Mr. Emerson Fennent, Mr. Buckley, Mr. Lampton, and other gentlemen. One of our parliamentary friends, however, has come among us, but as he will be compelled to quit the meeting in a few minutes, with your permission we will have his speech now, and the report afterwards."

Patrick Maxwell Stewart, Esq. M. P., then came to the front of the platform, and was loudly cheered. Among other very excellent sentiments which the gentleman introduced into his address, the following is interesting.—"I saw lately, in the study of a clergyman, a friend of mine, an interesting map of the world, upon which were marked all the places where Protestant missions, emanating from this country, were located. The map was crowded with these missions; and the Wesleyan name was prominent among them. That is indeed a map worth studying by the Christian traveller; and every individual connected with this important Christian body must feel a grateful sense of legitimate pride in seeing how extensively its labours have been made available abroad."

The Rev. Dr. Bunting then called attention to the Financial Statement, reminding the meeting at the outset, that while the review of the missions themselves included the most recent intelligence, the account of receipts and disbursements respected only the current year ending in December last.

The gross income received from all the usual and regular sources of 1843, amounted to £99,280 11 7

Being a net increase, as compared with 1842, of £1,026-18-11, to which must be added the surplus of income over expenditure in 1842, viz., 523 13 6

Making together the sum, £99,804 5 7

But the gross expenditure of 1843 had been, 112,908 5 2
Being an increase, as compared with 1842, of £12,244-11-5,
leaving an actual deficiency, as far as all ordinary resources,
belonging to that year, have been available of, - - - £13,104 0 1

The Report for 1843 was then read, and appears to be a document
of unusual merit and interest. This we gather from the frequent and
gratifying reference which was made to it by the speakers who
followed.

The meeting was Afterwards addressed by the following gentlemen,
viz. The Rev. Richard Reece; the Rev. Dr. Wilson, for 15 years
a Missionary at Bombay in connection with the Church of Scotland,
and now in connection with the Free Protesting Church of Scotland;
the Rev. Thomas Waugh, the Society's representative from Ireland;
the Rev. James Hamilton, Minister of the Scotch Church; the
Rev. George MacDonald; the Rev. Robert Young, recently from
Jamaica; the Rev. Jonathan Crowther, recently from Madras; the
Rev. Frederick J. Jobson, of Leeds, whose speech on the occasion
was so truly excellent, that we cannot refrain from giving a long
extract.

I find there are two parts of the missionary work set forth in
the report with expressions of admiration and delight, which I do
not find in connexion with the speeches delivered. The South Sea
Islands and Western Africa are something to speak of. The heart
of that man must be enshrined in the ice of a polar winter, which
does not beat with gratitude to God in reading the report of what
he has done by the instrumentality of his servants in that part of the
world. (Cheers.) The South Sea Islands have now for years been
the attractive scenes of Christian philanthropy. The man of science
when reading of those islands in the beautiful book of the martyred
Williams; and when reading of the work of the mason insect, as it
exists in subterraneous caverns and in hills and valleys dotted in
vernal beauty, cannot but have delight; but we have to contemplate
the moral changes that have there been wrought, and the scenes of
moral and spiritual loveliness there to be found. And how great
are these! Our former thoughts were associated with the mur­
der of Captain Cook, and with the unholy feasts of tattooed and bleed­
ing cannibals. But what a beautiful contrast is presented to us in
the journal, of the faithful, diligent, much loved, but worn out and
sainted Waferhouse. (Applause.) What a change! what an affect­
ing scene is that described to us by him of his welcome to the
hores of New Zealand, by the Christian Natives! What an im­
pressive scene when they assembled together to listen to the mes­
age of salvation, as delivered to them by the messenger of Christ!
What lovely scenes,—they are too much for my mind to dwell upon.
(Great applause.) What a change! Men that we contemplated some years ago crouching before a monster block of wood and stone, now assembling by hundreds in a Christian temple, gathering around the table of the Lord, and feasting together in love! (Loud cheers.)

Where are the men of taste and refinement that kindle into poesy at the sight of the calm and the beautiful? I defy them to produce a scene which poetry, with all the fairy strokes of her rainbow pencil has sketched, to be compared with the scenes of evangelical culture presented to us in the South Sea Islands. (Cheers.) "On the Sabbath-day, say your missionaries, there is a silence not known in your proud city, a silence never broken save by the chime of the worship bell, as it calls the natives to worship in the house of God, or by the song of praise which, amid the vast solitude of the waters of the great Pacific Ocean, is heard ascending to heaven." (Loud cheers.) Eternal praise to God for the success vouchsafed to your missionaries in the South Sea Islands! (Cheers.)

Western Africa, also, as a field of missionary labour and of missionary success is not less interesting. (Hear, hear.) I do not know how it is with others, but when I read the Journal of Freeman, I feel a quickened movement in my veins as I accompany him in thought in his hazardous and successful enterprise. (Cheers.) On meeting together in this Hall, in former years, we heard of his Christian courage in the audience hall of the fearless king of Ashantee, who blocked his cornice with the skulls of conquered enemies: now we hear of him at Badagry, near the horrible fetish tree and fetish hut, setting up on lofty pillars a house for God; we see him, as we peruse his Journal, marching through the street of Understone, as it is lined with black savages, with no military protector, and with nothing in his hand but the "ensign of the Root of Jesse"—(great cheers)—to preach to the king and to his courtiers the unsearchable riches of Christ. We have seen him proceed to the grim palace of Dahomi—a palace embattled with the skulls of men slain in war—and beneath its walls he bent his knee and taught us to pray that the habitations of cruelty may soon become the abodes of peace. (Cheers.) When I first read of the marches of Alexander, I remember I was much excited—so with the invasion of this country by Julius Caesar,—and who could read of Napoleon's bold march across the gigantic Alps, and not be moved? but I am as much moved at Freeman's march. (Cheers.) Yea, there is one scene incidently noticed in the Third Journal of Freeman, that I would dare to compare with any ancient song or classic history that any of the learned men behind or before me might produce. I mean that scene, when on his way to the interior, and near the encampment of Addo, by his morning hymn of praise, which he accompanied with his accordion, he charm-
ed the natives from the camp of war to listen with evident delight around his tent. (Great cheering.) We have read of Orpheus, who with his lyre and song allured the wild beasts from their dens, and even charmed revengeful demons from their dark abodes; but such pictures of fancy are far outdone by the scene of truth exhibited to us at the door of Freeman's tent, when he sang his morning hymn, and accompanying it with his accordion, he brought the sable men of war to bend around, and listen to him in charmed silence. (Cheers.) There are other scenes celebrated in history and song that are far inferior to the scenes of Missionary enterprize outlined to us in the Journal of the truly Apostolic man of whom I speak. The conqueror of Mexico, when he had landed his troops, gave his boats to the fire, so that death or conquest might be the result. But look at Freeman, without a military attendant, walking calmly through the streets of Understone, lined with blood-stained savages, as he goes to proclaim, in the palace-yard of death itself, the Saviour to be King of kings and Lord of lords. (Great cheering.) Men may call me an enthusiast, while I thus speak; I am prepared to pass through the world with such a character, for the sake of Jesus Christ; but I appeal to you, as to the superiority of moral greatness to mere war-like grandeur. (Cheers.) Enthusiast as I am, when speaking of Western Africa, I have judgment sufficient to determine that other parts of our fallen world are not inferior to it, in their claims upon us. The claims of India just now shewn are as large, yea larger, than those that can be put forward for Western Africa, or the South Sea Islands.

After all, if we are to speak comparatively, what are a few islands thrown up by insects in the South Pacific Ocean? or a thin strip of the embowelled and down-trodden Continent of Africa, when compared with India? where human beings,—and our fellow-subjects, too,—hive together by thousands and millions. India is—has been declared to-day to be—the seat of Satan's empire. So it is; and doubtless there will be decided the momentous question, which shall prevail, light or darkness, truth or error? (Great cheering.) But know it, and act as you were called upon in the report of to-day; Give; Beg; Pray. Yes, know it, that in that vast region, your missionaries can preach the Gospel, without restraint. By the side of the red granite temples of idolatry in India, on the banks of its sacred waters, before her haughty priests, and her deluded people, your missionaries can go and proclaim "the truth as it is in Jesus." (Loud cheers.) I subscribe to the sentiment so forcibly expressed by my beloved friend and colleague, Mr. Crowther, that it is to our disgrace that we do not send more missionaries to India. (Cheers.) Our national honour is not free from suspicion, and our Christian
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character is certainly to be suspected, unless we send more missionary agents to India, where thousands of our fellow-subjects are perishing daily under the destructive power of idolatry. It is time for us to think seriously of this!—Poets have written very fine things of India. They have sung of her rocks of gold. They have described her as reeking with perfumes, and as sparkling with gems, and other fine things which I have not time to mention; but the fact, that thousands and millions of human beings are daily falling into perdition, ought to arouse all our energies on their behalf. (Loud cheers.) I do not know how it is to you, but to me there is a tenderness, a pathos, an earnestness, and a power in the pleadings of men that have been to India, when they are asking, nay demanding more aid, which I do not feel when listening to the pleadings of others. Let us arouse ourselves this day; and according to the recommendation of this resolution exert ourselves to the utmost for the speedy entrance of your missionaries into open doors of usefulness, which God, in his providence, has set before us. (Applause.) It is, however, to be observed, that my resolution expresses principally the pleasing sentiments of thankfulness, to the subscribers and contributors to our cause, and such sentiments are becoming on this occasion. The financial report acknowledged this. A people who,—without a single titled man associated with them in church membership,—have raised 110,000/ in one year, for men they never saw, are not to be despised nor condemned. (Great cheering.)

George R. Chappell, of Manchester, then addressed the meeting: and was followed by the Rev. Dr. Newton; the Rev. Peter McOwan, of Bristol; the Rev. Wm. Money, (a minister of the Establishment); the Rev. Wm. Fox, an African Missionary; Thomas Thompson, Esq., a Director of the London Missionary Society; the Rev. James Cox, of Dominica; Edward Westhead, Esq., of Manchester; the Rev. Dr. Bennett; the Rev. John Scott, President of the Conference; Dr. Bunting, and Thomas Farmer, Esq., Treasurer.

The Rev. Dr. Newton, at the request of the Chairman, having engaged in prayer, and pronounced the benediction, the meeting separated at five o'clock.—Abridged from the Watchman.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Fortieth Annual Meeting of this Society was held at Exeter Hall on the 1st May—the President Lord Bexley in the chair. His Lordship, from indisposition, being unable to address the Meeting,
one of the Secretaries, the Rev. A. Brandram, read for him a short but comprehensive and congratulatory opening speech.

The Report for the year was read by Mr. Brandram, and the Meeting was addressed by the Marquis of Cholmondely; the Bishop of Worcester; the Honorable and Rev. B. W. Noel; Rev. Mr. Maclean, Wesleyan Missionary; Rev. Dr. Morrison, (of Brompton); Rev. Thos. Marsials, B. D., (from Lille, France); the Rev. Dr. Wilson, Bombay; and the Archdeacon of Winchester.

The Earl of Chichester also, who had taken the chair in course of the Meeting, as the President retired on account of fatigue, made some interesting closing remarks.

The following is an abstract of the more important portions of the Report.

The Fortieth Annual Report commenced by stating, that the Society had now distributed nearly 16,000,000 copies of the Scriptures, and aided in the circulation of above 10,000,000 more, in various languages, and in almost every part of the world. From the Society's dépôt at Paris the Society had issued during the year 145,267 volumes, being an increase of 3,138 copies on the previous year, and only 232 being gratuitously disposed of, and 145,035 actually sold, of which 112,269 were disposed of through the medium of Bible colporteurs, and with the exception of 300 or 400 copies among members of the Roman Catholic communion. The Society had more or less employed eighty-four colporteurs, seventy-five of whom were formerly Roman Catholics; and it had made a further grant of 500l. to the French and Foreign Bible Society. In Belgium, amidst many difficulties, the distribution amounted to 13,919 volumes, of which only 140 had been gifts; making a total of 124,000 copies in that country in something more than eight years. In Holland an important movement was taking place; three colporteurs had already entered on that field of labour, and in twelve weeks above 12,000 copies had been disposed of; and large editions of the Dutch Scriptures, amounting to several thousand copies, were now in the press. “Our issues,” writes Dr. Pinkerton, “are 50,699 copies;” 1,000 copies had been sent among the Hanoverian troops. The issue of copies from the dépôt in Hungary, had amounted to 663,400 copies in thirteen years, 80,180 since Dr. Pinkerton entered on his labours in 1837. The Society had made a grant to its correspondent at Berlin of 16,086 copies; between 1831 and 1843, 199,622 New Testaments had been supplied to the Prussian troops; his Majesty continued an annual subscriber to the Prussian Bible Society, whose issues for the year had been 40,313. In Sweden, 16,000 copies had been printed during the year, and the issues were 23,806 in number, the Swedish Bible Society having also circulated
18,022 copies; the present King succeeding his predecessor in sanctioning the cause, and having been accustomed to be present heretofore at the Society's annual Meetings. In Norway, the distribution had been 541 Bibles, and 5,053 Testaments; in Russia, the issues had been 19,186. Of Spain and Portugal little could be reported. In Madeira, 1,800 portions of Scripture. In Greece, the version had been revised, and 10,000 copies would soon leave the press at Athens; since 1810, nearly 210,000 copies of various books of Scripture had been issued in modern Greek. In Turkey the circulation exceeded the previous years by 2,013, being 6,430. From Jerusalem the Rev. F. C. Ewald wrote, that thousands might be circulated, and a change was preparing in the East; 1,250 copies had been granted to him. To the Calcutta Auxiliary, 1,000£. had been granted towards the Urdu Old Testament, and that version was now completed; the issues for the year there were 56,630 volumes. At Madras the distribution of English Scriptures had been 1,365 copies during the year; and 27,910 in the native languages. The Bombay Auxiliary had sold or granted 5,566 copies during the year; the Jaffna, 3,054, chiefly in Tamil. In China an unexpected impediment had arisen, owing to the necessity for a thorough revision of the Chinese version. There seemed no reason to question the admirable fidelity of the translation of Drs. Morrison and Milne, but the knowledge of the difficult language had since been matured, and the missionaries declined to proceed till this object should be accomplished; on which point, therefore, their energies were now concentrated. The Society, however, were about to send a few thousand copies to Hong Kong, as the version now stood. 818 copies had been sent to Sydney. The circulation in New Zealand was proceeding rapidly, and the natives had now remitted altogether 162£. In Tahiti, events had occurred to awaken solicitude and alarm; but with their political bearing the Committee had nothing to do, but as they might affect the cause of Christian truth, and the progress of the Gospel. There was no evidence, however, as yet, that the peculiar work of the Society had been interfered with, or impeded, the Scriptures being still read, valued, and in large request. ("Hear," and applause.) The missionaries at Tahiti and Eimeo had sent their thanks for the large grant of Bibles and Testaments they had received, but which, they said, was not sufficient to meet the demands of the people. Another 3,000 copies of the Tahitian Bible had been put to press; 24£. had been received from Tahiti for the sale of the Scriptures.

The Camden left Samoa in December, 1842, 10,000 copies of the Gospel of St. John and the like number of St. Mark had been nearly disposed of. A remittance of 100£. had been received from the South African Auxiliary at Cape Town, and 600 Bibles and 600 Testaments
had been forwarded. The Auxiliary Society at Salem had remitted 80l. More than one consignment of the New Testament and of the Psalms in the Sichuana language had been sent to the care of the Rev. R. Moffat; 50 Bibles and 300 Testaments had been granted to the Rev. Barnabas Shaw, (Wesleyan Missionary), on his return to South Africa; 600 Bibles and Testaments to the Sierra Leone Auxiliary Society. The Rev. A. W. Hanson, native African Chaplain on the Gold Coast, had taken with him a supply of Gospels in the Accra language. A Baptist missionary station had been established at Fernando Po, an important central point, and to that place 500 Bibles and Testaments had been granted. 250 French Bibles, and 750 French and English Testaments had been granted for distribution in the Mauritius; and 860 of the same to the Mico Charity, for the schools there. The British Guiana Auxiliary at Demerara, had remitted 113l., and received 1,035 copies. Dr. Thomson, the Society's agent, had reached Yucatan. In the course of the last twenty-one months, no fewer than 32,726 copies had been issued from the depot at Jamaica, and chiefly sold to the black and coloured population; 667l. had been remitted thence for sales; and 16,294 copies sent to the depot there. 119l. had been received from Barbados, and 3,714 copies forwarded. D. B. Garling, Esq., of Antigua, had remitted 100l., principally on account of Scriptures supplied. Similar proceedings had taken place with respect to Tobago, the Bahamas, Bermuda, the Danish Islands, &c. The receipts of the American Bible Society for the past year were 126,448 dollars; the issues 216,605 copies, making an aggregate issue since its formation of 3,269,678 copies. (Hear, hear.) In British North America there are 246 tributary Societies, and they have remitted 1,681l., and received a supply of 19,643 copies. The Newfoundland School Society had made a return of 65l., and received 1,600 Bibles and Testaments.

The total amount received during the year, applicable to the general objects of the Society, including subscriptions, donations, legacies, dividends on stock, and contributions of Auxiliary Societies is — — — — — 46,683 12 11
Amount received from sales of Bibles and Testaments, — — — — — 51,573 4 6
For drawbacks, — — — — — 422 4 9

Total amount received from all sources is — — — 48,359 2 4
being 5,282l. 19s. 8d. more than in the preceding year.
—(Applause.) The expenditure was 84,669l. 8s. 3d.
The issues of the Society have been—

From the depository at home, — — — — — 676,624
From the depôts abroad, — — — — — 267,407

944,031
Total issues of Bibles and Testaments since the commencement of the Society in 1804, - - - - - - 15,965,025

(Applause.)

117 new Societies had been formed, and the total number in England in connexion with the Society, was 2,952. Considering the importance of the movements making in reference to education, the Committee had granted 5,000\(\) for the gratuitous supply of Bibles and Testaments in aid of education amongst the poor. To the London City Mission 5,000 Testaments and Psalms had been granted for the district of Spitalfields, where 6,075 families were found without the Scriptures. To various other Institutions in England, Scotland, and Ireland, liberal grants had been made. In conclusion, the Committee thought that the review of the circumstances of the past year afforded fresh materials for joyous remembrance, showing that tokens of the Divine favour had not been withheld from the Society, and giving reason to hope for still further prosperity.—Abridged from the Record.

CHURCH MISSIONARY SOCIETY.

The Forty-fourth Anniversary Meeting of this Society was held on Tuesday, April 30, in the Great Room, Exeter Hall, and was, as usual, most numerously and respectably attended. The Right Honorable the Earl of Chichester presided. The meeting was addressed by the Bishop of Chester; Rev. Professor Schofield; the Bishop of Ripon; the Rev. J. W. Cunningham; Sir R. H. Inglis, Bart., M. P.; J. P. Plumptre, Esq., M. P.; and the Rev. Hugh Stowell.

The London Record says "the Report was able and even eloquent. It was remarkably well read, and listened to throughout with an attention we have never seen equalled. It was however the general tone and spirit of the meeting which afforded us the most satisfaction; it evinced a calm seriousness, and gave an impression of determination to uphold the cause of missions—not to be misunderstood."

The following is an abstract of the Report somewhat abridged from the Record.

The Divine blessing continued largely to rest on that earliest scene of the Society's labours—West Africa. The Christian Institution there for training of hopeful native youths as religious teachers, was steadily though slowly advancing. On the 31st of December, there were twenty-six students. On the 12th of February, the Rev. J.
Weeks baptized ten men and eighteen women, most of whom had been four or five years under regular weekly instruction, and latterly twice a week. They were of eight different tribes. Of the beneficial results of missionary labours in Sierra Leone, papers lately laid before the House of Commons bore striking testimony. The Rev. J. F. Sessing, Island Curate in Jamaica to Lord Elgin the Governor, having spoken of the exemplary conduct of some emigrants from Sierra Leone, asks,—“What made this people differ from others? I declare it is a religious principle implanted deeply in their hearts, and diligently inculcated by the long and indefatigable labours of the missionaries of the Church Missionary Society.” (Hear, hear.) Both males and females could read and write; they were industrious, and never left home without first collectively singing a hymn and offering up a prayer for protection and guidance during the day, nor did they return home in the evening without engaging in similar exercises.

* * * In reference to the Mediterranean Missions, the Report stated that the schools in Syria continued to be full and prosperous, under the Rev. F. A. Hildner. In Turkey the Rev. J. T. Walters continued to prosecute his labours, though with but little encouragement, with regard to the Turks. The Rev. W. Kruse, on the 3d of November last, rejoined the Egypt Mission, which was therefore now under the charge of the Rev. J. R. T. Leider and himself. The Coptic Patriarch received Mr. Kruse in a very friendly manner. The Coptic Institution was making slow but steady progress; there was a considerable increase in the number of children in both day schools.

With respect to the East Africa Mission, it was stated last year that the Rev. Messrs. Isenberg, Krapf, and Mülheisen, had encountered serious obstacles in attempting to re-enter Shoa, either from Tadjurra or Zeyla; those obstacles had proved insurmountable. Messrs. Isenberg and Mülheisen proceeded to Massowah, in order to ascertain if it were practicable to re-enter northern Abyssinia from that point; Mr. Krapf had decided on returning to Aden, attempting to reach the heathen Galla tribes in South-eastern Africa. Messrs. Isenberg and Mülheisen, on reaching Massowah, on the 4th of April, learned that Tigre was in a disturbed state; on their way to Adeyebabi, on the confines of Tigre, they addressed a letter to Oubea, soliciting his permission to proceed to Gondar. Mr. Isenberg followed up the letter by going to Oubea’s camp; he refused to see him, however; but sent him a sheep, bread, and hydromel. Eventually Oubea ordered them to quit Abyssinia; but they were enabled to dispose of more than 2,000 copies of the Scriptures there. Mr. and Mrs. Krapf had been compelled to return to Aden by a perilous storm, but had embarked again for Zanzibar.

The Mission in British Guiana, under the Rev. J. H. Bermann and-
Mr. E. Christian, was proceeding successfully. At the opening of the new chapel on the 11th of December, twenty-six adult Indians, who had been under instruction and probation for more than eight months, were baptized. Some native agents were labouring among their respective tribes. The Rev. Messrs. Muhlhauser and Eckel, formerly missionaries, were now parochial ministers in Trinidad. In Jamaica, the stations of Salt Savannah, Rural Hill, Chichester, and Moore Town, were still connected with the Society. Of the Missions in North-west America, particularly satisfactory accounts had been received. In the upper settlement, the Rev. W. Cochran stated there was much which called for gratitude. Mr. J. Roberts reported that the Protestants of the Red River Settlement were very regular in their attendance upon the means of grace in all weathers. The Rev. J. Smithurst described the Indian settlement to have experienced during the past year almost uninterrupted prosperity. The number of communicants was seventy-seven. At the Cumberland station the eighty-five Indians, whose baptism was mentioned in the last Report, had continued steadfast in the faith. From the communication of Mr. Budd, the catechist, it appeared that fifty-eight candidates for baptism were awaiting the arrival of a missionary, and one had been set apart for that station. The Manitota station was under the charge of a native schoolmaster, and would be occasionally visited by the Rev. H. Cowely, of Red River.

In North India, the Rev. J. F. Osborne was located at Mirzapore, and, with Mr. Long, superintended the Mission. Mr. Osborne ministered to a native Christian congregation of about 140, of which fifty were communicants. Mr. Long superintended the Christians in the southern villages, who amounted to about 300. The English school for heathen boys contained 230. Kishnagur, divided into five stations, contained 3,290 baptized persons, about 160 having been baptized last year. There were 235 communicants. Peter Chundy, a native catechist, had died during the past year, giving a good testimony. The Orphan Establishment at Benares contained 105 boys, and upwards of ninety girls. Twenty-five of that number were sent by Mrs. Lownther, of Allahabad, with a very liberal donation of nearly 1,000L. for their maintenance. (Hear.) A free-school, originally built by Jay Narraia, and placed under the care of the missionaries, having become too small, a new, substantial, and commodious building had been erected at the sole cost of a heathen Rajah and his brothers, grandsons of the founder. (Hear.) The number of scholars was 212. The school was under the care of the Rev. E. Johnson, of Trinity College, Dublin. The Rev. W. Bowley, who for twenty-five years had laboured at Chunar, had died suddenly in the midst of his work. His translation of the Scriptures into the Hindui was a monument to his
abilities and his devotedness. At Jaunpore, the Rev. R. Hawes was assisted by the young catechist Timothy, whose father, a rigid idolater, had ceased to persecute him, and was now a humble inquirer after the truth, and a candidate for baptism. At Agra, the missionaries had laboured zealously during the last year, and made journeys into the neighbouring districts. Nearly 4,000 copies, in parts or whole, of the Scriptures, had been distributed, and 14,000 tracts.

In South India, the Mission at Madras had not yet recovered from the depression occasioned by the various changes of the last few years. From Tinnevelly the most satisfactory accounts have been received. A harvest, abundantly repaying all the cost and labour bestowed upon it, had been already yielded. The Bishop of Calcutta had spent eight days in visiting five out of the six districts into which it is divided, and borne satisfactory testimony as to its state. "I cannot but express my wonder," says he, "at these blessed Missions." And his Chaplain, the Rev. J. H. Pratt, writes—"I cannot close this account without exclaiming, What hath God wrought?" The Rev. J. Tucker spent forty-five days there, and the result of his inquiries was a deliberate conviction that a great improvement had taken place during the last seven years. Nearly 200 a year was subscribed by native Christians throughout Tinnevelly, to religious and benevolent Societies. There were 223 native catechists, the people were most attentive to their religious duties, and in fact, were settling down into consolidated Christian communities. Heathenism was wasting away, and losing its hold of them. Mr. Tucker urged an increase in the number of missionaries, and the sub-division of Tinnevelly into smaller districts. The number of persons under Christian instruction, was about 20,000, of whom 7,336 were baptized, 1,220 of them during the past year, in which period the number of communicants had increased more than one-third, the whole being 1,619. The number of schools was 158, and of scholars 4,217. At Mavelicare the preaching of the truth had been attended with great success. This city was famous as the head-quarters of Brahminism in Travancore; it was the residency of a Metran and of numerous Romanized Syrian ecclesiastics; a place of trade, and of notorious immorality. Mr. Peet, the missionary, had been there five years; at the end of the first year, thirty members had joined his congregation; he had now four congregations, comprising 385 members and 120 communicants, his constant hearers amounted to between 2,000 and 3,000; he was assisted by a native clergyman and two native deacons; there were seven schools containing about 200 scholars; a new church to contain about 800 persons was in course of erection, chiefly by means of a legacy of the late Hannah More. The prospects of the Mission at Cottayam were more encouraging than at any former period. The recent opening of
a new church there and at Pallum, together with the visitation of the Bishop of Calcutta, had produced a very great revival.

The chief success in Ceylon had been in the higher departments of education; there had been from twenty-five to thirty students in the Institution at Cotta last year; seven promising young men from that Institution had been ordained as missionaries. At Nellore, eighteen adults, all converts from Heathenism, were baptized during the last year; the number of communicants was forty-four, including twenty-one new ones.

It was still the day of small things in Bombay and Western India. The two converted Brahmin youths, mentioned in former Reports, still gave satisfactory evidence of sincerity; one was employed by an European gentleman, as a catechist and superintendent of schools at Mahan; the other was studying with Mr. Valentine. Mr. Sargon, besides superintending schools in and around Bombay, continued to hold weekly meetings with the Beni Israel, carrying on interesting discussions with the Jews, amongst whom the Scriptures were extensively circulated; being a Jew himself, he was regarded with less jealousy than other Europeans.

In the wise and Christian counsels of Captain Robert Fitzroy, recently appointed Governor of New Zealand, the Committee reposed with the most entire confidence. The Bishop had completed a visitation of the whole island, and become personally acquainted with every member of the Society's Missions. His testimony was encouraging, and the Committee felt that their hopes of the advantages of having a Bishop in New Zealand were fully realized. Mr. Richard Davis, a catechist, had been ordained deacon in the past year, service being conducted in the native language, in the presence of 400 natives, 300 of whom afterwards received the Lord's Supper with the Bishop and clergy. There was a great change in the moral habits of all the people. War had almost entirely ceased, and even when it had occurred of late, it had been carried on in a very mitigated form.

Middle District was a very distant out-station connected with Waikato, where a congregation had been gathered by a native teacher, and afforded an example of the wonderful success of the Gospel in New Zealand. The Bishop visited the place on the 6th of June, 1842, calling at Waiheke, where, he says, he saw the first specimen of a thoroughly native village, which filled him with joy. He was met by the native teacher, William Jowett, a man of tall stature, with his face deeply tattooed, but with all the kindness and courtesy of a civilized Christian. At a subsequent visit, Wm. Jowett received the Bishop in a new house which he had built, with a
natural politeness and good feeling, which would not have disgraced an English gentleman. During the last year a dispute occurred which had nearly led to bloodshed. Contending parties met to the number of 300 or 400 armed men on each side. Many of them were Christian converts, but they were prevented from going further by the mediation of the catechists and native chiefs. One of the latter, a recent convert to Christianity said, "Some of you have professed to belong to Christ for some years, what harm has he done you that you should now forsake him? We have only just joined the believing people. Presently the words of Christ will be verified that the first shall be last and the last first. Don't throw away the word of God." The hostile parties separated, though but for the Gospel much blood would have been shed. The Bishop spoke in high terms of the station at Waikanae. The natives were about to erect a new chapel there. The tribe at Otaki had contributed a solid tree of seventy-six feet in length, though formerly they were the missionaries' greatest enemies. The Bishop had converted the mission houses at Waimate into a Collegiate Institution, which he had named St. John's College and School for the education of candidates for the ministry, both of the European and native races. With that Institution were connected a native infant school, a school of about 280 boys, and a girls' school.

With regard to China, the Committee announced with great pleasure that they had engaged two clergymen to proceed to China this summer, to commence a Mission there. The Committee trusted to the liberality of their friends for a special fund for this purpose; at least for the first few years. The Cheltenham Association had set a noble example by raising a sum sufficient to pay the outfit and passage of the two missionaries, without diminution of their annual contributions to the general fund. (Applause.)

"State of the Finances."

"In reviewing the state of the finances, the Committee find abundant occasion to 'thank God and take courage.'

The receipts of the year stand as follows:

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<th>Fund</th>
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<tr>
<td>General Fund, out of which the establishments of the Society</td>
<td>£97,791 2 3</td>
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<td>Special Funds: China Fund</td>
<td>£1,556 16 1</td>
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<td>Capital Fund</td>
<td>2,648 1 6</td>
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<td>Fourah Bay Building's Fund</td>
<td>1,181 17 0</td>
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<td>Disabled Missionaries' Fund</td>
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<td>Making a total from all sources of</td>
<td>£104,323 15 10</td>
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"The expenditure of the year, including contributions to local funds in the Missions, amounted to 93,472l. 7s. 3d.

"The Committee are thus enabled to report an excess of income over expenditure in the past year of 4,318l. 15s., after the payment of a debt of 1,000l. outstanding at the last Anniversary.

The following is one of the closing paragraphs of the report.

"It was the wise and pious professor Francke, who was making inquiries for new Missionaries to India, who first proposed to Schwartz, to engage in this sacred and important work, upon observing his diligence in acquiring the Tamil language, merely with a view of acting as a corrector of the press at home. It was the father of Schwartz who seconded the proposal of Francke, and after three days of deliberation and prayer came down from his chamber, and in the presence of a reluctant family gave him his blessing, and bade him depart in God's name, charging him to forget his Native country and his father's house, and go and win many souls to Christ.

"It was the venerable John Newton who made the first direct proposal to Claudius Buchanan, to go to the east. It was Charles Simeon who first suggested to Henry Martyn, that glorious career in which he jeopardized his life even unto death.

"Where, it is often asked, is the spirit of Schwartz, of Buchanan, of Martyn? Where, it may be replied, is the spirit of the father, or of the Christian friend, to kindle in the prepared but diffident soul the latent flame of missionary zeal, and to fill and consecrate by effectual fervent prayers, and by the manifestation of the constraining love of Christ over a parent's fondest affections, or friendship's bonds, the wavering purpose, or the unchastened ardour, of the future missionary?"

A THRILLING INCIDENT.

The following striking incident, illustrating the craft and Jesuitry of the Romish Irish Priests, was related by William Digby Seymour, Esq., a young Irish Barrister, at the late Anniversary of the 'Irish Society of London.' This society which has been in existence more than twenty years, was established for the education and spiritual instruction of the native Irish, through the medium of their own language. It seems from the report and addresses, to have accomplished vast good. The whole speech of Mr. Seymour furnishes an admirable specimen of Irish eloquence in native luxuriance. We regret that our limits will not permit us to insert large extracts from it. One fact, referred to in the report, which he dwells upon, is that there are three millions in Ireland who are ready and anxious to receive the Irish Bible.
while they reject the English. We however proceed to the incident referred to, which was related by Mr. Seymour, to show the deadly opposition of the Romish priests to this society.

He then proceeded to mention an anecdote of a priest and a clergyman's son. The boy was taking a walk, when a father-confessor of an adjoining parish met him; he said, "You are a smart lad you young heretic! Do you know, I'd eat meat nine Fridays running to coax you into Maynooth?" "Would you," replied the youngster; "I'd do more; I'd fast every Friday of my life to coax Maynooth into the Shannon." The priest was surprised at this sally. He spoke to the lad some minutes longer, and, when going off, he presented him with a half crown, saying, he gave it because the other was "the very picture of his poor, dear, departed grandmother!" The boy took the half crown, and said, he would put it into his papa's collection box for the Irish Society. This enraged the priest. The face of the holy father, proceeded Mr. Seymour, blazed till ignition was momentarily threatened; an anathema of pious vengeance burst from his lips:—"My curse,—the Virgin's curse,—the curse of Peter and Paul,—the curse of the church and martyrs, be upon that society!" he shouted; "may a blight and a blast be upon it! It took from me the best Catholic in my parish to be a Scripture-reader last week, and he will steal them all from me before this time twelve months. So, you young reprobate, you're going to abuse my kindness this way! You'll not take your life and your half crown together from this till you swear on this blessed cross (taking one from his breast) that you will not give my money to such an infernal purpose. So saying, and with a furious imprecation, he sprung off the saddle. It was truly a wild and painful scene! There stood the weeping boy and the man! the boy so bewildered as to forget restoring the coin; the priest so frenzied with religious ardour as to forget he was before a child. There they stood for a moment only. The savage man had an Irish heart; the tears of childhood fell upon that breast and melted it to softness. The priest remounted his horse and bade the last adieu for ever. The priest's curse fell where it was uttered. The arrow touched not the society, for the breath of God's blessing wafted it aside. The priest has since been gathered to them that sleep. He died a penitent. Oh! may he awake to glory. But what of the boy? Some kind voice here may ask—"What of the boy?" He lives, my friends; he lives to muse full oft on that eventful scene. He lives to pray for the society he much loved then, and loves much now. He lives to thank England's people for their zeal in that society's behalf, and to urge them to continue in the noble work of giving Irishmen the Bible; of giving children their Father's will in a copy they can understand; of giving the bondmen of Rome the Magna Charta of Protestant liberty. Full of gratitude for the past, and full of hopes for the future, it is he who now addresses you.—Epis. Rec.

OVERLAND INTELLIGENCE.

The most gratifying item of news by the last Mail is, that a bi-monthly Steam Communication with India, and a monthly from Ceylon to Hong Kong, are to be carried out without delay.

Parliament had met after the Easter recess, and of the Budget presented, the Times says, "It exhibits an improvement for years unknown in England."

The most important intelligence, however, is the recall of Lord Ellenborough, and the appointment of Sir Henry Hardinge as Governor General. The act No. 2.
of recall by the East India Directors, without the concurrence of Her Majesty's
Government, but in entire conformity to the power reserved to the Court, has
been abundantly noticed by all the public Journals in England and India.
With its political bearings we cannot concern ourselves. The causes, though
not explained, would appear to be dissatisfaction on the part of the Directors
at the independent course of the Governor General, rather than with his ge­
eral policy. He seems not to have paid sufficient deference to their instruc­
tions, but, separated even from his council, to have taken it upon himself to
decide on his own responsibility the most important questions.
The Directors seem to have too much regard to the common maxim, obey
orders though you break owners,—which for merchants at least is good, how­
ever it may be for statesmen—to retain a servant too great, or wise, to render
them due obedience. We must, however, as Christian Instructors, remembering
the proclamations concerning the Gates of Somnauth, and repeated public
descorations of the Lord's day, and looking to the invisible hand of Him who
governs the concerns of kingdoms for his own glory, confess that we think the
event illustrates this maxim of the Divine government, "them that honour me
I will honour, and they that despise me shall be lightly esteemed ;" and we
trust the time has come, or at least is near, when it will be seen and acknow­
ledged, that this is the rule of God's dealing with a professed Christian Go­
vernment even in idolatrous India.

LOTTERIES.

We rejoice to learn from authority the truth of the rumour mentioned not long
since in some of the News-prints, that the present Madras Government Lottery
is the last;—and to notice that an ordinance is before the Legislative Council
of Ceylon for abolishing all lotteries and raffling on that Island.

Obituary.

DEATH OF DR. J. G. MALCOLMSON.—It is with feelings of deep sorrow we
record the death of Dr. J. G. Malcolmson,—almost universally, and most
deservedly, lamented. A man of high station, and ample means, of profound
and varied science, of great practical wisdom, of kind and generous dispo­
sition, he appeared to be, at the same time, a man of simple faith and humble
piety. Gently he bowed to the solemn truths of revelation, and regularly and
reverently did he attend the solemn ordinances of the house of God. Digging
into the depths of the earth, and searching into the mysteries of the human
constitution, he found a yet greater depth and more marvellous mystery in
the work of redemption; and, while he was the first in advancing the objects
of science in our Presidency, he was among the foremost to advance religion
too. We extract the following from the "Bombay Times."

About the middle of March he was seized with jungle fever. On the 19th
he wrote from a station 40 miles from Dhoolla, stating that he considered him­
self materially better, and directing that arrangements should be made for his
getting to Bombay as speedily as possible. His letter is cheerful; he expresses
himself delighted with his accommodation, and gives no hint of any apprehen­sion
of what was impending. On the 22d he reached Dhoolla in a sinking
state, a violent discharge of blood shortly followed, and on the evening of the
23d he breathed his last. He had been attended for the four preceding days
by Dr. HATHORN, and received every assistance medical skill could confer.
A post mortem examination showed that his malady had for some time been beyond the reach of human art: a large abscess in the liver had burst internally, and about six feet of the great intestine was found in the last degree diseased.

Thus was added to the list of the martyrs of Science in India, a man of as clear an understanding, as upright and sterling principles, and as warm a heart, as ever graced the service to which he had belonged. Beneath a rough exterior and uncouth manners, he concealed a disposition tender and affectionate as that of woman. Given in conversation to indulge in paradoxes, or occasional dogmaticism or contradiction, he was in speculation mild, modest, unassuming and sound; indefatigable in the collection of facts, he was cautious to the last degree of expressing his opinions until he felt assured that these rested on sufficient foundation. His range of knowledge was at once vast and varied, and in the midst of an amount of employment sufficient to occupy the hands of the most active, and at an age when, in India at all events, men are generally content to rest from their labours, and to solace themselves in the contemplation of what they have already done, Dr. Malcolmson was at all times on the alert to add to his stock of knowledge on any subject, however new to him, or from any source, however humble—anxious to enter on any field of inquiry, however widely removed from those he had been accustomed to traverse, if only the grand truths of natural history might thereby be traced out; and the wisdom and the beauty of the works of Providence given to light. The study of meteorology, for example, in its more modernised form, was in some sense new to him, yet he had made arrangements for constructing and maintaining an observatory at his own expense, at his residence at the top of the Khandalla ghaut, with a view of tracing the atmospheric fluctuations, which in all likelihood are comparatively modified by the stupendous mountain wall which divides the elevated plains of Central India from the sea. He was in civil politics an ultra liberal: in ecclesiastical matters devotedly attached to the principles of the Free Church, of which he was the leading supporter in Bombay. With heart and hand open as day to melting charity, and blest with abundant means of indulging his desires, his benefactions were as numerous and liberal as they were little known. He "did good by stealth, and blushed to find it fame." An acquaintance with the present writer, commenced in the house of Sir C. Forbes in London, in 1840, was afterwards matured into the closest intimacy in Bombay; and he who now writes, with heavy heart, this brief and imperfect notice of a departed friend, remembers the no distant day when a sick couch was watched with all but a woman's care, by him whose eyes have just been closed for ever. He was never married, and a mother and brother are the only near relatives who survive him.—Oriental Christian Spectator.

The Rev. E. Daniel.—This valuable missionary, at the head of the Baptist Mission in Ceylon, was removed by death, on the 2d June. He was somewhat advanced in life when he joined the mission, which he did, although a Director at home and pleasantly settled in a good parish, because younger missionaries did not offer themselves. We had the pleasure of seeing him in 1831 not long after his arrival, and were much impressed with his great zeal and devotedness. His course as a missionary did not falsify the expectations raised. He infused new life into the languishing Baptist Mission both at the Colombo station and in the interior, and soon extended its limits. He acquired the Cingalese language to a good extent, and employed it effectively, both in
preaching and through the press. He was indeed a faithful and able mission­ary, and is now no doubt receiving his reward.

We notice with pleasure that the Judges of the Supreme Court, and the leading Civilians, as well as Chaplains, Missionaries and others, united in paying their last respects to this man of God.

The following extract of a letter which we take from the Oriental Christian Spectator for May, appears to have been written but a short time before his death.

"We are going on with some considerable effort in our work in this Island. Soon after you left us we commenced a mission on the Coffee estates near Kandy, and have now 18 of them under regular visitation. I trust good has been done, though the shifting nature of the Cooly population there prevents our seeing it to its full extent. In the day of account the fruit of our labours, which has not been visible here, will be apparent. You have heard of the change in the department to which I belong. Mr. H.—gone; Mr. B.——, who came to supply his place, died on his passage: we expect another soon. Mr. Bailey of Cotta died suddenly on Monday, after preaching on the previous day. Oh! may we be ready."

The Rev. G. H. Apthorp.—We record with much pain the death of this faithful American Missionary at Jaffna, on the 8th June. He came to India in 1833; and for nearly the whole period from that time until his removal, was diligently engaged with his now afflicted widow, at a retired station in the interior of the District, several miles from any civilized family, in superintending schools and preaching the Gospel. Not only a large circle of flourishing native schools were formed, and a respectable native congregation with several communicants collected, but a Girls' Boarding School was established, containing about thirty pupils, of whom several are hopeful converts. He had just commenced another new station on the sea shore, when his labours were arrested by disease and death. He was not taken by surprise, but found waiting. A correspondent says, "He died as he lived, strong in faith." When nature was sinking he said, "Why this delay, I am ready to go!" "Blessed is that servant whom his Lord when he cometh shall find so doing."

ORDINATION.

At Ootacamund, on the 2d ultimo, Messrs. Coultrop, Taylor, and George Matthan, were admitted to Deacon's Orders, by the Bishop of Madras. The latter is a Syrian; the two former are, we believe, to be employed as Missionaries in Tinnevelly. The Sermon was by the Rev. G. Trevor, S. C. L., and is spoken of as an eloquent discourse.

ECCLESIASTICAL MOVEMENTS.

The Rev. J. Hay and lady have proceeded to Vizagapatam—the Rev. W. Guna and lady, to Guntoor. The Rev. Messrs. Oaks and Schwartz are proceeding from Tranquebar to Guntoor, with the design of transferring their mission from the Tamil to the Telugu people.

MONTHLY PRAYER MEETING.

The Address of the Rev. J. Bradwood, M. A., at the last meeting, on the question, "In what way are missionaries and others to plead the promises of God with reference to India?" is already before the public, who need not to be told that it is earnest and able. The meeting on the 1st instant is to be at the Scotch Church—Address by the Rev. R. D. Griffith.
In this figure Brahma, from Pri, or Priha, to increase, is represented with four heads and as sitting on a swan. In one of his four hands he holds a manuscript book containing a portion of the Vedas, and in another a pot for water, while the remaining two are empty, with the palms open; one raised to indicate protection, and the other inclined downwards, as bestowing gifts. He is sometimes in mythological poems and sculpture represented with a rosary and a sacrificial spoon in the hands which are here empty. In the sculptures of the Cave temple of Elephanta, he is seen sitting on a lotus supported by five swans or geese.

His epithets which have been collected by ancient Sanscrit lexicologists, are numerous: some of the most usual are, Swayâmbu, the self-existent; Paraméshthi, who abides in the most exalted place; Petâmaha, the great father; Prajápati, the lord of creatures; Lókésâ, the ruler of the world, Dhâtri, the creator. His wife is Saraswâti, the goddess of learning.

Exclusive worshippers of Brahmâ, and temples dedicated to him, seem never to occur in any part of India: but homage is paid to him along with other deities. The Brahmins, in their morning and evening worship, repeat a prayer addressed to Brahmá, and at noon likewise they go through certain ceremonies in his honour: on the occasion of burnt offerings, an oblation of clarified butter is made to him, but bloody sacrifices are never offered to this god. At the full moon of the month Mâgha (January—February), an earthen image of Brahmâ, with that of Siva on his right, and that of Vishnu on his left hand, is worshipped; and dances accompanied with songs and music, are performed as at the other Hindu festivals. When the festivities are over, the images of the three gods are cast into the Ganges. A particular worship is paid to Brahmá at Pushkarn or Pokher in Ajmere, and at Bithore in the Doob, where he is said to have performed a great and solemn sacrifice on completing the work of creation; and the pin of his slipper, which he left behind him on the occasion, and which is now fixed in one of the steps of the Brahmâ Verba Ghat near Bithore, is still an object of adoration there. On the full moon of Agrahâyana (November—December), a numerously attended fair is annually held there in honour of Brahmá.

This god is said to have had originally five heads, and the manner in which he lost one, as well as the crime for which he is left without a temple and without a poojah, is variously stated in different Purâ-
The Linga of Siva fell by the curse of a Rishi, and increased to such a height that it filled heaven and hell. In order to see it, Brahmá, Vishnu, and the other gods assembled, and in the midst of their wonder they called out, "Who can reach to its extremity?" Vishnu descended to hell, and Brahmá went upwards, in order to see it, but their search proved unsuccessful. Brahmá under the influence of shame, however, hired the cow Káma and the tree Ketakú as false witnesses, and asserted three times that he had seen the end. The gods knowing the falsehood of his declaration, deprived him by their curse of all his worship in this world, and Siva cut off one of his heads.

In the Padmá Puráná it is said, that Siva with the nail of his left hand cut off one of his heads, because he had failed to pay him proper honours.

His character certainly seems not the best, even among these gods of dubious notoriety. He was accustomed to drink strong liquors, as were the other gods, and in a fit of intoxication he made an attempt on the virtue of his own daughter. In the Matrya Puráná it is declared that he lived with his daughter for a hundred years of the gods. He conducted himself very shamefully when celebrating the marriage of Siva and Parvati. In some of the Puránás it is directly said that he was cursed on account of his sins.

His heaven, which like that of the other two of the triumvirate, is on mount Meru, is called Sattya-çaga, or the true world, which seems not very appropriate to his character!
very numerous. The principal of them are given in the Amavakosha. The mark on the foreheads of his worshippers is the namum or trident with a yellow fork in the centre, and a white one on each side. His wife is Lakshmi, the goddess of beauty, whom he obtained at the churning of the sea. Akabai and Lakshmi arose at the same time. Vishnu perceiving Lakshmi to be the youngest and most beautiful, wished to marry her, but not being able to accomplish his object before the elder was disposed of, he deceived the Rishi Uddalaka and induced him to marry Akabai. He then obtained Lakshmi. In the Purana which is called by his name, it is related that Tulasi, the wife of an Asura, having long practised austerities, solicited him to take her to wife. Notwithstanding the opposition of his spouse Lakshmi, he gave his consent; and when afterwards by the curse of her husband, Tulasi was turned into a plant, he promised ever to continue with her in the form of the Shalagrama.

There is no doubt that the worship of Vishnu is of very ancient date, as there are distinct allusions to him in the Vedas; but at the same time it is evident that it has experienced considerable changes, and that the forms under which he is now worshipped in India are far from being authorized by the ancient scriptures of the Hindus.

In the Vedas, Vishnu generally appears only as the younger brother of Indra,—the personified firmament,—and inferior to him. He is called the first male. It is however difficult to state what office or

* Note.—This legend is briefly as follows:—In past ages there was a deluge which swept almost every thing valuable into the sea of milk. To recover what was lost, and particularly the ambrosia, which is the food of the gods, and given immortality—the gods and asuras (a species of demons) agreed to churn the sea. For this purpose they took mount Mandra for a churning stick, and the great five-headed serpent called Vaysookee for a rope, and winding the serpent round the mountain, they rolled it back and forth and agitated the sea so as to bring up the lost articles. When the ambrosia appeared, the gods were afraid the asuras would eat it and become immortal. To prevent this, Vishnu assumed the form of a most beautiful female, who taking the ambrosia in a golden pot stood before the gods and asuras, offering them their choice of the ambrosia or herself. The asuras being fascinated, left the ambrosia to the gods and began to quarrel with each other for the enchanting beauty. Some were slain. Two of them seeing the folly of the contest left the affray, and joining the gods in disguise, began with them to eat the ambrosia. They were soon discovered and informed against by the sun and moon, who are supposed to be animated beings. Vishnu who had again assumed his own form, immediately cut off their heads with the spoon with which he was ladling the ambrosia. Their bodies perished, but as the ambrosia had descended as low as their necks, their heads could not die. They were immortal, and having ascended into the heavens, they remain there as two serpents. They are called Rahu and Ketu, and represent the moon's nodes. By occasionally attempting to swallow or devour the sun and moon—against whom they seem to bear a grudge—they occasion eclipses!

† A different account of this transaction, much more disgraceful to Vishnu, is given in some of the Puranas. We do not know which is right. The leaves of the Tulasi are used in administering oaths in courts of justice. The leaves are formed into a garland with which the image of Vishnu is often decked, as it is also with a rosary or sacred necklace of the Shalagrama, which is a yellow stone from the Ganges.
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rank the Vedas would give him. In one of the Vedas, he is mentioned as guarding a certain sacrifice for the Maruts, or the Winds; in another, he is addressed as a mighty god, who has the power to impart supernatural knowledge, and superior strength of intellect; he is also supposed to have numerous forms, and to assume a superiority over the other gods. He is stated to have traversed the world with three steps, in order to uphold the performance of sacrificial rites. Still it is scarcely possible to determine the exact position of this god, in the original mythology of the Vedas.

There is no distinct reference to Vishnu in the Institute of Manu, which is the more to be wondered at, as the two heroic poems, the Mahabharata and the Ramayana, which are generally referred to the same period of Hindu literature as the Dharma-Shastra, or Institute, have for their subjects two of the latest incarnations of this god, who therein assumes the attributes of the one supreme God.

From the Puranas then we must glean our information respecting this Hindu deity, and we should be wanting in common honesty not to acknowledge our obligations to the industry of others, for the knowledge we possess of this, and other subjects connected with Hindu mythology. It is no easy or interesting occupation, to gain a correct acquaintance with the Hindu scriptures, filled as they are with the most silly and disgusting legends; but some general acquaintance with them is necessary in order to show, how unfit they are, to guide men in the pursuit of virtue and happiness.

The Puranas mention ten avatars, descents, or incarnations of this god. The order in which these different avatars are supposed to have taken place, is by no means fixed, and the discrepancy in the different authorities with regard to Vishnu's actions on earth, is sometimes very great. The first three incarnations are allegorical, relating to the creation and the deluge; the next three, which are said to have taken place in the Satya-yug, are evidently mythic. The seventh, eighth and ninth refer to historical transactions, the tenth is yet to come. The notice of each will be given in its place with the corresponding plate or figure.

Vishnu's heaven is called Vaikunta. It is entirely of gold, and is 85,000 miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings, are of precious stones. A description is given in Ward's View of the Religion of India.

The Purana text books for the Vaishnavas are the Vishnu, Naradīya, Bhagavata, Garudā, Padma, and Varāha, which are called Satwika, or pure and true. The Vaishnavas are divided into several sects, distinguished from each other by diverse marks, and various ritual observances.
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