OF THE ORIGIN OF DIFFERENCE OF OPINION.

BY THE REV. J. GARRETT.

It may be maintained as a general position that any two minds will receive similar impressions from the same object, statement, or occurrence. An object which suggests to one mind the notion of hardness, will suggest that notion to another mind: an occurrence which distresses one mind, will, in general, distress another: a statement, but with diminished generality, will act in the same way. Without however pursuing this part of the subject very far, we may observe that in all men alike, the eye has been constructed for seeing, and the ear for hearing, yet all men do not see and hear precisely alike. A man who does not see at all, is of course never admitted as an authority, in cases requiring the exercise of vision. A man who cannot hear, can never for a like reason give testimony as to sounds. In these extreme cases therefore there is no risk of dispute. The blind man knows he never saw anything, and would not think of denying the reality of a fact, which a sufficient number of competent witnesses declared they had seen, simply because he had not seen it: in like manner the deaf man would not deny what others had heard. But there are cases in which the senses are disordered or imperfect; cases in which a sense sufficiently good for the purposes of life, has a deficiency of power by which it is subject to occasional mistake. Such a cause cannot however be said to give rise to controversy. Its No. 4.
source points to its cure. Any error of sense must be removed as soon as it is known, by the voice of the majority. The source of controversy, or of difference of opinion which leads to controversy, is not to be sought therefore in any defect or modifications of the external senses. Since then we are not to regard external organization as originating variety of opinion, we proceed to consider the next step in the mental process.

By one of those invariable sequences from which the human mind derives its generic character, any fact or statement presented to it, immediately becomes the subject of abstraction or generalization. The mind grasps the fact—divests it so far as possible of all adventitious and unessential concomitants, and refers it to one of those classes which form the basis of its generalizations. In other cases this fact may be made to form the nucleus of a new class. These generalizations are the opinions of the man; and as these generalizations differ, and that while apparently grounded on the same facts; and as we have ascertained that the facts produce the same impression on one mind as on another; it obviously follows that this difference must arise, either from a power in the mind to generalize at will from a class of facts, or that the facts themselves upon which one individual generalizes, do in reality, though not perhaps perceptibly to any third observer, differ from those on which the other reasons.

In reference to the first of these propositions, viz.—that one mind may generalize differently from another, we may observe that experience testifies that mind is subject to certain laws in a number of instances sufficient to justify the conclusion that it is so in all. We refer to instances such as these—that the prospect of danger produces suspense—that certain kinds of evidence produce conviction—and the inference we would draw is this, that to suppose one mind to possess a power of judging or deciding differently from another mind, while the very same facts, untainted by any adventitious colouring, form the ground of opinion to both, is impossible. It is impossible because inconsistent with the aphorism of experience, that mind is a substance subject to sure laws, or a substance in reference to which, a given antecedent will produce a certain uniform consequent; or in which either correlative being given the other may be found.
The proposition involves either the contradiction of experience in the way above mentioned, or it compels us to the idea, that though minds have a general resemblance, yet that the actions of one are under a set of sequences quite at variance with those of another: for if not they must have no sequences. But the supposition that the Creator would give different laws to each individual of the millions peopling our world, when viewed in contrast with the general analysis of the universe, appears absolutely monstrous; while the other proposition, that mind is independent of law, seems a near approximation to the boasted chance of infidelity.

We conceive then that we are bound to the adoption of the view already intimated, viz.—that in all cases in which a difference of opinion exists, it arises from a difference in the nature of one or more, or from an excess or deficiency in the number of facts, on which that opinion is founded.

This general statement combines two causes of difference of opinion:

1. An actual but unnoticed difference in the nature of the facts observed.

2. A difference which may be very easily overlooked in the number of those facts.

A difference of opinion may arise, from a difference in the nature of the facts observed. The forms of nature, both in matter and in mind, are infinite; and when two minds enter on the field of observation, the probability is, that they will select different facts in many particular cases, while their observations regard the same set or class. It is not, however, philosophically accurate to use the expression select in this case. The real state of things in the mental process is analogous to what takes place in the act of perception, through the medium of the external senses. When two individuals of taste and refinement have reached the summit of some tall cliff, and from its commanding elevation can take a panoramic view of a landscape of some thousand square miles, the fair forms of nature and art blended beautifully in the one grand harmony of the scene around, never fail to kindle deep emotions of admiration and delight. Yet if each of these individuals should attempt
by description to convey an idea of the scene, it is certain that while some grand features will be observed in common by both, yet the detail of each will be entirely different. The sulphury shock of the conflicting clouds that for a while obscured the prospect,—the clear and uncontaminated heaven opening fuller and more full with its deepening blue,—the pure effulgence of the sparkling stars that speak in silence of their mighty architecture—the deep roar of the awful cataract, and the magnificent termination of the mighty river, will be marked alike by both. But while the one has been engaged by the sportive bickerings and sparkling foam of the mountain torrent,—the stateliness of an aged tree that hung like an anxious parent over the saplings at its root; the other has had his attention roused by the distant baying of the peasant's dog—the speedy appearance of his children at the door of their lonely dwelling, when as they lifted their eyes the peasant was himself emerging from the wood, returning from his toil just as the last rays of the setting sun fell on the scene, and the calmness and repose of evening gave a climax to the felicities of that peaceful home.

Now suppose the object of both to have been pleasure: both have found it. But if we require them to state what was the beautiful of that scene, or in other words the sources of their pleasure; the one will inform us that that which is beautiful is the clear outlinings of inanimate nature, the minuter and more delicate features of the landscape; the other will refer us to the picturesque incident of the peasant's return, the playful gambols of his children, and the noble greeting of his faithful dog. If indeed these persons be acquainted with the principles of taste, they may give a somewhat different account, because they will know that independently of association there can be no idea of beauty. But how comes this to be discovered? Simply by individuals of such different opinions coming into contact, and stating these opinions. Their difference leads to an examination of its sources, which is found to lie in their limited powers and limited knowledge; thus the point of difference is settled. They next take into consideration their general agreement as to the beauty of the scene, and this leads to the question, why did I admire the tree? and the peasant's cottage: and it is easy to arrive at the conclusion that in neither case did the mind
decide without being guided by its own associations. Hence the origin of the theory.

But to return to our immediate subject. Both trains of thought are pregnant with interest; and though very different yet the same scene suggested both. The reason is obvious. The entire scene is too vast for the human eye to grasp. It cannot throw such a periscopic glance as to see every object and mark every character.

As with the bodily eye, so, and even more emphatically is this the case with the mental eye. The field of observation is so much too vast for any single observer, that it has never been exhausted by any number of observers. In such a wide range one takes cognizance of one series of facts and another of another. There may be many facts common to both; but in general there will be facts in each not in the other: and one may have included in his classification more facts than another. If then we are asked to what we ascribe difference of opinion, we answer to imperfect knowledge.

To dart the glance of intuitive omniscience on the objects of knowledge, and to transfer by one periscopic effort all their rich and varied relations to the intelligence within, is beyond the powers of the human eye. Let it scan with exultation the wonders that science has achieved—let it roam with power unquenched over the creations she has reared; yet when it has shot its furthest ray and dared its most venturous contemplation, there will be millions of triumphs and trophies unobserved. And if this be true even of the works of man, how much more when the contemplative effort is raised from such to the high relations and principles on which are depending the destinies of all worlds. Keen must be the glance and steady the nerve of him who would grasp in one vast survey the system of the universe of matter: but keener and steadier far must be his who would rise to the observation of the universe of mind. In this we see the principles themselves of the divine intellect, and trace those powers inseparable from moral intelligence, which from eternity have ruled the world, and which to everlasting shall endure unchanged. Our knowledge may increase till it has attained any proposed limit; but even when it has attained the loftiest elevation, the intellectual eye will only
have acquired additional power to bear it forward to the countless worlds of acquisition that are beyond. It is the glory of intellect that its power is not blunted nor its brilliance dimmed by the vastness and the splendour of its contemplations, but that every ray that falls upon it from without enters into the radiant and makes it shine with a clearer and a deeper intensity.

The objects which we meet in the pursuit of knowledge present themselves with a magnitude so immense that no one can reach more than a partial knowledge of them. They may however be viewed from different points, and so viewed will present different aspects. Hence as an object meets the view of each, an opinion of it will be formed. Hence variety of opinion: for where the knowledge of each is imperfect, one may know more than another. Or if the entire of their knowledge be equal as to the number of facts, some facts of the one may differ from those of the other.

We may now state the conclusions at which we have arrived; which are,

1. That there is no organic or intellectual defect by which one mind has its powers of observing, or appreciating observed facts, inferior to any other: and that if individual cases occur to the contrary, they are to be considered as exceptions, and that all persons coming under these exceptions, are bound to yield to the mass.

2. That in the countless multitude of nature's facts, it is next to impossible that the same series should fall under the view of any two observers. Hence no man can possess perfect knowledge.

3. That such partial inductions will in many cases produce difference of opinion.

From this last conclusion, taking into account that mind acts on each of its inductions, and reasons from each, it is easy to see how two persons starting in the search after truth, and continuing without comparing, may arrive at final results the most widely different. For the result of the initial inductions being entered as an element along with the facts of the succeeding, they will only divericate the more widely.

_Bangalore, July 25, 1844._
MORAL WONDERS OF THE MISSIONARY MOVEMENT
IN ENGLAND.

Some of our readers may perhaps think the style of the following article rather glowing, for this warm and sobering climate; but we hope that the really animating and encouraging facts, so vividly presented, will excuse any apparent extravagance of expression in delineating them. As the income of the incorporated Societies of the Church of England, in part devoted to missions, and of the Religious Tract Society, whose funds are appropriated, to some extent, to the same object, are not included; the sum of missionary contributions may be taken even higher than it is in the essay. But with all the additions that should be made in forming a proper estimate of the amount contributed for Protestant missions in the countries mentioned,—and which would increase it to at least six hundred thousand pounds annually—what is this sum compared with what ought to be given; with what might be given and scarcely missed; with what the wants of the Heathen require; with what the least gratitude for the Saviour’s precious blood demands? It is but a small fraction of what is spent on some little portion of an army or navy, or of what is worse than wasted in some single article of luxury, say expended in poisoning both soul and body with strong drinks. The Church has not yet come to the point of self-denial, or real sacrifice, in scarcely any thing, for Him who though He was rich for her sake became poor; and until she has more sympathy with her suffering Head, in the travail of his soul for a lost world, she has little occasion to speak of “imperial revenues” devoted to his service, or of a “torrent of gold flowing in the channel of Christian charity.” We should not, however, “despise the day of small things,” but “thank God and take courage.”

From the Christian Witness.

“England is, at this moment, the theatre of a moral mechanism for missionary purposes of the most marvellous character. The
fame of this mechanism spreads over the three kingdoms, and even extends to other lands. There is not a county, parish, city, burgh, town, or hamlet in Great Britain exempt from its presence and operation. It is confined to no sect or party among Christians, to no rank or class among citizens. Churchmen of both classes, Dissenters, ancient as well as modern, the peer and the peasant, the successors of Locke and of Newton, and the man who can neither write nor read his own name, all, all are mixed up with this undertaking; which, therefore, whether it be a thing of honour or of infamy, is shared by millions. It is on all hands confessed that enthusiasm and fanaticism are not among the infirmities which cleave to the Established Church; but no class of sectaries are more entirely devoted to this project than the most attached friends of that institution.

"That we may form a correct idea of this great subject, we have only to take the report of the proceedings of the Church Missionary Society for the last year, and to examine its columns of contributions, which alone, in ordinary type, would make a volume of six hundred pages! Beginning with Bedfordshire and ending with Yorkshire, it thoroughly pervades the whole of England, and then proceeds to Wales, which it scours throughout its length and breadth, and passes on to Scotland, where it raises subscriptions in all the principal towns, from Edinburgh to Elgin. Next proceeding to Ireland, and levying contributions in all its provinces, it then takes its flight to foreign lands, collecting treasures from both the Indies, from Africa, Malta, Syria, Ceylon, Australasia, Quebec, Newfoundland, Archangel, Moscow, St. Petersburgh, Brussels, Nice, Oporto, and Gibraltar. Throughout this mighty circuit it raises funds for its object in all possible ways: by donations, by subscriptions, by sermons, by public meetings, by testamentary bequests, by missionary boxes placed in private families, in public institutions, in Sunday-schools and ladies' seminaries; by social tea-meetings, and by itinerant solicitation from door to door. Surely the people that act thus, whatever be thought of their judgment, must be in earnest. But the wonders multiply as we advance. It is natural to inquire how this prodigious mechanism is put in motion and regulated. This is done with as much ease as the management of an ordinary chronometer. The spring of the mighty
movement is in the Church Missionary House, London, and consists of a small body, composed of a Patron, President, Vice Presidents, Committee, Treasurer, Secretaries, and Collector. This is called the Parent Society, and supplies a general model for its wide-spread offspring. By this simple central power the whole of the vast system is upheld and governed. The land is covered by a sisterhood of similar societies, all connected with the metropolitan institution. The total of the proceeds of this machinery for the bygone year amounts to no less a sum than £90,821 2s. 6d. Apart from its ultimate object, is not this mighty confederacy stamped with grandeur? Can the mind survey unmoved so stupendous an apparatus of mortal mechanism? Never was such organization as this displayed in our world till the rise of modern missions.

"But this is only the beginning of the wonder. This splendid sum has been raised by members of the Established Church, so that throughout the entire nation they have enjoyed the benefit of its territorial division into parishes, and along with that, very generally, the patronage and cooperation of the clergy, and had access to the mass of the wealth and rank of the land. These circumstances may, therefore, in this instance, somewhat tend to abate the marvel; but what shall we say to the fact of four sections of the Protestant Dissenters of England raising by similar means, for the same end, no less a sum than £211,406 11s. 9d.? This sum was raised last year in the following proportions:—the Moravians, £11,117 9s. 3d.; the Baptists, £22,727; the Independents, with slight aid from other classes of Christians, £80,874 0s. 2d.; and the Methodists, £101,688 2s. 4d. This princely revenue was collected from a surface as widely extended as that which was traversed by the Church Missionary Society. The mere Sunday-school children of the Independents and Methodists raised £6,439 10s. 2d! But to the Missionary contributions of England must be added about £22,827 5s. 7d. for the Established Church of Scotland, together with two large and respectable communities of Dissenters in that country, the one denominated the Secession Church, and the other the Relief Church. We have here a revenue of no less than THREE HUNDRED AND THIRTY THOUSAND POUNDS per annum for the prosecution of missionary undertakings!"
"The spirit of missionary enterprise is not confined to England; Christians in America are also deeply impressed by a sense of the duty and importance of the work. We may take their contributions towards its prosecutions as amounting at the least to £150,000 per annum. This brings us up to £480,000 a-year. To this, however, must be added for other smaller communities, whom we have not specified, and as free contributions in divers countries for Bible Societies—a main element in the enterprise—a further sum of at least £60,000. Adding to all these, various miscellaneous contributions in different shapes, we may conclude with perfect safety that the entire revenue for this enterprise is considerably upwards of FIVE HUNDRED THOUSAND POUNDS per annum! Let men of the world look at this torrent of gold flowing in the channel of Christian charity.

"But this is only a superficial view of the subject. This revenue is the result of the contributions of millions; and its collection is more marvellous than even its amount. It has been mainly raised by the labouring portion of mankind, and by the poor; all that rank and fortune have contributed might be returned to them with little diminution of the sum total. The amount of labour connected with the gathering of this half-million of money is incalculable, incredible. Who can tell us how much time has been consumed, and how many hundreds of thousands of miles have been travelled by the collectors? Who can compute the years composed by the hours spent by the myriads of committees which conduct this prodigious amount of business? Who can estimate the amount of printing, and of written correspondence, connected with it? To these things no man is equal; but this one thing let all men know, this incalculable, this inconceivable mass of human effort has been all gratuitous. What can infidel philosophy, what can worldly philanthropy offer as a parallel? Is it not superlatively, incomparably grand?

"Wonders multiply as we proceed. For whom are these imperial revenues raised? For whom are these boundless spaces trodden? For whom are these priceless portions of time sacrificed? For men of strange speech and distant climes; men from whom those countless multitudes have received no favour, and to whom they look for no compensation! They are dis-
charging no debt, whether personal or relative; neither the past nor the future, with respect to this life, makes any element in the considerations which prompt the enterprise. What then has aroused one portion of mankind to perform achievements so prodigious in behalf of the other? Is it mere benevolence? Was there ever such benevolence? Is it piety towards God? Was there ever such piety? Was there ever such benevolence and such piety apart from Christianity? Is not this confederacy of nations to diffuse light and truth, civilization and happiness, throughout the whole earth, a thing at once sublime and glorious? Beyond all other grandeur, is not this grand?

"Still the marvels multiply. The composite character of those evangelizing millions deserves special notice. Their difference of views and feelings upon all other points is equalled only by their unanimity upon this point. Among them are men of all existing and all possible sorts and shades of civil as well as ecclesiastical politics, and men of no politics at all of either kind; men of all degrees of talent and attainment, of every rank and order. In spite of these their endless and boundless diversities, they are wholly of one mind as to the duty, the necessity, and the importance of spreading the knowledge of God in Christ. In the great elements of human character, also, the bulk of them closely resemble each other. They are, as a whole, greatly superior to all others in point of intelligence, virtue, piety, patriotism, and loyalty. They are at once the friends of God and the friends of man. Among them the best order of literature has both its source and its market. Among them, too, science numbers the great mass of her principal ornaments, freedom her supporters, popular education her promoters, general philanthropy her votaries, and philosophy her disciples and apostles. From the character of those masses result their moral union and the stability of their enterprise. They are so many countless atoms gravitating towards a centre. They exhibit a measure of mutual confidence never before felt amongst myriads of human beings. The several divisions of those immense multitudes, scattered over the vast surface already described, as with one consent repose implicit confidence in the judgment and integrity of little bands of Christian men in the capital of England. But this confidence pervades all the gra-
dations of the mighty host: everywhere the contributors are seen trusting the collectors, the collectors the local committees, the committees the treasurers, and all, the parent society! How beautiful! How unlike the course of this distrustful and treacherous world! This strange trust is the effect of general integrity. No bands can keep bad men long together. Trust and treachery cannot form no lasting alliance. With what difficulty large bodies of irreligious men are formed and combined even to promote their own real or imaginary interests! When they have received such organization as they are susceptible of, they soon explode, through the force of their own unholy passion, or fall to pieces from the weight of their own corruption. Nor is this matter of regret to good men, but of rejoicing. Were the wicked capable of such organizations as those we have described, the government of the world would soon be at an end. From the character and principles of these missionary unions results a pledge that they will be as lasting as the cause which called them into existence. Notwithstanding the comparative antiquity of most of them, they present no symptoms whatever of decay; but, on the contrary, every hour their force augments, and their position is improving. They find a friend in every friend of man. They count no enemies but those who are enemies to God. Every true and intelligent disciple of Christ is, while life continues, an inflexible adherent, and a permanent supporter of missions. Vitality, also, is secured to such associations by the corporate character of their constituencies. Individuals die, but churches survive. The moral warfare now waging will continue from generation to generation, and will know no end other than the universal victory of truth over error, of light over darkness, of purity over corruption. Who can describe the excellence of such an undertaking? All the wise and good on earth unite with the hosts of heaven to pronounce it—grand!

"The subject of missions is not simply a question of morals. The genius of discovery views with delight the advance of this mighty enterprise, and exults in the formation of bodies which bid fair to lay open every portion of the habitable globe. The genius of science, too, has at length discovered that she has much to hope with respect to an enterprise from which, at first,
she expected nothing. Those men whom she was wont to treat with scorn are already surpassing the most adventurous of her sons, and pouring at her feet stores of the choicest facts from every part of the world. The genius of literature, also, gazes with rapture on the happy omen. She clearly sees that in the missionary brotherhood she has found the men who are to extend her empire to the ends of the earth, and give her throne a stability that will be lasting as the sun. She beholds them subduing language after language, reducing them to the laws of grammar, and fixing them in the columns of the lexicon. She sees, with grateful wonder, the school-house rising in the desert, and hears, in the depth of its solitude, the creative crash of the printing-press, as it pours forth its intellectual bounties. The genius of commerce next advances, with selfish look and courtly step, to do homage to the heralds of salvation. She discovers in them the successful pioneers of the merchant. The genius of legislation closes the approving procession. She has at length reached the conclusion that in every clime the Protestant missionary is the unchangeable friend of freedom and justice, of law and order; that it is his province, and alone in his power, to meeten the savage for the enjoyment of the most perfect liberty, and teach him how to use, without abusing it. Yes, the nations themselves who dwell in darkness, and who are groaning under the burden of their affliction, are, at length, convinced that the missionary is at once their only light and their only friend. Him, of all white men, they can and do trust, and only him. Oh! how great are those persons who humble themselves that they may exalt their species! How honourable the missionary institution, which, at incalculable expense, and by incredible labour, seeks only the good of all countries, and asks nothing in return! Is not this to resemble Deity? Is not this transcendently grand?

"The mission-houses of those Societies are spots of extraordinary interest. They sustain a twofold relation. On the one hand, they are the depository of the aggregated treasure and of the combined confidence of millions; on the other, they are centres whence the light shines forth to the ends of the world. At home, we have seen them moving a stupendous and complicated system of moral mechanism, which they manage and control with
incredible facility; abroad, we shall see them operating in both hemispheres, and on every continent, and almost in every isle. Vain philosophy and purblind politicians may pass by such houses with contempt; but the historians of future times, and of far distant lands, will speak of them with a reverence approaching adoration, when the halls of science, the theatres of legislation, the residences of royalty, and the mausoleums of departed glory, will be utterly forgotten. Yes, in the ages to come, poets will sing, and chroniclers will tell of the era in which those institutions were established, and from that will they date the period when “the day-spring from on high” first visited their fathers’ land, terminating the long night of death, and delivering them from the horrors of idolatry! England will then be to all lands what Jerusalem is now to England. It is the tongue of Englishmen that is now, in every clime, calling upon man to awake from his slumber, and to arise from the dead, that Christ may give him light. It is English type that is creating a literature among every people. It is in the English capital that the councils of light are held. It is to the English capital that the facts of the history of the great moral warfare now carried on in every land are being hourly transmitted. It is in the English capital that those great annual conventions of the supporters of missions take place, when the home conductors of the enterprise give an account of their own stewardship, and report upon the state and progress of the work in foreign lands. What seasons are those when multitudes meet from day to day, and for many weeks in succession, solely to advance the work of God’s mercy among mankind! Compared with these assemblies and their object, how grovelling, how carnal, how secular, and how selfish are all other assemblies known to Britons! No matter of whom such other assemblies may be composed, or where convened, or by whom graced, they are insignificant and pitiful as compared with these magnificent convocations of Protestant piety and English humanity! In all that belongs to art, to science, to police, to government, and to legislation, England has rivals in Europe; but the stupendous and all-glorious mechanism of modern missions—that is England’s own!

“It is in vain that we look to the capitals of Europe for even one missionary assemblage such as often meets in the very com-
mittee-rooms of Exeter Hall. All the repositories of the arts in Europe united, cannot supply so much to gratify the eye of Christian philanthropy as the museum of the London Missionary Society, presenting, as it does, from every clime, the famished gods of the heathen, the most insignificant of which is of far greater worth than Stockholm's boast, the statue of Endymion. Copenhagen can show Charlottenburg, with its wonders of art, with its sister sanctuaries, Rosenburg and Amalienburg, spots where genius loves to linger; but it can exhibit no trophies of the power of the gospel in heathen countries. The hoarded marvels of human cunning there treasured up are in no respect associated with the advancement of the glory of Christ and the salvation of man. Then there is St. Petersburgh, rich in its architectural glories, and refulgent with its barbaric splendours; but there the stranger meets with nothing to remind him of the wretchedness and redemption of pagan nations! The far-famed collection of its hermitage, and the perpetual spring which reigns, in the Gardens of Calypso, serve well enough to regale the fancy, but they neither bespeak compassion for the sufferings of an afflicted world, nor excite any sympathy with the work of the Son of God, who, when he appeared on earth, thus announced his mission: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to comfort all that mourn; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

"Of Warsaw, the lasting monument of the infamy of kings, we may not speak; we shall, therefore, pass on to the land of Luther, the birth-place of the printing-press. In that country the spirit of missions has appeared, for it has supplied not a few of the best missionaries of our times. Holland and Belgium merit no notice; but among the many moral wonders and laudable institutions of Berlin, which, in some respects, connected with great drawbacks, form at once an example and a reproach to all the other nations of Europe, we find a Bible Society, a Society for the advancement of Christianity among the Jews, and a Society for Missions, to promote the conversion of Africa;
but these are names rather than things. In Paris there is little
to interest, but much to discourage the friend of the heathen
world: even there, however, there is a small band of faithful
and enlightened adherents to the enterprise. Madrid resembles
the dismal regions it adorns; even science, art, and commerce
have there no home, and of true Christian civilization there is
not a single element. At Lisbon the light of letters just suffices
to make the darkness visible. In those lands Protestant mis­
sions are known only by name, and mentioned only for execra­
tion! The conclusion of the whole is, that whatever be the
glory of the missionary enterprise, it is, in Europe, exclusively
the property of England. What Christian Englishman does not
exult in the position and vocation of his country? What real
friend of mankind is not ever ready to cry out, Let England
LIVE FOR EVER?

"When the renovation of our globe shall have been complete;
when letters, science, religion, and liberty shall have filled and
gladdened the world, England will be a name engraven upon
the hearts of all nations. Rome gave the world Virgil; Greece,
Homer, but England, the Bible, and the missionary to interpret
it. Homer and Virgil have nourished taste, and inflamed the
spirit of war; but they never awakened a conscience, or reform­
ed a character; never effected in a human being a change of
which a wise man could truly say, That is grand. London, the
great repository of the Book of God, the seat and home of Chris­
tian missions, happen what may, in after times, to the trade and
power of the country, will live through all ages and in all lands
in the enjoyment of a deathless celebrity!"
HAS BRAHMANISM BEEN ALWAYS THE RELIGION OF INDIA?

Both the proud and narrow-minded Brâhman, as well as many semi-paganised European residents in India, have been constantly urging the objection against missionary efforts in India,—how vain is it to expect that the Hindus will abandon a religion which has existed in India since the first tide of emigration set in on its shores; a religion which has from an immemorial antiquity been indelibly engrafted into the national character. The Abbé Dubois argued that from the inveteracy of Hindu prejudices it was quite evident that God had predestinated the Hindus to eternal reprobation, and that missionaries ought forthwith to withdraw from India. In the evidence taken before the House of Commons, in 1813, on India affairs, T. Graham, Esq., who had been a resident in India for 39 years and a member of the Supreme Council, stated, that "the habits and prejudices of the Hindus were of a fixed and unchangeable nature." Sir T. Munro declared that "the Hindus were, without exception, as unchangeable as anything can possibly be." Almost all the witnesses summoned on that occasion gave the same testimony, which was urged as an argument against allowing the free admission of Europeans to India, as it was alleged the immutability of religious and civil usages would lead to constant dissensions and quarrels with European strangers.

We shall endeavour to show by historical evidence, that Brâhmanism in India is comparatively modern, that it is an exotic in India like Mohammedanism; both systems being introduced by the strong arm of military power combining with priestly intrigue. The assumptions of Brâhmanism to a hoar antiquity, and to being an indigenous plant in Hindustán, will as little stand the test of historical investigation as the arrogant claims of the Romish Church to the "quod semper, quod ubique, quod ab omnibus."

Historical data show very clearly that a frequent and regular intercourse of both a commercial and religious nature was carried on between China and India at an early period of the
Christian era. The invasions of the Tartars caused the decline of Buddhism in the north of China in the fourth century. Fa Hian, a Buddhist Chinese priest, made a visit to India A.D. 399, on a mission of inquiry respecting Buddhism. His Journal was written in Chinese, and bears the clearest marks of genuineness; it has been lately translated into French by Messieurs Klaproth, Remusat, and Landresse of Paris, and received by the literati of Europe as an historical document of unquestionable verity. He establishes the following facts, that Buddhism originated in the country lying between the Nipal hills and the Jumna; Sakya Mun was born at Kapila near Oude, his father being a prince of the country and tributary to the king of Magadhor Baher, who resided at Pataliputra or Patna; his ministry was accomplished in the provinces of Oude, Benares and Northern Bahar. Buddhism had maintained in those countries a political superiority as far back as the tenth century B.C., traditions and monumental remains confirm these facts. It had penetrated into Bengal and as far as the mouths of the Ganges.

_Brahmanism in India is of modern origin._ Professor Wilson says, "It is highly probable that of the present popular forms of the Hindu religion, none assumed their actual state earlier than the time of Sankara Acharya, the great Saiva Reformer, who flourished in all likelihood in the eighth or ninth century." The oldest inscription known in a Linga temple is not of earlier date than the tenth century. Fa Hian makes no mention of the followers of Siva, though he is so minute on every particular. Hinan Thsang, a Chinese traveller, is equally silent, though he does not omit the notice of even the isolated temples of heretical bodies. According to the data collected by Fa Hian it appears that Buddhism had flourished uninterruptedly in India for fourteen centuries. Porphyrius, an author, who died A.D. 303, describes the Brâhmans as a tribe with Buddhist usages and confined to a few localities. St. Ambrose, who died within two years of Fa Hian's arrival in India, mentions that his friend Bishop Musœus had travelled into India and China but had not met with a Brâhman. Chinese testimony goes to show that as late as the seventh century the Brâhman kingdoms were confined to the Panjab, that the Brâhmans were considered as a tribe only, not as the hierarchy of a whole people,
and were possessed of formidable religious and political power, but as a foreign community in a state, (like the Moriscoes in Spain). The Rev. W. Taylor in his analysis of the Mackenzie MSS. says, "Originally the Brâhmans were most certainly foreigners to the Peninsula, and to know that is one important step toward tracing their remoter origin. The dates of the greater part of the Sanskrit inscriptions in the South are of the fourteenth, fifteenth and sixteenth centuries." Professor Wilson states, "The earliest seat of the Hindus on the east of the Punjab is of very circumscribed extent, and could not have been the site of any numerous tribes or nations." Dr. Stevenson of Bombay, a learned oriental scholar, says, "Brâhmanism, as first established or afterwards revived in the Maratha country is universally by the Natives, traced to Sankhara Acharya in the ninth century, whom they deem an Avatar of Siva raised up to put down Buddhism." The people of Ava believe that Buddhism was universally prevalent throughout India until after the introduction of the Brâhmans.

Professor Wilson after strict investigation has come to the conclusion that "the oldest of the Purânas is not anterior to the eighth or ninth century, and the most recent not above three or four centuries old." Colonel Wilford says, they are certainly a modern compilation. Dr. Wilson of Bombay states, "that the Bhâgavat Purâna, which is the greatest practical authority at present, cannot claim an antiquity much exceeding six centuries." In his Oxford Lectures, Professor Wilson says, 'the determination of the Purânas' modern and unauthenticated composition deprives them of the sacred character which they have usurped, destroys their credit, impairs their influence, and strikes away the main proof on which, at present, the great mass of Hindu idolatry and superstition relies; in their decidedly sectarian character; in the boldness with which they assert the Pantheistic presence of some one deity; in their numerous and almost always frivolous and insipid and immoral legends, they betray most glaringly the purposes for which they were composed; the dissemination of new articles of faith, the currency of new gods." The Purânas appear to be legends invented to serve the ends of a grasping and haughty priesthood, as much as the Decretals of the middle ages were forged to sanction the
supremacy of the Pope of Rome. Bràhmanism was in its original form monotheistic, as the Vedas prove, but has, like Judaism, Buddhism, the Chinese system and ancient Christianity, degenerated into polytheistic principles. The conclusion Professor Wilson has arrived at on this subject is thus stated in his preface to the Vishnu Purána: "It is commonly admitted that the Brahmanical religion and civilization were brought into India from without. Certainly, there are tribes on the borders and in the heart of the country, who are still not Hindus; and passages in the Rámáyana and Mahábhárata and Manu, and the uniform traditions of the people themselves point to a period when Bengal, Orissa, and the whole of the Dekhin, were inhabited by degraded or outcast, that is, by barbarous tribes. The traditions of the Puránas confirm these views, but they lend no assistance to the determination of the question whence the Hindus came; whether from a Central Asiatic Nation, as Sir W. Jones supposed, or from the Caucasian mountains, the plains of Babylonia, or the borders of the Caspian as conjectured by Klaproth, Vans Kennedy and Schlegel. The general conclusion derivable from the actual presence of barbarous and apparently aboriginal tribes, from the admitted progressive extensions of Hinduism into parts of India, where it did not prevail when the code of Manu was compiled—from the general use of dialects in India, more or less copious, which are different from the Sanskrit—and from the affinities of that language with forms of speech current in the western world, is—that a people who spoke Sanskrit and followed the religion of the Vedas, came into India, in some very distant age, from lands west of the Indus."

The Vedas contain the earliest form of the Hindu religion. They recognise the unity of God, and do not teach hero-worship or the doctrine of incarnations, while the worship recommended is chiefly domestic worship, consisting of prayers and oblations, presented not in temples by priests, but in private houses by individuals. The Rig Veda gives the form of a hymn to be chanted at the sacrifice of a cow. The Rámáyana mentions that a Bráhman at Allahabad feasted the brother of Ráma, with "pork and potent spirit."

Buddhism was dominant in India from the sixth century,
B. C., till the fourth century, A. D., both politically and religiously. Fa Hian found the whole of the nations between the frontiers of China and the Indus, followers of Buddha, and ruled by Buddhist princes. Chinese history shows that Buddhism had flourished without interruption for a thousand years in what the Puranic fables repute the holiest places of Brahmanism—Muttra, Benares, Allahabad, Oude and the banks of the Jumna and Ganges. Asoko was the Buddhist monarch of all India from B. C. 325 to 288. In the seventh century, with the exception of Assam and Orissa, there was not an instance of Brahmins having attained to political power. The splendid and numerous Buddhist cave temples and monasteries tell us, even in their ruins, that the wealth and power of Government must have been devoted for ages to their completion. Buddhism was in fact for one thousand years the state religion of India, and one of the most tolerant of those political mixtures. In an annual address delivered before the Royal Society in 1840, the Marquis of Northampton, in pronouncing an eulogy on the late J. Prinsep of Calcutta, remarked, "Mr. Prinsep ascertained that at the period of Alexander's conquests, India was under the sway of Buddhist sovereigns and Buddhist institutions, and that the earliest monarchs of India are not associated with a Brahmanical creed or dynasty." Fa Hian says, "having passed to the eastward of the deserts of Jaysulmeer and the Jumna, all the kings of the different kingdoms in India are firmly attached to the law of Buddha, and when they do honour to the ecclesiastics they take off their diadems." When Hian Thsang, a Chinese traveller, visited Benares, A. D. 635, he found there thirty Buddhist monasteries and 3000 Buddhist priests and disciples. Buddhism was then in a rapid state of decay. Ougein was eminently Buddhist as late as the third century of our era; it was the residence of Asoko, a Buddhist prince, 300 B. C. Fa Hian found in the kingdom of Tamulk, near Calcutta, 24 monasteries all peopled with ecclesiastics, by the side of the town was one of Asoko's towers.

Coins and inscriptions bear strong testimony to the modern origin of Brahmanism. Abel Remusat says, "of the thousands of coins, found in India up to the period of Fa Hian, there is not one that has any relation to Brahmanism, and the same may
be said of the numerous inscriptions." J. Prinsep states, "the great majority of the coins, most of which are older than the Christian era, from Scinde, the Panjab, Ougein, Kanouj, are with Buddhist emblem upon them, indicating that they had issued from the Buddhist mints of Buddhist princes. We have also the foundation of the comparatively modern origin of all the celebrated Hindu temples and tirthas; the Puranas being invented or compiled between the fifth and twelfth centuries of our era; the history of Kashmir being written A.D. 1148; the Hindu dramas being written from the second to the fourteenth centuries; and finally the nine gems (literary men) of the golden age of Hindu literature, are made contemporaries of a Raja Bhoja, the first of the name flourishing A.D. 483, the second A.D. 665, and the third A.D. 1035!"

Many other facts could be stated showing the modern origin of Brahmanism in India; the evidence here brought forward may be of use in encouraging missionaries to assault a system as shallow in its evidence as it is haughty in its demands.—Calcutta Christian Observer for July.

RELIGION AND LITERATURE.

BY G. E. CHEEVER.

All the forms of literature hitherto known have been deformed and lifeless, in comparison with the beauty and glory of those it shall assume beneath the baptism of the Spirit of God, when its material becomes divine truth, or earthly truth transfigured with celestial glory. It is not to be supposed for a moment that the presence or the absence of a religious atmosphere of thought and feeling would not create an entire difference in the productions of human genius. You might as well suppose that the vegetation at the bottom of the sea can be no way different from that, which, beneath the bright sun, or the dewy stars, invests the earth's surface with its fragrant flowering verdure. As great a difference will there be between the literature of a
world embalmed with the Spirit of Him who died to redeem it, and that which is the growth of ages that have gloomily rolled on in the rejection of that Spirit, as between the sweet bloom of creation in the open light of heaven, and the rough, dark recesses of submarine forests of sponges and corals. Such as indicated in this last image has much of the world's literature proved hitherto; and in it sea-monsters have whelped and stabled.

Now we are to behold a literature so full of all qualities of loveliness and purity, such new regions of high thought and feeling before unimagined opened up in it to the mind, that to the dwellers in past days it should have seemed rather the production of angels than of men. Nor is this an imaginary view. The world and its literature, in its life without the Spirit of God might powerfully remind the thoughtful observer of Plato's cave, and of the thoughts of its darkened inhabitants; and when, from a higher elevation, the Spirit gets a glimpse of reality, then looking over the works and business of this great ant-hill of humanity, our globe, we seem to see bands of chained men, even as Plato describes them, counting the shadows of subterranean fires, and making idols of popularity, out of the subtle intellects that most clearly distinguish and describe those shadows. These things must have an end, and when men learn, beautifully and truly remarks one of our poets, the outward by the inward to discern, the inward by the Spirit, they shall win—

Their way deep down into the soul. The light
Shed in by God shall open to the sight
Vast powers of being, regions long untrod
Shall stretch before them filled with life and God.
All things shall breathe an air from upper climes,
Then men listening, with the inward ear,—
The ocean of eternity shall hear
Along its coming waves, and thou shalt see
Its spiritual waters as they roll through thee.
The ways of God's spirit with the heart of man are mysterious. Incidents of apparently the most trifling nature are often made the means of fastening deep conviction upon the soul, while other means and providences which seem to be invested with an almost omnipotent energy, are utterly powerless. The following two authentic incidents illustrate the ease with which the Spirit does his work in the soul.

There was a man bitterly hostile to religion, who had long been the opposer of his pious wife. One Sabbath morning he took his axe upon his shoulder and went to his wood-lot to fell trees. As he looked around he saw one tree dead and dry, with its leafless branches extended into the air, and he said to himself, "That tree I will cut down; it is dead and dry, fit only to burn." And at that moment the thought rushed into his mind, "Am not I a dead tree, fit only to burn?" He tried to banish the thought, but it was an arrow from the quiver of the Almighty. He went to the tree and struck a few blows with his axe. But the thought still rankled in his heart, "Am not I a dead tree, fit only to burn?" "Will not God say concerning me, cut him down, for he cumbereth the ground?" Again and again he tried to drive away the unwelcome and harrowing thought. But there it was a barbed arrow fixed in his heart, and he could not tear it out. He plied his axe with increasing vigour, but every blow seemed but to deepen the conviction of his own spiritual deadness. At last he could endure it no longer. He shouldered his axe, returned to his home, went to his chamber, fell upon his knees before God, and cried for mercy. With a penitent and broken heart, he implored forgiveness through atoning blood, and found that peace which the penitent never seeks in vain. He erected the family altar in his dwelling, united himself with the Church of Christ, is now apparently journeying fast to heaven a new creature in Christ Jesus.

We may mention the case of a man who a short time since was lured by curiosity into a court house to witness a trial.
Suspended upon the wall there was a large clock, whose pendulum, exposing a broad disk of glittering brass, vibrated to and fro, in measured movements, naturally arresting the eye of any one who entered the apartment.

The man stood listlessly watching the vibrations of the pendulum as it measured off the swiftly flying moments, and the thought came to his mind, how many scenes are transpiring in the world with every movement of the pendulum. How many are shouting with joy—how many are shrieking in despair? How many are in halls of revelry, and how many with desolate hearts are weeping at the bedside of death? How many during each vibration die—how many by the hands of the executioner—how many struggle amid the waves of the ocean—how many with suicidal hands destroy themselves—how many are thronging to judgment, and driven in dismay to hell or welcomed to heaven. And is this the world for which I am living, thought he. Oh, how soon will that pendulum measure off the moments and the days of my life.

The arrow of conviction was fixed in his heart. The barbed point had pierced deeply and could not be torn out. He left that room a praying penitent, and commenced a life, it is believed, of faith in Christ. And thus did he who had resisted for years the most powerful appeals of the pulpit, who had heard without emotion the delineations of heaven and of hell—who had stood by the bedside of dying friends and followed their remains to the grave; thus did he hear an appeal from that mute pendulum which convinced him of the folly of sin and led him to the Saviour.

How instructive are such facts. How continually is God teaching us that all spiritual power is with him, and that He can give efficacy to the weakest instruments.

So it is, some distinguished preacher will pour forth floods of truth and light, in burning, blazing, volcanic eloquence; it would seem as though nothing could withstand the cogency of his argument and the fervour of his entreaty. And perhaps not one of the thousands who are riveted around him in breathless attention, will have excited in his bosom a single emotion of penitence, or will be induced to offer to God a single prayer for holiness. Again, some humble preacher whose literature and science begins
and ends with the Bible, whose talents are naturally small—whose imagination never even attempted to rise, will tell the affecting story of a Saviour's love, and while many are perhaps sleeping, beneath what they deem his dull discourse, many others will be crying out in the anguish of their convicted spirits, "what shall we do to be saved?" And as he proceeds in the quiet narrative of the sin of man and the plan of salvation, the Holy Spirit will flood the assembly in tears of penitence. It is thus that God teaches us that all our dependence is in Him. It is not of him that willeth, nor of him that runneth, but it is God that showeth mercy.—Evangelist.

REVIEW.

NOTES ON INDIAN AFFAIRS;

By the Hon'ble F. J. Shore, Judge of the Civil Court and Criminal Sessions of the district of Furrukhabad, 2 vols.

The Hon'ble Mr. Shore, the author of this valuable work, was the son of Lord Teignmouth, one of the few Governors of India who thought the "triumphs of peace more lasting than war." These "notes" reflect no disgrace on the honoured name of Shore, which has been so long identified with the operations of Bible Societies and the glorious object of elevating the moral and intellectual tone of a people. Mr. Shore will rank hereafter in Indian history with such benefactors of India as the illustrious Cleveland of Baglipur, and the late C. Greenlaw, Esq., the indefatigable advocate for Steam Navigation, who died on the very day the intelligence was received from England of the final and satisfactory adjustment of the question of Steam intercourse. Mr. Shore, from his official position in the Civil Service of the N. W. Provinces, enjoyed abundant opportunities for forming a fair and unbiased opinion respecting the condition of India and the relation of Europeans to the Natives. It is the imperative duty of the English in India to study whatever bears on the moral and
social condition of the country, as ignorance is an effectual and impassable barrier against a due sympathy being excited in favour of any people.

In these volumes Mr. S. discusses sixty-three different questions, all of interest and importance, as relating to Indian matters. Now that steam is multiplying correspondence with England to a prodigious extent, every Anglo-Indian ought to furnish his mind with as many facts as possible relating to Indian matters, in order to render his residence in Hindustan conducive to the welfare of a people to whom Britain lies under deep obligations. Among the points discussed in these volumes under sixty-three heads are the following:—The constitution of the British-India Government. The Revenue and Landed systems. The administration of justice. The intercourse between the English and Natives. The character of the Natives, Colonization, Gaols, Police, Usury laws, &c.

In an article on the East Indians there are some suggestions which it would be well for that important class of the community to avail themselves of. They are rising in public esteem. At one time East Indian ladies were excluded from the Government House list; now moral and intellectual worth is more likely to be appreciated in whatever class of the community it may be found. Mr. S. urges strongly the need of their attaining a higher educational status, and aspiring higher than to the mechanical drudgery of a Keranyship. East Indians, as forming a connecting link between the Natives and Europeans, occupy a position which may prove of great use in society.

On the subject of Vakils, or Native lawyers, Mr. S. remarks, "for appointment to this situation, no previous study is requisite; no examination is held or questions asked." He recommends that "the first step should be to oblige all candidates to undergo an examination regarding their knowledge of the British-India Regulations, and such parts of the Mohammedan and Hindu law as relate to the common affairs of life, and are constantly brought into practice." He attributes the greater part of the evils that arise in the administration of justice to the paucity of European officers. "The local jurisdiction of a judge-magistrate, on the average, comprises a tract of country seventy miles long by more than sixty broad: containing 4775 towns
and villages, and a population of more than a million." He warmly advocates the more extensive employment of Natives in offices of trust and responsibility, and in order to its efficient working to give them an adequate salary, on the same principle as Lord Cornwallis raised the salaries of European functionaries in order to diminish the temptations to bribery and to induce a superior class of men to enter the service.

Mr. S. does not present a very flattering view of the results of English rule in India, as he considers that pecuniary profit is the grand controlling motive of the East India Company in their measures respecting India; that little has been done for the improvement and introduction of manufactures, the making of good roads, raising the character of the Natives, and the diffusion of a cheap and useful education. He makes frequent allusions to "first rate collectors, who, to raise their own credit with Government, become the ruin of thousands."

In his notes, "on the conversion of the people," Mr. S. makes several very useful remarks, which, coming from a man of keen observation and considerable experience in Indian matters, may have weight. He considers that the extortionate and avaricious proceedings of the Government, together with the haughty tone assumed by Europeans towards Natives, are great barriers in the way of Christianity. "The want of any society into which they may be received and countenanced, is a great drawback to the conversion of the Natives to Christianity, they are outcastes from their own class." Of Missionaries he observes, "it might almost seem as if, in certain instances, they had a general idea of all heathen nations, as a set of half wild savages, to whom they had only to preach a few sermons, under the shade of trees, and immediate conversion would be the result. Little, however, I fear can be expected from the existing race, in the way of real conversion. The grand means must be the education of the rising generation, the establishment of schools, and the translation of books into the vernacular language ought to be the primary object. Respecting chaplains he writes, "It would be highly expedient if a knowledge of Hindustani were an indispensable requisite to the appointment of a chaplain to a district: and that the superintendence of a Native school should constitute a part of their regular work in all those stations where the du-
ties among the Christian population are not too heavy to allow it, which school it is the duty of Government to establish without delay. At some of the smaller stations, the clergymen have scarcely any duty to perform except the weekly service." X.—Calcutta Christian Advocate.

Religious Intelligence.

MISSIONARY TOUR IN CUDDAPAH.

BY THE REV. E. PORTER.

Early this morning I went to Ryachote, 35 miles to the south of Cuddapah, with the catechist. We preached at a choultry situated at the head of one of the chief streets of the village. I read and explained part of the 7th chapter of the Gospel by Luke, and the catechist addressed them on the folly of idolatry. No objections were raised to our instructions, and the truth of Christianity was acknowledged. On leaving we distributed some tracts and copies of the Gospels. After breakfast we had another congregation in the shed where we had put up. A Psalm was read and I expounded part of the 3d chapter of the Colossians. We sang and then prayed. The people were very attentive during the whole of the time, and on leaving asked for some books. In the afternoon at three o'clock we had another congregation under the shade of a tamarind tree, in front of our temporary abode. The catechist read the 11th chapter of the Gospel by John, and I spoke upon its contents for some time. I dwelt particularly on that passage, "I am the resurrection and the life," and showed them how Jesus had brought life and immortality to light by His Gospel. The people were much struck with the doctrine of the resurrection. They offered no defence in favour of idolatry except that it was the custom of their country. This objection was soon disposed of. After we had finished our conversation we distributed some tracts and portions of Scripture. At half past five we went to the village of Narsarowpett, where we had a large and attentive congregation. After we had shown them the folly of idolatry and the wickedness of their own gods, one of the respectable
RELIGIOUS INTELLIGENCE.

Natives present asked us to explain to them the Christian way. To this I very gladly assented, and gave a brief account of the incarnation, life, sufferings, death, and resurrection of our blessed Redeemer, and exhorted them in conclusion to forsake all false refuges, and believe in Him for the remission of their sins. All listened with attention and acknowledged that our doctrine was good. On our leaving we distributed a good number of tracts and a few copies of the Gospels.

Monday, April 15th.—Very early this morning we left Ryachote for Mundium, and arrived about half past six. The road was pretty good. This village is lower than Ryachote, and being near the hills I found it much hotter in the middle of the day. On my arrival I collected a small number of Natives and sat down under a pandal to address them. I read the tract entitled “Destroyer of Delusion,” and spoke much on the folly and sin of idolatry. Most of those present acknowledged the truth of what was said, but at the same time appeared fearfully indifferent as to their own danger, and the necessity of embracing the truth. A few Mohammedans were present and I rather wondered that they heard what I said with attention.

We met with two Natives who had just returned from a temple at a short distance, where there is a gooroo, who receives worship and various offerings from great numbers of poor ignorant people, who look up to him as a god, and think he has the power of curing certain diseases, such as cholera and fever. At certain times he feeds a number of poor people who come to him, and appears very humble in their presence, calling them by familiar names. All this is done in order to increase his fame and to gain more disciples. We asked the Natives whether he ever told them how sin could be forgiven, and heaven obtained. O no, they replied, he never told them about that. We asked whether he could raise the dead and give sight to the blind. They replied no. But I said the heavenly gooroo, Jesus Christ, can do all this; He can remove our sins, cleanse our souls, subdue our evil natures, and make us fit for heavenly bliss. In the afternoon at four we went on to Cherlopilly, a village near Gurrumcondah. The scenery in some parts is very grand and picturesque. Lofty mountains intersected by quiet and fertile valleys with running brooks in every direction, which pointed out the wisdom, majesty, and goodness of the great Creator. But O how melancholy the thought that there were none to show forth His praise. Near the village we got benighted and were obliged to halt under the shade of some beautiful trees, where we all rested in peace through the protection of Him who never slumbers.

Thursday, April 25th.—Early this morning I went out into the village of Mudunumpilly with the catechist. We addressed a congre-
MISSIONARY TOUR IN CUDDAPAH.

gation of about 50 Natives. There is at present in this place a great gooroo of the Siva sect. He has one elephant, several horses, and about 30 servants in attendance upon him. Some of them go about the streets of the village night and day making a great noise with their horns, trumpets, and drums. The great man himself does not venture out, but sits enshrined in a building within the compound of one of Siva's temples, levying contributions on the poor wretches who fear his curse, and are anxious to obtain his blessing. If they do not listen to his demands he abuses and curses them. The poor ignorant Natives seem to regard him with superstitious veneration, and from fear are led to present him many offerings of money, fruit, and clothes. They prostrate themselves before his feet in a posture of adoration three times, after which with great assumed pomp he gives them his blessing. The collector of the district has a warrant out against one of these knavish gentlemen on a charge of robbery. There is no doubt they are at the head of much of the wickedness that goes on in the district. The collector told me this morning that no less than 144 persons had committed suicide in this part of the Cuddapah province within the quarter ending December, 1843. The great majority of these were females. What a fearful state of morality does this present, and how true is it, that degraded and idolatrous India is still full of the habitations of cruelty. There is no other remedy for this fearful corruption of morals, than the glorious Gospel of the blessed God, and for its extension and triumphs the church of Christ must labour with greater zeal and more fervent prayer.

Tuesday, May 7th.—This morning early I rode out to a small village near Mudunumpilly. The weather was delightfully cool and pleasant after the rain that had fallen the previous evening. I tried to speak to a few cultivators, but they would not hear, and ran away; so I was obliged to leave them. In the afternoon we had a very animated discussion with some Brahmans from the Collector's Cutcherry. The chief points of difference between Hinduism and Christianity were freely discussed. One of the Brahmans endeavoured to defend Vishnu as well as he could, but when I brought forward the actions of Jesus Christ, and compared them with Vishnu's, he could not give a suitable reply, but said, that Vishnu was a Saviour to him, and Christ was a Saviour to me, and that we must allow them both to be true. Chittori, the catechist, who was with me at the time, gave to those present a good reason of the hope that was in him. As he went on with the recital of all the abominations which he practised as a heathen, one of the Brahmans told him to stop as he had heard enough on that point. He then briefly related the benefits he had received from embracing the Christian faith.
The Brahmins seemed to sit upon thorns during the recital; after this was finished they arose up and went their way.

*Thursday, May 9th.—* Early this morning I set out with the catechist for Yailpaud, a large native town about nine miles from Mudunumpilly. The road was very rocky in some places, and the country intersected by picturesque and fertile valleys in which there was a good deal of sugar cultivation. The tamarind and oil trees were very plentiful in every direction, and as they had lately put on a fresh coat of leaves, they looked particularly beautiful. We stopped at a village called Potupadoo and preached the word of life. The people heard with attention, and acknowledged the truth of our instructions. The head man of the village was able to read, and to him we gave some tracts, exhorting him to examine them carefully. After leaving this village, we entered a pass through a range of lofty hills composed of immense masses of granite, with a good number of trees growing up their sides. In some part the scenery was very grand, and the valleys appeared well cultivated. We arrived about nine o'clock at the town of Valpaud. It is a large and populous place, and much trade is carried on between this place and Madras. It is the chief town of the talook of Gurrumcondah, and many of the houses are built of large slab stones, which abound in this part of the Cuddapah province. Here is a Moonsiff's court, and two large temples in honour of Vishnu. After our arrival we had a long conversation with the tasildhar and his associates, who paid us a visit. I read part of one of our tracts, entitled, "The Destroyer of Delusion;" and then explained to them the chief doctrines of the Christian faith.

*Tuesday, May 14th.—* Early this morning we set out for Malpaud, a village about eight miles due west from Mudunumpilly. The scenery was very beautiful and inviting. The village of Vaimpully in our way is pretty large and populous. Near the village I saw no less than seven rude temples under a tree. They were made of four large slab stones, and contained several small idols. I saw outside a group of small stones which on inquiring I found to represent Potoo Razoo, and inside were several idols or rather rough stones to represent Gungama. About six miles from Mudunumpilly we began to ascend to Malpaud, which is about 600 feet higher than Mudunumpilly. The road in some places was rough and stony, but when we arrived at the top we were well repaid for our trouble. The country is a regular succession of hill and dale, rock and wood, with dry and wet cultivation pleasantly interspersed. We arrived at Malpaud about eight, and I went to the village and instructed the people. I read part of one of our tracts and explained it. The people heard with attention and made no objections to the doctrine; and at the close we distributed some tracts and portions of Scripture amongst them. At five
in the afternoon I went out again with the catechist to a village near our tents. We had about 20 attentive hearers. Some had heard the truth before from brother Gordon at Mudunuumpilly last year. One man amongst them who appeared more intelligent than the rest, put several questions which showed that his mind had been exercised by what he had heard and read, such as: Was God the author of sin and holiness? In whom must we believe if we reject our gods? If we embrace this religion must we leave our wives and children and meditate only on God? We showed him that as God was unchangeably holy and good, he could not be the author of sin. We then drew a contrast between the actions of Jesus Christ and of their gods, explained the nature of true religion, and concluded by exhorting them to put their trust in Christ alone for salvation, and follow the instructions contained in our books.

Saturday, May 25th.—Went out early this morning with the catechist into one of the principal streets of Punganoor. I took my seat near a native house and commenced reading the tract on Juggernaut. We soon had a congregation of about 50 persons who listened to our message with great attention for about one hour. During the morning had some conversation with the young rajah, and was grieved to find his ignorance on the most common subjects. The ranee will not send him to Madras, although she has been advised to do so by many European gentlemen. In the afternoon we had a congregation inside the rajah's palace, to whom we made known the word of life. I was much pleased with their attention. I have made particular inquiries concerning the books which were given away last year by brother Gordon, and was glad to hear they have been read by the people and been the means of exciting discussion amongst them.

Wednesday, 29th.—This afternoon I went out with the catechist to Niddeconta, a village about 10 miles distant from Punganoor. We went into the central part of the village and sat down under a tree. About 30 persons soon collected together to hear our message, and we were much gratified with their attention to the word of life. The people remembered the visit of brother Gordon last year, and one Chetty told me, that he had been reading our tracts morning and evening, and that they contained very good instruction.

The next day we set out for Palmanair, and after staying there for six days and preaching the word of life in the town and villages around, we returned to Cuddapah. Bless the Lord O our souls, and all that is within us bless and praise His holy name.

During this tour we distributed about 3,000 tracts, and 300 portions of the Sacred Scriptures.

Cuddapah, July 25, 1844.

No. 4.
We cannot enrich and inspirit this letter by many and striking incidents. We cannot tell of a great outpouring of the Spirit of God upon us and the people of our charge, and of consequent wonderful overturnings by the King of kings and Lord of lords; but we can mention, with devout gratitude, that which will honour Him whom we delight to honour, and that which will gladden your hearts to have us announce, although it may seem to belong only to the day of small things. We can tell you of the still small voice of Jehovah among us, of his condescending grace in meeting us in our closets, at our family altars, and in our public assemblies, assuring us of his everlasting love to us, of his faithfulness in fulfilling each and all his promises to his church, of his approbation of our work in preaching the Gospel to this people, and of his determination to breathe upon the dry bones of this valley, that have long been burned and bleached by paganism, and call, from the mixed multitude of Siamese, Chinese, Laos, Peguans, Burmans, and Cambojians, a great army to his service and glory.

The spirit of God appears to have recently made a somewhat special visitation of his power and grace, upon a few of the many to whom we preach the Gospel. There would seem to be now, a more than usual seriousness on the minds of several of the Siamese, who attend the means of grace regularly on the mission premises. Messrs. Johnson and Peet feel much encouraged and strengthened in the Chinese department, by the public confession and baptism of two of their teachers. They were received to the church on the 7th instant. If they run well, how much may they aid in promulgating the Gospel among their countrymen.

Our brethren of the other two missions stationed here, have been tried, afflicted, and blessed much as ourselves. Mr. J. H. Chandler and his wife from the mission in Burmah, joined our Baptist brethren in November. His chief business at present will be to make still another improvement in the Siamese type, reducing the size to that which printers denominate English full face. We have great hopes in his labours.

Such is a brief sketch of our mercies, for which you will with us bless the Lord, and with feel stimulated to plead at the Throne of grace for fuller and more glorious displays of the power of the Gospel of Christ among this people. That the frequency and fervency of your prayers for us may increase more and more, we propose now to describe briefly, a few of many obstacles we find in our way of evangelizing this people. If you shall find them to differ but little from those you have to contend with, you will at least see how much we need your sympathy and prayers.

1. Nearly or quite every male subject of this kingdom is strongly ad-
dicted to the use of tobacco, in some one or all its forms. They begin to
smoke the poison before they have been weaned from their mother's breast.
You may see their little ones now at the breast, anon with a cigar puffing,
and then chewing a compound cud of beetle, serî-leaf, lime and tobacco.
While the females do not often smoke tobacco, they do very generally
chew it in the form of this compound; and this practice they begin about
as early as the males do their smoking. Thus it is, this powerful narcotic
begins its baneful influence upon this people, at the very dawn of their
rational being; and like sin against God, grows with their growth, and
strengthens with their strength. They know of no time when they were
free from its influence. Nearly all their thoughts are steeped in, and nar­
cotized more or less by it. In this respect, they are very different from the
consumers of tobacco in Christian lands. The latter, learned to think and
exercise their rational faculties, many years before they allowed this nar­
cotic any influence over them; and whatever may be its effects upon
their after life, it seldom reaches so far as to impart a narcotic tinge to all
their thoughts, and greatly interrupt freedom of intercourse with high intel­
lectual attainments. But the minds of the former, have been formed wholly
under the enfeebling influence of tobacco. Consequently, their thoughts
are held fast to it as by a spell. The males, especially, would almost as
soon think of living without air, as without cigars. If they are deprived of
their narcotic inhalations but for an hour, they become restless "as fish out
of water." Hence it is painful to them to attend our meetings, where they
cannot be allowed to smoke. It is feared that their minds, while thus em­
ployed, are often so occupied with a desire for it, that there remains little or
no place for the word of God; and that if the Holy Spirit alarm their fears,
they will go out quickly to their false comforter, and smoke themselves quiet
and unconcerned as before. Have we young converts, whom we long to
have become fruitful branches in Christ, we are exceedingly tried, and filled
with fears, at seeing them manifestly the bond slaves of tobacco. In like
manner are we tried, with the lads in our school, and with the workmen in
our employ. Is there any people so universally and strongly addicted to
tobacco as this?

2. The eating and smoking of opium, which was greatly checked, a few
years since, by the edict of his majesty the king of Siam against it, appears
now to be fast reviving again. Although the law still makes it a contra­
band article of trade, and threatens all consumers of it with the confisca­
tion of their goods and ignominious death; yet the law is not enforced as
it once was. There appears to be a secret willingness on the part of
government men, that opium should be smuggled into the country, at least,
to an extent sufficient to satisfy the cravings of the many that are already
addicted to its use. If so much be connived at, have we not fearful reason
to think, that this river of death, already broad, will continually swell; and
where will be the end of the calamities it will produce?

3. Guncha, (Cannabis Indica) a plant possessing many of the properties
of opium, is grown abundantly in Siam, and may always be purchased at the
shops very cheaply. Many, who are too poor to purchase opium, resort to this weed for their stimulant and opiate, and smoke themselves intoxicated, stupid and mad with it. Its effects upon the human constitution appear to be equally bad with those of opium. Its first effect when taken, is to produce great mental exaltation, so as often to lead the ignorant to think the subject of its influence supernaturally aided. It produces inebriation of the most cheerful kind, in those who are naturally mild; but rage and fury, in those who are naturally quarrelsome. Its aphrodisiac powers are said to be very remarkable. The intoxication it produces lasts from three to four hours, and is then followed by deep sleep. A prolonged use of it produces the most wretched nervousness, lung complaints, dropsey, melancholy, and madness. Since the check that was given to the use of opium about five years since, the people have fallen into the use of this poison in great numbers, and are no doubt being ruined by it. Our limits will not allow us to tell you, how sadly the practice of smoking it, is operating to stupify the hearts of this people against the precious Gospel.

4. The practice of using intoxicating drink is increasing among this people at a fearful rate. When Protestant missions were first established in Bangkok, about 10 years since, it was a very rare occurrence to see a man drunk, excepting among the Indo-Portuguese. The Siamese sacred books strongly condemned the use of all intoxicating drinks, and the people appeared to be then remarkably abstemious in the use of them. But now the enemy has come in like a flood. It has already swept away many priceless souls to a premature death, and to their eternal agony beyond the confines of time. There is not an hour of any afternoon, when you may not, by going out into the highways and lanes of this city, see many of the victims of intemperance, generally reeling, railing, swearing, quarrelling, fighting, and insulting all they meet, with a shamelessness of their own persons, and recklessness of the feelings of others, that cannot be named. Consequently crime, poverty, and wretchedness of all kinds, are greatly increased among the people. The public appetite for spirit is very strong, and the demand for something that will intoxicate very great. Hence their distilleries are increased in number and enlarged. Some 30 or more of these springs of the bottomless pit are now in vigorous operation. The material from which they manufacture their spirit is chiefly the cane-molasses, which by the rapid increase of the foreign sugar trade with Siam, has become very abundant. They know not what use to make of their refuse molasses, other than to mix some of it with their lime mortar, and the remainder convert into liquid death. But with all the facilities they have for manufacturing it, they do not nearly supply the home consumption. It is imported from China, Batavia, Singapore, and Europe, in no inconsiderable quantities. Nay all this does not suffice. The poorer classes make intoxicating drink from the juice of the palmyra and fermented rice. An officer of government informed us not long since, that he could not prevent his slaves from getting drunk, that he had flogged them almost to death for it, but so strong was their appetite for the poison, that they would convert their daily rice into spirit, and
intoxicate themselves therewith. The manufacture and traffic in ardent spirit, is all farmed out by government. The whole kingdom is divided into spirit districts. These are leased annually to the highest bidders, who pay their license money into the king's treasury. The district, including only Bangkok and its suburbs, is taken by one man, who pays government annually, about 160,000 ticals (96,000 dollars) for the privilege of monopolizing all the spirit trade within said district. It is this man's interest, of course, to do all he can to increase the consumption of spirit among this people; and this he does not fail to do. What a herd of tigers must his agents be? Now this is but a sample of the principal provinces in the kingdom, of which there are 20 or more. Here you may have a glimpse of the floodgates of intemperance and ruin that are opened upon this people.

5. The alarming evil of spirit drinking, is attended by her twin sister gambling. This work of ruin too, is all accurately farmed out by government, and is a source of much revenue to the royal treasury. But the system, however much it may fill the king's coffers, operates like thousands of blood thirsty tigers sucking away the very vitals of the kingdom. The whole country is divided into gambling districts, each of which is taken by the highest bidder, these farmers are generally found to be princes, noblemen and officers of government. They subdivide their farms into numerous lots, which they lease to the best advantage. All gambling out of the regularly licensed places, is promptly put down, as it would reduce the profits of the system. Each master-gambler or undertaker, has the privilege of settling himself, the terms of every company and private license within his lot. But Siamese subjects have, in the course of every year, some six or eight holidays, in which they are all allowed to gamble free of duty, and where they please. During these days, there is an extraordinary devotion to this vice, as if every man, woman, and child were determined to make the utmost of his license. It becomes each farmer's personal interest, to do all he can to increase the gambling business, and for each undertaker to excite all he can to visit his bewitching shops. Hence all possible kinds of gambling are invented and put into requisition, from the simplest playing with cowries, to the immense lottery establishments. Consequently the people have become intoxicated by it, and are to a very alarming extent, neglecting all other business for this. The mercantile interests of the kingdom, which a few years since were quite fair, have run down greatly; and it is thought by our foreign resident merchants, that if there be not a speedy reformation from gambling and its associate vices, the country will soon be ruined.

P. S. A very novel event for Siam has just transpired. About 9 o'clock this morning the English Steamer Express, Captain P. Brown, came walking up the Menam, setting all the small craft on the river in great commotion by her swell, and astonishing thousands of native spectators by her power. Bangkok had never before witnessed such a sight. The King of Siam is so much of a prisoner in his palace, we fear he has not yet had a view of the great wonder, although she went up in front of the royal palace, and turned
around at the first introduction. The princes, lords, and officers of government, are greatly taken with her, and say she is "to the extreme end of their hearts," an expression meaning much the same as the Queen of Sheba felt, when she saw Solomon's glory, and it was said of her, "there was no more spirit in her." The Praklang says the vessel is the workmanship of angels and not of men. It is fervently hoped, his majesty will venture to violate royal custom for this once at least, and go aboard of her, and see for himself. The Express has been fitted up, and brought out to Siam, at the proposition of his majesty to purchase such a vessel. But she is so far ahead of Siamese wisdom and skill, there is danger he will contrive some way to fly out of the contemplated bargain. And above all, he is so passionately devoted to the work of building and decorating idol temples, that he may think her price too much to withheld from his senseless god. This event we trust will under our God do something to prepare the way of the Lord among this people. But no display of human wisdom and power will ever convert one of their souls to Christ: the Gospel will.

Bangkok, January 11, 1844.

RELIGIOUS TRACT SOCIETY.

The forty-fifth annual meeting of the Religious Tract Society was held in Exeter Hall, on Friday evening, May 3: Samuel Fletcher, Esq., of Manchester, in the chair. Prayer was offered by the Rev. Robert Monro, M.A., one of the secretaries. An abstract of the Report was read by Mr. Jones, Corresponding Secretary and Superintendent. It briefly noticed the operations of the Society in China, Java, India, Australia, Van Diemen's Land, New Zealand, South Sea Islands, Africa, African Islands, Spanish and British America, West Indies, the United States of America, Newfoundland, Greenland, France, Switzerland, Belgium, Netherlands, Spain, Portugal, Italy, Hungary, Germany, Norway, Denmark, Russia, and the Mediterranean. In detailing the home proceedings, the Report referred to the new depository, and to the gratifying fact that the needful arrangements had been made to meet the expenses of its erection, without appropriating to the object any portion of the Society's benevolent income. It then alluded to the efforts now being made for the benefit of the principality of Wales. The grants made to England, Ireland, Scotland, and Wales for the following objects:—district visiting, city missions, and Christian instruction societies, home missionaries, sabbath-day circulation, soldiers, sailors, rivermen, British emigrants, prisons, hospitals, workhouses, railway workmen, fairs, races, foreigners in England, and miscellaneous,
amounted to 1,904,604 publications, of the value of 2,437l. 2s. 6d. The libraries granted, on reduced terms, to destitute districts Sunday and day schools and union houses, were 317, of the value of 1640l. The libraries granted, on reduced prices, since 1832, were 2908, value 9,088l. One hundred and eighty-eight new tracts and books were published during the year; and the publications issued from the Depository amounted to 15,637,676, making the total circulation, in about ninety-four languages, including the issues of foreign societies assisted by the Parent Institution, to amount to nearly 400,000,000. The total benevolent income of the year was 5,105l. 7s. 6d.; the special fund for China, 823l. 12s. 2d.; the contributions to the building fund, 690l. 1s. 11d.; cash for sales, 43,427l. 8s. 6d. The gratuitous issues were of the value of 6227l. 14s. 1d., being 1122l. 7s. 5d. beyond the amount of the contributions, and without any charge whatever for the agency and other expenses connected with the Society’s gratuitous operations at home and abroad. The legacies received were 396l. 5s. 5d. Total receipts, 51,989l. 6s. 8d. The Report concluded by the committee recording their unabated attachment to the catholic principles of the Society.

Among the speakers were the Rev. Messrs. Bickersteth, Sherman, Hughes, King, Freeman, Sutter, missionary from Mangalore; and Dr. Davis. The meeting appears to have been conducted in a harmonious and devout spirit, and to have left delightful impressions, on those present, of the Society’s important operations.

LONDON MISSIONARY SOCIETY.

The fiftieth anniversary of this institution was held at Exeter Hall, on Thursday the 9th instant. The weather was remarkably fine, and at an early hour a very numerous and highly respectable auditory were assembled. The chair having been taken by W. Evans, Esq., M. P.,

The services were commenced by singing the eighth hymn of the Missionary Collection.

"Lord God, the Holy Ghost,
In this accepted hour."

Mr. J. Reynolds, of Romsey, then implored the Divine presence and blessing.

The report stated, that in Tahiti the faith of the churches had been preserved, and, even among the unbelieving and worldly, popery
had yet to make its first triumph. France continued to exercise her usurped and arbitrary power over the defenceless Queen and her people, in the form not of a sovereignty, but of a protectorate, though it was to be feared the difference would prove little more than a name. The residence of the French had begun to exercise a demoralising influence on the Tahitians; but still there was reason to hope that a revival of religion among the inhabitants, was not far distant. In the Leeward and Hervey groups, and also in the Navigators' islands, the kingdom of our Lord had steadily advanced; but the mission to the New Hebrides, where, at this time last year, hope was shedding its brightest beam, had been abandoned, for the present, in consequence of the determined and furious hostility of the native priesthood and their adherents.

In reference to China, never had the prospects of the Christian church been so strong and vivid as at the present time. The empire could not yet be traversed in its length and breadth by the messengers of Christ, but the open space was already too wide for the present amount of agency and funds. At Hong Kong a permanent station, with the appendage of an effective printing establishment, had been founded. Towards the close of the year, Messrs. Medhurst and Lockhart arrived at Shanghai, where they had taken up their residence in the midst of a very large Chinese population, and not the slightest opposition had been offered by the public authorities.

In India idolatry and caste, though evidently shaken to their foundations, combined, as yet, to impede the spread and triumph of truth. Still the grace that bringeth salvation had not been without its trophies in the past year—it had gone forth with the voice of the devoted missionary, and fruit had been gathered unto life eternal. The confidence of the people in gods that cannot save was becoming more and more feeble; the absurdities of Hindu mythology and superstition were passing away before the light of European science and literature; the conviction in the native mind, that Christianity will at length prevail over the ancient forms of religion, was daily gaining strength; the truth and excellence of the Gospel was admitted by vast numbers of the people, and disputed by few; and all things seemed ready for the entrance of the King of Glory into his rightful possession.

In numerous parts of South Africa the darkness is past and the true light now shineth. During the period under review, many a heart had experienced the riches and freeness of divine love, and been restored to purity and peace; and many, who had long given evidence of unfeigned faith in Christ, had been received into fellowship with his church. In Caffraria, where but little fruit had previously appeared, there had been an enlarged ingathering of the gra-
LONDON MISSIONARY SOCIETY.

Cious rewards of holy and patient toil; and among the unnumbered tribes north and east of the Kuruman, the devoted missionaries had persevered in making known a Saviour's name, and had opened a new station among a people far in the desert.

The intelligence from Madagascar contained only the same mournful features which, for several successive years had been communicated to the Christian public. No opening had appeared for the revival of missionary labour, and the Society had been called to suffer an additional and most poignant affliction in the death of the devoted Johns, who had fallen a sacrifice to his unquenchable zeal in attempting to rescue the persecuted native Christians.

In connexion with the missions in the West Indies, there had been abundant reason to thank God, and take courage. The attachment of the people to the ordinances of religion continued unabated, and there had been ample evidences of the grace of God bestowed on the churches and congregations. The missions in British Guiana were all but self-sustained; and in Jamaica, the churches were rapidly advancing towards the same honourable position.

The Directors had sent forth, during the year, to various parts of the world, missionaries with their families, amounting (exclusive of children) to nineteen individuals.

The total amount of receipts during the past year has been £81,812 17s. lid.; the expenditure, £83,525 11s. 7d.

In the course of a stirring speech, the Rev. J. A. James read a letter from Sir Culling Eardley Smith, addressed to the Secretary of the London Missionary Society, as follows:

"Casa Dies, Rome, 22d March, 1844.

"My dear Sir,—I have the pleasure of sending you a cheque for twenty-five guineas (£26 5s.), the proportion forthcoming to your committee, from a joint meeting held in my rooms in this place, for the Church and London Missionary Societies.

"Dr. Harris, or Mr. Ellis, will inform you of the particulars of the meeting. I will merely say that I believe everybody was gratified at being present at such a meeting in Rome.

"Believe me, dear Sir, sincerely yours,

"Rev. J. Arundel.

EARDLEY SMITH."

The meeting was long, but kept up with spirit and interest, and an adjourned meeting held in the evening.

The principal speakers were the Rev. J. A. Skurman, from Benares; the Rev. Messrs. Blackburn, J. A. James, Ely, James Ha-
milton, Aldis, Stoughton, Young, (Wesleyan Missionary) Smith, and Captain Gambier. In the evening, Rev. W. Arthur, (Wesleyan missionary from India), and Rev. Messrs. Stowell, King, Roberta, and Schurman.

THE OOPADESH CHUNDRIKA.

This is a monthly periodical of 16 pages plain 8vo. in the Mahratta language, the principal object of which is to explain and to defend the Hindu religion.

In his exposition of Hinduism to Hindus, the editor presents a curious medley of opinions, and while he seems to be endeavouring to bring back his countrymen to a purer worship and a stricter morality, he neutralizes all his exhortations by the many false and inconsistent principles which he adopts.

1. The editor of the Chundrika is a believer in one God. He believes in one Supreme Being, the Creator of heaven and earth, eternal, immortal and invisible, holy and possessed of all divine perfections without change. He rebukes the Hindus for maintaining that there are many gods, and declares that this opinion is without foundation; that the Supreme Being alone is to be worshipped; to Him offerings are to be made; He is to be loved; and men should serve Him, and pray to Him, beseeching him to have mercy on them and pardon their manifold sins; and that such worship will be acceptable to him.

One would naturally suppose on reading these remarks, that the editor had given up all his Hindu gods, and all the rites and ceremonies required by the Hindu Shastras. But the truth is, the editor has not a very clear idea of what his creed is, as will be shown hereafter, and that he holds the most inconsistent principles. He has sense enough to perceive that it is too late in the day to be telling men to worship idols. The light of the Gospel has been too much diffused even in this dark land to allow him to maintain that the worship of any other being than the one Supreme God is proper for intelligent men. He has studied the Christian Scriptures too, as he tells us, and he evidently feels that Hindu polytheism cannot stand before the one God of Christianity.

But 2d, the editor of the Chundrika is still a polytheist. Surprising though it be, it is nevertheless true that he still clings to the absurd fictions of the Hindu Shastras. He believes that Vishnu, Bramha, and Mahadeva are gods, distinct from the Supreme God,
inferior gods as he calls them, dwelling in Paradise (Swarga,) and there quarrelling together under the influence of passions like those which govern the conduct of men; that all the inferior gods, with Indra at their head, are inhabitants of Swarga for only a limited season; and that as soon as the merit which entitles them to a seat in heaven is expended, they will be reduced to a level again with men; and that any man may, by the performance of certain sacrifices, obtain a place in the ranks of these gods, nay, may become the king of all the gods.

It appears strange that after the editor had distinctly stated that the general belief of the Hindus in many gods was without foundation, he should immediately go on to assert that there are a great number of gods. He will perhaps say that he intended to assert that there is only one Supreme Being. But who among the Hindus believes that there are many Supreme Beings, that there is more than one Sovereign Creator and Lord. What then is the error of Hindus which the editor sets himself to oppose? Manifestly it could only be their mistaken notion that there are many gods, in accordance with which they entirely neglect the worship of the one living and true God, and are ready to bow down to anything, however debased, that is called god or that is worshipped. This mistaken notion and this wicked practice he endeavoured to oppose, knowing that there could properly be only one object of worship, the Supreme Lord of heaven and earth. But then if he carries out this idea boldly and consistently, he will be counted as an apostate from Hinduism, he must give up the Vedas which contain prayers to the sun, to Indra, to fire, &c. Nay, he must give up his own sacred Gáyatri, the very mother of Brahmans, consisting of a solemn invocation to the sun, which he is required to repeat daily so long as he is a Brahman. He is afraid to go so far as this, and starts back. He returns to the very ground which he had declared to be without foundation, and maintains that there is a great number of inferior gods, those very gods indeed which the Hindus are in the practice of worshipping. He thus builds up what before he endeavoured to destroy.

But 3d, The editor of the Chundrika is a pantheist. What a monotheist, a polytheist and a pantheist, all at the same time? However surprising, it is indeed true. He believes that the inferior gods, the soul of man, nay, the whole universe are emanations from the Supreme God and parts of his essence. In fact every thing is God, for God in the creation of the world merely exhibits himself under different forms, and they are all merely the extension of the Deity. He does indeed once say, that he cannot decide the question whether the world is distinct from God or
whether it is a part of his essence, this being a question entirely beyond the reach of the human understanding; and yet in his succeeding speculations he goes on the supposition that every thing is God, and that illusion (Maya) is the cause of the different appearances presented by different objects. Just so in regard to the soul of man, he does not undertake to decide whether it is a portion of God or not; but he evidently believes that it is, for he afterwards remarks, that because a portion of God dwells in every man, therefore we should do no injury to any one; thus founding his exhortation to the performance of the reciprocal duties of men, on the pantheistic notion, that the soul of every man is a portion of God. Here a question naturally arises, “What, will a portion of God do another portion of God an injury, and if so will another portion of God inflict punishment on the offending portion?” Nay, does it not follow from this that as God is holy, a portion of God is also holy, and therefore no portion of God can commit sin, and no portion of God can receive punishment, and that of course there is no such thing as sin or punishment on earth, and therefore every man may do as he likes without fear. We know that such is the belief of many Hindus, but what kind of morality results from it? The editor seems to have felt that this doctrine could not be maintained, and in accordance with the dictates of common sense, remarks, that the soul of man is entirely distinct from God, that its qualities and attributes are very different from those of God, and that even after deliverance from connection with the body it remains separate from God. He however mentions that some hold to the entire absorption of the soul into the essence of God after its deliverance from the body, inasmuch as it originally was but a portion of the divine essence. But he does not undertake to decide here which opinion he maintains, but on the next page he states distinctly that the soul is a portion of God. What will the Hindus learn from this? If the soul is not a part of God, then what motive will they have, according to the Chundrika for loving one another and abstaining from doing one another injury? And if the soul is a part of God, then what sin can attach to it, and how can it become liable to punishment? and what then becomes of religion or morality? Pantheism is but a poor foundation for the inculcation of religious or moral duties.—Bombay Witness, July 18—from the Dnyanodaya.
RELIGIOUS JOURNALS.

We have been gratified in receiving the first six or seven numbers of the Bombay Witness, a new weekly news-print at Bombay. It has been favourably noticed by nearly all the Indian Press, whose opinion on such a subject is of much value, and does not need any commendation of ours. We should, but for want of space, have stated last month that we were much pleased with the appearance and the promise of the journal. The little farther acquaintance since formed has only raised it in our good opinion. The subjects treated of are well chosen, the arrangement is good, and the mechanical execution equal to that of any weekly print in India which we have seen. Its position, as neutral on all minor points of doctrine or discipline on which conscientious Christians may differ, being similar to our own, has of course our warmest approbation; and we trust that notwithstanding the prognostics of some, this position will be found not only tenable but commanding, in the contest with the common enemy in this heathen land;—and that it will ever be able to abide by its excellent motto, “Speaking the truth in love.”

At Calcutta also a new religious weekly journal, called the Calcutta Christian Herald, has been commenced on similar principles; which we have not seen. The notice of it by others, and some extracts, evince that it is conducted with fair ability; and though, unlike Bombay, it enters upon a field partly occupied by similar journals, we would hope that it may not fail for want of support.

MADRAS CHRISTIAN INTELLIGENCER.—The second number of this semi-monthly journal in the pamphlet form, as the organ of the Society for the Propagation of the Gospel, is advertised. As we have not been favoured with the first number, we cannot speak of its character.

NAGPUR.—We were informed some time since that the Free Church of Scotland had appointed a married missionary to commence a mission at this place. It is not only an inviting locality, but the circumstances which have given rise to its being selected as a mission station, are such as we think deserve notice.

It appears that the lady of an officer stationed in the vicinity, and well known for his benevolence and interest in the subject of missions, died about two years ago, and at her death expressed a wish
that property of her own to the amount of £2,500 should be devoted to forming a mission at Nagpur. Her husband most cordially undertook to carry the wish into effect, as corresponding fully with his own desires on the subject, and opened a correspondence with different persons to obtain a suitable missionary. One of those to whom he wrote was the Rev. Dr. Wilson of Bombay, who undertook to find a proper agent for the work. This was previous to the disruption of the Scotch Church; but that event did not affect the arrangement; and as Dr. W. joined the Free Church, the formation of the mission has been undertaken by that zealous and efficient body. We rejoice that a station in so important a place is immediately to be commenced under such favourable auspices.

Madras Sailors' Home.—This excellent institution seems still embarrassed for want of funds, owing to the large outlay for rent, and other causes. On this account the publication of the Society's organ, the Temperance Recorder and Oriental Miscellany, has been discontinued, as it was published at some loss; and some part of the extensive premises taken at Rupees 175 per mensem, not needed for the accommodation of seamen, or others, are to be sub-rented if practicable. Some other retrenchments are also made; and carried indeed it appears to the lowest point consistent with the efficient working of the establishment, which is in all respects in a very commendable state. No one can examine it impartially and not feel convinced that it is worthy of liberal patronage. To remove an objection which some have made towards contributing to it, the funds and accounts of the Home are hereafter to be kept entirely distinct from those of the Temperance Society under whose management it is, so that those who may give their money to benefit seamen, may be sure that it will not be taken for any other purpose, even for so good a one as the diffusion of information on the subject of temperance.

Another circumstance, in which all the Christian friends of seamen will rejoice, is, that "arrangements are all but completed" for a regular religious service, to be held for their benefit at the Home every Lord's day. This will be effected, it is believed, by most of the different Missionaries at Madras, taking the service each in his turn, week by week.

We are persuaded that under these circumstances our readers, at the Presidency especially, will feel the Home to be worthy of their cordial support.

The Friend in Need Society.—The Annual Meeting of this useful Society was held in the Scotch Church, on the evening of the 21st instant,
PERSECUTION IN MADEIRA.

1844.

The Honorable Sir Edward Gambier in the chair, supported by the Rev. W. T. Blenkinsop, A. B., President.

The attendance was very respectable though not large. The Report presented a satisfactory view of the proceedings of the committee, who besides their regular monthly sessions had held more than the same number of extra meetings. Their attention had been directed to greater equalization of the pensions, principally in the way of reducing the highest from Rupees 17-8, to Rupees 10-8, still given to some who have formerly been in respectable circumstances; to a purgation from the list of all not really destitute; and to the efficiency of the work-shop, in which those are employed who are able to work. The Report showed that unless the number of subscribers or donors should increase, there would be a deficiency of more than Rupees 1000 in January next, in which case either some pensions must be reduced, or some pensioners wholly dropt. As the number of Roman Catholic pensioners is about double that of Protestants, while no funds of value are received from the members of that church—the allowance of Rupees 500 monthly from DeMonte's estate having been for several years withheld, except Rupees 10-8 per mensem—it was intimated that if the committee were reduced to the alternative of choosing between them, the latter would have the preference. It is to be hoped that the benevolence of the Madras public will prevent any reductions, at least of existing pensions.


The chairman in conclusion made a very appropriate speech—in reply to a vote of thanks—on which he expressed himself as more than ever pleased with the working of the Society.

The present Secretaries, Mr. King and Mr. Atkinson, certainly deserve much credit for their exertions; as no doubt also the President and other members of the committee.

PERSECUTION IN MADEIRA.—Last Sabbath two persons when going home from my house were taken prisoners and committed to gaol, where they now lie, for not kneeling to the Host as it passed. On Monday a third was imprisoned on the same charge. On Wednesday several were mauled with sticks and some taken by hands and feet as in procession, and carried into the church and made to kneel before the images. On the 2d of May, a girl brought me some leaves of the New Testament, telling me, with tears, that her own father had taken two and beat them with a great stick, and then burnt them. On the same day, Maria Joaquina, wife of Manuel Alves, who had been in prison nearly a year, was condemned to death. The counts against her were, that she denied the doctrine of the Trinity and the virginity of Mary, and maintained that the Sacramental bread is bread, and that images should not be venerated. A gentleman, who was present during the whole trial, assured me that respecting the Trinity and
the virginity there was no proof adduced. Respecting the Sacrament, only one witness swore that he heard her say that the Host is bread. And respecting the images, all declared that she did not say they should not be venerated, but, that she did say that the Holy Scripture forbids the adoration of them. My informant was astonished that the country people should have known the difference, and given so clear evidence before a prosecutor, who put leading questions and tried to confound them. It will hardly be credited in our father-land that such a sentence could have been given in this country; but the mother of seven children, the youngest of whom was at the breast when the mother was cast into prison, is now a prisoner in the gaol of Funchal, condemned to be hanged,* for having said that images should not be adored. And under such circumstances she is forbidden the use of the Holy Scriptures, or any part of them. It is as likely that she will be actually executed, as it was that she would be condemned to death. We suppose it impossible to perpetrate such an act. We also supposed it impossible that such a sentence should have been given in any part of Christian Europe in 1844.—Record;—Letter from Dr. Kalley.

GOOD NEWS FROM MOULMEIN.—The following good news is conveyed to us in a letter lately received from Moulmein:—"You will be glad to hear that the labours of our missionaries in the Tenasserim Provinces are crowned in a good degree with the blessing of the Lord. More than one hundred have been added to our church since the commencement of the year. Interesting meetings have been held in two of the churches which were attended with much good. There is evidently a good deal of excitement among the people, and a good many are beginning to search more diligently for the right way.

"We have just had a reinforcement of three families and a single lady from America, all of whom are now busily engaged in the acquisition of the language of the people for whom they are to labour. But we want many more. 'The harvest is plentiful and labourers are few.' Our Native Preachers are doing exceedingly well, but they need the constant supervision of experienced missionaries."—Calcutta Christian Observer for August.

DR. PHILIP'S DEPARTURE FROM THE CAPE.—We regret to learn that the excellent J. Philip, D. D., the able and successful advocate of the slave population, and of the aboriginal tribes of Southern Africa, is compelled from age and its accompanying infirmities, to retire from a field in which he has so long zealously and successfully laboured. We sincerely pray that the good man may be invigorated by his native clime to do yet much and good service to the cause of missions generally, but especially for Africa.—Our missionary altars at home need to be watched by retired veterans as well as by young and zealous recruits.—Ibid.

* Note.—There was a mistake, it appears, as to the form of the death adjudged. Hanging for heresy is not usual.
NEW MISSIONARY SHIP.—The new missionary ship, purchased by the subscriptions of the young friends of the London Missionary Society, has sailed with a cargo of missionaries for the South Seas, touching at the Cape. She is called the John Williams. The vessel has been entirely purchased, fitted out, and will, we believe, be sustained by the subscriptions of the young.—Cal. Chris. Obs.

AN ENCOURAGING INSTANCE OF CONVERSION IN CALCUTTA.—We have much pleasure in extracting the accompanying interesting paragraph from the last number of the Free Churchman. Would that the little one might soon become a thousand! How encouraging to the teacher of Hindu youth, that the bread cast upon the waters is thus found after so many days.

Baptism.—We state with much thankfulness, that on the evening of Sabbath last (July 28th) after the usual service, at the Free Church Meeting-place, there was baptized by the Rev. Dr. Duff, a converted Hindu youth. His name is Gobindo Chunder Das. He was once an advanced scholar in the General Assembly's Institution; but about five years ago was withdrawn by his friends in consequence of the baptism of one of his class-fellows. Since that time he has been in a very undecided state, and variously employed; but of late he has been led to seek rest in the discipleship of Christ, chiefly by the sight of a dying Christian and by the perusal of a Christian tract.—Ibid.

RECENT BAPTISMS.—On the first Lord's-day in June the church in Circular Road received a new member by baptism. On the second, three Natives were added to that in Intally; on the third, three more to that in South Kalings. At Haurah also two Natives were baptized towards the end of June, and two Europeans on the first Lord's-day of the present month. May all who have thus put on the Lord Jesus Christ, be kept unto the end.—Missionary Herald.

ANOTHER BAPTISM AT MADRAS.—We are happy to learn that a Hindu youth, more than seventeen years of age, who had been in the Free Church Mission Institution upwards of three years, was baptized by the Rev. J. Anderson on the 28th ultimo. His name is Arjunun. He had asked for baptism five months ago, but on the day of trial was overcome by affection for his mother and other friends. The night, before his baptism, he broke caste by eating with the missionaries and other converts. May these isolated but interesting cases of conversion prove like large drops of rain before a heavy shower.*

THE PARLIAMENT AND MINISTRY.—It appears that the Parliamentary proceedings on what was rather jesuitically called the Dissenters' Chapel Bill, which endows Socinians with property left or given by Trinitarians to promote Christian worship according to their own creed, and which was

* Under the force of the old temptation, Arjunan has, we hear, again returned to his mother's house. May the Lord restore afresh and graciously keep the backslider.
therefore properly a spoliation Bill, are exciting just indignation among a
great part of the religious public of England, and damaging the Ministry.
Many also condemn the Factory Bill, and the reduced protection on West
India Sugars, which is likely to operate as a premium on slave grown sugars.

FREE CHURCH CALCUTTA.—The corner stone of the proposed church edi-
ifice has been laid. The entire cost is estimated at Rupees 33,000, of which
more than 30,000 have been subscribed.

WESLEYANS VS. SLAVERY.—The General Conference of the Wesleyan Me-
thodists in the United States, have requested one of their Bishops, the Rev.
James O. Andrews, to resign his office as Bishop, and supported the decision
of the Baltimore conference suspending the Rev. F. E. Hardinge, one of
their Ministers—both for holding slaves which were the property of their
wives, and theirs only by marriage.

ECCLESIASTICAL MOVEMENTS.—Bombay.—The Rev. C. P. Farrar of the
Church Mission at Nassick, has recently removed to Bombay, the mission
being left destitute by the departure of the Rev. H. Mellon on account of ill
health, and the death of the Rev. G. M. Valentine. Mr. James Aitkin, of
the Free Church Mission at Poonah, was publicly ordained to the Gospel
Ministry on the 17th July, by the Presbytery of the Free Church at Bombay.
The Rev. Dr. Stevenson is expected back to Bombay in December next.

Madras.—The Rev. N. M. Crane, in ill health, with his family, and
Mrs. Dwight and children, are at Madras from Madura, on their way to
America. Also Mr. A. North, Assistant Missionary from the same Mission,
to send his children home. The Rev. H. Cherry is daily expected here,
to proceed to America. Thus that mission has lost three entire families and
Mrs. North, within a few months.

The Rev. J. Roberts, of the Wesleyan Mission, Madras, has recently visit-
ed the stations of that Society at Negapatam and its vicinity. A few months
since he, in like manner, as chairman of the district, attended a meeting of
their missionaries in the Mysore country, at Bangalore. The Indian stations
of this Society seem now more fully manned than those of most other So-
cieties. We regret to know that their large Chapel in Black Town, under
extensive repairs, sustained damage to the amount of a few hundred rupees,
in the fire some days since. The subscriptions we understand are going on
well, and had amounted at the beginning of last month to more than 5,000
Rupees.

Correction.—The exchange of stations between the Rev. W. Taylor,
S. P. G. F. P. and the Rev. J. Guest, of the same Society, announced in our
last, we are informed, will not take place.

Obituary.

DEATH OF THE REV. G. M. VALENTINE, OF THE CHURCH MISSION, BOM-
bay.—We last week noticed the removal by sickness of the Rev. H.
Mellon of the Church Mission, and we have now to notice the removal by
DEATH OF THE REV. D. JOHNS.

Death of the same mission of the Rev. G. M. Valentine. A labourer has been removed from the vineyard, a faithful servant has been called to his rest, and a very valuable missionary has been taken from this land full of idols, where he had come to deliver the message of wondrous love. Mr. Valentine came to India as a missionary of the Cross, after having been labouring some years in England as a curate, in a place where he was esteemed and beloved, and he arrived in Bombay, on the 13th June, 1838. He came out in the same ship with the Rev. H. Stackhouse, formerly a chaplain on this establishment, and now in South Wales, and the addition of two such men to the ministry, was soon hailed with joy. Mr. Valentine some time after his arrival went to Nasick, and studied the Native language. Subsequently he returned to Bombay where he has remained, occasionally going away for missionary tours, ever since. While the church above rejoices in another of the elect being called in, her sorrowing members on earth have to mourn the loss of one, whose attachment to the Church of England was firm and strong, yet whose largeness of heart embraced every part of the church of Christ, and the kindness and cordiality of his manner endeared him to all. He had the cause of his Master deeply at heart; his serenity of mind, and cheerfulness of temper were peculiarly calculated to recommend the religion of Christ.

He was a very meek and humble Christian, and continually mourned over his own unfitness for his work, while those to whom he complained, felt grateful to the Lord for having so peculiarly marked this servant as his own.

As a missionary he was indeed a bright example, faithful, devoted, self-denying, and much in private communion with God. While he had very humbling views of self and felt the insufficiency and imperfection of his own labours, he rejoiced in One, who had redeemed him from the curse of the law, and whose blessing he looked for to crown his work. His preaching was plain, simple and heart-searching. He preached Christ and him crucified.

From an intimate acquaintance with his own heart, he was enabled to speak practically to others, and having tasted that Christ was precious, he could tell of that preciousness with persuasive eloquence. On last Sunday morning he preached from the text, 1 Cor. xiii. 12, "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Little did those who heard him, think that he was so soon to see with a clear sight; and himself little expected to be so soon freed from an earthly vision, at the best dark, to the glorious blessedness of seeing face to face.

May the removal of this eminent servant stir up the church to pray to the Lord of the harvest to send out faithful labourers into his harvest. And may the voice of God which speaks powerfully in this instance, "be ye also ready," be heard and obeyed.—Bombay Witness, July 25.

DEATH OF THE REV. D. JOHNS.—With heartfelt sorrow we inform the friends of the society, that the faithful and arduous toils of our beloved friend and brother, the Rev. David Johns, have been terminated by death.
This mournful event, by which the Native Christians of Madagascar, and the cause of missions generally, in that part of the world, have sustained an almost irreparable loss, occurred in the Island of Nosibe, at the house of a French merchant, on the 6th of August last, in that isolated spot, and his remains were interred, with every mark of kind respectful feeling, by the European residents. The intelligence reached Port Louis by a French vessel, which arrived there in November last, having on board the clothing, books, and other property of our departed brother; and it was subsequently confirmed by official dispatches from Bourbon, addressed to the Governor of Mauritius. No journals or papers of any description were found in the boxes forwarded from Nosibe, and as Mr. Johns was known to have had several important documents in his possession relative to his operations on behalf of Madagascar, our friends at Port Louis are at a loss to account for the fact now stated; nor have they been able to obtain any particulars respecting the last moments of Mr. Johns, except that the Malagasy teacher, Joseph, and a Native servant,* were present on the occasion. The proper measures have been taken to recover the missing papers, and we sincerely hope they will be found, as they doubtless contain much interesting and important information.—Cal. Chris. Adv.

The Rev. V. D. Coombes.—We have much regret in recording the death at Madras, on the 10th ultimo, of this useful missionary of the Society for the Propagation of the Gospel. He was born in this country and educated, we believe, at Bishop's College. For a short time after his ordination he was stationed at Tanjore, but for several years past has been at Combaconut, where his labours both with Native Christians and Heathens will long be remembered with interest.

It is with very deep concern that we mention the death on the 19th ult., of Mrs. Hay, wife of the Rev. J. Hay, of the London Mission, at Visagapatam; whose arrival in India was noticed by us in June last. She was young, amiable, intelligent and devout. Her loss must be felt deeply by all connected with her, especially by the bereaved husband; but the Lord had need of her for a higher than earthly service. It was well that it was in her heart to build a house for the Lord, in this land, though He was pleased to accept the will rather than the deed.

Mrs. Mellon.—To the notice in our list of deaths in the Bombay Presidency of missionaries' wives, should have been added that of the wife of the Rev. H. Mellon on the 12th June.

MONTHLY PRAYER MEETING.

The Address on the 5th ultimo by the Rev. S. Hardey, was on "Native Female Education." It was characterized by sound and practical views on that important subject. We hope to give the substance of it in our next number.

The meeting on the 24 instant will be held at the General Assembly's Institution, Black Town—Address by the Rev. R. Johnston, on "Satanic agency viewed in some of its bearings upon Missionary operations in India."

* Neither of whom had reached the Mauritius when these accounts were forwarded.
This god is represented in the superstitious legends of the Hindus as the elder son of Siva and Parvuti. He is known among the Tamil people by many other names, as Vinayhan (Vinayhaṇa), Viganēsvatren (Vignēśvaraṇa), and Pilleyār (Pilleyār); the last is the most common.

He is usually represented with an elephant face, a big belly, and four hands. In one of these hands he holds a weapon resembling a goad used to urge on elephants, in another a rope, in another a sweetmeat—this god being remarkably fond of good eating—and in another a rod, or as some say an iron style for writing.

The reason of his being adorned with an elephant's head is variously stated, the legends connected with it being as contradictory as they are silly.

The following is from "Ward's View of the Hindus."

"When it was known that Doorga had given birth to a son, Shūnce and the rest of the gods went to see the child. Shūnce knew that if he looked upon the child it would be reduced to ashes; but Doorga took it as an insult that he should hang down his head, and refuse to look at her child. For some time he did not regard her reproofs; but at last, irritated, he looked upon Gunēshu, and his head was instantly consumed. The goddess seeing her child headless, was overwhelmed with grief, and would have destroyed Shūnce; but Brahma prevented her, telling Shūnce to bring the head of the first animal he should find lying with its head towards the north. He found an elephant in this situation, cut off its head, and fixed it upon Gunēshu, who then assumed the shape he at present wears. Doorga was but little soothed when she saw her son with an elephant's head: to pacify her, Brahma said, that amongst the worship of all the gods, that of Gunēshu should for ever bear the preference. In the beginning of every act of public worship, therefore, certain ceremonies are constantly performed in honour of Gunēshu. Not only is Gunēshu thus honoured in religious ceremonies, but in almost all civil concerns he is particularly regarded: as, when a person is leaving his house to go a journey, he says, "Oh! thou work-perfecting Gunēshu, grant me success in my journey! Gunēshu! Gunēshu! Gunēshu." At the commencement of a letter, a salutation is often made to Gunēshu. When a person begins to read a book he salutes Gunēshu; and shopkeepers and others paint the name or image of this god over the doors of their shops or houses, expecting from his favour protection and success.
"No public festivals in honour of Gunéshu are held in Bengal. Many persons however choose him as their guardian deity, and are hence called Ganuputýus."

The following is the account of his birth as given in the history of Pilleyár, which is read in his temples.

After the marriage of Siva and Parvuti, as they were going toward their home, they saw a male and a female elephant at play, and Siva, in consequence of the sight was led to wish for a child with an elephant's head. "Immediately, for the extension of the Vedas, and Agamas, and the honour of every god, a child was born with an elephant's face, with five hands, and a body of the color of red coral, and shining with the splendor of ten millions suns. Siva and Parvuti viewed the child with delight, and made all in this world, and all in the world of the gods, as well as the Veda, to be subject to his authority, and having appointed him to protect the world, they went home and lived in pleasure."

In the Skanda Purana we have an account of Ganéssá's birth, which is too indecent to be repeated, although it is universally current among the people. One legend common in some parts of the country is, that he was created by Parvuti from the scrapings of her body when bathing, and then set to watch the door of her room. Siva coming home suddenly, and finding him at the door as a young man, cut off his head. Parvuti on learning what he had done, in great grief, told him he had killed his own son. Upon this Siva said he would restore him to life; but looking for the head he could not find it. He then resolved to take the head of the first animal he could find, and join it to the body. This proved to be an elephant.

The Puranas give no account of the manner in which he became possessed of four hands. He was never married; but is said to be the patron of marriage and learning. The images of this god are very numerous. They are in every temple of Siva; and in every house of the Siva sect an image of Pilleyár may generally be found. Every family pay their homage to it at the commencement of the morning meal, and on other occasions.

Among the celebrated benefits conferred by this god we have the following:—When Siva and his wife were gambling together, Vishnu was witness, and bore false testimony against Parvuti, upon which she cursed Vishnu, and he became a serpent. Upon this he beseeched Siva to remove this curse—Siva accordingly directed him to go and meet his son Pilleyár returning from the conquest of king (Kaýmugan)—the king with the elephant face. Vishnu listened to his instructions, waited for the conqueror under the shade of a banian tree, and on his approach, worshipping him, was restored to his original form.
But a more notable exploit is thus related:—

"When a giant named Taraku, who had obtained a grant from Siva, that neither gods, nor men, nor beast, nor weapons should hurt him, was destroying the gods, and afflicting men, Indra, the king of heaven, and the gods under him, being alarmed, came to Siva, and informed him of the terrible deeds of the giant. Upon this the great Siva, having compassion upon them, told them not to be alarmed, and ordered Pilleyar to take with him the hosts of Poothé (a race of devils,) and destroy the giant and his armies." According to these directions, Pilleyar went forth, and by various stratagems having destroyed the armies of the giant, he attacked the leader himself, and, in default of weapons, which he was not allowed to use, he broke off one of his own tusks, and threw it at the giant. "Upon which, being pierced through, the monster fell vomiting blood." He, however, did not expire, but was changed into an immense rat, which Pilleyar immediately mounted. "As he rode upon this beast, the tusk which he had thrown at the giant, came into his hand." It is on this rat that Pilleyar is always represented as riding.

He probably obtained this victory in consequence of being considered as neither a god, man, nor beast; and yet he is worshipped extensively. In the commencement of a journey, of building a house, of sowing a field, and indeed of almost any undertaking of importance, this god is invoked. The school-boy never begins his copy-book without making the figure which represents this idol, nor the author his treatise, without writing, "Praise be to Ganésha."—"Let the ring on the tusk of Ganésha shine," or some similar form of adoration.

In this part of India there is an annual festival universally celebrated in honour of this god. It is called Pilleyar Sathurti, and occurs in the month (Pu manuscripts) Puratasi, that is from 15th August to 15th September. Sathurti is the name given by the Tamulians to the fourth day after new or full moon. As the fourth day after full moon in the month above mentioned is reported to be the anniversary of his birth, the festival is celebrated on that account. On that day the mass of the people, for it is remarkable that it is not confined to the followers of Siva, the followers of Vishnu and the Jains also are found observing this festival; having procured some clay and moulded with their fingers an unseemly image, purify their houses and set up therein the work of their own hands as their deity. They offer sweetmeats and fruits to this lifeless clay. Having procured entirely new cooking utensils, and prepared their food therein, they first present it likewise to that which their fingers have fashioned, and afterwards they partake. On such occasions they limit themselves to one meal during the day, and that is composed entirely of vegetables.
On the second day a somewhat similar course is pursued; and on the third day the god which they have formed, and before which they have prostrated themselves, is cast from their sight, into the nearest water, be it the sea, a river, or a tank, and is from that time forth never more thought of. "They are vanity, and the work of errors: in the time of their visitation they shall perish." Jer. x. 16.

The temples of Pilleyar and Kali are very common in Madras, and through Southern India; also among the Tamulian population of Ceylon.

We add from the Vāmanā Purāṇā a further account of Siva the father of Pilleyar, and of the reason of his always carrying about a skull in his hand. It was omitted in our last for want of room. "Formerly, when all things moveable and immovable had been destroyed, and nought remained but one vast ocean; while universal darkness reigned, that lord who is incomprehensible and subject to neither birth nor death, reposed in slumber on the abyss of the waters for a thousand divine years; but when his night had passed, desirous of creating the three worlds, he, investing himself with the quality of impurity, assumed a corporeal form with five heads. Then also was produced from the darkness another form, with three eyes and twisted locks, and bearing a rosary and trident. Brahma next created Ahan-kāra (self-consciousness,) which immediately pervaded both Siva and himself, and under its impression, Rudra thus said to Pita-Mahā:—"Say, O lord! how earnest thou here, and by whom wert thou created?" Brahma replied, "and whence art thou," and instantly caused the new-made sky to reverberate with a wondrous sound. Swuyumbhu, (Siva) was thus subdued, and stood with a countenance downcast and humbled, like the moon in an eclipse, and the fifth head of Brahma thus addressed him, rendered red-dark with anger at his defeat:—"I know thee well, thou form of darkness! with three eyes, clothed with the four quarters of the sky (i.e. naked,) mounted on a bull, the destroyer of the universe." On hearing these words, Swuyumbhu became incensed with anger, and while he viewed the head with the terrible glances of his world-consuming eye, his five heads, from his wrath, grew white, red, golden, black, and yellow, and fearful to behold. But Brahma, on observing these heads glowing like the sun, thus said:—"Why dost thou agitate thyself and attempt to appear powerful? for, if I chose, I could this instant make thy heads become like bubbles of water." This heard, Siva inflamed with anger, cut off with the nail of his right hand the head of Brahma which had uttered such fierce and boasting words; but when he would have thrown it on the ground, it would not, nor ever shall it, fall from his hand."
GANESA
Lithographed for the Madras Christian College by E. A. Rodrigues, Oriental Ink Co., Madras