ON NATIVE FEMALE EDUCATION.

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"The influence of women is, or ought to be, a moral influence; and that it may have its 
full effect, the main object of their education ought to be, to expand their moral nature, and 
to implant deeply the fact of their influence, and their consequent responsibilities."

On the subject of female education, a learned prelate has given us the following sentiments. "Virtue is not more the business of men than it is of women, who are the one-half of the human race, redeemed by the precious blood of Jesus Christ, and designed for eternal life. They are to live for themselves; they have as great a share in the rational nature as men have; they have as much reason to pretend to, and as much necessity to aspire after the highest accomplishments of a Christian and solid virtue, as the gravest and wisest among Christian philosophers. When we spoil them by a wrong education, we spoil that part of the world which would otherwise furnish most instances of an eminent and exalted goodness; since they are naturally possessed of tempers and dispositions which if duly improved by proper studies, and sober methods of education, would, in all probability, carry them to greater heights of piety, than are to be found among the generality of men."

The importance of education to the females of India them-
selves, as well as to the community of which they are members, will first engage our attention.

If it be universally allowed that education is of the first importance to the interests of society, even in those countries which are civilized and christianized, it must be admitted that it is essentially so to the inhabitants of India. Its importance is beginning to be felt, and its numerous advantages to be appreciated by the community, as is evident from the fact, that our best schools and institutions are well filled with respectable youths, as students. But the females of India have not yet participated in the benefits of these movements. They are passed by as unworthy of notice, as beings for whose moral and intellectual good it were not worth while making any effort. Because they are not destined to govern, to command, to plead, or to preach, they are passed over as if no other duties were assigned to them. There are, nevertheless, employments in which they must engage, relations in society which they must sustain, and obligations which they must perform, and for which they ought to be duly prepared.

All who have mingled much in the social circles of domestic life, or who have become conversant with the political transactions of men, will be ready to admit that female influence, either immediately or remotely, determines much of the evil or the good which prevails in the world; and that, not merely in those countries where the legitimate rights of the female character are acknowledged and felt, but also in barbarous and uncivilized life.

This influence will of course be more or less valuable to society in proportion as it is actuated by right principles, and directed to proper objects. But these high and sacred principles can only be acquired by means of instruction, and moral culture; and the attainment of them is to be sought for in a sound religious education. If, therefore, instruction be withheld from the Native female of India, you deprive her of the only means, which we know of, of acquiring those principles and motives which alone can give a right direction to that influence which she acquires in the social circle.

The influence of Christian education is important, not merely to the higher and middle classes of Hindu females, but also to
those who are called to serve in European establishments. Much might be said concerning the immoral tendency on Christian children, who are almost unavoidably committed to the care of Native heathen, or un instructed Christian ayahs. Many children have, through their pernicious example, erred from the path of moral rectitude and honour, and have brought disgrace on themselves and their families: and the universal practice of theft and lying is often so deeply imbued on the minds of Christian children, through their example, that through life it remains as a blemish and plague spot on their character. If then we regard the happiness and peace of our domestic circles, and if we consider the purity and morality of our children above all price, then let us endeavour by Christian education to purge out this old leaven of malice and wickedness, that the Christian community in India may be delivered from this distressing evil.

Let us now refer to the moral and social condition of those whose sad fate we deplore, as illustrative of the importance of Hindu female education. Attached as they are to an idolatrous system which has its foundation in mental and moral darkness, and which is supported by the worst practices and propensities of the depraved heart,—sanctioning and enjoining the foulest and most cruel superstitions which can be perpetuated by fallen creatures, such as infanticide, ghaut-murders, immolation on the funeral pile, and others of a more private and abominable character;—living as they do in the constant practice of rites and ceremonies which insult the skies, which stain the earth, and which prostrate the human intellect, we can scarcely be surprised at what we see and hear of their moral degradation.

As to the specific nature and extent of the ignorance and superstition which pervades the minds of this class of our fellow-creatures, I do not profess myself to be a competent judge, as such information must be derived from facts such as the eye has seen, the ear heard, and the heart felt. The Natives themselves are the best judges on this subject; and we have recently been favoured with some most valuable Essays, written by men who have been cradled in heathenism, and nurtured by those very mothers whose mental and moral condition they so graphically describe. Men, who while they possess the same flesh and
blood as their parents, have been raised immeasurably above
them by educational advantages, who have been enlightened by
the Divine Spirit; and who also possess that fervent charity
which “rejoiceth not in iniquity, but rejoiceth in the truth.”

If what the writers of these Essays say concerning the fool­
lishness, superstition, and degradation of the Hindu female be
true—and we believe it is, and that the half has not been told
us, then there is sufficient in their circumstances of guilt and
danger to excite our softest sympathies, and to engage our deep­
est concern.

This subject borrows importance from the fact, that there is
in the youthful Natives of this country a feeling bordering on
superstitious reverence for their mothers, and for the older
females of the family. Their mother’s kindness and love in
infancy and childhood,—her unwearied attention to their wants
and wishes as they advance in life; and above all, her conni­
vance at their youthful lusts and unruly passions, gives her an
influence over their youthful and sentient hearts which deter­
mines much of the good and evil of their future lives. Hindu
children will obey their fathers through fear; but they will
serve their mothers with cheerful obedience: the father’s autho­
rity may be revered; but the mother’s love will possess their
supreme affection.

How vastly important then must it be, that these mothers
should be brought under the influence of just and sacred princi­
ples, that they should in early life be trained to virtuous habits,
and to honest aims: that while they command the attachment
and gratitude of their children, and a sense of obligation and de­
pendence, they should also be prepared to teach them their social
duties, and practical godliness; and thus be the means of making
them wise, and just, and good.

The difficulties which we have to encounter, will next engage
our attention. That there are numerous and great impediments
in the way of bringing the female part of the population of
India under instruction, we are fully aware; and how they
are to be overcome is yet a secret which is but partially revealed.
At a period like the present, when education among the Natives
of India is making such rapid progress, and when under the in­
fluence of divine truth, young men of intelligence and respecta­
bility are embracing the Christian religion, it is surely high time for us to turn our attention more determinately and practically to the subject of Native female education; and to a due considera-
tion of the real difficulties in the way of accomplishing it.

These obstructions will vary much according to circumstances, arising from the prejudices of caste, from the obstacles generally found in the way of establishing schools in situations where children reside, and where schools can have the benefit of strict supervision,—the almost certain impracticability of procuring competent female agents, possessed of suitable attainments and consistent piety; and the want of necessary funds to carry out anything like an adequate plan commensurate with the wants of the people. But numerous and formidable as these difficulties are, they are not so serious as they once were; and the experience which we have acquired will be of great value in the prose-
cution of the enterprize.

The first difficulty which we have to encounter is, the low and improper estimate which is put upon the female character in India. As wives they are never regarded as help-meets for their husbands, as companions in life, or as sharers with them in the responsibilities, and joys, and honours of the family. They are rather regarded as necessary evils, as appendages to their estab-
ishments for the purpose of show, and of compliance with ancient custom; and to supply those attentions and services to themselves which they cannot obtain from any other source. But as for partnership in domestic enjoyments, for mutual coun-
sel, aid, and encouragement, and for equality in the social circle, they remain utter strangers: these considerations never once en-
tered into the obligations of the marriage compact. And if such be the low estimate which the Hindu forms of the marriage life, it is not to be wondered at that they cannot see, and that they will not acknowledge the benefits of female education.

As a natural consequence of entertaining these views of the female character, they are kept in ignorance of every thing which is likely to enlighten and expand the mind, to inform the judgment, or to amend the heart. The whole manner of their bring-
ing up is of the lowest, meanest, and most contemptible charac-
ter. With examples of the most pernicious tendency constantly before her eyes,—taught from her infancy that she exists only
for the enjoyments of the things of this life, it is not to be won­
dered at that the Hindu female occupies the lowest place in the
scale of rational creatures. Kept under no restraint, and no
moral instruction communicated to her, the Hindu female child
is permitted to associate with all kinds of characters, and is taken
to every scene of guilty amusement with which the towns and
villages abound:—hence she grows up in the most profound
ignorance, with a mind completely under the influence of vicious
passions; her mental energies, for want of cultivation destroyed;
and the whole moral system in a state of the most awful degra­
dation.

That this degradation and consequent contempt, which they
are called to sustain, is the result of their ignorance we cannot
doubt; and that the lack of instruction, rather than any want
of capacity in them to learn is the cause of it, must be apparent
to all who are familiar with the Native female character. They
are not naturally defective in intellect; but are quite capable of
receiving any branch of a solid and useful education. Of this
there have been repeated instances, notwithstanding the opposition
which has been brought to bear against it; and there are many
examples of this in the present day, in every well conducted
efficient establishment for female education. In general there
is among them a shrewdness, readiness, and aptness to learn,
which is not in any degree inferior to that evinced by the other
sex, under similar circumstances. They are, therefore, what we
now find them to be, through the want of instruction, not of
capacity. You may make them what you desire them to be,
mentally, by education, and moral culture.

A still more formidable difficulty, I believe, will be found to be
the ignorance, prejudice, and jealousy of the Native male popu­
lation. It may be that the men of India are deserving of pity
rather than of censure, for the indifference which they manifest
for the education of their females: yet there is no valid excuse
for their conduct. They feel the importance of education to
themselves every day of their lives,—they appreciate its advant­
ges for their sons, but will not make the same admission in
behalf of their daughters.

What then is the ground of their prejudice? Have they even
tried the benefits of education on their daughters? Is their ob­
jection to it founded on the experience of its failure, or on historical facts, that education has been proved to be of no value to females? No, we challenge them to the proof, that the influence of education on the minds of females has ever been prejudicial to themselves, or to the circle to which they belonged. And as many of their young men are fond of history, and are daily engaged in its perusal, let them point out any fact, in any period, in any nation, which will go to prove the evil effects of education on the female mind. We may therefore safely conclude, that the obstinacy and prejudice which exists among the Natives of this country against female education, is the result of ignorance, superstition, pride, jealousy and selfishness, on the part of the adult male population.

Nevertheless, this dishonour to the Native community might be passed over in silence, if they considered their females in their present circumstances perfect, and treated them as such,—if they honoured them as their equals, and as the companions of their lives,—treating them with due benevolence. If their ignorance was bliss, and their mental degradation productive of happiness to themselves and to others. But the very reverse of all this is the true state of the case. They refuse their daughters instruction, and then chide their wives for ignorance,—they deprive them of the means of elevation in society, and then despise them for their mental imbecility,—they are the sole cause of their degradation, and then make that degradation an excuse for their unnatural, unmanly, and brutal conduct. How common is it to hear men of respectable education and standing in Hindu society, load their wives with all manner of disgusting disgraceful epithets; and declare that they are not fit for the society of men on account of their ignorance, foolishness, and stupidity. There is, however, much of selfishness and pride in all this. The great disparagement between the education of the husband and wife leads the former to act the tyrant with impunity, and the latter quietly to submit to the degradation.

In these grave charges our Native Christian brethren are somewhat concerned. It would certainly appear from the conduct of some Native Christian parents, that they are afraid of their daughters being instructed, for the same reasons that the heathen themselves allege: viz. that they would become their
superiors in understanding, in moral influence, and ultimately their equals in society. Whether this be the true cause of their backwardness in educating their daughters, I am not prepared confidently to affirm; but to the fact, that Christian females of respectable parents are more difficult to be brought together for educational purposes, and that they are in general worse instructed than the females of poorer Christian families, my own observations lead me to affirm.

How are Christian parents to be cured of such weak and unworthy conduct,—and such silly trifling with the highest interests of their children? Are they aware of the heavy responsibility which rests upon them; and the fearful measure of guilt which they are contracting in keeping their children in ignorance, by withholding from them the blessings of education? Do they not know that ignorance is the handmaid of superstition, and the parent of crime; and that their children are ten-fold more liable to fall into the sinful habits of the heathen by whom they are surrounded, by remaining in ignorance? Christian parents who deprive their children of instruction, when they might procure it, inflict upon them the greatest moral evils, expose them to many dangers, and to the eminent peril of losing their souls.

My Christian and Hindu Native friends, although truth, and the necessities of the case, have constrained me thus to judge and speak of you, and your families; yet it is in pity, not in malice; it is in the hope that some of you may read and understand; and thus be made ashamed of that unworthy conduct which you have, as a community, hitherto shown towards your females. You have, by your opposition and prejudice against female education, agreed to humble and degrade them in the sight of all the nations of the earth. The attention of all civilized nations has been arrested by the cruelty and wantonness which you evince towards your females, and they all agree to cry shame, shame upon you! That a nation so famous in the pages of history, so celebrated for their works of art and industry; and so characterized for their gentleness, forbearance and kindness, should in this instance have turned a savage to its kindred, and agreed to sacrifice at the altar of avarice and selfishness, the best interests of the better half of their whole population, is only to be accounted for on the principle, that
they who ought to be the patrons of learning and virtue, are themselves ignorant of the true source of happiness, honour, and moral worth; and therefore they cannot appreciate its importance in behalf of their females.

The question then is, what can be done to promote female education in India; and particularly in Madras and its vicinity.

I am not in ignorance of the fact, that there are several institutions in Madras and its neighbourhood, for the education of Native females. So far as I am acquainted with them, I highly approve of them, and could wish them multiplied a thousand fold. In their different spheres they are exerting a salutary influence; and so far as the lower classes of the Natives are concerned, they are doing a great and good work. But what are these institutions among the tens of thousands of this populous city and neighbourhood? So few are they in number, and so contracted is their influence, that they are scarcely known beyond the immediate neighbourhood in which they are located. Were the heathen ever so desirous of obtaining education for their daughters, it is evident that they could not procure it under existing circumstances: and we know the state of feeling among the heathen too well to suppose, that the movement for female education will first take place among them. No, we must endeavour by all means, which wisdom and prudence can suggest, to beget in the Natives themselves, a desire for female education; and in the spirit of our blessed Saviour, we must “seek,” in order that we may be the instruments of saving “that which is lost.”

How this common want is to be supplied, and how the difficulties in the way are to be removed, needs heavenly wisdom to direct in the choice of means: and on this point I will now offer a few remarks.

Following the example of the sister Presidency, is it practicable for us in Madras to form a Native Female School Society, embracing all denominations of Protestant Christians, the sole object of which shall be, to impart instruction, on Christian principles, to the Native female population, without any distinction of caste or rank?

There are advantages in associations of this character which are not to be realized in more private institutions. When you combine the best, the wisest, and the most judicious members of No. 5.
the community for the discussion of practical subjects, and for projecting plans of usefulness, you are likely to produce a theory which will form a basis for practical and permanent operation. If on this philanthropic basis we can be of one mind, and for the accomplishment of this vitally important subject we can agree to lay aside our own peculiar views, our distinctive characters, and labour as in a common cause, there will be no difficulty of an insurmountable character in the way of accomplishing this project.

Past experience however seems to suggest the propriety of very chastened anticipations on this point. Such is the present dismembered state of religious society, and such the strength of party feeling, that union of operation on any subject is not to be expected where so much disunion of sentiment prevails. My brethren, these things ought not so to be. Is it not our duty to pray that we may be perfectly joined together in one mind and in the same judgment? and as the Saviour prayed to his Heavenly Father, "That they all may be one; as thou Father, art in me, and I in thee, that they also may be one with us: that the world may believe that thou hast sent me," so ought we also to pray that we may be one in Christ Jesus.

Perhaps a more immediate and certain mode of accomplishing the proposed object at present is, for each Missionary Society by its own influence, and those resources which it has at command, to take up the subject of female education with vigour, and to an extent far surpassing that which it has previously done. Ought we not to reproach ourselves for the fewness, the feebleness, and the inconstancy of our efforts for female education in India: and under the influence of these convictions, ought we not to resolve on more practical and strenuous exertions for the future, in this department of missionary enterprise?

I know it will be urged, that this is not the time for cutting out new work, and forming other plans, when our mission funds are inadequate to our present wants; and when our committees at home are telling us to stay our hands, and to curtail rather than increase our expenditure. This is alas too true. But still, we must not stand here all the day idle, while so much remains to be done. If the churches at home are not
able to supply our need, our India friends, who see and feel the
urgency of the case, must make the cause of female education
their own, and sustain it according to its demands.

From the deep interest with which I regard the subject now
under consideration, I trust I shall be pardoned for presuming
to plead the cause of the Hindu female with my fellow country­
women who reside in this heathen land. Providentially, and
for wise purposes your lot has been cast among those who great­
ly need your aid; and who have a strong claim on your Chris­
tian sympathy. None can so well appreciate the importance
of early attentions to the education of females as yourselves;
and none are so likely to feel the sad consequences of neglect
in the females of this country, as you are, in the conduct of
those with whom you have to do. Perhaps the greater portion
of your domestic troubles and trials arise from this cause, viz.
the want of Native female education. By your station and
influence in life you are raised immeasurably above them, and
your commiseration of their sad condition will therefore be the
more disinterested, and the better appreciated. By the advan­
tages of your own education you will at once detect the defi­
ciencies of their’s in the absence of all those natural and acquired
endowments which ought always to adorn the female character.
By the strong commanding sense which you entertain of your
Christian obligations you will be led to deplore the entire
destitution of this knowledge in those around you. The high
estimate at which you value the interests, the honours, the
happiness, and endearments of your own social relations in life,
will lead you to sympathize with those females around you,
who have no personal interests which are regarded as sacred,—
no honour which is not exposed to perpetual insult, and no
happiness and endearments from which they may not at any
time be severed by the caprice and wantonness of their imperious
lords. Truly they are, in every sense of the word, worthy of
your solicitude and care.

Lastly, I give it as my opinion, that the wife of every mis­
missionary in India, should (if practicable) have a school for Na­
tive girls, under her own immediate care and supervision.
Who more proper than the partner of him, who has devoted his
life to the cause of God among the heathen? or whose circum­
stances are likely to be so favourable for engaging in the undertaking? Besides many expectations have been raised in the church of Christ concerning them, by their professed attachment to the mission cause;—much Christian sympathy is exercised on their behalf; and many prayers are offered for their success in the work of the Lord.

We are fully aware that many and great difficulties may arise, from delicate health, partial or entire ignorance of the language of the people, the general unsuitableness of their location for the collecting of children, and the want of adequate means: but let the helping hand be but once stretched out, and perseveringly and diligently applied to the work; and these difficulties will be removed: perhaps not all at the first, but one after another will fall, until this field for Christian benevolence stretches wide before them, without an opposing difficulty.

Great discouragement is often felt by attempting too much at the first. A system has probably been laid down, rules and regulations have been issued, and preparations made on a large scale; but failing of their object, they are led to the conclusion that nothing can be done. The more excellent way is, to make a beginning on a humble scale: if but two or three children be gathered at the first, more will soon follow their example; and your growing experience will enable you to manage them better when the number becomes larger. The difficulties of such undertakings are generally found at the commencement; but they decrease daily; and that which was at first a task, will soon become a pleasing duty.

In conclusion.—Do we on the authority of God’s word believe that India is to be regenerated by Christian principles, to become the scene of Christian institutions, and to be brought under the sway of Gospel truth and love? Are the teeming millions of this extended and extending region to be delivered from a degrading superstition, and a soul destroying ignorance of the truth of God? Are the sons of the soil to be raised in the scale of social, civil, and religious beings? Are they to have an affiance with the institutions of their country, and to become the patrons of literature and science? Then they must be delivered from the ignorance, superstition, and blind preju-
dice, which now holds them in bondage. And the sure and certain remedy for the removal of all this evil is, the institution of the Gospel of Christ. Let this system of light, and life, and power, be fully established, and the object is gained. Then, as darkness cannot abide the light, as passion must bow to reason, and prejudice to demonstration, so all that is opposed to light, reason, and demonstration must yield to the force of truth, and Christian instruction. Let India’s sons be educated, let her daughters be trained by virtuous habits and moral culture to sustain the relations of social life, and the great work of India’s evangelization is begun; and if pursued with vigour, and in the strength which God supplies, complete success shall crown the whole.

THE PLYMOUTH BRETHREN IN THE CANTON DE VAUD.

[COMMUNICATED FROM THE CONTINENT.]

The great revival wrought some twenty years ago in the Canton de Vaud, partly by English instrumentality, has opened Switzerland to the multiform Brito-Christian influences. The Dissenters there having manfully held out against the cold orthodoxy, and the avowed neology prevailing in the national church of the French Cantons, succeeded in having all their claims acknowledged by the Ecclesiastical law of December, 1839, four years only after the first concession, in the shape of civil marriage, had been made to them. They had the greater triumph of awakening, by their opposition, a new life in the national church. They grew strong not in numbers only, but in influence. The sect of the Sardonists in Iverdun, who attempted a re-introduction of the apostolic office and its miraculous powers, tried to walk on the lake, wore long beards, and sent their letters by messengers rather than by the post, had become extinct. Irvingism had once made an inroad in the theological school of the Geneva Evangelical Society, but soon proved too fantastic for a French population. The Dissenters on the whole kept a
sober middle course, and the tolerant principles pervading the Canton, encouraged them to make approaches to pious members of the national church. Points which had long separated the parties, were recognized as not essential; and in the Christian societies formed within the establishment, the voice of the Dissenting minister was scarcely less often heard than that of his "national" brother. Many members of the establishment appeared even ready to join the Dissenting churches, when on a sudden they saw the church Radicalism, to which they owe their offspring, carried to such an extreme as even to endanger their whole existence.

The pious H. Olivier, once a missionary in Upper Canada, then pastor of the Dissenting church at Lausanne, a preacher of considerable eloquence, surprised his congregation (1839) with the solemn declaration, that hitherto he had not preached to them the full truth, but that now the Holy Spirit had enlightened him on the subject of a Christian's faith. It soon became evident that Boucher, a French Wesleyan who taught the doctrine of perfection not without some French Charlatanism, had succeeded in convincing Olivier of the same. Justification by faith having for some time been preached nearly exclusively by the pious ministers of the Canton, occasionally in terms not warranted by Scripture, Olivier succeeded in creating a reaction. He smoothed over some points of Wesley's teaching, and in strange opposition to him, retained the doctrine of absolute predestination, combining it as well as he could with the light lately received. Many heard him with emotion, some prognosticated to him full success. Boucher, on the contrary, treated him as a man unable to comprehend the whole truth, and circulated a translation of Wesley's tract On Perfection, accompanying it with notes which exceeded by far all that Wesley had ever stated. The Dissenting congregation in Lausanne was greatly agitated by these differences. It split at first into two or three parties, one Calvinistic, one Calvino-Wesleyan, one proceeding to open Arminianism. Numbers of the national church, who had been ready to join the congregation, retraced their steps, and the old complaints that Dissenting churches are exposed to every wind of doctrine, were preferred by many. In this perplexing state of things, an influential member of the congrega-
tion called for Mr. Darby, the acknowledged leader of the 
Plymouth brethren.

John Darby, an Irishman of good family, educated for the 
law, but after his conversion having become a minister of the 
Episcopal church, had conceived doubts concerning the reality 
of the apostolic succession. From perceiving interruptions in 
that chain, he proceeded to reject it altogether, and ended in 
acknowledging no existing church as such. There remained to 
him only little assemblies of the children of God dispersed 
throughout the world, standing on the promise in Matt. xviii. 20. 
Having formed such an assembly with two or three, he soon 
found adherents, chiefly at Plymouth, where their number 
amounts to about 800. Smaller assemblies arose in London, 
Exeter, and some other places. Several of them are deeply 
imbued with truly communistic principles, giving freely of their 
property to poorer members, and promoting as far as lies in them 
an equality which is not of this world. Still the party did not 
realize the great expectations they had been led to form of their 
progress in England, and Darby went over to the continent, 
where he passed some years at Paris and Geneva. He was 
called in March, 1840, to heal the wounds of the Lausanne con­ 
gregation, and was expected with no common anxiety. A man 
far famed for knowledge and power in the Scriptures, regard­
less of his property, with a simplicity of habits which reminds 
one of the apostolic age, humble or bold as circumstances may 
require, indefatigable in his movements, endeavouring to redeem 
his time so far as to take up the New Testament even during 
his frugal meals, in order to edify his guests: yet, we must add, 
confining his charity to those gained or to be gained to his pur­
pose, and less intent on the conversion of souls from Heathenism 
or Romanism, than on uniting under his standard the converted 
found among peaceful tolerant communities, he was altogether 
a character formed for ruling a sect.

As soon as he arrived in Lausanne, he was greeted by the 
pious as their only prop. Even the ministers who had been 
acting along with Olivier began to learn anew at his feet: now 
we have found the man who can lead us into a thorough know­ 
ledge of Scripture. And in a short time Wesleyanism was 
preached down; not, however, without a number of hard judg­
ments passed on the low amount of vital religion among the Methodists of England. By such polemics, Darby had even the triumph of convincing Olivier of his error; and he, with his congregation, placed himself as humbly under his guidance as the other ministers had done. The little flock of decided Methodists did not, however, follow him, but found a new centre in the excellent Cook, who diminished the chasm between his party and the national church, and soon gained the general esteem of sober Christians, but was treated with unmerciful bitterness by Darby and his friends.

Darby had been called to put down Wesleyanism in Lausanne, but he looked upon this as only the introduction to his real mission. With true strategic art, he called upon the souls excited and justly displeased with the sad present, to follow him into the mysteries of prophecy, and learn what was to be the futurity of the church. He commenced evening lectures on the present expectations of the church, and a mixed public thronged to hear him. He there, above all, enlarged on the truth, that a Christian has not only to make sure of being in the father's house, but also of all the privileges to be enjoyed therein. If the children of God knew what their heavenly calling implies, it would influence them to walk here below as pilgrims and strangers. The details are shortly these. Sin has been manifested in two great apostasies; the church apostasy. (Matt. xiii. 36; 1 Tim. iv. 1; Jud. &c.) most apparent in popery, and the political apostasy (since the reformation.) The powers of this world arraigned against God will realize the fourth beast; (Dan. vii.) and the powers of the church will, like the harlot of Rev. xvii., sit on the beast, that is to be the soul and spring of the political rebellion against God. Occasionally it was given to understand that the apostasy of the state has already taken place, and that our dispensation is on the point of closing. All this mass of corruption will cease with Christ's advent, when an awful judgment will overwhelm the apostates. No judgment for the righteous: it is announced only to comfort and warn them of any compromise with the apostasies. The whole tendency of prophecy is this, to separate at once the Christian who has an ear to hear from all the causes which bring on the judgment. The speaker has nothing to do with politics, he warns against them, and begs
all his hearers to leave worldly systems and listen to the grand promises of the future church, the restoration of the Jews to form the earthly congregation, the collection of the Gentile Christians in clouds to meet their Saviour in heavenly places. The whole concludes with a dualistic prospect of the earthly Jerusalem, and its throne manifesting God's righteousness; and of the heavenly Jerusalem with the tree of life for the healing of the Gentiles: there Jews, here Gentiles, there the Jehovah of the Old Testament, here the grace and truth of the New Testament. Let none oppose to this full revelation of the truth passages such as 1 Cor. ii. 2. Let none confine himself to know of Christ aussi peu que possible, let none promise to keep God's commandments, which the Israelites did at Sinai, and were lost; but let us know and enjoy all the fruits of the salvation brought by Christ.

His success was astonishing. The key to secrets hid for thousands of years was found, the lectures were printed and speedily translated into English and German.

Many hearers of the national church had left the ground on which their church principles were based without observing it, and this chiefly because Darby from the first declared he recognized no distinction between Dissenters and national brethren. So cautiously did he avoid allusions to church questions, that persons who heard him for a long time thought he only spoke of salvation in Christ; free grace was inculcated so clearly and effectually, that the other ministers appeared as apostles of the law rather than of the Gospel, though before hand these very men had been accused of neglecting to treat of our moral obligations. Whatever came from Darby, the strongest condemnations of theological erudition, the most artificial and sometimes contradictory explanations of types and promises, the most recondite allusions and relations discovered between Scripture and Scripture, all were received as oracles, and nourished in his hearers the unlovely spirit of measuring all men by his standard, and condemning the most worthy for being no Darbys.

Thus the revolution which he had planned, was effected before the unexperienced hearers even perceived it. Darby had become the leader of the congregation without being chosen, without any mention of his Anglican ordination: those who
hitherto had ministered with an authority conferred on them by the congregation, were reduced to cyphers: they indeed did still teach sometimes, but the Lord's Supper was administered every Sunday by Darby and laymen, without any reference to the discipline of the Dissenting churches.

Members of the national church partook of it freely. "Il est extrêmement large—how wide his heart! he urges none to leave the national church." Thus the Dissenting church and the regular ministry were actually annihilated without any consultations on the point, and his admirers said, "he is an enemy of all separations, of all forms which favour it, he only wishes to unite all the children of God."

The next step was to destroy Dissent altogether, and to form free assemblies without any church organization, by attracting all the lively members of the national church. The less there remained of organized forms, the freer the space opened to Darby's overpowering personality. As Puseyism conquered its ground by the tracts for the times, so did Darby, by a gradually progressing publication of his sentiments on church matters. These small treatises contained little to read, little on which to think, and much to act; they went off rapidly. First the Christian church of 18 centuries was felled by the little axe, entitled, "the apostasy of the present dispensation." Then followed "on the formation of churches" wherein he warns of the crime of forming new churches, and gives the death-blow to Dissent. The "liberty of ministry" superseded all regular ministry by the universal priesthood of the saints. The "promise of the Saviour" (Matt. xviii. 20,) raised the standard, under which new assemblies were to collect. And "the schism" branded as schismatics all Christians who should hesitate to join these free assemblies.

The less we say of this atomistic system, the better. Here are the leading features. Israel as a whole, apostatised from its dispensation by worshipping the golden calf. The Christian church fell from its normal state, as kept together by the body of the apostles; first, because they appointed no successors; secondly, on account of the anti-Christian powers beginning to work in the church. (!) In consequence the whole church came under the curse; the dispensation is already over (dechuc, entierement...
decline, dans un etat de ruine) but not yet closed. Some few souls are saved, but not by the power of this dispensation, (which yet is called the dispensation of grace!) but by a work of grace altogether independent from church means, running through no appointed channel, a free effusion of God's mercy on the few, without any human intervention. All church institutions, from the days of the apostles, whether Romanist or Protestant, are of this world, and far from helping in any way, in the salvation of souls, only serve to hasten the judgments coming. Dissent errs by supposing that it is the will of God that new churches be formed; for can God reinstate the dispensation which has failed? No, he removes it. Rom. xi. 22. It errs by supposing that power is given to man to attempt new formations,—a deceitful work of the same spirit which exhorts men to establish his own righteousness, after it has failed (with the Sinai dispensation.) What is then required from us? repentance, viz., the consciousness that the church is altogether ruined. Little churches only nourish pride: (l'homme, la chair, ses droits, y sont mis constamment a la place de l'esprit.) True humility requires that the believer takes on himself the curse of this whole dispensation, and refrain from all church organization. Therefore, when Darby was asked to reorganize the Lausanne congregation, he refused to do so, his humility requiring that the greatest possible liberty be left for his movements. He would have been consistent if he had preached the perfect isolation of the elect individual: for his new assemblies, however freely constituted, cannot but contain, like every meeting of man with man, the elements of a new church form. He says they will effect as much, and more than unwarrantable church constitutions; but who prevents us from asserting on the ground of his system, that meetings of two or three must be the utmost length to which an after apostolic flock of Christians may proceed with safety; and that isolation is the very best way for the individual to receive the mercies said to flow down without any intervening church means, and to eschew the dangers of any anti-christian attempt at union. But the contradictions in the system are many. In the one place we learn, that no office, no title of pastor or doctor could exist in the primitive church, that all were like little children, none in any way eminent above others. On the other hand, we learn
that there were church-forms and officers in the apostolic church, of which we have become deprived by the apostasy. Darby must have been somewhat slumbering when he pronounced these opposite statements. His universal ministry is, he feels, somewhat contested by Eph. iv. 11, &c.; but he helps himself by a sophistry which we confess we cannot understand.

Certain it is, that the dissolution of the churches was begun with amazing success. The Darbyists fancy that they occupy the position of the primitive Christians as opposed to a heathenish world: they covet also some petty persecution, which now and then they have attained at the hands of simple-minded perplexed village authorities. Sacred ties are broken with the most reckless temerity: all is called flesh which revolts against the realization of the dissolution system. The Dissenters of the Canton, though in general anxious to regulate the vocation and authority of their ministers, had now and then treated them somewhat cavalierly; but Darbyism accomplished their degradation. When Darby was absent from head-quarters, others had to take the word. On such occasions, the old ministers were treated as persons who ought first to strip themselves of their office, and renounce “that carnal pre-eminence they had arrogated to themselves.” To supplant them, Darby founded in his house a sort of seminary, where select minds were to be initiated into his views of Scripture. Several of them would speak in the assemblies: and the little table even, before which the former teachers had taken their stand, was removed by one of the fanatical youths, with the sneer, “Why put this chimney again here?” But this levelling system was not without its exceptions: if the leaders of the assemblies in Darby’s absence were asked how they managed to keep things in order, they would answer, “we sit together and consider the necessary measures.” So we have here again an embryo of the abhorred church form: as the gifts of each become manifested, the parts for ministering to the saints by various functions are assigned to each. A number of tracts also have proceeded from the hands of the younger members, as well as from Darby’s pen, some of them written with much power. By these means, as well as by the continued wanderings of Darby, the system spread in the neighbourhood of Lausanne, first to the Dissenting church of
Bourg de four, Geneva, where Darby exhorted one of the ministers in a long letter, to begin with laying down his office, in which case he (Darby) would recognize him as pastor by the sole calling of God. The commotion there has come to this issue, that the old congregation has returned, and continues under its old ministers, with the exception of forty members constituting a Darbyan assembly. In the Vaud Canton there is hardly a congregation of Dissenters, nor one of the national church, in which the great revival had found entrance, where Darbyism has not caused separations or confusions. Many are the complaints of most exemplary pastors, that the souls in which once they had reason to rejoice most, have now withdrawn all confidence from them, and manifest a most lamentable arrogance; they accuse Darby's missionaries of boastful impudence, joined to the most insinuating address, of a remorseless habit of handling certain Scriptures for their purposes, coupled with awful ignorance of the whole Bible. Also the Dissenters of Berne have had their troubles, though at present the former pastor has resumed his office, and reunited nearly the whole of his flock. Even in Lyons, and some other parts of France, Darby has made impressions, and the seed sown has spread to Southern Germany.

It is a most characteristic feature of Darbyism, that it seeks entrance nearly exclusively among the awakened, and preaches, not so much the truth of salvation—of which, comparatively speaking, there was no dearth in those Cantons—as those favourite darling church views. How different from the reformation, to which Darbyism professes to be so much superior! How different from the beginning of Methodism, which these puny spirits attack with such bitterness, though they have never yet preached to the miners, and other illiterate crowds of perishing men! Darby professes to labour for two objects, the conversion of souls, and the union of the converted under the Plymouth standard. But in practice the second object is the first, and the Darbyist missionaries avow openly that they go where they find "open doors!" There they enter, and forgetting the lowliness of the cross, magnify the glorification of God's children, till the congregation is split in pieces. Soon, they say, very soon the believer will meet their
Lord in the air, and awful will be the lot of those who meet not with the Darbyists. Not that Darby himself preaches in these terms, though in private he expresses his sure hope to be spared for the coming of the Lord (which according to "the scarlet thread" takes place very soon, encore un peu, tres peu de temps.)

The Lord's Supper is divested of all its former decency, chiefly in the new country assemblies. Two or three assembled in Christ's name, have suddenly without any preparation, without even repeating the words of the institution, broken bread between themselves and passed the wine to each other.

With regard to baptism, Darby is inconsistent enough to baptize infants here and there, (why not exhort the parents to use their ministerial rights in this case? why at all retain paedobaptism, one of those "old channels"). The hearer is now and then disagreeably startled by expressions derogatory to the dignity of the Old Testament, reproaches about preaching only Christ crucified, obscure recommendations, "to view Christ not only from our side, but also from God's side, so that we in the spirit rise beyond Him and stand between Him and God," &c.

We now come to speak of the reaction which Darbyism has at last called forth. When the Dissenting ministers observed that the sword they had used against their adversaries, was turned against themselves, they were at first amazed, and some went to pour out their heart to pastors of the national church, whom they had long avoided. Aversion to church anarchy recalled their sympathies for the greater order of an establishment. But it was chiefly among themselves that they began to consult, when they came to the resolution to hold a convocation in Lausanne (September, 1842,) for the purpose of examining if the views of Darby concerning the apostasy of the present economy be scriptural. However meekly Darby was invited to attend, spoiled as he was by the unbounded veneration he enjoyed, he refused to appear. Having been urged strongly from motives of brotherly love, he came with ten disciples, saying, that he protested against the whole business; that he came to be amongst brethren, but not to take any part in the meeting, it not being of God. It was long before he would take part in the discussions, and spoke at last, less yielding than overcome by the entreaties of the assembled. What he said, astonished all,
even his steadfast admirers, so boldly he ventured into the most contradictory remarks, the most undefined propositions, the most unfair changing of his themes. The discussion ended in complete disorder, after all the harsh, proud, unyielding elements of Darby's character had been revealed, so that even to many of his followers he appeared stripped of his super-human nimbus. Others of course ascribed to him a complete victory.

The next consequence was, that one of the dissenting ministers began anew to collect an auditory at Lausanne, without however giving the Lord's Supper there: and soon the two most respected ministers of Dissent began to write against Darby. A. Rochat of Rolle, a favourite writer of Sermons and other works, exhibiting no common knowledge, both of the Scriptures and of the human heart, had from the first watched the progress of the new movement so closely, that Darby was once heard to observe, "we should be masters of the land if it were not for Rochat." But though on the whole he succeeded in preserving his church from the raging distemper, two ladies, converted by his instrumentality, were induced to quit both him and the congregation in which God had richly blessed them, and preferred taking the Lord's Supper between themselves in their closet, to the danger of encouraging "schism." This sad experience prompted Rochat to write in 1842 his "fil pour aider les simples fidèles," etc., to which Darby replied immediately, saying, amongst other utterances of an excited spirit, that Rochat's writings look as the words of a man accustomed to see all his declarations received as infallible, that he appears unaccustomed to treat others as equals, etc. But this did not prevent the readers from perceiving that Darby's principle, "it is unfair to explain one passage of Scripture by another," was ably overturned by Rochat's showing, that all false doctrine originates in isolating Scriptures from Scriptures. Rochat maintains that there is still a spiritual unity of the church, whereas Darby involves himself in two opposite statements, by first declaring, that with the apostles all unity, outward and inward, was irremediably lost until the time be come for reviving apostolical authority; that each part of the church is responsible for the other on account of the unite's sociétaire, through which the apostasy of one section causes the ruin of the whole—whilst on the other hand he strangely
enough accepts of Rochat's definition, "the church the assembly of the elect," and even pretends to say that he did not teach the abolition of this dispensation. He talks of the church as existing to this day! and Rochat could attest to him that Darbyists used to call themselves the church of the place, in imitation of the old Dissenters. Rochat easily disposes of that doctrine subversive of all ministry, que le culte doit se faire par le moyen du St. Esprit and non par le moyen d'un president: and proves that pastors and elders are indeed the same thing (1 Pet. v.), that gifts of God do not exclude the appointment by the church. He shows how inconsistent it was in Darby, to demand that des frères graves should lead the worship, how opposed to his own fundamental principles to admit even of a meeting of believers.

The other opponent was F. Olivier, the brother of Henry Olivier, once minister of the establishment (as Rochat has been.) He had in a measure withdrawn from the Lausanne congregation after the manifestation of its ultra democratic spirit. He often preached in the oratoire of the national church, nor was his language less sharp, than it had been amongst the Dissenters, who on that very account had obliged him to withdraw. F. Olivier is in many respects too exclusive a preacher of repentance to be as acceptable to a church as his brother Rochat and Darby are, but he is undoubtedly superior to these three in point of theological erudition and keenness of argument. He had written strongly against Methodism at the time when his brother joined it, he now proceeded to mark the failings of Dissent however violently opposed to the national system. After having admired Darby for a while, he re-opened his assemblies, justifying the step with the declaration that Darby's manner of preaching did not appear to him to satisfy all the existing wants. Having become marked by the Darbyists as schismatic, he wrote an essay Sur le royaume de Dieu, and when answered by Darby in a pamphlet full of unlovely insinuations and personalities, (f. i. I can understand that Mr. Olivier is accustomed to lead the service and wishes to do so, but I doubt if he can show me any thing analogous in the New Testament,) Olivier published a defence of his principles. He therein avows that Darby's mission had been blessed to himself and others, but is sorry to see it compromised by his
sectarian spirit. He shows that the kingdom of God (visible church) at first one and the same with the church (invisible church) has been much impaired by corruption and apostasy, but what matters it that Christ is not everywhere obeyed. He is still King in his kingdom, and at any moment souls converted to him may form into a church, and thus realize in their part the true church, in which case the apostolic directions for organizing the body become again valid rules. He forces Darby to the avowal that the expression "apostasy of the church," is inaccurate. Darby turns like an eel to avoid the subtle reasonings of this logician, who deals most cleverly with the legion of contradictions observable in Darby's system. Yet is Olivier's doctrine also open to castigation. Darby shows to him that his notion of the church (as "completely materialized by infant baptism") is too narrow. But let us hear this separatist, who acknowledges as the salutary consequence of Darby's theory "the violent destruction of one human work by another," dilate somewhat on its evil fruits: "How painful the agitation of the souls, when they hear continually in able expositions those horrid dark phrases: the dispensation is ruined, all is lost, the Church has apostatized! how sad the dissensions sown between Christians; one party hating in extreme enthusiasm, the other withstand ing instinctively even the truth mixed up with those doctrines! What a joy to the worldly spectators of this combat! how indelicate the inroads on the fields wherein others have laboured, (2 Cor. x. 15,) based on the principle, that a teacher in the church is teacher anywhere and not bound to any special church! how many the points of comparison between the ways of Darbyistic missionaries and those of another society, (Jesuits?)! You insinuate yourselves into a congregation, and what is the consequence? With your system of anarchy you draw in the very first net all the discontented, all the disagreeing with pastors or members, all light-minded neophytes. unsettled lovers of novelties, persons of excited imagination, all who are unwilling to hear of their sins. This volcanic matter you use to blow up the church, and the dignity of its shepherd. Mr. Darby has so well described this process, "wherever the true gift of an elder or pastor be manifested, the leader of the service would become liable to dismissal, an operation which would inflict the
deepest wounds on a society of Christians, looking like ingrati­tude and self-will, and probably viewed by many as revolu­tion­ary, better therefore not appoint any leader!" Why then, O bro­ther, do you and yours feel so little compunction in performing such operations? and what at last is the secret spring of all these revolutions? Is it not the famous ôte toi de là que je m'y mette (make room for me.) What a self-sufficiency in the new-born preachers starting from this school, see how they despise whatever lies beyond their horizon. We discover that this system opens the mouths of those who had better remain silent, and it closes the lips of men who have a commission to speak, since it forces them first to give up their ministry that they may be heard with safety. There being none to guide the whole, no remedy is at hand to heal disorders, to correct those speaking without preparation, experience or caution, to fill up the long pauses—marks of ill-concealed poverty,—to add decency to the meetings, and especially to the holy communion." He then remarks how all preparation is avoided by those who think the spirit can work best where no human means are used. But it is to be confessed that the first revival of the Canton had already made all, that falls short of extemporaneous effusion, profane and carnal to the eyes even of good ministers.

The Evangelical Society of Geneva having opposed Darby in their yearly report of 1841, one of its scholars, Mr. Wolf, defend­ed publicly (in 1843), his theses about the ministry in oppo­sition to the hierarchism and still more to the religious radicalism. (Acts xx. 28—30.) This clever work being published, Darby was induced to write also about the ministry, its nature, source, power and responsibility: he maintains his system by the old artifice of adopting current terms, giving to them stealthily very different meanings.

In conclusion, we may say that this disturbance of the Vaud churches is considerably on the decline; the Darby meetings are deserted in many places, the hearers become tired by the unintel­ligible phrases of his adepts, the leaders are low-spirited and more modest, and Darby himself feeling rather uncomfortable has left for France. As his partisans admit that he has gone too far, it is not very likely that he will return to abide much longer in such an atmosphere—he has also left his Irish assemblies to
themselves. The commotion will then probably die a natural
dead, chiefly as it is of foreign offspring. The wildest revolu­
tionists in Switzerland are foreign refugees. The people them­
selves are not fond either of political or church anarchy. One
voice has begun to advocate Puseyism as a remedy to the Ply­
mouthian Radicalism: but the time may not be very distant when
the Swiss churches will perceive in Puseyism and Darbyism
only different sides of the same aberration. Intelligent Chris­
tians strive to purify the revival of the last 20 years from its
two primary defects; its being too dogmatical, and yet full of
contempt for science, so that religion and theology had become
identified to the detriment of both. May the Spirit of truth
guide and sanctify the manifold powers, lying dormant or partly
developed within this branch of the Catholic church!

BRIEF HISTORY OF THE SALEM MISSION.

BY THE REV. J. M. LECHLER.

The Salem Mission dates its origin from the year 1827.
During June of that year, the London Mission Society's de­
putation, Messrs. Tyerman and Bennett, visiting Salem and
considering it an eligible spot for missionary operations, recom­
pended to the Madras District Committee, (being strongly
urged by D. Cockburn, Esq., Principal Collector of the District)
that the Rev. Henry Crisp should be appointed to this place.
On his arrival, which took place on the 25th October, 1827, he
found in the town of Salem five schools, viz. one English, one
Tamil, one Telugu, one Mahratta, and one Persian, establish­
ed, and, I believe, entirely supported by Mr. Cockburn. When
these were put under his immediate superintendence, finding
his plans entirely supported by Mr. Cockburn, sanctioned by a
few other Europeans and unopposed by the Natives, he entered
upon his work with joy and vigour. The Natives, however, soon
exhibited great indifference to the Gospel message. Neverthe­
less Mr. Crisp went about, with two Native assistants, dissemi-
nating truth, by distributing tracts, conversing with those who were willing to hear, and gradually introducing Christian books into the schools, to the exclusion of those of an immoral nature.

The following year was signalized by the hand of God's bereaving providence, in the removal by death of Mrs. Crisp, on the 17th of May. Mr. Crisp apparently bore his great trial with resignation and Christian fortitude. During the same year he was also called upon to mourn over the inconsistency of one of his assistants and another young man, whom he had hoped to see usefully employed in the mission. His endeavours to form a female school were also frustrated by the sudden death of a pious female, who had come from Chittoor, with the hope of establishing it. These dispensations disappointed the hopes of Mr. Crisp, and contracted his contemplated sphere of exertion.

During the year 1829, a school supported by Government was given up, because some of the Natives objected to its being, contrary to rules, placed under the superintendence of the missionary. Owing to the removal of his kind and generous friend, D. Cockburn, Esq., the schools supported by him were also left destitute, three of which however were afterwards revived and supported by gentlemen on the spot. In reviewing the general aspect of the mission at the close of that year, Mr. Crisp expresses himself thus: "To the progress of truth there are appalling obstacles, and to the friends of it there are serious discouragements. Idolatry maintains a hold upon its deluded votaries, indifference is apparent everywhere, oppositions rise up in various directions, and disappointed expectations are scattered all around. But the general feeling, though often more trying, is certainly more hopeful than heretofore. The schools are advancing in number and influence; the inquiries and objections which are made in reference to the word of God, show an increased attention to the subject, and there are a few who manifest a desire to become Christians."

Towards the end of 1830, or in the beginning of 1831, Mr. Crisp was again discouraged by the necessary dismissal of two persons upon whom he had bestowed much labour. Still his sphere of usefulness seemed to enlarge. Several individuals were apparently awakened to the truth, and as it regards the
language, he felt himself more equal to his work. About that time he wrote a tract, entitled "A Display of Truth," which was subsequently printed by the Madras Tract Society. By his exertions and the kindness of Christian friends, a chapel was also erected in the mission compound, which on the 31st of July, 1831, he opened for divine service, both in English and Tamil. But how mysterious! Mr. Crisp after preaching in it one or two Sundays, was laid aside by illness; and on the 28th of October, the same year, it pleased the Lord of the harvest to call him from his post on earth to occupy another in heaven.

Thus suddenly closed the career of the servant of God who had, as it were, laid the foundation stone of the Salem Mission. When he had just finished the framework he was called to his rest, leaving the remainder to be carried on by his successors. His memory is still respected by a few of the Native Christians, and even by some of the heathen. Regarding his views of carrying on the work of the Lord, a missionary brother expresses himself thus: "After having gone to a heathen feast, where he (Mr. H. Crisp) preached and distributed tracts, and afterwards experienced rough treatment—several stones being thrown which struck both himself and the friend who accompanied him—the conversation turned on the question how far this kind of labour, leading as it seemed to open insult and contempt, was productive of good; he remarked, "several valuable ends are answered by it. This is an effectual way of calling attention to the Gospel. We have an opportunity of bearing express and direct testimony against their abominable idolatries—we thus show we are not afraid to encounter idolatry in its most daring attitude, and the people see that we are in earnest, deeply anxious to make known unto them the way of life, which may of itself produce some impression, and lead them to inquire what that is which we are so solicitous to declare to them."

After the death of Mr. Crisp, the mission was nearly a whole year without a missionary; during which period, Satan and his emissaries seem to have tried hard to crush what had been begun. On the 17th September, 1832, when the Rev. G. Walton, an East Indian Missionary, took charge of the mission, he found seven schools containing 315 children, and two Native
assistants, one convert, and an inquirer who was baptized before the close of that year, and who may be considered the first fruits of the Salem Mission. During the year 1834, a Christian village was commenced on the mission premises, and close to the residence of the missionary; but as its inhabitants consisted chiefly of persons in the employ of the mission, most of whom were subsequently located in the district, the plan was discontinued. An attempt to raise a female day school was also made, and 13 children collected, mostly belonging to the Christians residing in the compound.

About that time some opposition was raised by the heathen of the neighbourhood, to which the following circumstance gave rise. The father of one of the children attached to the day-schools made an image of clay, and having decorated it with flowers and perfumed it with incense, made preparations with his family to prostrate himself and worship it. His son, then only about 12 years of age, addressed him, saying, "Why father do you act so foolishly and wickedly as to worship a lump of clay, which cannot of itself do either good or harm. This is not right, we ought to worship God." The father rose up in a rage and saying, "Why do you say so, you wicked boy?" beat him severely. This circumstance was brought to the notice of the headman of the village, who, in a meeting convened for the purpose, decreed that in future none of their children should be sent to the mission schools. A subscription was subsequently raised, and from the funds several schools established. Orders were also issued that the Christian books in possession of the children should be destroyed, and that no book from the missionary should be introduced. Afterwards they sent a deputation to Mr. Walton, to make an agreement with him, to the effect that he should withdraw all Christian books from his schools, cease to require the attendance of their children on Sabbath for catechisation, and promise never again to speak to the children of Jesus Christ. When they found that he was not inclined to enter into such an agreement, they openly declared that they were determined to continue in the religion of their forefathers, and that they would not believe in his Saviour. As for their children, they would rather see them live and die in ignorance than to attend to his instructions, and thus bring scandal and disgrace upon
their parents by becoming Christians. In consequence of this uproar, the schools were nearly vacated, and the master of the most promising one resigned.

Another attempt, it appears, was subsequently made to remove the young from the influence of the missionary. Some of the heads of idolatry waited upon the Roman priest, claiming affinity to him and his people, and requesting that he would establish some schools and teach their children, as they would prefer their system of teaching to that of the Gospel mission; the superintendents of the latter always telling their children not to worship their gods, and to believe in another God called Jesus. The priest, however, would not side with them, but ordered those of his own people, who had children learning in the mission schools, to withdraw them, saying, that he considered it better not to learn at all than have connexion with heretics.

About the same time, some idle and wicked young men were encouraged to mimic the missionary and his assistants preaching in public places; which however soon died its natural death, as a number of better informed Natives discountenanced the wild scheme.

In October, 1839, after a long and painful illness, Mrs. Walton was called to her eternal rest, leaving a family of eight children. Her death deprived the mission of a valuable helper. From the time of her death, the female department, and it may be said, the whole mission, suffered much. Affliction itself, the care of so large a family in addition to the public duties devolving on Mr. Walton, wrought very powerfully upon his body and mind. Besides these trials, one or two residents, alike regardless of justice and morality, used every means in their power not only to prevent his usefulness, but utterly to destroy his domestic happiness, and circulated both here and in England the grossest calumnies, which none but the most depraved could have penned. Thus, and otherwise encouraged, the disaffected part of the Natives became violent, and went so far as even to stone him while officiating at the grave of a European, surrounded by Europeans. So much was his mind depressed by these continual trials, that he often said to me, (I joined the mission in May, 1840,) “if the Lord had not brought you here, I must have sunk under these trials.” Little did he imagine that he should
not outlive them. On the 9th of June, 1840, he was suddenly called to that rest, where the wicked cease from troubling and the weary are at rest.

At the time of Mr. Walton's death, there were in connexion with the mission seven readers, or Native teachers, who with their families and a few other Christians, formed a congregation of about 100 souls, 41 of whom were communicants. Of the latter about 20 subsequently were either excommunicated or removed to other stations. The day-schools, eight in number, including a girls' day-school of six or eight girls' contained in all 313 children.

Although during the last four years the number of Native teachers, converts and schools have somewhat augmented, yet if we consider the great sacrifice of two entire mission families, the enormous amount of labour and money spent in the mission since its beginning, and if we look upon the vast multitudes of perishing souls in the district around us, we are ready to say, "who hath believed our report, and to whom is the arm of the Lord revealed?" "I have laboured in vain, I have spent my strength for nought, and in vain;" but may we not add also, "surely my judgment is with the Lord, and my work with my God?"

During the period of 12 years the efforts of the mission were much confined to the town of Salem, and its more immediate vicinity, but of late various causes have led to a change of plan. Most of the Catechists are now stationed in the District; three in places where they have small congregations of about 25 persons around them, and the rest entirely among the heathen. Upon the earnest request of those persons in the places just alluded to, three pieces of land have been obtained from the local authorities with a view of forming them into district villages, and thereby separating them from the heathen influence of uncleanness, indecency, and immorality, and bringing them into closer contact with habits of industry and godliness. Consequently three new villages are now in progress. The poorer of the people receive a few rupees by way of loan from a little Philanthropic Society, formed among the Native Christians themselves, towards the building of their new houses; the rest they supply by their own endeavours. About six families have also been assisted by loans to furnish themselves with bullocks and implements, in
order to obtain their livelihood by cultivation. These families had only very lately been in a state of wretched dependency and even slavery, but from the little that has been done for them, in a temporal point of view, it is already apparent that civilization is a most useful help-meet to the preaching of the Gospel. In one of the above mentioned villages, which is more advanced than the others, one cannot but observe the great difference already existing between it and the neighbouring heathen places. Here the houses are clean and orderly, the people are neatly dressed, and, what is still more pleasing, they have made considerable progress in divine knowledge, and all, men, women, and children learn to read; while the heathen around them remain in ignorance, misery, and disorder, and everything you look at is displeasing and offensive. The village under review was organized only about a year since, and while it reflects much credit upon the catechist in charge of it, it offers as much encouragement in allowing civilization to keep pace with Christian instruction.

It has long and most deeply been felt by the missionaries in this country, that where the Gospel is preached, something ought to be done for those who embrace it. Again and again have we heard from persons upon whom our message seemed to make some impression, "we would gladly embrace your religion, we feel its power and superiority, but our relations would cast us off, how shall we then maintain ourselves? we have no means to build houses and set up in business without help." To questions like this we could often give no answer, for we were not prepared to meet their case. On the contrary, we have often been led to employ new converts in the mission as schoolmasters and readers, but experience has sadly taught us that this is not a desirable course to take, for often our missions were burdened by unworthy characters who proved a disgrace rather than an ornament to the church of Christ. But there is yet another point to be taken into consideration. Unless we endeavour, while imparting Christian knowledge, to civilize also the people who give heed to the word, and over whom we obtain influence; we can, under existing circumstances, hardly look for much fruit of our labour, especially so long as Christianity is chiefly confined to the poor. Besides we may well ask, as a brother
missionary indeed does in an article of the "Madras Christian Instructor and Missionary Record" for August last; "when will the missionary work among a newly evangelized people be so far accomplished that they may be left without foreign aid?" and "what is to be the character and influence of the Christianity established after foreign labourers shall have retired?" The labours of our missionary societies, and of every individual mission enlarging, as they do with every returning year, without an adequate increase of funds, we can hardly expect to go on much longer in the way we have done, unless our Native Christians are just in the way of gradually aiding in the spread of Christianity, both among themselves and among their heathen neighbours. It may perhaps be said, that by thus entering into the outward circumstances and condition of our people, we spend much precious time in serving as it were at tables, whilst we might be employed in preaching the Gospel. To this I would answer, that the missionary cannot always preach, especially when he has only a few hearers; besides, our time can scarcely be more precious than that of our blessed Saviour and his Apostles, who went about not only preaching, but also doing good. I believe Dr. Philip is perfectly right in saying, "civilization bears to religion a relation similar to what the foliage bears to the tree. Trees are not planted in our gardens for the sake of their leaves; but without leaves in their season the garden would be without beauty, and the fruit would be neither well flavoured nor abundant."

But I return to my history. When the catechists of the mission began to be located in the district, a similar course was adopted with the schoolmasters and schools. Those schools in and about Salem which were considered least efficient were given up, and others established in the interior of the country. We have at this moment 16 schools, viz. four in Salem itself, four in the west, three in the south, four in the east, and one in the north, of the station. In one containing 30 boys, English is taught; in the others Tamil only. The latter contain about 500 children. The Bible and other Christian books are taught in all of them, but it is a matter of regret that comparatively few children are left at school till they are able to read our books with profit. Either covet-
ousness or extreme poverty induces the parents to remove them very early, in order to put them to work. These schools, however, considering the little expense they cause, are of incalculable advantage. Through them we bring the masters and children under the immediate sound of the Gospel; the object of the mission becomes known throughout the district; the schools, being as it were the “gate of the city,” where the reading and inquiring people are accustomed to assemble, the missionary and the catechists find at all times people with whom they may converse, and among whom they may distribute Christian books. These day-schools might easily be augmented, for there are continually pressing applications, but our present means of agency and support forbid us to go beyond the present limits.

The orphan and boarding school in connexion with this mission was commenced towards the end of the year 1840, with four girls, two of whom were entire orphans. Although it had in the first instance been designed only for girls, circumstances soon made it necessary to find an asylum for boys also. Consequently two school-houses were gradually erected on the mission premises, which now contain a number of twenty children each. The girls spend half of their time only in learning; the rest is devoted to needle-work, cooking their own food, and occasionally also field labour. This course appears to be the most suitable; religious and mental instruction alone would elevate them above their station, and perhaps increase their wants and misery, whereas both combined are likely to make them useful and independent members of society. Their parents and other relations will then not be able to say, as they have done, “we do not like to send our daughters to four boarding schools, because when they return to us they refuse to work, thinking themselves to be ladies.” On the other hand, it is true, it has been objected that the children should not be obliged to work while with us; but as habits of industry are as much needed in this country as mental instruction, we have determined to steer the middle course, remembering that it is impossible to please every body, and endeavouring as far as lies in us to give the children a plain, sound education, to put them in the way of earning their own livelihood, and above all to lead them to their Saviour. A similar course has been entered upon with boys. In some mis-
sions where such schools exist great difficulties have been experienced for want of suitable employments; consequently many of the boys, before they ever had shown a change of heart, were trained up as schoolmasters and catechists; and this has been the cause of a great number of our Native assistants being qualified for their offices by education rather than by conversion. The children also, with their parents and other relations, generally entertained the Native idea that learning and working cannot be blended together, and that therefore only the former ought to be pursued and be made a means of obtaining an easy livelihood. The sons of catechists and schoolmasters expected to obtain the same employment as their fathers, according to the custom of the country. All seemed to be anxious to find a livelihood in the mission, while none were ready or willing to work. Such was exactly the state of things among the few Christians of Salem, when the orphan and boarding school was established. Yet it must be obvious to all, that by such a mode of proceeding the church of God in India certainly may increase in number, but every additional convert must of necessity become an additional burden to the mission; and that if this system be continued, the Indian church will never be able to support itself. So as it appeared desirable, nay necessary, that the youths of the orphan and boarding school as well as the sons of Native Christians in connexion with the mission should learn trades, consequently the subject was proposed to our people, but none seemed to admire the novelty. Providentially a carpenter maistry was found among our own people, who was able and willing to take some of the elder boys as apprentices. The work was commenced; in a short time the Native Christians began to see the usefulness of the plan, and cheerfully fell in with it, while only one stood out against it, thinking it beneath his dignity that his son should learn a trade. At present seven boys are learning trades, a few others pay attention to horticulture and agriculture, and the younger ones, like the girls, spend half of the day in learning and the other half in working. All of them are continually under the eyes of the mission family, their conduct is closely watched, and besides the privileges of the Sabbath, they are instructed morning and evening in the truths of the Bible, and have also a little time left for self-improvement.
This school is purposely opened for the children of poor Native Christians and of heathens, as well as for orphans, because those children who have a circle of relations, if at all influenced by divine grace carry, as we have been permitted to witness, the savour of life more easily among them.

The cares and expenses caused by this boarding school are great, but we look upon it as one of the most important branches of our work. One soul saved is worth all our labour and expenditure, and we have reason to believe that over more than one, joy has been caused in heaven. Oh may many more be added to the redeemed of the Lord!

While we thus endeavour to spread the knowledge of God and the blessed Saviour by instructing and directing the Native teachers and other Christians both in and about Salem, the schoolmasters and the children under their care; and last, though not least, the inmates of the orphan and boarding school; we pay attention also to the ignorant and much degraded heathen, by conversing with those who are inclined to listen, and by distributing tracts and Scriptures among them. It must, however, be confessed that the Salem district, generally speaking, is far behind some others as it regards mental and spiritual improvements. The ignorance, apathy, pride, stubbornness, and wretchedness of every kind met with in these parts, are indescribable. The most common rudiments of education are patronized by the higher classes only, so far as worldly advantages are the immediate result. Female education is, with very few exceptions, considered unnecessary and even dangerous. The higher castes look down upon Christianity with utter contempt, and call it the religion of the Pariahs, (outcasts), while the latter seem to be reconciled to their condition, and often unhesitatingly say, that they wish for no improvement. On the other hand, idolatry seems to struggle hard to maintain its ground. Many pagodas and idol cars are falling to pieces, because the people, as they say, have now no support from their rulers, and themselves are either too poor or too disunited to make the effort otherwise desired. Yet men will not come to the light, because they love darkness more than the light.

The most powerful obstacle to the Gospel in these parts is, that cunningly devised fabric of Satan—caste. Many, very
many will readily confess that idolatry is nothing but a vain show, and even that it is stupifying and degrading; they will frankly confess that they and their forefathers have been kept in gross ignorance by those crafty Brahmans, their pretended priests, but there are very few who will admit that caste is of the same origin, nature and tendency. Not only the Brahman boasts of his twice-born nature and imagines himself a divinity, the lowest Pariah also believes that in his caste he maintains a sacred rank, which would be lost by embracing Christianity. Caste, the horrible monster, has baffled almost all our efforts, and we feel convinced that this evil spirit can be subdued and finally cast out only by Him, whom the powers of hell must obey.

Another stronghold of Satan in this district is, the power of the Brahmans. What they formerly could do by priestcraft alone, they effect now by abusing the civil power vested in them. It is a fact that they have managed to obtain all the situations of trust next to those of the East India Company's covenanted servants. The district is divided into 14 talooks, and at the head of each is a Brahman, around him are his relations and friends as under-officers. In this manner they have become the practical rulers of the country, exercising as they do a direct and uninterrupted influence over the mass of the people. Although in their Shasters, Brahmans are forbidden to engage in secular business, they know that those very Shasters at the same time permit them to shift as they please. Consequently they consider themselves entitled to unite secular power with priestcraft, to carry on their intrigues only the more extensively. The people are well aware of their inconsistency and their deceitfulness, and when asked, "why do you still adhere to a religion which is nothing but deceit, especially after seeing that its founders change the Shasters as it best suits their own purpose?" They usually reply, "what are we to do? if we show any disaffection and refuse to pay them their accustomed honors, they become angry with us; and as they are in power they do not fail to let us feel their displeasure, whenever they have an opportunity. We, poor, oppressed people, look up to you Europeans to put the Brahmans into their proper places. You could do it much better than we can, and we think you ought to do it. Take away their power and their maniam (pagoda lands) and you
will soon see that we do not care much about the Brahmans and their Shasters."

Such is the state of things in this district. But the Lord reigneth. The seed of the word is sown, and in several instances it has begun to spring up. The children and adults now under Christian instruction, form a little band, among whom, we trust, the kingdom of God is apparent. They endeavour also in word and in deed to do something for the thousands of heathen around them. Knowledge in a measure increases throughout the district by means of the schools, the preaching of the word and the distribution of tracts and Scriptures. May we not expect soon a harvest even in this dark and barren land, and an ingathering of those from all classes and castes, who are ordained unto eternal life. May indeed His kingdom come speedily and with power, and may His will be done on earth as it is in heaven!

Salem, 25th August, 1844.

THE EMIGRANT'S SABBATH.

BY H. HASTINGS W. ELD.

'Will the baby die, mother?'

The inquirer was herself a child, and the look of earnest curiosity with which she watched her mother's face, to gather from that the reply which the parent could not speak, testified to that precocity of intelligence which is sometimes the lot of the children of the poor. To us this union of matured perception with juvenile features, is among the most painful of the traits which distinguish the offspring of those whose every step is a contention with obstacles,—whose every gesture seems a buffet with the world. But if the face of the daughter was painfully interesting, that of the mother was not less so. Though still young, toil, anxiety and care, and above all, grief, had marked her countenance with the evidences that young though she
might be in years, in experience she had lived out a lifetime. She was bending over the cradle of an infant, whose quiet sleep seemed the suspension of its little being. Pale and wan, she seemed scarce farther from the grave than her infant charge, in watching whose almost imperceptible breathings, her whole attention was absorbed.

'Will little sis die now, mother?' the elder child again asked. There was a volume of meaning in the tone in which the inquiry was put. It expressed the resignation which all in that little household had made—the conviction that their well beloved infant companion was sick unto death; and all that Mary could hope in answer was, that the moment of the departure of the infant was not yet—not that instant. A half an hour seemed a long future—a day seemed years. Who that has watched the life of a child wasting away has ever forgotten it? The unconscious sufferer, incapable alike of appreciating its danger, or of communicating its feelings to the earnest affection which surrounded its bed—the meekness of endurance—the supplicating glances from the eyes of a dying child—oh! how deeply do they move the heart. When man sinks from his strength, or woman wastes from her loveliness into the arms of death, at each stage of the disease the invalid can communicate with attendant friends; at each pause-like respite in the journey through the valley of the shadow, adieux may be re-exchanged between those who are to part at the grave, but to meet again beyond it. But where the babe, in pain, but unconscious from what cause or to what end, looks up imploringly to her who, though now powerless to aid, has hitherto been its solace, the mother feels she could willingly die with her child, if she could make the sufferer understand that it is death—the death appointed to all—which is slowly but surely stilling the pulses of its innocent heart.

So felt the young wife and mother—but still she spoke not. No sound broke the stillness of that house in the forest—no hum of passengers, no notes of busy life, in discord with the scene, mocked the silent grief of the mother and sister of the dying child. There was a melancholy appositeness in the solitude of the place, and in the stern natural simplicity without and within the dwelling. The light vernal winds moved the
branches of the primeval tree of the forest which shaded the humble cabin, and, as the sun stole in between the open door among the leaves, the shadow of a lesser branch of the tree trembled to and fro upon the infant’s lips, as if it emblemed there the flickering of its breath. This painfully beautiful thought entered the mind of the mother, and while she still dwelt upon it, the door was darkened, the poetic vision was lost, and her husband and her brother entered with a noiseless step. The boy had plucked a violet in the vain hope of attracting the dying child’s attention. It had withered in his hand as he walked and while he stood over the couch, struck with the alteration which in a few hours had taken place, he let it fall upon the pillow. The mother took it up, she looked at the withered blossom of spring, and then at the withered flower of her maternal hopes. Turning to her husband, she sunk upon his neck, and wept.

The child was dear to them. Exiled, in part perhaps by a truant disposition, and that reckless spirit of enterprise and adventure which is characteristic of the American people, they had wandered far, before they had here pitched their tent. Accustomed in New England to the comforts which industry places within the reach of all, to the refinement of mind which education creates, to the social habits which the institutions and manners of New England foster, and above all, to the religious privileges which bless the descendants of those who sought a new world to worship God after their own consciences, the Far West for many a weary month seemed to them a solitude, dreary indeed—but never quite a solitude. They had early learned that there is One from whose presence no creature can be banished; and isolated as they were in the mighty forest, the little family never forgot that He lives, of whom it is written, ‘If I take the wings of the morning and dwell in the utmost parts of the sea, even there shall Thy hand lead me, and Thy right hand uphold me.’

To mother, to father, to sister, and to the brother who had accompanied them in their wandering, the birth of that child had been a new creation—it had consecrated for them a new home, and created a tie which had bound them to the spot. The gift of God’s mercy to them, had been as a ray of light
which made the desert blossom as the rose. All their hearts clung to the little stranger! every feeble opening of the precious bud was watched—every glimmer of future intelligence in the child was to them as the earnest of coming perfect day. The smiles of its infantile joy had been the sunshine of their hearts. The tree before their door appeared greener and stronger when the little one crowed its admiration in looking up, and vainly strove to grasp its branches, the clearing about the door was thought of only as little Allen's playground; the house, which seemed before her birth dull and narrow and dark, was now a paradise upon earth, since there the cherub first saw the day. Any shelter would have seemed a palace to them in which the babe could stand upright and learn to walk.

And now the hand of death was on these hopes—and silently they waited the fearful consummation of his work. Thought was busy with her father and mother; one sentiment they held in common. But a week before, had any one doubted in their presence, that their cottage was an elysium, each would have eloquently defended it, but now to each it seemed a charnel house, and they felt as if the damp of death was on its walls. The mother's mind wandered back to the home of her childhood—to the pleasant place which she had deserted for the forest—to the cheerful house, and friends sympathizing in her joy, when Mary, her eldest was born. She coned over one by one the kind faces which there would have crowded around her, in a scene like this. She remembered the village pastor, who would have been ready with his words of consolation, words fitly chosen, 'like apples of gold, in pictures of silver.' She recollected the kind physician, and can we wonder if she felt in her grief, that his skill might alleviate and postpone, if not avert the death which threatened her dearly beloved infant?

The father as he mused, thought not of the past, but of the future. To him, as to her, longer residence in that spot seemed insupportable, but while visions of the home she had left occupied the mind of the mother, the father looked forward to still another home, as if, by retreating from mankind, he could remove from exposure to disease and death. To neither could their recently pleasant dwelling longer be tolerable, with both the place would seem to create none but melancholy associations.
But he felt at last that it was his duty to struggle to check repinings against God's providence, and looking for aid to that source whence alone support in all affliction should be sought, he opened the sacred volume.

His eye fell on the history of Hagar in the desert. In a low but a distinct tone he read of the despair of the exile in the wilderness, and while their daughter was expiring far from human aid, the parents felt with the Egyptian woman that they could not see the death of the child, and like Hagar they 'lifted up their voices and wept.' As he proceeded in reading, 'and the angel of God called to Hagar out of heaven, what aileth thee Hagar? Fear not!'—the quick perception of the mother caught a movement in the cradle. All flew at once to the child's side, prepared to witness its last breath. But as to Hagar in the wilderness, so had God been merciful to them. The crisis was past, a gentle perspiration stood upon the sufferer's brow, its eyes opened, and a faint smile played around its lips. Affection ever ready to catch at the slightest ground of hope, was this time not deceived. As the child now fell again into a sleep, but a sleep like that of welcome rest, instead of the feverish slumber which had before harassed their affection, the emigrant family knelt in joyful thanksgiving, too deep and heartfelt for loud words.

Joyous was the following Sabbath; nor did the happy family forget that Being to whom their gratitude was due for the great mercy vouchsafed to them. The mother had already renewed the youth of which affliction had despoiled her, and little Mary as she leaned affectionately on her mother's shoulder, smiled that awe-mingled gratitude which children as well as adults may feel, though incapable of other expression than the silent and natural workings of their happy faces. With cheerful hearts they worshipped Him who 'dwelleth not in temples made with hands,' and heart and voice responded Amen! as the father of the little household said, with the sweet singer of Israel, 'O give thanks to the Lord, for he is good: and his mercy endureth for ever.'
EXTRACT OF A LETTER FROM BANGKOK, JULY 1st, 1844.

BY REV. J. CASWELL.

In our last we mentioned the reception of two Chinese teachers to our mission church. One of them speaks the Hokien dialect, the other the Kha. Both appear well. The former is now living with his family at Rach'aburi, about a day and a half to the west of Bangkok, where he is teaching a small school. An infant son of his was recently baptized. Since the reception of these, another, the teacher of our Chinese boarding school, has been received to the church. Three other Chiaamen have recently offered themselves as candidates for church membership and, we think, give some evidence of piety; but we are not yet sufficiently acquainted with them to be able to judge satisfactorily in regard to their qualifications. The condition of the Chinese here is such as makes them desire to attach themselves to any whom they fancy to be able to afford them protection, or assistance in any other way. This renders it necessary to be specially guarded in the examination of candidates. We greatly fear that the Judgment-day will show that some, perhaps many, who make a profession of attachment to Christ under such circumstances, are induced to do so by no higher motive than worldly policy. When we are thus tried, how sweet the thought that the Great Head of the church knows the hearts of all, and will himself see that his church is kept pure.

During the last six months we believe there has been more oral preaching of the Gospel in Siam than during any previous time of equal extent. One of the brethren in the Siamese department has continued, as formerly, to visit the tract house four times a week for preaching and the distribution of tracts. For the last three months another brother has practiced spending an hour there every morning, except Sabbaths, in preaching. One of the brethren of the Chinese department has also, during the entire period embraced in this letter, made three visits a week there for preaching and tract distribution. For widely diffusing a knowledge of the Gospel we look upon the tract house, situated as it is in the great bazaar, as a very important station. But for concentration of effort it is not very favourable, though perhaps as much so as any that we can at present obtain. The other brother of the Chinese department has lately secured a preaching place, about half a mile from the tract house, where he purposes to spend most of his time in making known the Gospel. In our little hospital, containing about a dozen Chinamen, daily religious exercises are maintained. Both
of the brethren of the Chinese department are aided considerably by their teachers in their efforts to communicate a knowledge of the Gospel. Besides preaching at these stations, we have practised, more than formerly, taking short walks in different directions from our homes, preaching to any whom we may meet, and as opportunities offer, entering into houses and becoming acquainted with families. It is not improbable that this mode of preaching may be found to be more effective than any other we are at present able to adopt. We feel, if we mistake not, an increasing love for preaching the Gospel orally, and an increasing purpose to prosecute this work as the Lord may give us ability. At the same time we feel, as much as at any former period, the importance of faithfully employing the press in the great work of evangelization. In these excursions we sometimes find places where it seems practicable and desirable to adopt something like a regular plan of preaching. Where such doors are opened we aim to enter in and occupy. One brother has occupied two such preaching places with a good degree of punctuality for several months.

In this connection we would speak of some special openings for the labours of Dr. Bradley in the capacity of a physician. Formerly there has been but little demand for his labours in the families of any of the nobles; but of late there has been a change which not a little encourages us. Some months since, the head priest of the Praklang's wat, after suffering a long time with the fever and ague, consented to take quinine, and in a day or two was well. Soon after this, Chau Fa the priest having been afflicted in the same way for a long time, and having heard of the above mentioned cure, consented also to try the quinine: not however till he had first proved its virtues in the case of a servant of his. With him also the medicine was perfectly successful. Since that time, Dr. B. has frequently been called to attend upon the sick in high places. One of the princes of high rank, who but a few months since would not have ventured to take medicine from the foreign doctor, without first requiring one of his servants to take a dose to prove that it contained no poison, now takes it without hesitation directly from the hand of Dr. B., and has even gone so far as to take it while sitting in his boat in front of our dispensary. Some months since, Dr. B. was called to operate for cataract on the eye of a nobleman, who is at the head of the agricultural interests of the kingdom, and equal in rank with the Praklang. Notwithstanding he is 73 years old, the operation was completely successful. He has evinced his gratitude by a great variety of presents. At one time he sent fifty pails of rice, and a hundred pails of paddy at another. This, at the price rice was bringing at that time, would amount to about sixty dollars, and in a time of great scarcity of rice has been of no little service to our hospital. These calls have afforded opportunities of freely preaching the Gospel where it had not before found its way. It has afforded opportunities also of showing to those in authority that our object is to do good, and may perhaps lead to results of great importance to the cause of Christ.

We have already intimated the existence of a scarcity of rice. This has
been very considerable. During the first three months of the year the price of rice was about double what it usually is, and during the last three months it has been from three to five times the common price. The result is that great numbers of people obtain the food necessary to sustain life with much difficulty, and multitudes are obliged to live upon food which is extremely unwholesome. In many instances great desperation has been produced, and cases of theft and robbery have become frightfully frequent. Especially is this the case on the sea coast, about the bays and mouths of the rivers. Boats containing rice have in many instances been attacked and the owners murdered for the sake of the rice. There is reason to expect that the rate of mortality will be greatly increased for a year to come, by the general use of improper food. Doubtless God has a merciful design in thus cutting off the staff of life, and our prayer should be that this design may be accomplished. Perhaps one effect of this scarcity may be to make the Siamese more industrious. They are an exceedingly indolent people. They are made so, to a great extent, by the ease with which the necessaries of life can commonly be obtained. This season of scarcity will drive many into the fields who commonly do next to nothing by way of work, and will induce those who are accustomed to labour to be more diligent. These effects are beginning already to be realized. Should no other good effect be produced than that just mentioned, the scarcity will prove a great blessing.

CONVERSIONS.—The Religious Herald for this month, published in the Burmese language by the American Missionaries here, contains an account of the conversion to Christianity of about two thousand Karens, in the Province of Arrakun, the result of the missionary labours of the Rev. Mr. Abbot, within less than a year past. Truly on such a subject as this, the friends of Christian missions may well rejoice, and from it derive encouragement to persevering exertions. Mention is also made of the benevolent gift of a thousand rupees by Major Broadfoot to the missionaries at Tavoy and Mergui, with a view to commence the good work of education and the propagation of truth among the miserable inhabitants of the Se-long Islands on the coast of Mergui. The work has been begun, and it is gratifying to hear that so benevolent a beginning has already been attended with some success, and holds forth a promise of the Christian civilization of that degraded race. Will not others come forward and aid by their private gifts of benevolence, this new and noble undertaking? We have no means of knowing the amount of population on these islands, but it is probably some thousands, as ignorant as men can be, and in the rudest condition of life. Moulmain Chronicle, August 7.

[The following was in type for our last number, but was crowded out by other pressing matter.]

FRENCH IN TAHITI.—We learn with pain by advices from this island down to the 28th March, that the Protectorate Government of the French is there,
under Popish influence, working out those evils to the Protestant mission there so flourishing, which its friends have feared. It did appear to us somewhat singular, and as indicative of the little interest felt on the subject by the Peers of the British Parliament, when the assurance from the French Government, that the acts of Admiral Thouars, in taking possession of the islands, was disowned, and that only a Protectorate would be established, was received with so much satisfaction as a sufficient guarantee that the English missionaries would not be disturbed in their work, or the Queen further molested in the exercise of her legitimate authority. The event proves that a Protectorate in name may be an absolute rule in reality. So the cat protects its prey against the approach of the household dog.

The Southern Cross of April 6th says, “The proceedings of the French at Tahiti are involving both the settlers and the Natives in one general ruin. The peaceful, simple and kind government of the Native Queen Pomare has been completely set aside by the barbarous French who have now openly assumed the internal as well as the external government at Tahiti. The unfortunate Queen has been obliged to take refuge aboard a small British vessel of war.” It appears also that the British consul had hauled down his flag in consequence of sentinels being placed over his house, and that the treatment by the French of all other foreigners was most disgraceful. It remains to be seen whether the British government, Gallio like, will “care for none of these things.” A British steamer of about 1200 tons had arrived at Tahiti, two days before the intelligence left, having two 84 pounders; which will carry a shell three-quarters of a mile further than any French gun in the harbour. It is rumoured that Queen Pomare will proceed to England to plead her cause, and that of her people and of the missionaries, in person.

Anecdote of Washington Allston.—The strong devotional feelings of this late distinguished artist, formed one of the most prominent traits of his beautiful character. Connected with this characteristic is a remarkable incident in his early life, which has been related to us by one of his few intimate friends. Mr. Allston was a member of the Episcopal church. Although in early life he was ever a constant attendant, he was not strongly attached to religion, nor eminent for his piety. It would be too much to say that he was an unbeliever, or even a skeptic in his views, but he was wont to speak slightly of religious things, and even to enjoy jests at the expense of holy subjects. His feelings, however, underwent a remarkable change, in consequence of a singular event in his life, which made a very strong impression, and was even regarded by him as a direct Divine interposition in his behalf.

Not long after his marriage with his first wife, the sister of the late Dr. Channing, he made his second visit to Europe. After a residence there of a little more than a year, his pecuniary wants became very pressing and urgent—more so than of any other period of his life. He was even, at times, at a loss for the means at purchasing the necessaries of life. On one of these occasions, as he himself used to narrate the event, he was in his studio, reflecting, with a feeling of almost desperation, upon his condition. His conscience seemed to tell him that he had deserved his afflictions, and drawn them upon himself,
by his irreligious neglect of religion, and by his want of due gratitude for past favours from Heaven. His heart, all at once, seemed filled with the hope that God would listen to his prayers, if he would offer up his direct expressions of penitence, and ask for Divine aid. He accordingly locked his door, withdrew to a corner of the room, threw himself upon his knees, and prayed for a loaf of bread for himself and his wife. While thus employed a knock was heard at the door. A feeling of momentary shame at being detected in this position, and a feeling of fear lest he might have been observed, induced him to hasten and open the door. A stranger inquires for Mr. Allston. He is anxious to learn who was the fortunate purchaser of the painting of "the Angel Uriel," regarded by the artist as one of his masterpieces, and which had won the prize at the exhibition of the Academy. He is told that it has not been sold. "Can it be possible? Not sold! Where is it to be had?" "In this very room. Here it is," producing the painting from a corner, and wiping off the dust. Is it for sale? Can it be bought?" was the eager interrogatory. "It is for sale—but its value has never yet, to my idea of its worth, been adequately appreciated—and I would not part with it." "What is its price?" I have done affixing any nominal sum. I have always, so far exceeded my offers. I leave it for you to name the price." Will four hundred pounds be an adequate recompense?" "It is more than I ever asked for it." "Then the painting is mine." The stranger introduced himself as the Marquis of Stafford—and he became, from that moment, one of the warmest friends of Mr. Allston. By him, Mr. A. was introduced to the society of the nobility and gentry—and he became one of the most favoured among the many gifted minds that adorned the circle to which he was thus introduced, but in which he was never fond of appearing often.

The instantaneous relief, thus afforded by the liberality of this noble visitor, was always regarded by Allston, as a direct answer to his prayer, and it made a deep impression upon his mind. To this event he was ever after wont to attribute the increase of devotional feelings which became a prominent trait in his character.—Boston Atlas.

THE PATH TO THE BUSH.—Mr. Read, Missionary at the Kat River settlement, in South Africa, related, when in England, the following beautiful fact.

It is the practice of many of the Christianised Hottentots at some of the stations, in order to enjoy the privilege of secret prayer, with greater privacy and freedom than they could do in their own confined and incommodious dwellings, to retire among the trees and bushes in the vicinity of their village: and, that they might carry on their devotions without being intruded upon by others, and also derive all that tranquillisng influence which would be produced by a spot with which no other occupations, thoughts, and feelings are associated, than such as are holy, each individual selects for his own use a particular bush, behind which, and concealed by it, he might commune with his Heavenly Father in secret, as Nathaniel did under his fig tree. By the rest, this bush is considered as an oratory sacred to the brother or sister by whom it had been appropriated, and which therefore is never to be violated by the foot, or even by the gaze of another, during
THE LAST ROCKET.

The season it is occupied by its proprietor. The constant tread of the worshippers, in their diurnal visit to these hallowed spots, would, of necessity, wear a path in the grass which lies between their habitations and the sylvan scene of their communion with God.

On one occasion, a Christian Hottentot woman said to another female member of their little community, "Sister, I am afraid you are somewhat declining in religion." The words were accompanied with a look of affection, and were uttered with a tone that savoured nothing of railing accusation, nor of reproachful severity, but which was expressive of tender fidelity and the meekness of wisdom. The individual thus addressed, asked her friend for the reason of her fears. "Because," replied this good and gentle spirit, "The grass has grown over your path to the bush." The unrepressed energies of nature carrying on its usual progress, had disclosed the secret of neglected prayer.

The backslider could not deny the fact; there in the springing herbage, was the indisputable evidence that the feet which had once trodden it down, had ceased to frequent the spot. She did not attempt to excuse it, but fell under the sweet influence of this sisterly reproof, and confessed with ingenuous shame and sorrow, that her heart had turned away from the Lord. The admonition had its desired effect—the sinner was converted from the error of her ways, and her watchful and faithful reprover had the satisfaction and reward of seeing the wanderer restored, not only to the path to the bush, but to the renewed favour of that God, with whom she there again communed in secret.

THE LAST ROCKET.—The packet-ship Sheffield, from Liverpool to New York, arrived on our coast in the month of November last. She had a valuable cargo, and 105 passengers. At 3 o'clock P. M. she struck on a reef. It was a moment of consternation, followed by the dread realities of a shipwreck. She soon filled; the masts were cut away, while a heavy sea swept her deck fearfully. Suspended between life and death, during fourteen hours, those passengers were crowded into the round-house. Every means in their power were used to make their distressing condition known to those on shore. The hour of midnight had come, and up went their last rocket.

The light of that rocket blazed through a window on Long Island. It aroused a gentleman from sleep, and suggested the possibility of a ship in distress. He arose from his pillow, hurried down to the light-house, and had a messenger despatched to New York for relief. A little before the dawn of day, an object was seen approaching them. It was the Steamer Wave, Captain Vanderbilt. Tears of gratitude and joy filled their eyes as they left the spot which they feared might be their grave. Never will they forget the scenes of that night. Never forget that last rocket which was the means of their temporal salvation.

Many are indebted to the last rocket, and especially the sinner, in whose
behalf multiplied means of salvation have been used in vain. Like those mariners and passengers, he has been wrecked; but, unlike them, he is insensible of his danger. Death looks him in the eye; the scenes of the final judgment are laid open; the thunders and lightnings of a violated law roll and blaze around him; the dread realities of eternity are disclosed, and yet he is madly calm, and almost miraculously careless. His fearful danger he sees, hears, feels, heeds not. Another hour, and he that is filthy may be filthy still. But in the mean time up goes the last rocket; the last warning is given; it brings deliverance; his soul is saved! He enters his final rest and begins his last song—praising the Lamb for the mercy and the grace which sent up that last rocket. But perilous it is to depend on the last rocket!

JUBILEE OF THE LONDON MISSIONARY SOCIETY.—The services at Madras on this interesting occasion, in Davidson Street Chapel, were a sermon on Sunday morning, the 22d ultimo, by the Rev. W. Porter, and at evening by the Rev. E. Lewis; a public prayer meeting on Monday evening, and an address to the youth by the Rev. H. M. Scudder, on Friday evening; and on Wednesday a general meeting, A. I. Cherry, Esq., in the chair. A well digested succinct account of the history of the Society, and of its principal operations for the last forty-nine years, having been read by the Rev. A. Leitch, addresses were made in moving and supporting appropriate resolutions, by the Rev. Messrs. Roberts, Winslow, Thompson, Anderson and Ward. The sermons and speeches were generally good, as well as appropriate; and we believe that throughout all the exercises a tone of hallowed feeling and pious joy has been manifested. We should more regret not having space for an extended account of the meetings, if a good one had not appeared in the Record. The valuable succinct account we hope to give in whole or part in our next.

MADRAS CHRISTIAN INTELLIGENCE.—We have been favoured by the politeness of the Secretary of the S. P. C. K. with the first two Numbers of this publication. It is not, as we supposed, a semi-monthly but bi-monthly, published once in two months. The first Number it appears failed of reaching us seasonably by mistake. They both contain very interesting details concerning the Missions of the S. P. G. F. P. and the schools of S. P. C. K. in Southern India, and especially of the recent movements favouring Christianity in the Tinnevelly District. Were they not already so widely circulated, we should be inclined to transfer some of the reports to our pages.

In the Number for July the Rev. G. U. Pope, noticing an excursion of his to different parts of the Sawyerpooram District, under date of 4th May, 1844, says, "About 1100 individuals have joined me in the parts from which I have just returned during the last three months."

In the August Number is an abstract of the half-yearly returns of all the
stations of the S. P. G. F. P. in Southern India; from which it appears that there are 24 Missionaries, 13,317 baptized persons, 6,033 unbaptized under Christian Instruction; and 226 schools, with 5,187 boys and 982 girls. There had been received from the Church of Rome in course of the half-year ending June 30, 1844—26 men, 33 women, and 47 children. There were 13 East Indians and 137 Native Catechists employed.—The fact presented in the statement that 20,000 persons are under the civilizing and sanctifying influence of Christian Instruction, is indeed truly cheering.

**Correspondence.**

We insert the letter of A. B. acknowledged in our last, except a paragraph relating to the Bishop of Jerusalem, and to England and Prussia as the two horns of Rev. xiii. 11—which should be something more than a mere statement of opinion to be of weight with any. As to ourselves we know of no argument to support the position. That Rome may not yet regain an extensive *spiritual* ascendency, we did not mean to intimate in speaking of the waning of her secular power; but into this subject we cannot at present enter.

Mr. Editor,—In the August number of the Madras Christian Instructor, is the following under the head of “The Pope in Trouble.” “Should it prove true, it must be considered a countersign of the times, rather perplexing to those who are expecting popery to regain her lost secular power in other countries.” But, Mr. Editor, when popery is spoken of to regain the ascendency, I think is simply meant a *spiritual* (nominally) Christian tyranny, supported by secular power like the Roman; in the same way as the Assyrian, Persian, Grecian and Roman, were spoken of as one and the same beast as Babylon. Indeed, if we turn to the xiii. chap. of the Revelations, we shall find that the last beast, or great Antichrist, has only two horns, whereas the Roman had ten. The seat of the great Antichrist too, would appear to be Jerusalem rather than Rome, even Mount Sion.—“*He shall plant the tabernacle of his palaces between the seas, in the glorious Holy Mountain.*” If so, the fall of the Pope, or rather the present beast, for the Pope is only a part (none of the ten horns are loft off till the 1260 years are accomplished) is rather a sign than a countersign; for the new cannot be revealed till the old be taken out of the way, and then shall that wicked (man) be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Scripture is quite explicit on the subject of the destruction of the papal power or beast by the same horns which at first supported it. Revelations xvii. 18.
But lest I should weary you, let me briefly say, that I think at present the new spiritual tyranny may rather be looked for amongst the Puseyites.

We cannot prophesy, it is true, but we can keep our eyes open now that the time is at hand, and we have this assurance,—"None of the wicked shall understand, but the wise shall understand," and again, "but ye are not in darkness, that that day should take you unawares."

Yours,

23rd August, 1844.

A. B.

Obituary Notice of Mrs. A. E. Allen.

The last No. of the Oriental Christian Spectator mentioned the death of Mrs. Allen, and expressed the wish that some Obituary Notice of her might be furnished. From her short residence in Bombay, her personal acquaintance was necessarily limited, but as her death exhibited the power of divine grace in a manner not often witnessed, many to whom she was personally unknown, may read a brief sketch of it with interest and profit.

Mrs. Allen, then Miss Azuba C. Condit, left New York in 1836, in the family of her brother-in-law, the Rev. E. Nevius, then proceeding on a Mission to Netherlands India. Mr. Nevius lived for some time in Java and Borneo—the latter being eventually fixed on as his station, which they continued to occupy till compelled to leave it by ill health. After residing for some time on the Neigherry Hills, without experiencing the permanent advantage hoped for, Mr. Nevius and his family came to Bombay in the latter part of last year. He subsequently embarked for America via England.

The state of Mr. Nevius' family was such when they left Borneo, that it was clearly Miss C.'s duty to accompany them. But it was her intention, as soon as their state would admit of her leaving them, to return again to Borneo, or to join some other Mission of the same Society. On the 12th of December, she was married to the Rev. D. O. Allen, of the American Mission in Bombay. Having been for some time in a changing and unsettled state, she rejoiced much in the prospect she now had of being useful in the cause of female education, and in this accession of their number and efficiency all the Mission rejoiced. But how different from their hopes were the purposes of God—of Him who doeth all things right.

Mrs. Allen enjoyed her usual health from her arrival in Bombay till near the end of May, when she became slightly indisposed, which was thought to originate in the state of the weather, then very changing for a few days, Medical advice was obtained, and the means apparently suited to her complaint were used, but with little effect. She daily became weaker, and her state was soon such as to make her friends feel anxious about the result.
From the commencement of her illness her thoughts were much occupied on spiritual subjects, and she several times expressed her wishes concerning certain things in the event of her death. The view she had of the nature and result of her disease, was more unfavorable than those of her friends; while they were indulging the hope that she would soon become better, she had given up all hope of recovery, and spoke of her dissolution as being near. For this great change her own views and feelings were quite prepared. She was resigned to the will of God, and had great peace of mind and joy in the Lord. She said that she had felt at the beginning of her illness, some fear of death and too much desire for life. But the Lord had given her such views of divine things, such assurance of his favour and love, and such foretaste of heavenly blessedness, that all love of life and all fear of death were gone. Death appeared as a welcome messenger sent to call her to the presence of her Saviour. She often repeated such passages of Scripture as expressed her views and feelings:—as "I know in whom I have believed, &c."

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, &c." "Blessed be the God and Father of our Lord Jesus Christ, &c." 2 Peter i. c. 3—4 v. She requested at different times that some of her favorite parts of the Scripture might be read to her:—as John xiv. chap., Romans viii. chap., 2 Cor. v. chap. and other places. The doctrines and promises contained in such chapters gave her great comfort; the views and feelings described in them were such as she could fully adopt as her own—such as she was then experiencing.

She often expressed her feelings by repeating parts of her favorite hymns:—as,

"Jesus lover of my soul,
Let me to thy bosom fly," &c.
"Jesus, thy blood and righteousness.
My beauty are, my glorious dress," &c.

To one of her friends, who coming in, inquired how she was, she replied—

"Jesus now makes my dying bed,
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

To the members of the Mission and others who at different times came in, and of whom several were Natives, she spoke in the language of comfort and consolation, or of warning and exhortation, as she thought the spiritual state of each required.—As one instance of this, she called a Native girl to the bed-side, told her she was expecting soon to die, that her faith and hope were fixed on Jesus Christ, and how happy she felt in view of death and the happiness of heaven. She then entreated the girl to repent of all her sins, and to seek for pardon and salvation through the Redeemer; she dictated to her a short but most appropriate prayer, and hearing her say it over till she could repeat it from memory, entreated her to use it daily. Several Natives were much affected by what she said to them, and they appeared to
be impressed by seeing her in such a calm, peaceful, and joyful state of mind though in hourly expectation of death. One man who saw her several times in the last days of her illness, and who was present when she died, remarked that he had seen many people die, but never saw any death like hers; and he requested to know the chapters in the Bible which were read to her, and the passages repeated to her and which she repeated, and which gave her so much comfort. Several of these were shown to him, and it is known that he with several others was the day after her death, carefully examining them. Thus was she able to give a striking testimony, before Christians and heathen, to the power of divine grace in giving support, comfort, and joy, in the view of death and in the hour of dissolution.

The night before her death she perceived as she thought some indications that her dissolution was near. She believed that the hand of death was already upon her, and that she should not live till morning. The same peace of mind continued, or rather appeared to increase as death approached. When her mind wandered, as it sometimes did, her thoughts and affections, as her language showed, were still all heavenward. She several times broke out in singing parts of her favourite hymns—the same or similar to those she repeated at other times. Once, when in this wandering state of mind, she sang the 2nd stanza of the hymn called “the dying Christian to his soul,” thus—

Hark!—they whisper—angels say,
“Sister spirit, come away:
What is this absorbs me quite?
Steals my senses—shuts my sight—
Drowns my spirits—draws my breath—
Tell me, my soul—can this be death?

The whole stanza she sung accurately and in a sweet tone of voice, slowly repeating after a short pause the words, “Tell me, my soul—can this be death?—can this be death?”

The next morning for some time she appeared to be better, and her friends had some hope that she would recover. In this hope she did not appear to participate. She continued in the same peaceful and happy state of mind as the previous day. Though not perceiving symptoms of her dissolution being very near, she yet believed her illness would soon terminate in death. And it soon became evident that she was not mistaken in respect to her state, as various symptoms showed that death had begun to do his work, and that she must yield her mortal part to his power, though in respect to her immortal part, and in anticipation of a glorious resurrection of her mortal part now to return for awhile to the dust, she could say, “thanks be to God who giveth us the victory through our Lord Jesus Christ.” To those who stood near her, she remarked that she was certain what she then felt must be the work of death. Then looking upward she said,

“Jesus, to thy dear faithful hands,
My naked soul I trust;
And my flesh waits for thy command
To drop into the dust.”
After repeating some directions concerning things to be done after her decease, she requested that she might be commended to God in prayer. When this was done, she offered a short prayer in which she praised the Lord for all his past mercies to her, especially for the comfort she had experienced in her sickness, and for the consolation she now enjoyed when the hand of death was upon her, and she closed by committing her departing spirit to the Redeemer. Soon after this she "fell asleep," and her spirit departed to be with the Lord, to behold his glory, and to serve him forever in his temple above. "Precious in the eyes of the Lord is the death of his saints."—"Blessed are the dead that die in the Lord."

She died on the 11th of June, at 2 o'clock in the afternoon. Her funeral was the next day in the afternoon, when a large number of friends, Europeans and Natives, united in showing their respect for the deceased and their sympathy with the Mission. The funeral services were performed by the Rev. R. W. Hume, and her remains, followed to the grave by those who had assembled at the funeral, were deposited in the Mission burying-ground, there to rest till the Saviour shall appear in glory to judge the world. 1 Cor. xv. 51—58. 1 Thes. iv. 13—18.—Oriental Christian Spectator.

T. M. Lane, Esq.—The sudden death at the Government House, by apoplexy, on the 26th ultimo, of this gentleman, who was Surgeon to the Eye Infirmary and Private Secretary to the Most Noble the Governor, has deprived the Medical Service of one of its brightest ornaments, and society at large of one of its most amiable and useful members. The Christian public in particular, have thus sustained a severe loss. The interest felt by the deceased in all benevolent objects, and the prominent part long taken by him in most at the Presidency, require that we drop a tear upon his grave. "The memory of the just is blessed."

Ecclesiastical Movements.—The Rev. Messrs. Schaffter and Barenbrück, of the Church Missionary Society, arrived by the Bentick Steamer, and are to proceed to Tinnevelly. The former has been in Europe with his family for his health; and the latter for education.

The Rev. Messrs. Hoisington, Taylor and Scudder, with their wives, arrived by the Ashburton, on the 5th ultimo. The former has embarked for Jaffna, and Mr. and Mrs. Taylor have proceeded on their journey to Madura with the Rev. H. Cherry, who, having visited Madras, has returned to his station, instead of going to America as was expected.

The Rev. W. Thompson, of Bellary, is at Madras, for the health of Mrs. T., and that he may superintend the cutting of a new font of types in the Telugu language.

The Rev. Messrs. Ochs, and Schwartz, German Missionaries, who lately proceeded from Tranquebar to Guntoor, to take up a station among the Telugus,
have taken on lease the Church Mission premises at Myaveram, lately advertised for sale, and are to resume their labours among the Tamil people. A Society has been formed at the Presidency, as we understand, to aid in the support of the Myaveram Mission.

**PENTECOST.**

Hail day of Pentecost! 
Hail Promis’d Comforter! 
Welcome O Holy Ghost! 
O Heav’nly Dove appear—
Third in the Triune Deity! 
I dedicate my heart to thee.

Thou cloven tongue of fire 
For thy return I pine: 
Come Lord my soul inspire, 
With grace and love divine.
In my poor heart O fix thy seat, 
Come thou my soul’s blest Paraclete.

Thou art the Fountain-head 
Whence sacred waters flow; 
To thee let me be led, 
That I true thirst may know.
For living draughts alone I sigh; 
O well of life, wilt thou deny? 
Divine interpreter!
Thy gracious aid afford,
Apply with heav’ny pow’r 
The meaning of thy word.
Instruct, convince, reprove, correct, 
My thoughts and actions, Lord direct.

**MADRAS, 15th July, 1844.**

**MONTHLY PRAYER MEETINGS.**

The address of the Rev. R. Johnston at the last meeting, on Satanic agency viewed in some of its bearings on Missionary operations in India, was forcible and affecting. It is no doubt one of the acts of Satan to persuade men that there is no Satan, no Devil; and it is well if we are not ignorant of his devices.

The meeting on the 7th instant, is to be in Davidson Street Chapel;—address by the Rev. A. Leitch.
The derivation of this name is given in two different ways. It is either from Su, good, and bramanya, the Brahminical order, of which he is the special guardian; or from Subramani, the bright and shining gem; thus representing him as the god shining like a diamond.

The six principal places of this god are 1, Scanda-mali or Scandar-mali, near Madura; 2, Tiruchendoor; 3, Pyney; 4, Tiruveragam; 5, all hills, and hilly country, of which he is considered to be the god or patron; 6, Alagar-mali, near Madura. His names in Tamil are forty-three in number, among which the following may be specified, as they are common in this part of the country. Carticeya or Kartikcyu, Kunta, Scanda, Murugen, (the younger son), Saravannen, (born in a pond full of reeds), Visagen, Vellayuthen, (he who bears the lance), Sannugen or Arumugen, (six faced.) He has two wives.

He is represented with six faces and twelve arms, is of a red and sometimes of a golden colour; rides on a peacock, into which Sooren was changed; he holds in his hands a bow, an arrow, a circle, a sword, a rope, a trident, a diamond weapon, fire, a dart, a crescent-shaped weapon, and a small drum; he is the god of war.

His history is given at length in the Kuntha-purāṇam, which forms the fourth part of Scāntam, one of the eighteen purāṇams. The Tamil translation of this book from Sanscrit bears date A. D. 778. It consists of seven divisions. The first relates the birth of Subramunni; the second that of the giants; the third gives the history of Mount Mayendiram; the fourth is occupied with an account of the war between him and the giants; the fifth celebrates the deliverance of the gods; the sixth closes with the history of Daksha, one of the nine sons of Brahma. To these are added a seventh on doctrine.

Some of the introductory stanzas are worthy of notice; they appeared in the Madras Missionary Register for October, 1836. The following are a specimen.

* Concerning Daksha, see preceding account of Siva, page xv.

† 1. 2. 3. 4. 5. 6. 7.
“Let us ascribe praise to the six faces of Scandha, who resides under the mango tree of Conjeveram; praise to the grace emanating from those six faces, praise to his twelve arms, praise to his lotus-like feet, praise to the cock and peacock, his ensign and conveyance, and to the divine and living spear in his hand."

“Those who acquire the knowledge of this history of the divine Scandha will obtain felicity, and prosper in the earth as Indra, acquiring all they wish here, and be entitled to the heaven of Siva hereafter.”

The following is his history as contained in the above specified puranum.

Sooren was the king of the giants who were the children of Kāsiper and Māyai; the account of their birth as related in this puranum is most obscene and disgusting. These Kāsiper, (rishis or hermits) are seven in number, and were transformed into the seven stars which form the constellation of the great bear in the northern hemisphere.

After Sooren’s birth 30,000 trillions of giants were produced. In the second watch of the same night, a lion-faced giant with a thousand faces and two thousand arms, was born. At the same time 40,000 trillions of lion-faced giants were produced. In the third watch of that night, an elephant-faced giant with one proboscis, and four tusks, was born. And immediately 40,000 trillions of elephant-faced giants started into existence. In the fourth watch a woman, with the face of a sheep, was born, and then there were also produced 30,000 trillions of sheep-faced female giants. Besides these, early in the morning, 60,000 trillions of giants came into existence, some with the appearance of a tiger, some with that of a horse, others with that of a deer and so on.

Their father addressed these giants and ordered them to become acquainted with pathi, pasu, pasum—god, the soul, and the world; to perform penance and thus walk in obedience to the Veda. He also gave them many other instructions, in order to gain heaven. But their mother took a different view of the subject, saying, these are mere children, and therefore it is unreasonable to send them abroad upon the world to perform penance; if they get money, every good thing will follow. Their father hearing this, changed his mind and consented. Their mother continued to say: there has been perpetual enmity between the race of the gods and of the giants, just as between the brood of the kite and the serpent. If you excel the gods in performing yāgum and pray to Siva, he will appear and give you

* A species of sacrifice or oblation in which fire is always introduced.
more wealth than is now possessed by the gods, above whom you
will thus be exalted, and gain authority over all the world.

The giants following their mother's counsel, went to the place
named by her, and having built a wall, enclosing a square, whose
side measured more than ten thousand leagues, performed (अर्चन)
yāgum. Within this wall, in which there was one gate-way, anoth­
er wall of smaller dimensions was built, and in it they placed four
gates, one in each side. The mantra taught them by their mother
being chanted, all the female goddesses of bad character were at­
tracted to the place, and took up their abode upon this immense wall.
In the centre of the enclosure they dug a pit a thousand leagues
deep, whose mouth measured a thousand leagues in circumference.
Around this they dug at regular intervals one hundred and eight
smaller pits forming a circle, concentric with which they formed
another circle, by digging at regular distances, one thousand and
eight holes. In the centre of the large pit, they placed a huge spear.
Sooren having kindled a fire in the great pit, sacrificed numerous
animals, piled them therein, repeated mantras—and poured out many
libations of milk, ghee, honey, &c. He also directed his younger
brothers to do the same in the smaller holes. Having continued to
do this for 8,000 years without receiving a visit from Siva, Sooren
then began to cut his flesh and inflict on himself various tortures
which he continued to do for two thousand years more. After this,
while elevated in mid-air, he inflicted on himself the same kind of
tortures for the space of one thousand years—after which he fell from
his elevated position upon the point of the spear already mentioned,
and thus expired.

His younger brothers, seeing this, were filled with sorrow, and the
lion-faced giant began to cut off his thousand heads, and when he
was about to perish in the way in which Sooren had done, Siva
vouchsafed to make his appearance. The god came habited like an
aged Brahman and restored Sooren to life. Sooren begged that Siva
would bestow upon him the government of all worlds for three and a
half crore of years—the ring which is the symbol of arbitrary power
—a conveyance to move everywhere at his pleasure—an indestructi­
ble body—power to overcome Brahma and Vishnu if they should op­
pose him—and eternal life. Siva granted all these and made him
king over the thousand and eight worlds for 108 yugas.

Sooren and the other giants then proceeded to attack the gods who
preside over the eight points of the compass, whom they succeeded
in conquering. Afterwards he went to the southern ocean, and hav­
ing cast into it a great mountain, he built thereon a royal city.
Around it he raised eight smaller towns. The lion-faced giant tra-
velled to the northern ocean and built for himself a city, as his elder brother had done in the south, and called it Asuram. The elephant-faced giant went to mount Meru, and on the south side of it erected for himself a city.

Sooren after being anointed king, collected his forces, and made war upon the gods, all of whom, except Siva, were in great terror. He compelled Vishnu to attend upon himself, as soon as the wish for his attendance entered his mind. He ordered Brahma to repeat the Punchaunkum (Almanac) in his presence. The sun he would not allow to enter into his city by the gate-way of the great tower. He commanded the moon to be always shining with a full orb. Yama, the god of death, he prohibited from exercising authority over his subjects. Having summoned the god of fire, he charged him to be present with his subjects the moment any one of them wished for his services. The god of the wind he retained in his service as scavenger of the city. The god of the rain acted as perfumer, mixing and distributing the various odoriferous substances. In various other ways he oppressed the other gods. After all this Sooren and his younger brethren married wives and begat children. Sooren became enamoured of the wife of Indra, the king of the gods, both of whom assumed the form of birds, to avoid the approaches of Sooren; and having descended to this lower world, humbly laid their case before Siva. At the same time all the other gods poured their heavy complaints into the ears of Siva, who thereby waxed wroth. The time which he had originally granted to Sooren, for the duration of his reign, having now elapsed, in the heat of his indignation, he assumed a form with six faces; from these six faces, six sparks proceeded, by which the whole world was set on fire. Amid the consternation thus produced, all the gods worshipped Siva, entreating him to stop this great conflagration. Then the god of the wind and the god of fire, took up these six sparks and carried them into the sea. Immediately from them sprung a child with six faces and 12 arms, who was named Subramunnian. When a child he went to play in the grove where all the gods were assembled together waiting upon Siva, and began to destroy the plants. The keepers of the grove seeing him do this mischief chastised him for it, upon which he fell into a passion, and rushing upon the gods put them to death. Some who escaped began to beg for mercy; he thereupon restored all whom he had slain to life. They then apologised for having beaten him, saying, they thought he was a little boy. He then assumed a form filling all space, and at their request returned to his original form, viz. that of a child.

(To be continued.)
SUPRAMUNNIAN.
Lithographed for the Madras Christian Instructor