A SKETCH OF HINDUISM.

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(Concluded from page 283.)

II. The Sactis, साक्ति, of the Gods.

The doctrine of Sacti, साक्ति, involves an important principle, and constitutes a prominent part in Hindu mystic science. Sacti, साक्ति, is an organized condition or emanation of the female energy of deity. It is a law of divine existence, that deity operates only by the co-operation of his two energies, the male and the female. All things, all beings animate and inanimate, both "come and go," as they express it, by the same process; i.e. they are evolved, matured, re-formed, and finally resolved, by the same principle of operation—viz., by the co-operation of the male and female energies of deity. Hence Sacti, साक्ति, is an essential part of every acting god or organized deity, whether in his original incarnation, or as constituted in the idol.

III. The Linga, लिङ्ग.

The most common and specific symbol of the two energies of deity in operation is the Linga, which is substantially the same as the Phallus in the ancient mystic philosophy of the west. The Linga is, in form, though somewhat obscure, the sexual organs combined for natural action. As each of the five superior gods operates on this principle, each has his Linga. Hence the five great Lingas so celebrated in India.
The action of the Linga is, in every case, a divine operation. The result is generation,—whether it be a being complete, or an attribute, or an organ, or a re-formation, or change of condition, or whatever it be in matter or spirit, whether human or divine. Deity, in order to produce such result, must have his specific, adopted form. Now Brahma is distinctively the generator. It is this form of deity, therefore, which operates in the Linga. As every divine operation is by the principle of the Linga, Brähma must be the universal agent in such operations. Hence, he is regarded by those who are initiated into the mysteries of the system, as the servant of the gods. This is the reason, in despite of the popular legend, “that it was because he told a lie,” that he has no temples, and no distinct form of external worship. In one point of view, all Linga temples and worship are his, though this is not the common acceptation of the matter. Brahma is, indeed, revered by the Brahmans and others in high religious life, as the agent in all the various divine operations—yet only as a subordinate deity. The word Brahman means, etymologically, a divine, or one skilled in the Vedas, गौर्य,—and not, as commonly supposed, a disciple or worshipper of Brähma.

The five great Lingas are variously designated in the Shâstras. This has given rise to some mistakes on the part of foreigners, and those but partially acquainted with the Hindu mystic system. A prominent method of designating these Lingas is by the five elements, which has its explanation in principles involved in the miniature universe—man. The five bodies which constitute the organism of the soul, are evolved from the five elements, in the following order:—The external, earthy body is from the element earth; the next, more refined, from the element water; the next, of a still finer substance, from the element fire; the next, yet more subtil, or spiritual, from the element air; and the highest, the most refined and spiritual, from the element ether. The five Lingas of the five superior gods are based in these bodies of earth, water, fire, air and ether respectively. Hence these names of Linga of earth, Linga of water, &c. &c. These merely distinctive appellations have given rise to the erroneous idea that the Hindus worship the elements. Professor Wilson, of Oxford, England, says, “Images of the dei-
ied elements are even now unworshipped." The fact is, that the elements, as such, never were worshipped; while the Linga remains one of the most sacred and prominent objects of worship in India. The Hindu who is acquainted with his system, understands the designations of Linga of earth, &c., as mere indices pointing to the different courses of worship, which are required in the several stages or degrees in religious life, through which all must eventually pass before they reach final beatitude—absorption into the original fountain of being.

There are celebrated temples consecrated to each of these Lingas, resorted to by multitudes of pilgrims from their respective classes of devotees. The two most celebrated of these temples, in Southern India, are those of the Linga of earth at Conjeveram, and of the Linga of ether at Chillumbruni.

IV. THE HINDU TRIAD.

Of the five superior deities named above, the first two, Esparan, and Sathasivam, though organized gods, are not visible. Their only proper temple on earth is man. They belong equally to all classes of Hindus. The three others, Siva, Vishnu, and Brahma, are the superior visible, or strictly incarnate gods,—and constitute the Hindu Triad. Of these Siva and Vishnu are the superior objects of worship in the temples of the country. The minor deities are generally some manifestations of these two gods, or of their Sactis,—the same deities in different Avathars, or incarnations.

I have long felt it important, that the popular notions respecting the Triad of the Hindus, be corrected. It is manifest from principles brought to view in this paper, that the proper idea of creation cannot be predicted of either of these three gods. The notion that Brahma, who is the lowest of the three, is the creator, and therefore the highest in the Triad, involves two manifest errors. He is the mere agent in the production of the universe, and the last developed of these deities. This is the view of both Saivas, and Vishnaiwas. The true doctrine in this case is generally supposed by the learned Hindus to be still a profound secret; and they are glad to see such
erroneous views, as are commonly held respecting Brahma passing current among Europeans.

It may not be out of place here to give an extract relating to this point, from the Tatwa Prakusam, तत्व प्रकाशम्, a very large and popular polemical work of the Saivas:

"Because Brahma is the producer, and Vishnu the preserver of the world, you may call them gods. But since Siva is the destroyer (or re-former) of the world, generated and preserved by them, and also of their bodies, he is indeed god. As Brahma and Vishnu have their existence by emanation from Siva, the destroyer, (Siva, सिवस्व) does, in fact, create these producing daityas, who are merely the established modes (or agents) of divine operation. Therefore supremacy belongs to Siva. As Brahma and Vishnu, who are destitute of this attribute of Siva's and having no power to withstand it, are, through the round of many yugas (great ages) repeatedly destroyed, and as often evolved from a portion of Siva; no one can say, that they are equal to Siva. To illustrate—all the world understand, that Siva is in the habit of assuming the forms of the tortoise, the tusks of the boar, the skin of the lion, the body of the fish—(some of Vishnu's incarnations)—and the head of Brahma, as signs of his destroying the forms which Brahma and Vishnu assume. Therefore, none will say, that they are equal to Siva."

V. HINDU SECTS.

The Hindus are divided into two leading sects, denominated Saivas, सैवस, and Vishnaivas, विष्णुवास. The Saivas hold that Siva is the superior of the incarnate gods; while the Vishnaivas maintain that Vishnu is the superior. There are minor sects, or subdivisions in both these classes, which have arisen from local circumstances, or from some peculiar modes of explaining philosophical principles. In these respects, there are as many schools, and as much freedom of discussion, among the Hindus, as among the ancient pagan philosophers of the west. Yet few, if any, have been able to transcend the fundamental principles of Hinduism.

The Saiva and Vishnaiva sects differ from each other chiefly on two points. The first point of difference respects the doctrine of eternal existence, as the source of organized
beings. The Śāivas generally hold, that there are two eternal existences,—Essential Deity, with his two energies, male and female, and a Great Soul, or Fountain Soul, which is intimately and inseparably commingled with essential deity—that these two existences are co-eternal, but not the same in essence. They maintain that human souls are simple portions of this Great Soul;—but that all other existences are evolved from the divine essence. On the other hand, the Vishnuavas hold that there is but one eternal existence—Deity, from whom all beings are evolved,—and that human souls are simple portions of this divine essence.

The second prominent point of difference between these two sects lies in the nature of the service rendered to their respective deities. This difference is mostly confined to the Puranic course—the lowest stage in religious life. In most other things they substantially agree—as, in the mode and order of the development of the universe by the five mystic powers, in respect to the five superior deities, their order of emanation one from another, their relations to each other and to the universe, &c.; on the doctrine and service of the Linga, on the character and office-work of Brahma, on all these points, and many others, they are perfectly agreed.

These two sects are, in fact, on all the more important points but parts of a whole—each requiring the other to complete their system. The points on which they differ do not materially affect the fundamentals of the system,—while the ideas of a Divine Generator, Preserver, Destroyer or Regenerator, Obscurer, and Illuminator, are essential elements in the system of Hinduism, in the view of both parties.

Between the minor sects or schools, there are various points of dispute. Among the Śāivas, it is a disputed point, whether matter is not, in its essence, a distinct eternal existence; rather than, according to the leading Śāiva philosophers, a development of Sakti, the female energy of deity. Those who maintain the affirmative, hold that there are three eternal existences—God, Soul, and Matter. Those who believe that matter is an emanation from Sakti, agree with the Vishnuavas in this particular. Again, the Vishnuavas are divided on the question, whether the emanations from deity are real or appa-
rent,—some maintaining that the visible universe is a real existence—that it is just what it appears to be; while others regard it all as illusion.

VI. STAGES IN RELIGIOUS LIFE.

There are four great stages in religious life—stages of study and observance, which result in a fifth stage, or rather condition, in which the soul has nothing to do but to gaze on the splendour of the divine presence, awaiting its absorption into the same. These four stages of action or progress are denominated Sarithhei, Krikei, Yogam, and Gnanam; and the final stage, Mahā Gnanam.

Each of the four active stages has a four-fold division, the parts of which correspond, in some respects, with the four great stages, and are named accordingly. The divisions of the first stage are Sarithhei of Sarithhei, Krikei of Sarithhei, Yogam of Sarithhei, and Gnanam of Sarithhei. Those of the second stage are Sarithhei of Krikei, Krikei of Krikei, and so on, through the whole. There are definite and rigid rules to guide the disciples through these successive steps—rules which extend to every particular in life, from the time and mode of rising in the morning, cleaning the teeth, &c., up to the most sacred duties. Into these particulars we cannot enter at this time. A due observance of these rules through the successive steps in any one of the great stages, will bring the soul to one of the heavens of the gods. Sarithhei, results in the heaven called Salokam, i.e. the state of being with God;—Krikei, ends in Sarupam, i.e. the state of being in the image of God;—Yogam, conducts to Sameepam, i.e. nearness to God;—Gnanam leads to Sajuchchiam, i.e. union with God.

I proceed to give a brief general view of the four stages:

1. Sarithhei, i.e. History. This has nearly the same meaning as Puranam. Hence this stage may be denominated the Puranic, or Historic course. The eighteen great Puranas are the books of direction in this stage. They contain the histories of the principal incarnate gods, ascriptions of praise, &c. &c. all of which are in high and finished poetry. This course includes the common temple service, and the wor-
ship of nearly all the idols of the country. It is the popular idolatry of India.

When a man is in this stage, his soul is under the influence of his external body, called *Istula Sareeram*, or *body of sense*. He is consequently under the influence of his external senses, and he lives, moves, feels, desires, and acts, as common men. While the soul is in this state, it needs the helps furnished by the Puranic course.

If a man dies in this stage, his *four internal bodies* pass off with the soul; and the man, though he may be awhile "with god," is doomed to at least *seven births*. What he shall be in these births will depend entirely upon his previous actions. According to the universal doctrine of metempsychosis, there are *seven orders* into which men may be born. These are *gods*, *men*, *beasts*, *birds*, *reptiles*, *aquatic creatures*, and *inanimate things*. In these orders there is a great variety of species, amounting in all to 8,400,000. *Fate*, which is a constituent part or power in the organism of the soul, regulates this matter. It will, in despite of gods and men, compel the man to *eat the whole fruit of his actions*—leading him on through a succession of births till this be accomplished.

2. **Krikey**, i.e. *Action*. This is the philosophic stage, where the disciple begins to look into the principles and mode of divine operation. As deity ever operates by means of the *Linga*, this symbol is the chief external object of worship in this stage, properly denominated the *Linga course*. The books belonging to this course, are the *Aguamas*, and parts of some *Puranas*. The services of "dancing women" belong appropriately to the *Linga course*, and to *Krikey*, in all of the four great stages. There are often hundreds, and sometimes thousands, of these corrupt women kept at the *Linga temples*.

The soul of a man in this stage is habitually under the influence of its *second body*, called *Linga Sareeram*, or Linga body; and he now needs the helps furnished by the study and observances of the *Linga course*. This is the state of the soul when in the exercise of *memory* and *imagination*.

If one dies in this stage, he will be *rich* in his next birth.
3. Yogam, योगम्, i.e. Meditation. This is the ascetic stage. It is characterized by a peculiar course of dreamy meditations, and hence called the Yoga course. The Yogis, योगी, i.e. meditators of the four stages, and particularly those of this stage, are those who practise the horrid tortures of which we read.

In this stage the soul is chiefly under the influence of its third body, called Atma Sareeram, अत्मासर्वरा, i.e. soul-like body or spiritual body. It is in this state that the soul has dreams and visions in sleep; which readily indicates the dreamy mode of meditation, and the spiritual visions obtained in this stage. The aids of the Yoga course are necessary to help the soul on into the light of wisdom.

In this stage the soul is in darkness; and yet it has attained to some idea of the light desired, and struggles for it. Hence the Yogi's neglect of the body; his self-inflicted tortures, for the destruction of the entanglements of this corporeal organism; his wandering, mendicant course of life, &c. &c.

If one dies in this stage he will be born a rajah—with royal dignity!

4. Gnanam, ग्नानं, i.e. Wisdom. This Gnanam is the Sophia tou Theou of the ancient Greeks, and at once indicates the nature of this course. The soul is now under the influence of the fourth body, having escaped from the entanglements of the three exterior bodies. This body is denominated Paramatma Sareeram, परामात्मासर्वरा, or the heavenly soul-like body. This is the state of the soul in reverie. In the soul's religious condition, it is the state of musing and desire, which ends in the full light of spiritual wisdom or illumination, to which the aids of this stage are indispensable.

The breath communicates with this fourth body, and is employed by the Gnanī in his meditative service. The object here, as in other cases, is to get a vision of god. Deity in the several stages manifests himself in the form in which he is represented, whenever there is any external symbol or object of worship. In the present case, in the Gnaṇa stage, deity is supposed to be embodied and brought to view, in the mystic terms through which he is worshipped. The term employed by the
Gnāni, in his meditation, is either the Namasivaya, Ṛṣmāṃ, above explained, or the mysterious ॐ, which is composed of three letters of the spiritual panchachara, ओ, ए, इ, ए, ए. These indicate, with many other things, the Triad.

When the “wise man” engages in this high and mysterious service, he must be seated on a spotted tiger’s skin, or some other sacred seat, and must so employ his feet and hands as to close all the orifices of the body. Thus prepared, and having all the orifices closed excepting the right nostril, he throws, by the power of thought or volition, the awful name upon the breath a few inches before the nose,—he then draws in a full breath and closes the nostril. This breath is retained as long as possible;—and by practice he is able to retain it an almost incredible length of time. While this form of god is thus floating round in the region of the soul,—the soul is engaged in intense meditation, looking for a vision of deity. When the breath can be no longer retained, it is exhaled by the opposite nostril; when that is again closed, and the soul is left to meditate on the deities enthroned in his body. Thus, for hours at a time, is this process of inhaling and exhaling, with anxious desire and meditation, carried on by the Gnāni, or rather, by the Yogi, of the Gnana course. At length the light breaks in—the vision is obtained. The deity is seen in the form of a circular light, with an intensely bright spot, or luminous ring, in the centre!

The man has now passed into the light, and sees things as they are. He hears a divine sound, sees the five mystic letters, with their powers as they are in their three states of development, and receives a consciousness of the essential union between his soul and god,—that they are one in essence, now separated only as the air in an earthen vessel is from that without. Break the vessel, and they are one.

He has now become a Gnāni, सर, or “wise man,”—having passed from the shadows of the Puranic course, by the symbols of philosophy in the Linga stage, and through the darkness, doubts, and tortures, of ascetic life, into the region of pure light. He has escaped entirely from the influence of his senses, appetites, and passions; and even from the influence of his intellectual powers. Let his body do what it will,—let it revel in selfishness, fraud and lust—yet his soul sins not. He still inhabits No. 7.
the body, and controls it at pleasure; but his soul receives no influence in return. I once charged upon a man of this class, his crimes, referring to his abuse of his neighbours' wives, &c., and demanded the ground on which he claimed to be divine. He replied, perfectly composed, and without the least apparent disposition to deny the charges,—"Sir, is the sun polluted by his rays falling on a dunghill?"

A man may die in this stage, or pass into the condition of Mahā Gnanam, महाग्नानम्, or great wisdom. If he dies in this stage he will be born but once more, and then a Gñani in the highest stage.

In Mahā Gnanam, the soul is under the influence of its most refined ethereal body, called Maha Atma Sareeram, or the great-soul-body. Here the visions of the soul are all bright—undefined, formless splendour. He is now a god. He waits only for the gracious look of deity to annihilate his body, when the soul will pass away pure, and again become one with the eternal essence.

VII. THE FOUR GREAT CASTES.

The four castes among the Hindus are represented as springing originally from different parts of Brahma's body; and consequently, as possessing real physical differences which forbid amalgamation. This, however, is only a symbolical representation of certain great principles in the arcana of Hinduism—principles which are to be revealed only to the initiated. The points brought to view in this paper, will throw light on this subject.

The circumstances of Brahma's being the generator, explains the representation of all castes proceeding from his body;—and their proceeding from different parts of his body, is a figurative representation of their relative standing and services.

The four castes result from the four stages of life above described; so that a man's caste is determined by his religious standing in his preceding birth. Hence the general view of the subject is plain;—yet it is impossible to tell what will be the character of the succeeding birth in any given case, because we cannot know all the conduct of any individual.

The Soodras, सूद्र, or labourers, constitute the fourth and lowest caste, which is represented as springing from Brahma's
foot. This caste, in its many subdivisions, embraces the mechanics, and other more servile labourers;—they are servants to the other castes. If one dies in the Puranic stage, the highest birth he can hope for, is that of a Soodra, सुद्र.

The third, or next higher caste is the Vaisya, वैष्य. This includes merchants, agriculturists, and owners of herds. If one dies in the Linga stage, he may hope for a place in this caste, in his next birth. This caste is represented as springing from the thigh of Brahma. One in this caste is of a higher religious order than the Soodra.

One dying a Yogi, योगी, may hope to be born into the Cshatriya, श्मशान, or Rajah caste; which is represented as springing from the arm of Brahma. This is the military class; but common soldiers are not from this caste only, but also from the two lower castes. This caste, according to the original view of the institution, constitutes a class of religious nobility.

The Gnani, or "wise man," in his succeeding birth, may hope to be a Brahman. The Brahman caste is the highest, and is represented as springing from the mouth of Brahma. The Brahman, as his name implies, is the divine. He may learn and teach the Vedas, and all the divine Shasters.

Such are the outlines of the doctrine of caste, which is practically one of the most important and obstinate points in Hinduism. Though many pass through all the four stages of religious life in any one birth, yet there can be no change of caste in the same birth. If one breaks caste, he becomes an outcast—falls below all castes.

Caste is manifestly a religious institution. Its hold on the people is very strong—it is as the grasp of death.
THOUGHTS ON THE JUBILEE OF THE LONDON MISSIONARY SOCIETY,

OR THE PRINCIPLES AND RESULTS OF CHRISTIAN MISSIONS.*

The Jubilee of this Society places us in circumstances, which require devout and grateful acknowledgment. At the commencement of a public institution, some have doubts, and others have their fears; but after it has gone forward for nearly half a century, blessing and being blessed, fear and doubt give place to confidence and gratitude, and we are led to exclaim "according to this time shall it be said—what hath God wrought?"

In all this, however, there is no ground for pride and self-complacency: here, as well as every where else, we must "be clothed with humility," and we may justly take as our motto, "Not unto us, oh Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. cxv. 1.

On looking back upon the past history of the Society, we are forcibly struck with,

First, some great principles, which, in its origin and progress, it has been the means of bringing prominently into notice.

1. The Society may be said to have had its origin in the great truth, that Christians are to look upon all parts of the world, which are without the Gospel, as having a claim upon the sympathy, efforts, and prayers of the church of God. This doctrine, which is so essential a part of Christianity, though it had not been entirely lost sight of, yet had exerted but little practical influence in a large part of the Christian church. To us it may appear strange, that it should be so; but such was the fact—many excellent men knew that idolatry and paganism in all its forms were rampant in the earth, and they grieved that it should be so. They even felt an interest in what was doing by some others, but did not adequately perceive and feel that

* Taken, principally, from a Sermon preached at Bangalore, September 29, 1844, by Rev. E. Crisp.
they were called upon to fulfil a duty, in doing their utmost towards the removal of these evils: and when an effort was made to arouse them, there were some who said the time is not come; “as if there ever were a time, said the venerable Dr. Bogue, when it was not the will of the God of love, that His Gospel should be made known to all the children of men.” The rise of the Missionary Society set men upon doing, as well as feeling, and such has been the tendency of the whole influence of the Society, ever since. It has been showing that it is not enough for a man to care simply for his own salvation, but that he must look on every impenitent and unbelieving soul, as to be cared for. He must not look upon Christianity, as only having a place among the many religions of the earth, but as designed to overthrow and destroy all others. And that he becomes identified with it, to bear his part in this great design.

2. That the Gospel, in the hands of the Spirit of God, has the same power which it had in its earliest and brightest days. The great doctrine of “the righteousness of God by faith in Jesus Christ,” made it the power of God unto salvation then, (Rom. i. 16, 17,) and there is the same doctrine to make it equally powerful now. The church of Christ has not been deprived of its high charter, the Spirit abides with it for ever. As this principle was assumed by the Society, at its commencement, so it has seen this proved in its labours.

Who were more degraded than the South Sea Islanders? who more destitute of natural affection—often tossing in the air the infants they wished to kill, and catching them on the point of a spear—a refinement in barbarity! Yet the Gospel of Christ was thought to be enough for their salvation, and so it has proved. Converted mothers also have been brought to mourn over the many children they had slain. What could be apparently more hopeless than Hottentots and Caffres? What heart more encased in depravity than the Hindu? Yet the Gospel was thought to be, and has been found to be, in the hands of the Spirit of God, sufficient to subdue, elevate, sanctify, and save many from among them all. It is not simply to obey a command, in making known the Gospel, but to impart a blessing that the Society has laboured. Acts xxvi. 17, 18.
3. That so urgent are the wants of the world, that the church may well consider them of more importance than her own diversities. With such an enemy in sight we may well feel that it is of the first importance unitedly to assail the common foe—rather than to contend for our own peculiarities.

Many diversities of opinion, on points of church government, and others of a similar kind, are but as a difference of opinion about the scaffolding, while all are agreed as to the nature, form, and materials of the building—for when the great building has been completed, and its top-stone brought forth with shouting, all the scaffold, about which some contend so eagerly, will be laid aside for ever. Every part of divine truth is indeed important, but not all of the same degree of importance, nor revealed with the same precision.

No truth is more plain or more generally admitted, than that man, unrenewed and unbelieving, cannot have part in the kingdom of God, and we should agree to unite in our testimony, and in exhorting him to believe and live.

4. It is therefore well to urge upon all the members of the church of God, that they may agree to unite in what is essential and saving, very much to their own advantage, and to the glory of the Redeemer. "Behold how good, and how pleasant, is it for brethren to dwell together in unity."

Both these last principles were intimately connected with the movement which originated this Missionary Society, and they have been illustrated in its history.

5. That no church is in a healthy state, which has not an intense concern for the spread of divine truth, and the recovery of men from the dominion of Satan—and which does not accompany all its efforts, with lively hope that a blessing will be granted, and with earnest and believing prayer that that blessing may be largely given. By whatever process of reasoning, men arrive at the conclusion, either that the Gospel is not sent in mercy to all nations, (however they may reject it and increase their condemnation), or that its universal spread is not to be looked for, or prayed for, we are quite clear, that the Spirit of the Gospel prompts us to say, "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise; so
as much as in me is, I am ready to preach the Gospel to you also."

6. That all which is done in a proper spirit, for the spiritual good of others, brings a large blessing into the hearts of those who do it. If it be true, that you cannot sit down by a sick bed, and tell of the depravity of the heart and guilt of man, and expatiate on the great and blessed remedy which the Gospel provides for both, without having your own heart warmed, and your own soul benefited; so also is it true that you cannot make efforts to send the Gospel, and pray for a blessing upon them, without receiving a blessing yourself. Foreign missions have produced a powerful re-action on the state of religion at home, which more than recompenses all that has been done or expended. The heart has been enlarged, and the mind has been elevated. Men have been lifted out of their own little sphere, and made to look abroad upon the world, and the church in general, and their best and noblest sympathies have been called forth. This has been the effect of missionary meetings, and missionary services in England, and the good there done by the cause of missions, has been a valuable return for all their sacrifices, even if great and lasting benefits had not been elsewhere conferred. Nor can we wonder; for men are brought in contact with essential and glorious truth—the truth which sanctifies. John xvii. 17.

From this we seem to make an easy transition to—

Secondly. Some of the more prominent results, which have flowed from the Society's operations.

1. It was honoured of God, as the means of originating other Christian institutions. As we look over the list of religious or benevolent societies, who hold their meetings in May, it would be difficult to say how many of their varied forms of Christian usefulness have arisen, immediately or remotely, from the impulse given to the public mind, at the close of the last century—but this is certain, that the Religious Tract Society, one of the most useful institutions of the age, traces its parentage to the London Missionary Society, while the British and Foreign Bible Society, one of the wonders of the world, arose from the Tract Society. We may notice with gratitude this as a general, but very important result.
2. To whatever part of the Society's operations we look, we see that it has upon it this stamp and seal of Divine approval—it has been the means, under God, of life and salvation to many. All doubts as to the propriety of Peter’s having gone to Cornelius, were at an end, when it was known, that God had thus "to the Gentiles granted repentance unto life." So here, hundreds and even thousands have been born of God, and gathered into life eternal, through this instrumentality. Even the kind of persons converted is remarkable—the savage, the cruel, and the wild, have been brought to the Redeemer's feet. This is the charm of the reports of the Society, that the great work of conversion to God, has been advancing. And to the converts it may be said, "Such were some of you, but ye are washed, but ye are justified, but ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 9, 10.

The conversion of souls is the great and prime object, and if that is accomplished, we supremely rejoice—but it has been accompanied with many very peculiar circumstances—some of which are,

3. The operations of this Missionary Society, and of other similar institutions, prepared the way for the emancipation of the slave, and made his freedom a blessing. There can be no doubt, there need be no concealment of the fact, that the preaching of the Gospel to the Negroes did raise them. It made them men, and not beasts (as they had been regarded,) when it made them Christians. The testimony and the efforts of missionaries were one means employed by God, to bring to light the horrors and abominations of slavery; and it must be admitted by all, that missionary effort had much to do with the accomplishment of Negro emancipation. Hence, the jealousy with which missionaries were regarded by the slave-holders,—and hence the imprisonment and death of John Smith of Demarara. This has, indeed, been matter of accusation, but if this be to be vile, "we will be yet more vile." He is the real friend of his country, who brings to light the unknown evils which are practised, and may bring down the wrath of God upon the land, and seeks to have them remedied.

Had emancipation been brought about by Chartism, or Socialism, or any other form of lawlessness, what would have been
the result? It is the excellence of this agency, that it sanctified the gift, which it bestowed. It taught the Negro, that however free he became, he must be the servant of Christ. Godliness, order, and industry, were thus enjoined, and it is to this the quiet and peace which followed, are, under God, to be ascribed.

4. The missionary cause has had much to do with the abolition of infanticide and of suttee, and with the removal of another great national sin—political fellowship with the idolatry of the people—while there are other forms of evil of a similar kind, which must give way under the same Christian influence. Nor can it rest, till all that affects the law of inheritance, and the just and reasonable privileges of peaceful Christian converts, is adjusted. True, this is not the direct object of missions, but one of the great benefits which have been indirectly brought about. Thus, things which are despised by men, have been owned and honoured of God, who has shown that His church is the chosen medium of conveying blessings to the world.

5. Upon nations once barbarous, it has been the means of bestowing the blessing of just and wholesome laws, of freedom and order. This is pre-eminently the case in the South Sea Islands, and among some of the tribes of South Africa. Men just emerging from darkness, turn naturally to the Book of God, and to those who brought that book, and learn from its righteous and benevolent principles, what they should be to each other. Thus, while some have said civilize and then preach the Gospel, the experience of this Society has proved, that nothing can so civilize and bless, as the Gospel of the grace of God.

In the great majority of instances, it has broken up entirely fresh ground, "striving to preach the Gospel, not where Christ was named, lest it should build upon another man's foundation." Its missions have thus been, for the most part, directed to those who had been entirely sunk in utter darkness, nor has it sought to introduce its efforts among nominally Christian Natives, but where there was a lamentable deficiency of spiritual means and religious ordinances.
6. God has permitted the missionaries of the Society to bear an honourable part in the work of translation. This very province where we now are, Mysore, and the Canarese country in general—to them the “lively oracles” were given, in their own tongue, by Mr. Hands and Mr. Reeve, and others who succeeded them—and the translators of the Scriptures for the Telugu provinces, were Mr. Pritchett and Mr. Gordon. In some parts of the world, as in South Africa, and the South Seas, it has not been translation merely, but the missionaries have had first to reduce an imperfect and barbarous language to grammatical form, and then to transfer to it the testimony which God has given of his Son. This work may be truly termed a labour of love, for it is one which mere philanthropy or philosophy has never attempted.

The Society has been permitted to prepare the way, through many long years of laborious toil, for that day which has now so wonderfully dawned upon China. To Dr. Morrison, the first, and for a long time the only Protestant missionary to China, the world is indebted for a Dictionary of that difficult language, and in conjunction with Dr. Milne for a translation of the Sacred Scriptures. And who can say how much less effectually the present opening of China could have been improved, if there had not been that lengthened and laborious work of preparation. It was long a work of faith, and patience, and hope, but now the design of the whole is apparent.

7. It has been honoured with some of the brightest and fairest instances of modern martyrdom. The steadfastness with which believers in Madagascar have held fast the profession of their faith, when persecuted and hunted in their own land, and the faith and humility with which they have knelt, and bowed the head beneath the spear of the executioner, have all proved that the Gospel they had embraced, is that same “glorious Gospel,” for which apostles and saints of old bled and died. We mourn over their woes, and sympathize in their sufferings; but we see in the cross they bear, that which has been the distinguishing mark and sign of the true church, in many an age.

8. The efforts of the Society illustrate the truth that they who receive the Gospel, should themselves support its institu-
tions and ordinances, for their own benefit, and seek its further extension. The contributions of arrow-root and cocoanut oil, and other commodities, from the South Seas, have been sent with a warmth of heart, and given with a generosity, which do honour to the Christian principles of those who thus give of their substance: while in Demarara, and in some other places, the efforts of the converts are amply sufficient to defray all expenses connected with the work of God among them. The Native teachers sent forth in the South Sea Islands have, also, jeopardized their lives, and endured great hardships, to make known that glorious Gospel, in the blessings and privileges of which they rejoice.

These are only some of the benefits, and perhaps other minds might have fixed on points, which would be deemed more interesting—but surely here is enough to lead us to say, "The Lord hath done great things for us, whereof we are glad."

We have spoken of the London Missionary Society, because the occasion has called for it, but let it not be supposed we wish to monopolize all the joy, or all the honor of these great achievements. No! God has honoured all his faithful servants, though some men are slow to believe it. And other Missionary Societies could give a long catalogue of benefits large and glorious, which God hath wrought by them, to make the Gentiles obedient, by word and deed (Rom. xv. 18); and in all their success we most unfeignedly rejoice.

To the Reports and Records of the Society we turn again, and say, "behold brethren and judge, has it been a party movement? has it been an effort to proselyte? has it not rather been an endeavour to fulfil the great commission, ‘Delivering thee from the Gentiles—to whom now I send thee, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, through faith that is in Christ Jesus.’"

* "Not unto us, oh Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake."
THE NEUTRALITY QUESTION.

If the newspapers may be relied on, a gentleman in the civil service was not long since censured in the council chamber for attending the baptism of an adult convert. We hear much of a "pledge of neutrality" which has never been produced, and which we believe was never given. When shall we witness the fulfilment of the pledge given to Christian England in the original Charter accepted by the Honorable Company, and under which as renewed, they still enjoy their corporate character. To show what that Charter enjoined, we make the following extracts from it, as contained in Le Bas's Life of Bishop Middleton, Vol. I. p. 30. "You are constantly to maintain in every garrison and superior factory, one minister; and to provide there also one decent and convenient place for divine service only." It further appointed, "that such ministers as should be sent to reside in India should apply themselves to learn the Native language of the country, the better to enable them to instruct the Gentooos who should be servants of the Company, or their agents, in the Protestant religion." Professor Le Bas adds, "These enactments are the more remarkable and important for being passed at a time when the relations of the Company with India were almost exclusively commercial, and their establishments little more than trading factories; thus practically recognising the principle which extends the responsibility of Christian governments to the spiritual interests, not only of their political dependencies, but even of their mercantile settlements; and further acknowledging that they are bound to attempt by every prudent and legitimate method, the conquest over heathen prejudice and superstition."

We are not disposed at present to discuss the principle involved in these extracts. Even those who object to the connexion of any Government with the "spiritual interests of their political dependencies," or "mercantile settlements," may not perhaps oppose the idea of a Company of merchants, who exercise also a territorial jurisdiction, providing in a paternal manner for the intellectual and religious instruction of its servants and agents.
However this may be, it is plain that admitting the principle embodied in the Charter, there is a duty devolved on the Honorable East India Company, or rather a duty voluntarily undertaken by them, to send out ministers “to instruct the Gentooos who should be servants of the Company or their agents in the Protestant religion.” Yet so oblivious have they become of this assumed duty, that if “such ministers” as are “sent to reside in India, should apply themselves to learn the Native language of the country, the better to enable them to instruct, &c. and should use the language thus acquired for the purpose specified—that of instructing the Gentooos in the Protestant religion—there would be notes of alarm even from Leaden Hall Street; and probably some intimations, not easily mistaken, that neither ministers nor laymen, sent out by the Honorable Company, are expected to interfere with the religion of the Gentooos.

It is, therefore, not to be so much wondered at as regretted, if gentlemen in the civil or military service are regarded with little complacency when they venture, even in a private capacity, to show any interest in the conversion of the Natives. But, who can pretend that this is consistent with the original design and provision of the Charter. Shall it be said that the provision was only for such “Gentoos as should be servants or agents of the Company?" Be it so. Are even such Gentooos instructed in Christianity, in their own language? Was not something contemplated and held up to the eye of Christian England, which has never been realized? Is it not a fact that so far as the Natives of India are concerned, every departure from the line of neutrality in religion—which some are so anxious to describe for the Government—has been on the side of Hinduism and not on that of Christianity?

Do not Brahmans and other Hindus fill the public offices, in most cases to the entire exclusion of Christians? Has there not been until very recently, on many points, an open connexion of the Government with idolatry? Is this connexion even now fully dissolved? Are there no grants continued to a heathen shrine?

Surely when there is so much sensitiveness to all influence, direct or indirect, official or private, of gentlemen connected with the Government, towards the discountenancing of idolatry,
which is declared by God to be that abominable thing which He hates, Christians have some right to complain that, contrary to the Charter, Christianity, which is their portion and which is the only ground of hope for the Hindu as well as others, is disallowed a fair field in the conflict.

We do not advert further to the particular case mentioned, as it has been remarked upon already in various quarters; and the attempt to obtain an 'interdict,' if truly reported, was too absurd to be dangerous, especially with the present Noble Marquis at the head of Government. But we think that Christians should be aware, that if the Honorable Company, or their responsible servants, are in danger of breaking any pledge, it is with the Christian public of England, rather than the Hindus of India.

THE RELIGIOUS VIEWS OF WORDSWORTH.

From the Recreations of Christopher North.

"Among the great living poets Wordsworth is the one whose poetry is to us the most inexplicable—with all our reverence for his transcendent genius we do not fear to say the most open to the most serious charge—on the score of its religion. From the first line of its 'Lyrical Ballads' to the last of the 'Excursion,' it is avowedly one system of thought and feeling, embracing his experience of human life, and his meditations on the moral government of this world. The human heart—the human mind—the human soul—to use his own fine words—is 'the haunt and main region of his song.' There are few, perhaps none of our affections—using that term in the largest sense—which have not been either slightly touched upon, or fully treated, by Wordsworth. In his poetry, therefore, we behold an image of what, to his eye, appears to be human life. Is there, or is there not, some great and lamentable defect in that image, marring both the truth and beauty of the representation? We think there is—and that it rises in Religion."
"In none of Wordsworth's poetry, previous to his 'Excursion,' is there any allusion made, except of the most trivial and transient kind, to Revealed Religion. He certainly cannot be called a Christian Poet. The hopes that lie beyond the grave—and the many holy and awful feelings in which on earth these hopes are enshrined and fed—are rarely if ever part of the character of any of the persons—male or female—old or young—brought before us in his beautiful Pastorals. Yet all the most interesting and affecting ongoings of this life are exquisitely delineated—and innumerable of course are the occasions on which, had the thoughts and feelings of revealed religion been in Wordsworth's heart during the hours of inspiration—and he often has written like a man inspired—they must have found expression in his strains; and the personages, humble or high, that figure in his representations, would have been, in their joys or their sorrows, their temptations and their trials, Christians. But most assuredly this is not the case; the religion of this great Poet—in all his poetry published previous to the 'Excursion,'—is but the 'Religion of the Woods.'

"In the 'Excursion,' his religion is brought forward—prominently and conspicuously—in many elaborate dialogues between Priest, Pedlar, Poet, and Solitary. And a very high religion it often is; but is it Christianity? No—it is not. There are glimpses given of some of the Christian doctrines; just as if the various philosophical disquisitions, in which the Poem abounds, would be imperfect without some allusion to the Christian creed. The interlocutors—eloquent as they all are—say but little on that theme; nor do they show—if we except the Priest—much interest in it—any solicitude; they may all, for anything that appears to the contrary, be deists.

"Now, perhaps it may be said that Wordsworth was deterred from entering on such a theme by the awe of his spirit. But there is no appearance of this having been the case in any one single passage in the whole poem. Nor could it have been the case with such a man—a man privileged, by the power God has bestowed upon him, to speak unto all the nations of the earth, on all themes, however high and holy, which the children of men can feel and understand. Christianity, during almost
all their disquisitions, lay in the way of all the speakers, as they kept journeying among the hills.

"On man, on nature, and on human life,
Musing in solitude!"

"But they one and all, either did not perceive it, or perceiving it, looked upon it with a cold and indifferent regard, and passed by into the poetry breathing from the dewy woods, or lowering from the cloudy skies. Their talk is of 'Palmyra central, in the desert,' rather than Jerusalem. On the mythology of the Hea­then much beautiful poetry is bestowed, but none on the theo­logy of the Christian.

"This omission is felt the more deeply—the more sadly—from such introduction as there is of Christianity; for one of the books of the 'Excursion' begins with a very long, and a very noble Eulogy on the Church Establishment in England. How hap­pened it that he who pronounced such eloquent panegyric—that they who so devoutly inclined their ear to imbibe it—should have been all contented with

'That basis laid, these principles of faith
Announced;'

and yet throughout the whole course of their discussions, before and after, have forgotten apparently that there was either Chris­tianity or a Christian Church in the world?

"We do not hesitate to say, that the thoughtful and sincere student of this great poet's works, must regard such omission—such inconsistency or contradiction—with more than the pain of regret; for there is no relief afforded to our defrauded hearts from any quarter to which we can look. A pledge has been given, that all the powers and privileges of a Christian poet shall be put forth and exercised for our behoof—for our delight and instruction; all other poetry is to sink away before the hea­venly splendour; Urania, or a greater muse, is invoked; and after all this solemn and more than solemn preparation made for our initiation into the mysteries, we are put off with a well-merited encomium on the Church of England, from Bishop to Curate inclusive; and though we have much fine poetry, and some high philosophy, it would puzzle the most ingenuous to detect much, or any, Christian religion.
"This utter absence of Revealed Religion, where it ought to have been all-in-all—for in such trials in real life it is all-in-all, or we regard the existence of sin or sorrow with repugnance—shocks far deeper feelings within us than those of taste; and throws over the whole poem to which the tale of Margaret belongs, an unhappy suspicion of hollowness and insincerity in that poetical religion which at the best is a sorry substitute indeed for the light that is from heaven. Above all, it flings, as indeed we have intimated, an air of absurdity over the orthodox Church-of-Englandism—for once to quote a not inexpressive barbarism of Bentham—which every now and then breaks out either in passing compliment—amounting to but a bow—or in eloquent laudation, during which the poet appears to be prostrate on his knees. He speaks nobly of cathedrals, and minsters, and so forth, reverendly adorning all the land; but in none—no, not one of the houses of the humble, the hovels of the poor into which he takes us—is the religion preached in those cathedrals and minsters, and chanted in prayer to the pealing organ, represented as the power that in peace supports the roof-tree, lightens the hearth, and is the guardian, the tutelary spirit of the lowly dwelling. Can this be right? Impossible. And when we find the Christian religion thus excluded from Poetry, otherwise as good as ever was produced by human genius, what are we to think of the Poet, and of the world of thought and feeling, fancy and imagination, in which he breathes, nor fears to declare to all men that he believes himself to be one of the order of the High Priests of nature?"
ACCOUNT OF THE NEILGERRY HILL TRIBES.

BY THE REV. C. P. MUZZY.

[The following notice of the principal native tribes on the Neilgherry Hills was prepared by Mr. Muzzy, while residing there, from personal observation aided by a printed account prepared by Capt. H. of the Madras Army, to which Mr. M. acknowledges himself indebted.]

The natives of these Hills are divided into five separate and distinct tribes, called the Burghers, Todas, Kattas, Corambas, and Erulars. The Burghers, or Budagers, the most numerous of all, are computed at less than 20,000 souls. These having emigrated from the plains at a later period than the other tribes, bear in their appearance, manners, customs, and religion, a stronger resemblance to the nations below. To their language, the Canarese, and the religious rites of their fathers, they have made some few additions. Their language differs considerably from the commonly spoken Canarese, and to their religion they have introduced the rite of worshipping the sun or a lighted lamp. One of the prayers they use when first seeing the sun or a lamp is as follows, “Oh thou creator of this and all worlds; the greatest of the great, who art with us as well in these mountains as in the wilderness, who keepest the wreaths that adorn our heads from fading, and who guardest the foot from the thorn, god among a hundred, may we be prosperous.” In a few instances they set up the images worshipped on the plains. Their temples, however, are mostly small—such as those erected in memory of widows who have died upon the funeral pile—and they contain nothing but the turban of the husband or some relic of his clothes.

They are exceedingly superstitious, being in constant dread of the magical influence of the poor wild Erulars and Corambars. Scarcely a death or disease or misfortune of any kind occurs to them, but the magical powers of these poor creatures must bear the blame of it. Hence, when attacked with any disease, they can with difficulty be persuaded to take medicine, as that would encroach upon the authority and of course incur the displeasure of the god of the disease, which with them is an event of fearful evil.

Funeral Ceremonies of the Burghers.

A short account of their funerals may not be out of place.

The corpse is brought out of the house when death occurs, and set
down in front of it on a bier of peculiar construction, when most of the village, and the friends who live in other villages assemble, and standing around it, commence the wail, led by five or six of the Kotar tribe, with tomtoms or drums and other instruments of music to which all present respond, as they move in a circle around the bier with a measured step, "mourning and lamenting." In this circle a milch buffalo is forced around, a little milk drawn from it and put into the mouth of the deceased. This buffalo is then liberated and another brought in, and the same ceremony observed with it and with others, to the number of ten or twelve. Parched barley or millet is then put into the mouth of the corpse, after which some of the party take up the bier and move towards the place of burning, the musicians preceding some distance in advance, the female relatives fanning the body, the males running a short way in front and turning round prostrating themselves before it.

Arriving at a place a short distance from where the pile has been erected, the bier is set down, and the son, or a representative of the deceased, carrying in his hand an iron rod to keep off the spirits that hover about the dead, approaches the corpse and drops a little grain into its mouth, which example all the relatives imitate. The representative then seizes a calf which is brought for the purpose, and addressing it, beseeches it to mediate for the departed, that the gates of heaven may be opened to him, and that his sins and all the sins of his generation may be forgiven. Then the calf is released and suffered to go off to the wilderness, where it is seldom seen afterward, all the assembly shouting after it, as the frightened creature bounds off, Away! away! away!

The bier is now divested of its ornaments, even the pall is taken off and a cubit of it given to each of the musicians and others of the same tribe who perform some menial offices, and the remainder thrown again over the corpse; which is now placed upon the funeral pile, the face downwards, and the head to the north. A kind of roof, composed of logs and pieces of wood, is then raised over it, and upon this is poured large quantities of ghee, and the whole surrounded by small heaps of different kinds of grain and set on fire, first by the representative, and then by all the relatives, each striving in every way possible to make it burn; music all the while playing, and all wailing and howling with all their might.

The females of the party remain where the bier was first set down, except the widow of the deceased, if there be one, who rushes up to the pile, as though to throw herself upon it, when she is surrounded by the other females and made to divest herself of her upper garment and a part of her jewels, which are thrown upon the fire and another garment given her, when she is conducted to her house. After the
burning, the metal of the jewels, etc., is gathered up and given, if the deceased was a male, to the next male relative; if a female, to the next female relative. The bones also are collected into an earthen vessel and buried, and the place encircled with a heap of stones.

The state of education among them is very low. I have not known of a school or even one person that could read among them.

The Todas and their Religion.

The Todas, or Todavas, are another tribe, differing, not only from their immediate neighbours, but from all the tribes in this part of the world. They are the oldest inhabitants and are considered, even by the other tribes, as the aborigines of the Hills.* Their appearance is very prepossessing. Generally they are above the common stature, athletic, and well made; and their open and expressive countenances and bold and manly bearing form a striking contrast with the stupid, pusillanimous, cringing appearance of the natives of the plain. They never wear any covering upon the head, whatever the weather may be. The hair is allowed to grow to an equal length of about six inches all over the head. From the centre in front it parts up to the crown, and hangs in natural bushy ringlets all around, which at a short distance much more resembles tasteful artificial curls, than the simple adornments of nature. The color is a jet black. A large full and speaking eye, Roman nose, fine teeth, a sensible pleasing countenance, having occasionally the appearance of great gravity, but seemingly ever ready to fall into an expression of cheerfulness and good humour, are natural marks, prominently distinguishing them from all the natives on this side the globe.

Their dress consists of a short under-garment, folded around the waist and fastened by a girdle, and an upper one, a mantle or piece of cloth with stripes of different colors at the end for a border, which covers the entire body, with the exception of the head, legs, and occasionally the right arm; these are left bare, the folds of the garment terminating with the left shoulder, over which the bordered end is allowed to hang loosely. These constitute their only clothing night and day. They wear nothing upon the feet. They appear to be a very harmless race, having no weapons of defence, and not even knowing the use of any. They always carry a small rod or cane in their right hand, with which they drive their herds. The women

* Their right to the soil is acknowledged, and the other tribes pay them a sort of tribute which amounts only to a very small sum; and is generally paid in grain or some of the products of the soil.
are of a stature proportionate to that of the men, but of a complexion some shades lighter, owing, perhaps, to less exposure to the weather. With a strongly feminine cast of the same expressive features as the men, most of them, and especially the younger, have beautiful long black tresses, which flow in unrestrained luxuriance over their neck and shoulders. With a modest retiring demeanor, they are perfectly free from the ungracious menial-like timidity of the generality of the sex in the low countries. They enter into conversation with a stranger freely, having a very proper share of that confidence, which, in the eyes of the Europeans, is so becoming. Their ornaments are a necklace of braided hair or black thread with silver clasps, large round rings of silver worn in the ears, a belt or chain of silver, or of silver and some other metal about the waist, brass armlets worn about the elbows, and silver bracelets upon the wrists, together with various rings for the fingers. Their dress is similar to that of the men, with the exception that it covers the whole person.

They are on the whole a sensible, cheerful, and in many respects a shrewd race, far beyond what would be looked for under such an uncleanly and unimposing exterior. Their observance of Christianity's golden rule is singular. Did even the Lord's own people show as much regard for the rights and wishes of others, as is found among these poor wild men of the mountains, the expression, "See how these brethren love one another," would no longer be a sarcasm and a reproach to the holy religion they profess. All who are personally acquainted with them take notice of this trait of their character. There is scarcely anything they inculcate upon the minds of their children with so much care as this "parent of virtues." Setting aside the filthy and uncouth outside, I am sure that, as it regards a bold dignified bearing, and strength of character united with native good sense, and kindness and urbanity of manners, no tribe on earth, with the same degree of knowledge and civilization, can lay an equal claim to the appellation of nature's gentlemen, as can the Todas of these Hills.

Their dwellings are long, and round at the top, like the top of a large covered waggon placed upon the ground; the ends are made tight with pieces of hewn timber, and the roof is high, enough for the tallest to stand within erect. The door is in one end, and is simply a hole of about two feet by one and a half inside.

Their life is in the strictest sense a pastoral one, for they have no cultivation, not so much as a flower, or fruit tree anywhere near them. They do not, therefore, congregate in villages, like the common Hindus, but each family with its various branches live by themselves. The females in a house separate from the males and sometimes in the same apartment with the calves of the herd; and,
like the patriarchs of old, they migrate from one place to another as the pasturage fails or is plentiful. They keep no other animal but the buffalo and a small species of cat. Until of late they were entirely unacquainted with any of the luxuries of life, not even knowing the use of salt.

The nature of their religion is a matter of speculation and curious inquiry among the learned; none as far as is known being able to determine what it is. They pretend to a kind of image-worship, but it is evidently a mere pretence, instituted and kept up to impress by its mysteries their neighbours with respect for them; for they have no images at all among them, neither do they, as far as it has been ascertained, perform any idol rites. They often pray to some being when sick or when threatened with any calamity. Sometimes they pray looking up; sometimes, and indeed very often, bowing to the feet of some person, but to what particular divinity is not ascertained.

They profess to esteem falsehood a great crime, and one of their tiriris, or temples, is dedicated to truth.

They have in all their dwelling-places one building of more respectable workmanship than the rest, which they consider sacred, and within which neither the females nor adult males are admitted until they have completed a certain purification. The young boys of the family are the priests and their duties are simply the care of the dairy. None but those who have undergone a kind of purification are allowed to milk or do any thing about the dairy. Within these domestic chapels, as they may be called, all the milk is brought and curdled or churned as their wants or taste may require. This butter, being melted and purified, constitutes the ghee so much in use in all parts of India. Besides these family shrines, they have, in all, five sacred places called tiriri, each of which is a distinct establishment supported by the families in its immediate vicinity, and comprises a building similar to the one last described, with the exception that it is somewhat larger and divided into two apartments; also two other small buildings for the officiators to reside in, and the tuel, a round walled inclosure for the herd at night. These are little else than sacred dairy establishments. The officiator or priest is called a pal-arl, the Tamil word for milk-man, and is prepared for his office by great austerities, after which he is considered a very holy character. His assistant is called a cavil, or cavil-arl, the Tamil word for watchman. The duties of both these worthies is little else than the care of the sacred herd and diary, and pouring libations of milk into a bell which they keep for the purpose.

The unadulterated Toda religion has, as far as is known, no resemblance, either to Buddhism, Islamism, or to any other religion at present known. They salute the sun and a burning lamp when first
seen, and pray before their sacred places with their faces toward heaven. They believe that the soul after death goes to the *on norr*, or large country, about which they have scarcely an idea. They sacrifice cattle, but to what divinity is unknown. On some occasions the victim is a calf, in the selection of which great pains are taken. It must be of a certain age and free from all blemishes; numbers are often rejected before a proper one is found. When the victim has been selected it is brought to a thick and dark forest, where a pile of wood and brush is erected. The officiator, having received a piece of money from the offerer, approaches having in one hand a bunch of the leaves of the sacred tree, and in the other a short thick club. After waving the leaves many times around the victim and making many salutations to the east, he strikes it with the club on the back part of its head, which generally proves fatal in the first instance. Immediately, whilst the limbs are yet quivering, all present throw up their hands and eyes to heaven and exclaim, "May it be an offering from——, naming first one and then another of their several places. The waiving of leaves then continues, after which the skin is taken off, and the various pieces into which the body had been cut are laid upon it; the whole of which, with the exception of the head, feet, and entrails, is sprinkled with the blood by means of the bunch of leaves. The pieces are then put upon skewers, one end of which is stuck into the ground in a circle close around the pile, which has been set on fire. When the meat is singed a little, small pieces are torn off, and with the head, cast into the fire; a skewer is then given to each one of the party, together with a little newly made butter, in which a little of the meat is rolled up and eaten: the remainder is equally divided and sent to each of the families of the tribe throughout the Hills.

*Language and Burial Rites of the Todas.*

Their language, the pronunciation of which is deeply pectoral, is quite different from all the languages in this part of Asia. It has not the least affinity, in root, construction, or sound, with the Sanscrit, that mother of almost all languages in this part of the world. Its greatest resemblance is to the Tamil. This resemblance, however, both as to the genius of the language and any of its dialects, is very small. So very strange is it and different from any eastern language, that, although government servants have resided among the Todas for fifteen or twenty years, they have not acquired knowledge enough of it to speak it at all. Not even the neighbouring tribes can speak it, though the Toda acquires enough of their languages for all the purposes of common intercourse. Some consider it derived from some western language. It has never been reduced to writing.
Some farther knowledge of this singular people may be obtained by examining their funeral rites.

The corpse is brought, sometimes upon a bier made of the limbs and leaves of trees; sometimes in the arms of females accompanied with tom-toms and other instruments of music and the responsive wail of the relatives, to the kert mort or house of death, which is generally a small thatched temple situated close by a smooth green, surrounded on all sides by a thick and dark wood, and covered nearly over with the bleaching bones of buffaloes. As this is a deep, lonely valley, it is not an unfit emblem of that "dark valley" so much the dread and horror of all the living. Around the corpse, wrapped in a new mantle and ornamented with jewels and placed in the inner apartment of this temple, sit the relatives and all as they come in, upon the floor, and unite in the solemn wail. When the place becomes full, a part go out and make room for others. Sometimes misunderstandings of long continuance are on these occasions settled. This is done in an assembly of the men in a retired part of the valley which is often the scene of animated debate and affords occasions for the display of much native eloquence. These proceedings being over, all resort to the open space above mentioned, and a part unite in a kind of wild dance, joining hands and moving in a circle and with a measured step around the corpse, which is brought out for the purpose, all the while keeping time with the mourning pipe and the solemn wail. After an hour or so spent here, a part of the men go to the tuel or round inclosure for the herd, and in the midst of a large number of buffaloes, join hands and resume the same kind of dance as before. This frightens and infuriates that generally savage animal to a fearful degree; when, at a given signal, all rush upon the brutes and endeavour to put a bell upon them. So wild and fierce are the buffaloes that this is no easy task to accomplish. It is often the case that six or eight men are required to overcome one buffalo, and then it is only after the receipt of many wounds and at the great risk of life that they succeed. But as the whole party composed of the fathers, mothers, brothers, sisters, sweethearts, etc., stand upon the inclosure to cheer and urge them on, they are very courageous. When the bells are attached, the whole party return to the green, and, arranging themselves in rows, partake of a repast of rice and ghee, and spend the remainder of the day in the wail and the dance. All spend the night upon the spot, and early the next morning the dance commences, both on the green and in the tuel or inclosure, as from time to time new victims are brought in. After the bell has been put upon all, the mantle containing the remains of the deceased is brought from the temple and placed before the barricaded door of the inclosure. Around which assemble the male relatives, the oldest
of whom, covering his head in his mantle, bows it to the ground in the small space between the inclosure and the body. He then digs up, with the wand or ensign staff of the deceased, a little earth, and taking it in his hand and asking the consent of the bystanders, he sprinkles some three times towards the east, over the body, and also towards the west, into the inclosure. He then gives place to the next relative, who goes through with the same ceremony, and so on, until all have done the same. The body is then brought back to the temple and a heifer led up and tied to a post near, upon whose head the sacrificer lays his hand and then kills it. The mantle containing the body, being sprinkled with the blood, is now taken to the green, around which the female relatives seat themselves, repeating the lament and shedding abundance of tears.

Now commences the sacrifice, some seven or eight of the buffaloes are seized, as on the preceding day, and led up to the corpse, and by a blow or two with a small axe on the back of the head, are slain, and the nose is placed upon the mantle, so that the last breath may come upon the corpse as it passes away. The scene is now singularly interesting. The wild dance is kept up by some of the party. The exulting shouts of the men, as they bring fresh victims for slaughter, the corpse, surrounded by weeping relatives, mostly females, and slain beasts, which nearly fill this valley, already white with "dry bones," the discordant notes of the tom-tom and wailing-pipe, all mingling with the constant lamentation, is suited to awaken in the beholder, emotions more easily felt than described. At times the whole party, amounting occasionally to six or eight hundred, seat themselves, two and two, with their faces towards each other, the foreheads of one rank at times touching those of the other, unite in one continued and really doleful wail. After continuing this for a time, the pairs change, and when one person approaches another on this occasion, the man gives his foot, and the woman bows her head so as to touch it, which is a common mark of respect and salutation among them, all the while keeping up the hey! hey! or cry of sorrow. This continues about two hours, when all retire. On the following morning before light, the corpse, surmounted with a small bow with arrows, is taken up and borne to a space a short distance from the green, accompanied by the whole party chanting the dirge, and laid upon a pile of wood constructed for the purpose, the face downward and the head to the north. The whole is then set on fire and consumed. After the fire has burned nearly out, the bones are collected and put into a hole prepared for the purpose and burned; over this each one of the party in succession passes, bowing his head to the ground with the prayer, "Health be to us," and takes his way to his dwelling.

The slain buffaloes are not eaten by the sacrificers, but sold to the
other tribes for the sum of half a rupee each. The number sometimes amounts to upwards of twenty.

**Toda Marriages—Eruars and Corambars.**

A word respecting the marriages of this people may be worth inserting. They practise polyandry, one woman being allowed two and frequently three husbands. When a young man wishes to marry a girl, he, or if he is young his father, goes to the parents of the girl, and having settled the amount of dower the young man is to receive, which is sometimes considerable, presents them with a milch buffalo, and another on every occasion of a death in the girl's family, until the parties are of age, when the young man goes to the house of the girl, and after staying a few days, takes her to his house without any ceremony. This is practised also by all who marry the same woman. She stays with the man who first married her three months, and with the next man the next three, and so on. The first three children belong to the first husband, the second three to the second, and so on.

Respecting the origin of this people there is much curious speculation, but nothing is definitely known. Some think them a colony of ancient Greeks or Romans; and some think them a remnant of the ten lost tribes. The importance of this people to the evangelization of India, cannot be small. Ought not the prayers of God's people to ascend for their conversion and preparation for so desirable a work?

The other tribes are very inconsiderable. The Eruars and Corambars are wild men, inhabiting the dense jungles and deep ravines in the sides of the mountain, and subsisting on roots, fruits, and insects, and what small quantity of grain they can obtain by the fear which their magical power exerts among the other tribes. This fear was at one time so great that the other tribes united in inviting them to a feast, in the midst of which they managed to withdraw, and then set the building on fire. Preventing them from coming out they thus murdered almost every one of them. This took place about seven years since.
POPE GREGORY XVI. AND HIS BARBER.

(From a stated Correspondent of the New-York Observer, May, 1844.)

System of favouritism at the Court of Rome.—Interference of France and Austria in the election of Pope Gregory XVI.—Biographical notice of this Pontiff.—The barber Geminiano Moroni.—His influence as the Pope's servant.—Reflections on the subject.

The subject of this letter is more serious than the title seems to indicate. In speaking to you of Gregory XVI. and his barber, I shall have occasion to show your readers some of the secrets of this singular court, so venerated abroad by papists, and so ridiculous when seen at home. It is well for us, disciples of the Reformation, to look attentively at this man, who pretends to be the successor of St. Peter, the vicar of God on earth, the supreme head of the Christian church, and who is often a poor, feeble old man, under the influence of subordinate agents. Why have not the Romanists the good sense to see that they are bowing their necks to a master who does not know how to govern himself?

The history of Catholicism informs us that, in every period, favouritism has prevailed at the court of Rome. This is easily explained. The sovereign pontiff, chosen by the cardinals, is commonly a man enfeebled by age, and of very moderate capacity. The members of the conclave have many reasons for making such a choice. In appointing an old man, they hope to be soon called to supply his place, and each one flatters himself that he shall be the successor. In taking a person of small talents, some ignorant priest, unused to great affairs, they reckon on doing as they please with this phantom of power.

Imagine now this man, so oppressed with age, so unintelligent, carried about in his pontifical chair. He has a mighty work to do, many difficulties to surmount, hard questions to solve, and he has commonly around him only cardinals in the secret of his adversaries. He dares not trust entirely to them, and yet he fears to live isolated. What does he do then? He seeks a confidant, a favourite, to whom he can unbosom himself; he needs a friend, I would almost say a protector, to support and direct him in his difficult task; and when he does not find this favourite in the high ranks of his court, he seeks him in the lowest degree of the hierarchy, in the humblest class of servants.

Such is the system of favouritism in the palace of the Vatican;
POPE GREGORY XVI.

December

it is in some sort necessary; it is the inevitable effect of that vicious, pontifical organization, which places at the head of the church men least worthy and capable of administering its government. Add to this, that every pope has relatives: brothers, nephews and cousins, who, to the tenth remove, flock around his throne, and try to turn his momentary reign to the account of their ambition or avarice. They well know that they have no time to lose, and the unhappy pope, importuned, besieged by the requests of his numerous relatives, always ends by giving them something, as a bishop's place, or a rich ecclesiastical benefice. Formerly, the pope's favourites attained rapidly to the dignity of cardinal and prime minister, but now the scandal of favouritism is not so great, and the pontiffs of Rome are more shy in distributing their favours. Still the evil continues to exist, and is inseparable from the papal government.

These explanations were necessary to make clear what I have to say of Gregory XVI. He was appointed at a most critical and stormy period. It was in the beginning of the year 1831. The revolution of July had produced in Europe a deep impression. Every throne was shaken, the hopes of the people were all revived. In Italy, the patriots had already taken arms, and awaited the moment to recover their liberty. The election of pope therefore was a matter of the highest importance to the European diplomatists. France and Austria were in opposition in this matter. The former demanded a pope favourable to her liberal policy; the latter desired a man who would support her in the exercise of her despotism. It is impossible to relate all the intrigues and manœuvres employed in this dispute. Ah! the appointment of a pope is a sad and shameful thing! Romanism says it is made by the Holy Spirit, but experience attests that it takes place under the promptings of the worst passions.

France and Austria have both the right of a veto in this election; in other words, they can refuse to recognise the pope designated by the majority of votes, but each of these powers can use the veto but once. In this singular arrangement, the art consists in proposing first a candidate who will be rejected by his adversary, and to hold in reserve the man really preferred. But, neither party wished to yield the right of deciding in the last resort; and after sixty-four days of indecision, the French party and the Austrian party united their votes on Cardinal Cappellari, because he was an insignificant candidate, who roused nobody's fear or distrust. Thus, incapacity was the principal title which gained him the triple crown. He was proclaimed pope under the name of Gregory XVI., in the month of February, 1831.

He was at this time, nearly seventy years old. In his youth, he entered a convent of Camaldules, at Rome. The Camaldules are a
particular class of Benedictines, who follow a stricter rule than the rest, and aspire to a greater reputation for sanctity. While yet a simple monk, father Capellari frequented the shop of a barber named Gaetanino Moroni, who was known as a facetious fellow, full of wit and joviality. A sort of intimacy was formed between the monk and the merry barber. They passed sometimes hours together in the most friendly conversation, and Gaetanino said, laughing, to father Capellari: "When you shall be pope, I will still be your barber." How little did he think that this jest would become one day earnest!

In his youth and riper years, the monk Capellari was fond of study. He wrote some books in defence of the Catholic faith. His labours drew the attention of his superiors, and, in 1837, he was appointed, by Pope Pius VII., member of the Academy of the Catholic religion. In this new office, he devoted himself more ardently than ever to theological pursuits. He became successively censor of the Academy, professor of theology, vice-president, and finally prior of the Camaldules in Rome. As might be supposed, the high honours conferred on Capellari would not allow him any longer to frequent the humble barber's shop, and take his turn to sit in the chair with his own clients; but the intimacy between them was not diminished. Gaetanino went on set days to the convent of the Camaldules, to perform small offices for his old friend, and he repeated with a more exulting air than before: "When you shall be pope, I will still be your barber."

But the protector and his dependent were subjected to severe trials. It was the time when Napoleon ruled Europe with an iron rod. He took the city of Rome, made the pope prisoner, and the religious congregations were dispersed. Capellari left the convent of Camaldules, and sought an asylum in the Venetian states, his own country. This was a cruel separation, especially to the barber Gaetanino, who was left exposed to the jests of his friends. They asked him ironically: "Do you still think you shall one day be the pope's barber?" What prospect was there indeed that an exiled monk would ever be called to mount the pontifical throne?

Things remained thus till 1814. Then Pius VII. returned triumphantly into what is called St. Peter's domains. Father Capellari also left his retreat to resume the government of the monastery of Camaldules. He published a work on the miracles which had restored the pontifical authority, considered as motives to faith. This work, like all the other theological writings of Capellari contained a species of learning mixed with revolting superstitions and ridiculous reasoning. Such is the employment of professors of theology, and ecclesiastical dignitaries in Rome. Men of very low capacity can attain to these high stations provided they only subserve the interests of the holy see. Capellari's conduct would seem extravagant in another
country, but at Rome he was caressed and honored. He became councillor of the Inquisition and of the Propaganda, and in 1826, he received a Cardinal's hat.

The barber was not forgotten by his fortunate patron. He continued to perform his office about his person, and when he saw the red cap upon the head of Cappellari, he repeated with more assurance than ever: "When you shall be Pope, I will still be your barber." But the last step in the ascent remained to be taken, and it was not the easiest. How could Cappellari, who had never held any great diplomatic office, who was wholly unknown out of Rome, how could this plodding theologian, who had studied much no doubt, but whose books were full of old women's fables, how I say, could he obtain the triple crown? I have already given you the solution of this problem. Cardinal Cappellari was appointed because he had no superior merit. It is easier to imagine than to describe the joy, the transport, the ecstasy of the barber Gaetanino, when he saw his prediction fulfilled. He was at last, as he had said so many times, called to the honour of being the Pope's barber.

Accordingly, when Gregory XVI. was installed in the palace of the Vatican, Gaetanino, with his wife and children, occupied splendid apartments in the very dwelling of the Holy Father. The barber was appointed cameriere, (servant of the bed chamber); he received the respectful homage of the bishops and other ecclesiastical dignitaries, who before had paid him no attention. He was loaded with riches by the pope's munificence. A journal affirms that Gaetanino now owns several domains of barons, counts and marquises. He is become, indeed, the most important, most influential man in Rome.

Gregory XVI., naturally timid, exchanging, suddenly the quiet life of a monk for the noise, intrigues and perplexities of his government, sought for a favourite, a confidant in Gaetanino, and imparted to him all his thoughts. After figuring in public and pompous ceremonies, or delivering a speech in the council of Cardinals, he seeks at night the family of the barber, to rest from his fatigue and taste the sweets of domestic life. Gaetanino seems to be a man of good sense, who has not become giddy by his great fortune. He is the confidant of the pope in all his difficulties, his adviser, and the dispenser of his favours. He has made more than one bishop by his eloquent pleading, and has even acquired such an ascendancy over the old man, that, lately, he prevented the pope from giving a cardinal's hat to a prelate who did not deserve the honour. The particulars of this action are puerile enough. Gregory XVI. intended to send the red hat to Bishop D****, on Epiphany day, which is at Rome the feast of children; he promised himself much pleasure from this coincidence. Informed of his master's purpose, Gaetanino at first remonstrated, but seeing that he
was not regarded, he ordered, with all his authority, as if he were above the pope, that the red hat should not be given to the prelate, and his will was obeyed.

Applicants soon discovered the barber's influence, and to him they address their requests, when they wish to obtain any important office, or any other favours of the Holy See. They are careful to add to their solicitations some rich present, or large sum of money, to gain the concurrence of the pope's servant. This is a very lucrative business. I will mention but one example.

Lately, the Jews of Rome, having been threatened with persecution by the Inquisition, felt that they absolutely needed the good offices of the barber Gaetanino for their security. They took several steps with him without success, because they did not offer money enough. At last, they invented an ingenious method to soften the heart of the all-powerful favourite. One morning, when Gaetanino opened his window, there entered an automaton pigeon, a masterpiece of mechanism. This pigeon was of massive silver; its eyes were formed of precious stones; it had in its beak a golden twig, and the petition of the unhappy Jews was hung around its neck by a chain of gold. Gaetanino was enchanted, as you may well think, with this admirable manner of making him a magnificent present. The petition of the Jews was immediately presented to the pope, and they were rescued from the persecutions of the inquisition.

I could relate to you several similar facts; but this one is enough for my purpose. Here then you see the internal state of the court of Rome; you see who is this pretended infallible Head of the Christian world! The Romanists regard him as the interpreter of the Holy Spirit, and they are not aware that there is one behind their idol, or rather above their idol, a favourite—sometimes a nephew, a more or less near relative,—sometimes a barber, a domestic, who really governs the holy father, and controls all his purposes. It is now the barber Gaetanino Moroni who is the real pope; if he has not the nominal authority, he exerts in fact the power. What a strange religion is Romanism! How shameful for intelligent beings to prostrate themselves before a feeble old man who is himself under subjection to an obscure household servant! Let us thank God that we, Protestants, acknowledge no other authority than that of the Lord and his holy Word!

G. de F.
KARENS AT MERGUI.

[Though the following notices are by way of America, and therefore not the most recent, they are more particular than any we have received direct. Later accounts speak of the very happy results of the measures introduced by Major Broadfoot.]

In a letter dated at Mergui in October last, Mr. Ingalls gives the following gratifying account of the condition and prospects of the station, as connected with gracious manifestations of "God's glorious presence."

"The first indications of the divine presence were seen in the English congregation. The canteen, where for years drunkenness and swearing had been the order of the day, the soldiers, with their officers (sergeants and corporals), meet for prayer and praise. Several are rejoicing in hope of the glory that will be revealed at the appearing of our Lord Jesus Christ.

"My nights and days have been wholly occupied in preaching to willing listeners. Just as I began to sink, from the multitude of labours crowding upon me, the Lord sent brethren Wade and Brayton, to assist in the glorious work. Br. Wade has preached every night, with few exceptions, for some time past. All listen, and no one opposes. More than twenty have given in their names, not only as inquirers, but as determined to serve the Lord Jesus. These men are from every part of the province, and many of them chiefs of villages."

The new commissioner of the Tenasserim provinces, Major Broadfoot, had arrived at Mergui on the 3d of the month, and immediately commenced a vigorous course of measures for the benefit of the Karens, many of whom flocked to the place from all parts of the province. Mr. Ingalls writes, Oct. 21,—

"Great changes have been taking place; all the measures of the new commissioner are those of a Christian ruler. I could not have adopted plans, had the government been in my own hands, better calculated to advance the interests of the people, or of religion. The Karens feel that God has visited them, and seem to be turning in a mass to the
Karens at Mergui.

Living God. Native officers, who have oppressed and opposed the advance of the Gospel, are now in disgrace, and come to us for help.

"A new impulse has been given to education among the Karens:—they are placed on a level with the Burmans, and are eligible for any office now held by the latter; which was never the case before. I have given up some of my best men, or expect to do so, for head men, or officers at court. One Christian Karen has just been made the head or governor of all the Karens to the north of Mergui, as far as Tavoy province, with a salary of twenty-five rupees per mensem; a writer at fifteen rupees; and two peons; wholly exempt from Burmese influence. The Karens will emerge from their darkness and servitude, and turn in a body to Christ. They feel intensely, and manifest a determination to learn to read."

Ravages of the Cholera.

The extracts which follow, and which so painfully contrast with the preceding, are from a letter just received from Mr. Abbott, dated Sandoway, September 15.

"In my last communication, sent in May, I gave an account of the emigration of Christian families to this province from Burmah, and of the prospect of their becoming located permanently, and dwelling in peace. But since that time they have seen mournful days. At Ongkyoung they had erected a large and beautiful chapel; eighty dwelling-houses were also completed; and the people were beginning to plough and sow their fields; when the cholera—that dreadful scourge—broke out in the midst of them, and raged and spread with a fatal rapidity. One hundred and thirteen persons died in a few weeks. Whole families were swept away;—a panic seized the poor people, and parents caught up their little ones in their arms and fled to the jungles. Some of them crossed the mountains, and reached their old homes in Burmah; others halted at other villages, where the cholera had not yet appeared, and waited for the pestilence to pass away, but a great many of them died in the jungles. Within two months after I visited Ongkyoung, all was desolate, and their chapel had become a habitation of owls.

"Another colony of forty families had settled at Magezzin. The cholera appeared there also. Fewer died, in proportion to the number of people, than at Ongkyoung; but the village is entirely broken up. The small villages around Baunee chapel are dispersed, and that spot, rendered sacred by so many tokens of God's presence, and by the recollection of so many hallowed seasons there enjoyed with the people of God, is deserted and silent. The pastor (Shway Bay) was the first victim of the pestilence,—an active, useful man,—young and of fair promise,—one of those who I had hoped would become No. 7.
pillars in the house of God now being built among his countrymen. I had hoped to see those Christian villages settled,—having schools, and chapels, and pastors,—enjoying the means of grace, and religious liberty, beyond the reach of the cruel arm of persecuting tyrants. I had hoped to witness a state of things indicating permanency and perpetuity to the institutions of the Gospel among that long-oppressed people. 'My thoughts are not as your thoughts,' saith the Lord God Almighty; and though dark clouds may gather over the visions of the righteous, the bow of promise appears, and the soul takes fast hold on the 'true sayings of God.' We still labour in hope. He who cometh, will come, and his kingdom will triumph."

**Distressing mortality among the Karens in Burmah.**

In Burmah the cholera prevailed for a year, and was particularly fatal among the villages in the jungle. More than five hundred Karen Christians were swept off with that disease during the last year!—*Baptist Magazine.*

**HONGKONG.**

We have received an interesting letter, from a missionary at Hongkong, dated the 28th August. Our correspondent says,—"We are happy in the prospect of spending the remainder of our days, in teaching these poor pagans the way of salvation. The state of things at Hongkong is such as to afford us great encouragement. Our little church here will be increased next Sabbath, by the addition of nine Chinamen, converted as we humbly hope, to the truth as it is in Jesus. Listening crowds attend the preaching of the word, and no further opposition is manifested than is met with in Christian lands from the unregenerate. Yesterday we visited the continent opposite this island. The mandarins, and the people generally, received us kindly, and we were suffered to preach Christ in the temple of the 'Queen of Heaven.' In my opinion there are few parts of the heathen world which afford greater promise to the Christian Missionary, and the friends of Missions."

We trust that we read this intelligence with some degree of sincere and devout gratitude, and we hope that it will stir up many to pray more, and to hope more for poor China. Many of our readers are perhaps aware that there has been in the Presidency for some time, a weekly agreement among many to engage in prayer for the extension of Christ's kingdom. The time fixed is half-past 7 o'clock on Saturday mornings. Here is news that may encourage these praying
friends, and that may serve to enlist some more in their company. We hope that it will do so, and that the glory of God will be promoted, by the thanksgivings of many for what He hath already done. But we look for greater things, and we should "give Him no rest" till we see them. He sanctions importunity, and assuredly will not be inquired of in vain.—Calcutta Christian Herald.

REMARKS ON A STATEMENT IN THE "SUCCINCT ACCOUNT."

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Gentlemen,—Your last issue contains an interesting article from the pen of the Rev. A. Leitch, being, "A Succinct Account of the first forty-nine years of the London Missionary Society." I was present when the same was read at the Jubilee meeting in September, and heard the strictures of two senior missionaries on the gloomy view taken of India. I supposed that the Reverend writer would have been influenced by those remarks to have relieved the picture of some of its darker shades, but I see that all remains as it then was—darker, indeed, than I supposed at the time. Had the writer dealt in generalities alone, his notice of India would have remained unnoticed so far as my pen is concerned, but there is one sentence too erroneous not to be contradicted. It is this, "Tracts and Bibles when new were greedily received; now we dare not distribute them lest they be torn before our eyes and cast into the mire." This brief sentence leaves a three-fold erroneous impression on the mind. First, that the popular desire to receive Bibles and Tracts has greatly diminished from what it was a few years ago. Second, that but few Bibles and Tracts are at present distributed by missionaries—("We dare not distribute them," says the writer)—and Third, that a large proportion are torn to pieces and cast away. It seems strange that one who is a member of the Madras Bible and the Madras Tract and Book Society Committees, and who, as a practical missionary, is an active Tract and Bible distributor, should have allowed himself to have penned such a sentence, and especially to have permitted it to be put to press. This latter act shows it to have been a deliberate opinion and not the thought of the moment. If the remark be true, I see not upon what ground the friends of the Bible and Tract cause can be called upon to continue their support—much less to enlarge their subscriptions. But I question its correctness, and in explaining why, I shall confine myself to the Madras Presidency and Jaffna. Since the commencement of the current year the Madras Tract Society has
issued from the Depository, as grants, more than 150,000 Tracts, and all in compliance with urgent requests. These have gone from Gun- toor on the north, to Cannanore on the west, Tinnevelly and Jaffna on the south, Mauritius and Moulmein across the sea. There is scarcely a city or town to which supplies have not been sent, and we have documents at hand to show that never has the demand for Tracts and Scriptures been greater than at this hour. Add to the 150,000 Tracts emitted from the Madras Tract and Book Society, the constant supplies sent forth from the Societies at Vizagapatam, Bellary, Bangalore, Tinnevelly, Nagareoil, Neyoor, Jaffna, and other less public institutions; and in place of the statement that we "dare not distribute them," it might be written that "not less than 400,000 Tracts and many thousand Bibles have been granted to missionaries since the commencement of the current year, and that still the cry from every quarter is 'Give, give.' The people are constantly asking and we have daily opportunities for distributing these volumes with every hope of their being read with attention and, through the Divine blessing, with profit." As to their "being torn and thrown into the dirt," I am not ignorant that instances of such misuse and harm have occurred. I may be allowed a word, however, as to my own observation. I have been in India for many years and have distributed annually in city and town, in the street, at bungalows and otherwise, thousands of Tracts and hundreds of Bibles. During this time I have had one Tract torn up in my presence, the pieces of another I saw in my compound, and the fragments of several others I saw scattered in the street of an idolatrous town during the excitement of a high festival; as offsets to these I have seen the people reading Tracts in their houses, while sitting on their carts, when gathered for evening rest, &c. &c., in their school-houses, and in almost all possible situations. But never have I been, except for a little time, in a position where I "dared not distribute." All missionaries will allow that Tracts and Bibles are at times misused—so are they in England and America, but I am strongly disposed to think that the instances are fewer than some imagine. Heathen butlers, and idolatrous Moonshees are not persons whose testimony is of much value in this matter.

With great respect I beg to differ from my friend the writer of this article, and in opposition to his statements I must decidedly affirm,

1. That Bibles and Tracts are still most greedily received in all parts of the Madras Presidency.

2. That missionaries not only dare to distribute but eagerly avail themselves of all times and places to scatter abroad these volumes of heavenly truth.

3. That while it is painfully true that some are "torn and cast into
the mire," there is ample and most gratifying evidence that many are preserved and read with attention.

I would not be understood as manifesting no sympathy with the Reverend writer in the feeling of depression excited by a view of the slow progress that Christianity makes in India. Comparative want of success has attended the efforts of all Missionary Societies in this land of error and death, but I would say to him and to all readers of the "Instructor," let us hope that this darkness is but for a season, and that the day will soon dawn. Let us be grateful that we can put forth the least effort in the way of preaching, instruction of the young, and Bible and Tract distribution, and let us pray that God may soon display the right hand of His power and set this nation free.

Yours respectfully,

D.

BAPTISMS AT AHMEDNUGGUR.

SINCE the first of last month eight converts from Hinduism have been received into the Christian church in connection with the American Mission at Ahmednuggur. One of this number, a middle aged man, formerly practised many of the rites and austerities enjoined in the Hindu Shastras, hoping to obtain salvation by the merit of his good works. He once went to Benares and brought from thence with great labour a load of the sacred water of the Ganges, with part of which he gave his mother a sacred bath, and the remainder he carried to Punderpoor where he bathed the image of Chokhooba, an act of great merit in the eyes of Hindus. A few months ago on hearing the Christian religion exhibited and explained, he became satisfied that he could not obtain salvation by his own works but through the merits of Jesus Christ alone, and he accordingly received him as his Saviour and publicly embraced his religion.

Another of those recently admitted to the church was formerly a well-known gooroo of the Kubeer Punthee sect, who has for a long time exerted great influence over a large class of the community, and numbered his hundreds of disciples in Ahmednuggur, Poona, Bombay, Nassick, and numerous other places in the region. About a year ago he first heard of Jesus Christ the only Saviour of the world, and about two or three months ago he began to teach his disciples that there was no Saviour but Jesus. Most of them left him in consequence, though some declared that inasmuch as he was determined to embrace Christianity, they could not do otherwise than follow him. He told them that he had been deceiving them hitherto, that an awful load of guilt rested upon him for practising such deception in matters concerning their salvation, and that the only way by which he could hope to obtain deliverance from this burden of sin was by applying to Jesus Christ the sinless Redeemer of lost men, and he urged them to apply to the same
Saviour for salvation. He now speaks freely of the modes of deception which he formerly practised, describing particularly the plans which he adopted to obtain money from his disciples. Having been intimately acquainted with the religious teachers of many different systems of religion among the Hindus, he is well acquainted with many of "the hidden things of darkness" and modes of deception practised among them, by which they lead the people to look up to them as possessed of superhuman power, and he is now prepared to make these things manifest. He declares that every religion with which he has become acquainted among the Hindus, is maintained by fraud and deceit, and that Christianity is the only religion which he has found free from all deceptive practices and resting on the simple declarations of God for support.

We entreat all our Christian friends to join in prayer to God in behalf of these new converts that they may endure to the end and glorify their Father which is in heaven, and particularly that the gooroo mentioned above may cleave to that Saviour whom he has embraced, and be the means in the hands of God of extending the light of divine truth among this deluded people, and of delivering many of them from the snares in which they are now held through the power of Satan and the craftiness of wicked men.—Dnyanodaya, October, 1844.

EDUCATIONAL ORDER OF GOVERNMENT.

We have seldom had a more gratifying office in connection with the Government of India than the printing and circulating of the accompanying order by the Governor General. The Government of India, and especially the Bengal Government, have heretofore encouraged education; but it has too often been an education without the Bible. This noble order, indirectly at least, encourages Christian education—which alone is safe in India, as honouring the true God and giving a right direction to the awakened human mind, and opening the way for the salvation of the human soul—by placing the pupils of mission and private schools, on the same ground, as to Government employment, with those in the institutions supported by the state. This is as it should be. May the example be followed by the Noble Marquis at the head of the Madras Government.

"The Governor General having taken into his consideration the existing state of Education in Bengal, and being of opinion that it is highly desirable to afford it every reasonable encouragement, by holding out to those who have taken advantage of the opportunity of instruction afforded to them, a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the State to profit as largely, and as early as possible by
the result of the measures adopted of late years, for the instruction of the people as well by the Government as by private individuals and Societies, has resolved, that in every possible case a preference shall be given in the selection of candidates for public employment to those who have been educated in Institutions thus established, and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment.

"The Governor General is accordingly pleased to direct that it be an instruction to the Council of Education, and to the several Local Committees and other authorities charged with the duty of superintending Public Instruction throughout the provinces subject to the Government of Bengal, to submit to that Government at an early date, and subsequently on the 1st of January in each year, returns (prepared according to the form appended to this Resolution) of Students who may be fitted, according to their several degrees of merit and capacity, for such of the various public offices as, with reference to their age, abilities, and other circumstances, that they may be deemed qualified to fill.

"The Governor General is further pleased to direct, that the Council of Education be requested to receive from the Governors or Managers of all Scholastic Establishments, other than those supported out of the public funds, similar returns of meritorious Students, and to incorporate them, after due and sufficient inquiry, with those of the Government Institutions; and also that the Managers of such Establishments be publicly invited to furnish returns of that description, periodically, to the Council of Education.

"The returns, when received, will be printed and circulated to the heads of all Government offices both in and out of Calcutta, with instructions to omit no opportunity of providing for, and advancing the candidates thus presented to their notice, and in filling up every situation, of whatever grade, in their gift, to show them an invariable preference over others not possessed of superior qualifications.

"The appointment of all such candidates to situations under the Government, will be immediately communicated by the appointing Officer to the Council of Education, and will by them be brought to the notice of Government, and the public, in their annual reports. It will be the duty of controlling Officers, with whom rests the confirmation of appointments made by their subordinates, to see that a sufficient explanation is afforded in every case in which the selection may not have fallen upon an educated candidate whose name is borne on the printed returns.

"With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor General is also pleased to direct, that even in the selection of
persons to fill the lowest offices under the Government, respect be had to the relative acquirements of the candidates, and that in every instance a man who can read and write be preferred to one who cannot."

**ANECDOTE OF LUTHER.**

It is a painful reflection that after all the ample and striking proofs which God has given of his willingness to hear and answer prayer, Christians in general show so little practical confidence in his promises. And it is a want of strength and simplicity in the faith of Christians at the present day, which makes the cause of Christ move so slowly, and the gospel of his grace to have so little of its legitimate and wonted power over the hearts and consciences of men. Let the friends of Christ then test the faithfulness of God's promises and his readiness to hear prayer, and see if he will not pour them out a blessing on their children or friends, and on the church of God, larger than their hearts can find room for. The following anecdote recorded by Luther in his journal, may serve to stimulate the faith of Christians. It is a very remarkable instance of the prevalence of the effectual fervent prayer of faith.

At a certain time Dr. Luther received an express, stating that his bosom friend and co-worker in the Reformation, Philip Melancthon, was lying at the point of death; upon which information he immediately set out upon the journey of some 150 miles, to visit him, and upon his arrival he actually found all the destructive features of death; such as the glazed eye, the cold clammy sweat, and insensible lethargy upon him. Upon witnessing these sure indications of a speedy dissolution, as he mournfully bent over him, he exclaimed with great emotion, "Oh, how awful is the change wrought upon the visage of my dear brother!" On hearing this voice, to the astonishment of all present, Melancthon opened his eyes, and looking up into Luther's face, remarked, "Oh, Luther, is this you? Why don't you let me depart in peace?" Upon which Luther replied, "O no, Philip, we cannot possibly spare you from the field of labour yet." Luther then requested the nurse to go and make him a dish of soup, according to his in-
stricutions. Which being prepared, was brought to Luther, who requested his friend Melancthon to eat of it. Melancthon again asked him, "Oh, Luther, why will you not let me go home, and be at rest?" to which Luther replied as before, "Philip, we cannot spare you yet." Melancthon then exhibited a disinclination to partake of the nourishment prepared for him. Upon which Luther remarked, "Philip, eat, or I will excommunicate you." Melancthon then partook of the food prepared, and immediately grew better, and was speedily restored to his wanted health and strength again, and laboured for years afterwards with his coadjutors in the blessed cause of the Reformation.

Upon Luther's arrival at home, he narrated to his beloved wife, Catharine, the above circumstances, and added, "God gave me my brother Melancthon back in direct answer to prayer;" and added farther, with patriarchal simplicity, "God on a former occasion, gave me also you back, Kata, in answer to my prayer."

QUEEN VICTORIA'S RESPECT FOR THE SABBATH.

Although not connected with this portion of Her Majesty's life, there is another incident which proves the high moral and religious influences exercised over the mind and heart of the Princess Victoria during her earlier years, and which now led her to conduct herself in every way worthy of her rank and elevation. The fact I am about to record demonstrates the devout respect she was always taught to feel for the sacredness of the Christian Sabbath. Indeed her religious education was invariably made a matter of the deepest and primary importance, and the lessons given at the period of her life we are now considering, have brought forth the most satisfactory results in after days. The incident to which I refer is the following:—A certain Noble Lord arrived at Windsor one Saturday night at a late hour. On being introduced to the Queen, he said, "I have brought down for your Majesty's inspection some documents of great importance, but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your Majesty to-night, but will request your attention to-morrow morning." "To-morrow morning!" repeated the Queen; "to-morrow is Sunday, my Lord." "True your Majesty, but business of State will not admit of delay."

"I am aware of that," replied the Queen; "and as, of course, your Lordship could not have arrived earlier at the palace to-night, I will, if these papers are of such pressing importance, attend to their contents after church to-morrow morning." So to church went the Queen and the Court, and to Church went the Noble Lord, when, much to his surprise, the subject of the discourse was on the duties of the Christian Sabbath. "How did your Lordship like the sermon?" asked the Queen. "Very much, indeed, your Majesty," replied the Nobleman. "Well, then," retorted Her Majesty, "I will not conceal from you that, last night, I sent the Clergy—"
man the text from which he preached. I hope we shall all be improved by
the sermon." The Sunday passed without a single word being said relative
to the State papers; and, at night, when Her Majesty was about to withdraw,
"To-morrow morning, my Lord, at any hour you please," said the Queen,
turning to the Nobleman, "as early as seven, my Lord, if you like, we will
look into the papers." The Nobleman said, "That he could not think of
intruding on Her Majesty at so early an hour: he thought nine o'clock
would be quite soon enough." "No—no, my Lord," replied the Queen,
"as the papers are of importance, I wish them to be attended to very early.
However, if you wish it to be nine, be it so;" and, accordingly, the next
morning at nine, Her Majesty was seated ready to receive the Nobleman and
his papers.—Frazer's Magazine.

THE RANSOMED CHILD.

Mokatla, the chief of the Balurutsi, joined Mr. Moffat's party on his visit
to the great chief Moselekatsa. Mokatla's party all seemed well off, and
in high spirits, excepting one poor man. Mr. Moffat saw that he was very
poor, and that some sorrow pressed heavily upon his heart. He pitied the
poor man, and found out what was the cause of his trouble. He and his wife
had once had two little boys, one eight years old, and the other ten. They
had only these two. One day, the two little boys had left their father's
hut, and were playing in a little valley near, when there came a troop of
fierce Matabele warriors, and carried them both away. Ah! how their
father and mother sorrowed for them!

After one long and lonely year had passed, the father heard that Mosele-
katsa's people had his boys, and he resolved to take all he had, and try to re-
'deem his sons. He had no money or cattle; he had only some beads and rings
such as savages like to wear. He walked two hundred miles, and reached
Moselekatsa's court. He waited till a few days of merry-making had gone
by, and then he sent in his humble petition to the king to be allowed to buy
back his two sons. Some time after, the chief who had the boys came out
and seated himself near Mr. Moffat's wagon. He was Moselekatsa's brother.
Mr. Moffat drew near, and looked on. The poor father spread his rugged
mantle on the ground, and laid on it a few strings of beads and native orna-
ments. The proud chief would scarcely look upon these. The father
sighed, and drew from his dirty skins a small bag of borrowed beads. The
chief looked on them with scorn. The father took off two copper rings
from his arms, and two others from his ears, and looked anxiously at the
chief, but he only frowned, and angrily shook his head. The poor man took
from his neck the only ornament he had left, and added that and an old
knife to what he had offered for his two sons. The haughty chief would
not so much as speak to the father. He went on talking carelessly to those
around him, and at last he got up to go away. Mr. Moffat came near, and
begged him to have pity on the unhappy father. The chief answered with a sneer, that one of the boys had died of cold the winter before, and that what the father offered was not worth looking at. "I want oxen," he said. "I have not even a goat," replied the father.

The chief walked off, and the poor father sat with his head leaning on his hand, and his eyes fixed on the ground, and sighed heavily. He had not known till now that one of his boys was dead. Perhaps the poor little fellow had died from cruelty or neglect. His other dear son, he was not allowed so much as to see. At length, with a heavy heart he took up his mantle to go. Then Mr. Moffat spoke to him, and told him that he would try to get his son. He started at the voice of kindness, threw his mantle and beads at the feet of the Missionary, and said, "Take these, my father, and pity me." Mr. Moffat told him to keep them for himself. He kissed the hand of his kind friend, and departed, saying, "I shall have slumber," or "peace of mind."

Next day, Mr. Moffat took an opportunity to speak to Moselekatse about the poor man, and his brother agreed to sell the boy to Mr. Moffat. As he was returning to the town with the little boy in his wagon, he came to the foot of a hill, and he saw some one rushing down the steep, at such a rate as to be in danger of falling headlong. Some said, "It is the alarm of war." The wagon-driver said, "It is a woman, either running from a lion, or to save a child." Who do you think it could be? It was the mother of the little boy. She had heard from some one the news that her son was in Mr. Moffat's wagon. She had gone to the top of the hill, and watched till she saw the wagon coming, and then rushed down the steep. Mr. Moffat was afraid that she would come against the wagon, and he sprang to the ground to stop her in time. She could not speak, but she seized his hands, and bathed them with her tears, and wept aloud for joy. Her son drew near, and she rushed forward; and clasped him in her arms. Do you not wish that you had been in Mr. Moffat's place then.—Youth's Miss. Rep.

TRACTARIANISM.

In the address of the Bishop of Calcutta, on the occasion of laying the Corner Stone of the new Church at Simla, given in one of our late numbers, there occurs the following passage:

"I have been called myself, as you know, by my public duties, for the last six years, to 'contend earnestly for the faith once delivered to the saints.' I have had to stand, as it were, in the gap, against floods of anti-Protestant follies and superstitions. A barrier, thank God, has been erected by the blessing of God, by the united protests of almost all the Bishops, and dignified clergy at home, the decisive stand made by the University of Oxford, the piety of our clergy, and the noble efforts of the laity of our church.

"The flood is turned back, and we have now only the remaining back waters, as it were, of the inundation, to divert us."
We heartily wish, that with this tried and honoured servant of God, we could consider the danger to have passed over. We fully admit that by his writings, he has manfully protested against Tractarian corruptions; and has sought to stand in the gap against the floods of Popish doctrines and practices of which he speaks. If his actions have sometimes seemed calculated to neutralize the efforts of his pen, we believe, that it is to be attributed to his prevailing desire for peace, and not to any secret attachment to the practices or doctrines, he with so much power has denounced. But the flood of heresy, we fear, is notwithstanding still flowing onwards, and not backwards, over our Native land. Of the eighty tutors at Oxford, more than half, it is said, are deeply tainted; whilst thirty, we believe, are avowed and active partisans of men set upon unprotestantizing the Church of England.

The Times, the most influential of all the London prints, is the avowed advocate of Tractarianism. And Puseyism, like 'rat's bane' infused in sugar plums and concealed in Turkey figs, is administered in Novels, Romances, and disguised under every form. In short, it is the staple commodity, we fear, of half the Printers and Publishers in England.

If we turn to the Members of the Legislature, we see it upheld by one of the most rising men of the day, Mr. Gladstone. And because it is a system that admits (as we have seen, from the Bishop of Exeter's late judgment upon Mr. Todd) of a considerable laxity of morals; and, does not interfere with the amusements of the Sunday, with the race-course, the theatre, or the ball-room, but would provide rather for the gratification of the imagination and senses; and this, even in the house of God itself, (by a series of showy rites, and imposing ceremonies, by exquisite Gothic architecture, by paintings and fine music) for these causes, we fear, that it was not a vain boast of Dr. Pusey's, when he wrote, "at home, abroad, within, without, in palace or cottage, from continent to continent, we see it spread daily."

But the secret of it all, lies not very deep. Like Popery, it is a religion suited exactly to the natural heart of man. * * *

Hence, we cannot think with Bishop Wilson, that a few Episcopal charges (for more than a few such, of a decidedly uncompromising and scriptural character, we have not yet been given to peruse) or, the temporary suspension of Dr. Pusey by the University of Oxford—a suspension already set at naught, by the Bishop of Exeter's late permission to Dr. Pusey, to preach throughout his diocese—a suspension already set at naught, by the Bishop of Exeter's late permission to Dr. Pusey, to preach throughout his diocese—will be efficacious even to the damming up of the flood. Its streams may here and there be diverted into other channels, but, that is all. For, we feel assured, that the siege of Protestant truth and principles, in the Church of England, is still most actively progressing. It has not been relaxed for an hour. The pick of the sapper is still working at the base; and Mr. Ward, at least, has now come forward to hurl in broad daylight his thunderbolts of defiance (harmless, though they be) at her walls. "I hold the doctrines of the Church of Rome. I have held them for three years past, and have made no secret of the fact, and I remain unmolested still."

It is a grief and shame, and may well call for scalding tears, that it is so—that such a violator of oaths and articles and subscriptions, should have
been permitted to remain, in a Protestant church to betray. But, if the Church of England, as an establishment, should fall; the Church of the Reformation, the mystical body of Christ Jesus (a thing perfectly distinct from any ecclesiastical or sacerdotal system, whatever) shall never fall. For we know who has declared that the very gates of hell itself shall not prevail against her. It is true, that Bishops Terrot and Skinner, in the Scottish Episcopal Church, may silence and excommunicate such men as Mr. Drummond and Sir W. Dunbar. And, that the Bishop of Exeter, may delight to degrade a faithful man like Mr. Todd, but soon, there will be a reversal of all such sentences; and then the names of such men will be confessed before the face of an assembled world, as amongst the few, who amidst a general backsliding into the arms of Apostate Rome, steadfastly refused to defile their garments with Popish abominations. They shall be confessed and owned by Him, who is the first begotten of the dead, and the Prince of the Kings of the Earth, and the ever blessed Shepherd and Bishop of Souls! How long 'O Lord! holy and true!'; and it was said unto them, that they should rest yet for a little season, and then shall the times of restitution come.

Here then, is the hidden wisdom of God,—a mystery to the world. But, to believers it is said, "Ye have an unction from the Holy One, and ye know all things." (1 John ii. 20.) It is then this teaching from above—the still small voice of God the Holy Ghost, which in speaking, renews, enlightens, and transforms the soul of man. It is the life hid with God—laid up with Christ in God, which unlike the mysticism of the Gnostic, boasts of no intuitive faculty or intellectual superiority, but humbles man and leads to purity of heart and life. It is the heart sprinkled from an evil conscience, by the blood of Jesus—the washing of regeneration and renewing of the Holy Ghost; this true religion, not meat nor drink, nor signs, nor ordinances, but righteousness and peace and joy in the Holy Ghost, which whether in churches or individuals, is the one only barrier and antidote to heresy and sin. For it is only by an individual and heartfelt experience of such truths (the gift of God to all, who seek the teaching of His Spirit, by earnest prayer) that Oxford teaching and Oxford practices, of the school denounced by Bishop Wilson, will by any, be heartily renounced and eschewed.—Madras Christian Herald.

BAPTISM OF THREE NATIVE CONVERTS.—It affords us much pleasure to state that the Rev. M. Hill, of the London Society's Mission at Berhampore, had the gratification of baptizing three Native converts, a few weeks since. May they stand fast and adorn the doctrine of God our Saviour in all things.—Calcutta Christian Observer.

MISSIONARY FACTS FOR THE SCEPTICAL.—In four groups of islands in the Pacific Ocean, where thirty years ago the people were idolaters, and most of them cannibals, there are now 40,000 members of Christian churches. In one district in southern India, the Church Missionary Society have 19,000 candidates for baptism, and 693 communicants. In New Zealand, in a
single district of the island, the average attendance of the Natives upon divine worship is 7,517; candidates for baptism 1,400; Native Christians 878. By the labours of the missionaries of the American Board, 59 churches have been gathered among the heathen, embracing about 20,000 members. *Calcutta Christian Advocate.*

**Assam—A Convert.** We are indebted for the following to the Englishman.

"On Sunday, October 6th, Baboo Gour Churn Dey, a write in the Collector's office at Gowhattty, renounced the Hindu superstition and embraced the Christian faith. He is 28 years of age, was formerly of the Hindu College, Calcutta; and came into Assam in 1843. Here his attention was directed towards the truth by an officer in the Company's service, now in Upper Assam. He received further exhortations from an American Baptist Missionary, to whom he wrote a letter the evening before his baptism, expressing his gratitude, at the same time stating his intention of being baptized a member of the Church of England. The new convert, being presented by two godfathers and one godmother, his special witnesses at the end of the second lesson at Morning Prayer, was baptized by the name of Gour Churn." *Ibid.*

**Bombay Temperance Advocate.** The Bombay press moves on apace. We lately had the addition of the weekly *Witness*, and now we have that of a monthly Temperance paper.

The temperance which the new paper advocates is *teetotal*. The first No. of the *Temperance Advocate* contains a great mass of interesting information. With the argument of the editorial and Archdeacon Jeffreys' contribution many will not agree,—but the spirit of both will generally commend itself.

We have so frequently given insertion to the Archdeacon's always clever articles, that we need scarcely say we desire to see the temperance question fully and fairly grappled with. We hail, on this ground, the appearance of the new paper with satisfaction. *Oriental Christian Spectator.*

**Obituary.**

We have this week to announce the death of the Rev. W. Moore, one of the oldest Baptist missionaries in India, he having resided in the country, without being absent from it one day, for the long period of nearly forty years. He fell asleep peacefully in Christ at Digah, near to Dinapore, on the 5th instant, after an attack of cholera. A very short time ago he was residing at Bhugaulpore, and had fully determined on coming to Calcutta to take back with him his youngest daughter, who only fifteen days ago arrived from England, whither she had been for education. He, however, contrary to all expectation, suddenly determined on going up to Digah, where he arrived on the 31st ultimo only. Thither he was no doubt guided to die, and to be entombed alongside of some whom he had ardently loved in life. His age was about sixty-eight. He was a meek and truly humble follower...
AN ELEGY, &c.

of his Great Master; and will be most deeply lamented by a very large circle of relatives and friends.—Calcutta Christian Herald, November 12.

The late Rev. George Valentine.—We hear with much pleasure that the sum subscribed for the purpose of raising a fund for the widow and children of the beloved and respected Mr. Valentine amounts to Rupees 17,200. This liberal subscription marks the esteem in which he was held, and we rejoice that so many have borne testimony to the respect they had for his character.—Bombay Witness, November 14.

AN ELEGY

ON THE DEATH OF A YOUNG WIFE AND AN INFANT SON.

[ORIGINAL.]

My dream is o'er for thou hast fled, my hopes are in the tomb:
My Paradise of earthly joys for me no more can bloom:
For one rude storm has made a waste of what was fair and bright:
The splendour of my noon-day sun has set in darkest night.

Oh! I had hoped with thee to tread life's pathway to its close:
With thee to pass its happier hours, with thee to share its woes;
With thee to run the Christian race, and find that each was given,
To guard, to guide, to counsel each, to point the road to heaven.

How bright when viewed through fancy's glass did future life appear,
For hope with blessings strewed our path and calmed each doubt or fear;
As matron I did think of thee in fondness of my pride;
As dear and welcome to my heart as when my lovely bride.

I found each joy that thou couldst share was doubly dear to me;
And when hope pictured happy hours they gilded were by thee.
When sorrow or misfortune came what'er might be its form
Thou to my troubled spirit wert the rainbow to the storm.

We had but seen the spring of life, and plucked its opening flowers,
Its summer fruits, its autumn stores, to gather was not our's;
And if not sooner summoned hence—oh lonely will it be,
When winter's snowy winding sheet—old age—shall come to me.

We both had vowed to be the Lord's, well didst thou keep that vow,
Firm was thy faith and strong thy zeal, and they are perfect now.
And when with wayward, faltering step, the heavenly path I trode,
Thy gentle spirit seemed to be an angel guide bestowed.

I trusted that our altar fire would long and brightly burn,
That morning song and evening prayer would still each day return;
And that to bless our humble shrine the spirit oft would come,
And heavenly peace and holy joy would sanctify our home.

The little babe that thou didst leave—that relic dear to me,
To whom my widowed heart could give the love 1 bore to thee.
Thou to thy Saviour didst it give with thy last dying prayer,
His spirit has that Saviour sought to join its mother there.
Thy fears are past, thy trials o'er, thou'st early found thy rest,  
And now among the ransomed through thou art forever blest;  
And yet such is my loneliness, so deep the pang to me,  
My selfish heart forgets the joy in heaven reserved for thee.

The festive board, the fireside group, the friendly circle met,  
The sabbath with its peaceful hours each wakens deep regret;  
When evening calls me from my toils, or gathered round I see,  
Our happy band of kindred friends, sad are those hours to me.

And yet I must not—will not mourn—'tis God the blow has given,  
From Jesus' hand in mercy sent to call my thoughts to heaven,  
Oh may He give me strength and grace before His will to bow,  
I've praised Him for His mercies oft—'I'll praise Him even now.

I turn me to the world again to meet its cares alone;  
And yet I have a promised Friend, the high and Holy One:  
And when my few brief days are past, oh, may we with Him dwell,  
Nor fear the pang, that rends the heart, at that sad word—farewell!  

ECCLESIASTICAL MOVEMENTS.

The following friends expect to leave Northern India for Europe and America during the present cold season:—The Rev. C. Mather, A. M. (and family) of the London Society's Mission at Mirzapore; the Rev. J. H. Wilson and Mrs. Wilson of the American Mission, at Futtyghur; Mrs. Wilson and family of the American Mission, Allahabad. The Rev. G. Small and Mrs. Small, of the Baptist Mission, are appointed to Benares, and will leave Calcutta for that station in a few days. The Rev. Mr. Makepeace and Mrs. Makepeace, of the Baptist Mission, appointed to Muttra, arrived after a long passage on the 20th ultimo.

Mr. Ullman, formerly of Mr. Start's Mission at Patna, has been received as a probationer by the London Society's Missionaries at Benares. Mr. and Mrs. Antope are expected to join the London Society's Missionaries at Mirzapore, at the close of this month. The Rev. A. Stronach, of the London Society's Mission, has been appointed to the Society's Station at Singapore, vacated by the death of the late excellent S. Dyer.

The Rev. Mr. Hislop, of the Free Church Mission, is on his way out to this country. Mr. Hislop is appointed to the new Station at Nagpore.

We understand that Mrs. Wilson, late of the Agarparali Orphan Refuge, purposes (D. V.) to proceed to England on the February Steamer.—Calcutta Christian Observer, for November, 1844.

MONTHLY MISSIONARY PRAYER MEETING.

The Address on the 4th ultimo, by the Rev. E. Lewis, was "On the Conversion of India by the Preaching of the Gospel." The speaker took occasion to combat the idea that the personal appearance of Christ is necessary for the extension of his kingdom throughout the world; and showed that no other agency is required than God's Spirit accompanying his own Divine truth. Many of the thoughts were presented in a forcible manner, and were well worthy of attention.

The Meeting on the 2d instant is to be held at the General Assembly's Institution. The Address by the Rev. W. Porter.