THE

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

CONDUCTED BY

MINISTERS OF DIFFERENT DENOMINATIONS

IN MADRAS.

Vol. IV.

January—December, 1846.

MADRAS:
PRINTED AND PUBLISHED BY P. R. HUNT,
AMERICAN MISSION PRESS.
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RETROSPECT, AND PROSPECT
ON COMMENCING A NEW YEAR.

THOUGH anxious to divest ourselves of every shred of heathenism, we are constantly reminded that many still cleave to us. Our very language is interwoven with the mythology of the idolatrous nations from whence it was derived. Thus the names of the days of the week, and most of the months of the year, are taken from heathen gods. The month on which we now enter receives its appellation from Janus, a primitive deity of the Romans, who was supposed to be the ruler of the year, and of all human fortunes; the sovereign disposer of war and peace. He was represented with two faces, an old and a young,—of which one looked backward upon the past, and the other forward to the future. Without any respect for this quondam deity, whom we could even wish was not kept in remembrance by the name attached to the opening month of the year, we may yet as Christian Instructors perform in some measure the part which he was fabled to act, and look both behind and before, as we stand by the grave of one year, and the cradle of another.

The past year has been one of no very stirring incidents, but yet it has been marked by much of interest to the Christian who discerns the signs of the times. Events indicate that "the end draweth nigh," though it may not be "even at the doors." The prophecies seem hastening to their fulfilment. The Jews in many parts of the world are waiting with renewed expectation for the coming of Messiah their Prince. Driven out of Poland, they are congregated in the Crimea and elsewhere in large num-
bers, ready to return to their own country; and such is the influx already to the Holy Land, that there is said to be no more room for them in Jerusalem. Not a few are even turning to Christianity; so that the promises both of their restoration and conversion are alike beginning to be fulfilled. “And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people.” “And they shall look upon me whom they have pierced, and they shall mourn.”

Jerusalem has even now become the seat of a Diocesan Bishop—a converted Jew—and a church is erecting by special leave from the Sublime Porte. There is an extensive and apparently real revival of religion among the Armenians in Constantinople and elsewhere, which promises much good to that ancient church.

While in this region the true cross is waxing in brightness the crescent is waning. The great river Euphrates seems fast drying up, and the way of the kings of the east to be prepared. Just at the expiration of the 1260 days of prophecy, the persecuting power of Mohammedanism has been broken; and, by solemn contract, the successor and representative of Mohammed has yielded the sword, so far as to agree that none shall suffer death for renouncing Islamism. By formal proclamation also, the Sultan has signified his intention of altering the policy of his government, and of conforming it to that of the European, or in other words, Christian powers. The nations of Europe have, with slight exceptions, remained in tranquility, and are continuing to reap the blessings of thirty years of uninterrupted peace. If there were less weight given than there is to the maxim, that to avoid war it is necessary to be prepared for it, and the large standing armies and navies of the great powers were reduced to a more consistent peace establishment, the means of prosecuting and enjoying the arts of peace would be immensely increased.

As it is, education is in most countries making rapid strides and being generally diffused. Agriculture is greatly improved, and means of enriching soils by imported compost—as guano—are discovered, which much increase the products of the earth. It is, however, to be lamented that one staff of life, especially in
Ireland, the potato extensively failed the last year, from a new and unknown disease. This may bring additional calamities upon the poor.

*Homoepathy*, which would cure diseases by increasing them in the smallest possible degree, and whose remedies are powerful in proportion to their minuteness—as though it were true of medicine, what is *liberously* said, "the less the better," seems to be giving place to *hydropathy*—which, affording equal room to the imagination and to the benefit to be derived from diet, adds the strictest temperance, exercise, regularity, entire repose for a length of time, and a complete cleansing of the system. No wonder then it works marvels, when there is constitution to bear the process. If all accounts are to be believed, cold water, within and without, is the great panacea for most of the "ills which flesh is heir to." It is a near approach to the fabled ambrosia of the gods, which prevented disease, wrinkles, old age and death; and which after all may have been only cold water, or ice-cream! What diseases cold water will not cure, *Mesmerism*, if we may credit it, can help to bear; or if some surgical operation be necessary, it can enable the patient to sleep it out and wake up a new man. We hope there is here no evil spirit under the guise of an "angel of light."

The doctrines of free trade are more generally understood and practised by civilized nations than they were years ago, and commerce is attended with greater blessings. The slave-trade is so narrowly watched as to become daily more difficult of prosecution. The advantages of free labour in the once slave colonies, are more and more felt, and such labourers are being furnished even from India for the West India Islands, as well as the Mauritius. Continued improvements in machinery are vastly multiplying the powers of physical agency, so that the wants of any country may be supplied by fewer hands engaged in bodily labour, and greater numbers are left to idleness, or intellectual occupation, or to minister to the demands of luxury. The consequence is, that society is becoming more refined, more luxurious and more effervescent; more easily and generally excitable, either to good or to evil. There is a fermentation in progress, not only on the more exposed surface, but
deep down into the masses; which here and there causes ominous commotions and ebullitions, and indicates that a great conflict and struggle of mind with mind, an extensive war of opinion is at hand.

The wonderful applications of Steam to facilitate intercourse of man with man, and country with country, and to annihilate time and space, and the still more marvellous application of Electricity to Telegraphic communication—so that literally the lightning is made a messenger, and writing is effected at great distances with the rapidity almost of thought itself—intimate that it may be as difficult to set limits to human effort, as rightly to direct the newly awakening energies of whole nations. Society in some respects is becoming like one of its own steam-locomotives, under full pressure without a conductor; and the present rail-way mania in England seems likely to carry many headlong down a precipice. One element of quietness, like oil upon the troubled waves, is temperance. The effect of total abstinence from intoxicating liquors continues to be strikingly displayed in Ireland, amidst all the excitements in that home of agitation.

But the sheet-anchor of society now is religion. Nothing else will preserve any nation from shipwreck in the storms which are at hand. But how is it with religion? In England Popery is struggling successfully for something more than emancipation, it is seeking adoption even from a Protestant government; and in the grant to Maynooth it has the assurance of very favourable consideration. It is depositing its eggs for a Protestant mother to hatch; and the brood will act the same part as the young of some birds surreptitiously introduced, while in the shell, into a foreign nest, which when strong enough are sure to turn out all the rightful occupants.

Into the English Church, which ought to be the bulwark of Protestantism, professed adherents to its standards under the name of Tractarians have entered, or being in, have remained, for the avowed purpose of weakening its Protestant defences. Some, on their design being discovered, or on being self-convicted of disingenuousness, have with proper consistency left the half-way house of semi-papery and marched forward
to Rome. The evangelical part of the English clergy and laity, firm in their Protestant principles, seem prepared even to leave the establishment, which they love and venerate, if brought to the alternative of doing this or submitting to the encroachments of Romanism open or disguised. The Independents are rousing the spirit of non-conformity, and seconded by the Wesleyans, who are driven by Tractarianism to more decided separation from the establishment, have maintained a successful opposition to the Government Scheme of Education. We are sorry to see some of their leaders apparently too much mixed up with worldly politics.

In Scotland the establishment is labouring hard to repair the rent made by the great disruption nearly three years ago. It shows more signs of evangelism and spiritual life than many feared would be found in it after such a loss, and while remaining in the close embraces of the state. The Free Church is a very Hercules in its cradle, and full of its “schemes,” which are fully supported, it is proving, contrary to its theory, the real power of the voluntary principle; and stretching out its arms, not only over the waste places of the land, but over those of other lands, blessing Jew and Gentile. A late meeting in Liverpool for Christian Union, of evangelical churchmen, Dissenters, Wesleyans, Baptists, Scotch Established, and Free Church, at which 200 ministers and laymen were present, and among them, such men as Baptist Noel, Bickersteth, Wardlaw, James, Candlish, Cunningham, Coxe, Brown, and Bunting, is indeed a sweet star of promise in the cloudy horizon of the west. May its mild radiance increase.

The galaxy of benevolent Societies—Bible, Missionary, Tract, &c., continues to shine and grow in brightness. The sounds which go forth from Exeter Hall—though by proud or unthinking men sometimes in derision called braying—are but the faint expression of the faith, and hope, and charity, of thousands and hundreds of thousands of Christian hearts, for a world lying in the arms of the wicked one; and they find a response in every Christian bosom throughout the globe. They increase in tone, and the public press, and even governments begin to re-echo them.
On the continent, France is beginning to feel the influence of Bible distribution and the preaching of the Gospel, even among its Roman Catholic population, and not a few, both clergy and laity, have declared themselves free of Rome. The government has wisely suppressed the order of the Jesuits. Would that it were not too much under the influence of that artful and powerful body, in its protection of Tahiti, which is much like the protection that an eagle might give a lamb; and also in their political negotiations in Mohammedan and other countries. Still, long life to the present king of the French, for there will be peace in his day.

In Germany, that home of transcendentalism and rationalism, of boundless faith and unlimited scepticism, of princes and peasants, of liberty and servitude, that land of paradoxes, there has been at once a new rise of infidelity and a new reformation. A Society calling themselves among other names, Friends of Light, has spread somewhat extensively in Prussian Saxony, and perhaps other parts of Germany. They keep on the mask of religion, and are led by Lutheran clergymen. One of these, Pastor König, in speaking of Luther as having made justification through faith in the merits of Christ a fundamental article of his creed says, "we have not got so many floggings in our youth as little Martin; we have purer conceptions of the Supreme Being than those of the Augustine Monk, and, therefore, we are not afraid of God's wrath, and seek no means of extinguishing it. The ideas of justification by, and trust in the merits of another, lie entirely beyond childish or popular comprehension." This is the language be it remembered, of one allowed to retain a living in the Lutheran church.

A far more extensive movement, and one as cheering as this is depressing, is made by what are called "German Catholics," and who by late accounts amount to 132 congregations; or as some say, more than 50,000 persons, among whom are 25 priests once in the Roman communion. Their creed may be in some respects defective, but so far as it goes is Scriptural, and it recognizes some of the leading principles of the Great Reformation. The leaders Ronge, Czerski and others
are evidently men of ability, and it may be hoped have been, to a good degree taught of God. Doubtless they may have much to learn, as well as to teach, and the prayers of all God's people are needed, that they may establish the reformation on a more solid basis than the "spirit of the age."

The Church Central Union at their annual meeting in Paderborn, of Prussian Saxony, in April, attended by about 300 persons, mostly clergymen, and by various other members of the Church of Christ, seem to have viewed in a proper light both the infidel and Protestant movement. In seventy theses discussed, they vindicated the great principle of the sufficiency of Holy Scripture as made effectual to faith by the Holy Spirit, against the objections both of rationalism and mysticism. It was stated by Professor Tholuck that there is but one University in Germany, which still pays allegiance to rationalism, which, less than fifty years ago reigned dominant in all. In the language of the Professor we may say, "the church should keep a resurrection festival;" there are signs of life from the tomb.

There has been a great movement also among the Jews of Germany. At a general convocation attended by no less than seventy-seven Rabbis, various reforms of their liturgy and worship were agreed to; among which was reading the Torah, and parts of the liturgy, in German as well as Hebrew, and omitting the prayer against a return to their native land, as being introduced when that land was not in a state to receive them.

Russia is still shut up to her own dim light in the Greek Church, if it be not rather darkness. We are sorry to find that she persecutes for conscience sake, though it be the nuns of a convent; and to fear that some shameful proceedings of the Armenian Patriarch towards Protestants, if not oppressions of them by the Turks, have her countenance. Greece follows her example, as to exclusion; and Austria is doubly fortified in Popery. All the Papal states are carefully guarded against the inroads of Protestants. The Pope has issued his bull not only against the Bible Society, but an alliance of Christians in America to send the Gospel to Italy.
On the whole, in Europe there is much religious commotion, and though truth appears in some cases to lose ground, as by the progress of Tractarianism in England, there is a decided advance, and another year may bring about important changes.

In America there is little cheering on the religious horizon of any part of South America or Mexico. Popery everywhere prevails. In North America whether Monarchical or Republican, Protestantism, if we except Lower Canada, is dominant; and in Upper Canada, Nova Scotia, and the United States, is bringing forth some of its ripest fruits.

The descendants of the Saxons, who are also children of the Reformation, are in regard to agriculture, the arts, science and entire civilization—to say nothing of Christianity—a century in advance of the French Romanists. Revivals of religion have not been witnessed to so great an extent in the churches of America in the past as in some former years. The sin and curse of slavery lies on all the southern States of the Union, and pollutes the northern by contact, as does a dead carcass a living subject to which it is bound. The language of God to his people seems to be, "come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you." In doing this our brethren must have many struggles, and they need our sympathies and prayers, as well as seasonable warnings.

The annexation of Texas to the Union has greatly increased the slave-holding interest, and is on this account—for we meddle not with politics, and pretend not to say that Texas being a free and independent country, acknowledged such by all the great powers, could not form any alliance it pleased—is to be deeply regretted by every true friend of the African race. God only can avert the evils which impend over the poor bondmen, who before might have some hope of emancipation from their labour becoming unproductive. A virgin soil, of great richness and immense extent, is now spread out for slave cultivation, even if it be not introduced into every part—as it is hoped it will not be—and who shall limit the extent to which the cupidity of unprincipled men may carry the importation and working of human bone and muscle in such a remunerating country. There is
one view in the prospect, which opens some light—but light shed down on a scene too horrid to contemplate. The annexation may lead to a dissolution of the Union, from the immense preponderancy it gives to southern interests; and that dissolution would snap the fetters of three millions of slaves, but drench the whole southern country in blood. May God avert that catastrophe, by bringing the nation to timely repentance, and to a voluntary restitution unto those now groaning in bondage of their inalienable rights. Even the sceptic Jefferson could say in reference to slavery, for he was a patriot, "I tremble for my country, when I remember that God is just."

One thing remarkable in the events of the year in North America is the frequent and extensive fires. One-third of Quebec was first laid in ashes, with the loss of many lives, and then one month later another third, embracing most of that portion to which the inhabitants previously burnt out had fled for shelter, leaving little standing but the Upper-Town, and one suburb. Pittsburgh, the second city in Pennsylvania, was also visited with a conflagration, which reduced thousands—many of them from affluence—to beggary; and a sea of fire again rolled over a large section of nearly the richest part of New York, sweeping away, in a few hours, thousands and hundreds of thousands of property and destroying several lives in an immense explosion of gunpowder or salt-petre. And was not God in these fires? May his hand be duly acknowledged.

Missions among the aborigines of America are still prosecuted with pleasing success, though most of the tribes are much scattered, and except where Christianity has been received, fast becoming extinct. In the West Indies, among the emancipated coloured population, the progress of religion is truly delightful. In some islands, and in Berbice, it is believed, they fully support the Gospel among themselves, and contribute in some instances to extend it to others.

In Asia there are many "signs of the times," at which we can barely glance. There is pestilence—for the cholera has seldom so extensively raged; and there are inundations, and hurricanes, and "earthquakes in divers places." Even now there is rumour of war in the north-west, and there can be little doubt that the
bloody preludes, long attracting notice in the Punjaub, will soon lead to a tragedy on a large scale, which will end in shifting the present actors from the stage, or changing their position. India is everywhere open to the Gospel, and not small has been the progress of truth in many parts of British India. Education has made pleasing strides. It has been taken up by the fostering hand of Government, and encouraged largely by individual Christians, on Christian principles, as in the proposed Collegiate Institution in Madras. The word of God has been widely preached, and distributed; and conversions have occurred in single instances of Brahmins and other respectable Hindus, at different places; and in the South of India especially, large numbers have turned from dumb idols to serve the living God. Persecution has been awakened, houses have been plundered, villages destroyed, and violence in various ways committed. The enemy has shown himself roused, and not only in Tinnevelly, but in Madras and other places, the hissing of the serpent have been very audible, and indicate that he is wounded. We may be thankful that with him the power to do evil is not equal to the will. God has granted his people here the protection of a Christian Government, for which they ought to be truly thankful. China is at peace, and is opening more and more to Christianity. The Emperor has even tolerated it in the ports free to Europeans. The number of labourers there is fast multiplying. Japan remains closed up.

The principal cause of mourning—if we except the withholding of the Spirit to so great an extent—is the removal the past year of many faithful labourers from India by sickness or death, and the addition of but few.

Burmah, whose tyrant king, it is said, has been deposed and is insane, gives no encouragement to Christianity; but the transforming influence of the Gospel has been very manifest there, especially among the Karens; and many hundreds of this simple people have been turned from darkness to light.

In Siam the king is employed in building Budhist shrines, and yet tolerates missionaries whose business it is to demolish them. He is probably but little apprehensive of their success, which as yet is not great. He has been applied to, to support
the tottering system of Buddhism in Ceylon, where the progress of education, and the policy of the Government to employ well qualified natives in official stations, is said to threaten Buddhism with annihilation. We are glad to see this testimony concerning the progress of events in the "Cinnamon Isle," where we hope attention to coffee planting and sugar growing by public men, whether civil or clerical, will give place to care for the social weal, especially among the latter; and that they may cultivate successfully "trees of righteousness, the planting of the Lord, that He might be glorified." The missions on the island are, we believe, in a state of general prosperity, and more particularly all educational efforts.

From Java and other possessions of the Dutch, missionaries of other countries are mostly excluded; but some encouraging operations by American Missionaries in Borneo, among the cannibal Battas, are in progress.

In New-Zealand some proceedings of the Colonists seem to have awakened again the jealousy of the natives, and led to a bloody insurrection not yet quelled. It is to be regretted that the peaceful triumphs of the Gospel, under the combined exertions of the Wesleyan, and Church Missionary Society, which were fast changing the wilderness to a garden, should be thus interrupted.

Of poor Tahiti we have spoken, and cannot but mourn over, though we trust the rights of her Queen and Christianized people will yet be vindicated. The *Times* Paris correspondent says, "with respect to Tahiti, conquered so gloriously and protected so admirably, have received an assurance for which perhaps you are not unprepared—it will be abandoned."

The Sandwich Islands have as yet escaped the tender mercies of the Jesuits, and are rapidly advancing in Christianity and civilization. In some respects, as in the observance of the Lord's-day and habits of temperance, they are becoming the most religious people to be found.

The "Navigator's Islands," at which are seventeen missionary families and one single missionary, are advancing in the same steps. As an evidence of this, we find they have commenced a periodical publication called the "Samoan Reporter," to be
issued half-yearly; the getting up of which, by the help of native workmen, is said to be very commendable. Thus the isles are beginning "to wait for his law."

In Southern and Western Africa the progress of truth is pleasing. In the former, education, liberally patronized by the Government, is shedding its blessings on all classes. The poor Hottentots are becoming Christianized men.

Madagascar is still left under the tyranny of a blood-thirsty Queen, a usurper, who has put great numbers to a cruel death for professing Christ; while they, lately savages, have evinced a patience and faith under suffering worthy of a martyr-age. The prospect now is, that some of these atrocities will be punished, as the English and French have, it is supposed, dispatched a second armament—the first having unhappily proved insufficient—to bring this tyrant to reason, at least in regard to the intercourse of her government with foreigners.

On the whole, in taking a rapid survey of the world in a moral and religious light, the prospect though varied, and still prevailingly gloomy, is not wholly dark; which accords with the words of prophecy, "And it shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass at evening time it shall be light."

This is our prospect. As yet we may hardly be able to say, even as to Christian lands, whether it is day or night, yet it has been and will be "one day," "known to the Lord," not an interchange of day and night, and, "at evening time it shall be light."

"Towards the evening of the world the sun of righteousness shall break forth and shine with unclouded splendour, dispelling the gloom of ignorance, heresy, idolatry and superstition, and illuminating the church and the earth with knowledge, righteousness, peace and consolation." We are in the evening of the world. The time draweth nigh. The coming year even may be big with important events. Many may "run to and fro, and knowledge be increased." New fields may open to missionary effort, and old fields be more fully occupied. Some will be converted. The triumphs of the cross will be multiplied.

The missionary enterprize is attracting attention even from
the world. The secular press condescends to notice it, and in India almost universally with approbation. Statesmen begin to make it an element in their calculations, and there can be little doubt that the chance of continued peace among Christian nations is greatly increased by the sympathy which individuals in those nations have with each other, in promoting the reign of the Prince of Peace. The meeting of crowned heads for social intercourse, undoubtedly tends to pacification; but there are wheels within the machine of society, as well as hands on the dial plate to show how it runs. While the Redeemer's kingdom is not of this world, it does exert an influence on these kingdoms, and must—until "the stone cut out of the mountain, without hands," "shall break in pieces and consume all these kingdoms"—and itself become a great mountain and fill the whole earth.

What part we may have to act the coming year we cannot say. We are willing to labour freely if the good done be in proportion to the toil, and if suitable means be furnished. We continue the substance of our announcement last month, and hope our friends will endeavour to add to the names on our subscription list. We would not speak discouragingly, but if it be not considerably enlarged we must at least discontinue the "Hindu Idols," when twelve numbers are completed, for which payment has in some cases been received.

In whatever way employed, we are convinced, that it is a time when every one should be up and doing for the Lord. The world is full of activity—men have hardly time to take their natural rest—but the views of most are confined to the objects of time and sense. "The men of this world are wiser in their generation than the children of light." But let us remember that on time hangs Eternity, and that we are choosing a course now, which if pursued, will carry us upward to higher and higher degrees of glory, or sink us lower and lower in misery, and this forever and ever. Many who begin this year will not see its close. Against many no doubt, the decree has gone forth, "This year thou shalt die." May we all have a suitable impression of the shortness of time, and so "number our days as to apply our hearts unto wisdom."
ON THE HOLY SPIRIT.

BY REV. M. WINSLOW, M. A.

It has been forcibly said that, "a peculiar effusion of the influences of the Spirit of God is the blessing promised under the New Testament dispensation, as that of the Messiah was under the Old;" and by an eloquent writer, "that this great promise of the Christian dispensation stands in nearly the same relation to us that the coming of the Messiah did to pius Jews." Considering these remarks as just, it is obvious to add, that, as the Jewish Church but imperfectly understood the promises concerning the Messiah, so the Christian Church may as yet have very inadequate notions of the extent and richness of the promises concerning the gift of the Holy Ghost. Indeed it has been suggested whether, as the doctrinal of free justification by faith in Christ—which had been lost or obscured for ages was discovered at the Reformation—the Scripture doctrine of divine influence, in connection with the responsibility and efforts of man, is not yet to be more fully recovered and developed as the appropriate blessing of the new dispensation; recovered by a more diligent and humble inquiry at the sacred oracles, by those who have deeply imbibed that influence. Certainly much requires to be done to produce uniformity of views on this great subject; and probably much before views at all worthy of it will be common in the Christian Church, if such to any extent already prevail. Perhaps experience alone can teach individuals, what it is to be "filled with the Spirit"—or the church, what it is to have the "Spirit poured out from on high;" and to use the language of another, "perhaps it was reserved for this last age, when the glory of the Spirit of God is to be manifested, to vindicate this mystery of grace, in the eyes and to the hearts of the universal church."

Our present limits will not allow us to attempt a general investigation of this subject; but in the hope of awakening some additional attention to it in its practical bearings, we would offer a few remarks on the operations of the Spirit.—First as particular, having reference to the commencement and growth of holiness in individuals; and secondly, as more general relating
to the growth and extension of the Christian Church. In doing this we shall not stop to inquire into the nature of that operation by which a sinner is regenerated by the Spirit, nor advert to the distinctions sometimes made of common and special grace, as we intend by particular and general operations of the Spirit, only limited and more extended influences of the same divine agent.

I. Particular, as regarding individuals.—Every true Christian is "born of the Spirit." "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." "It is the Spirit that quickeneth." If then we have not really and substantially received the Spirit, we are dead in our sins, whatever appearance of life there may be; and on the other hand, if our hearts have been renewed by that divine agent, they have become his throne, and our bodies his temple. "Know ye not," says St. Paul to the Corinthians, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" What a thought is this; and with what immensely important practical deductions is it attended! Not only is the church the abode of God, through the Spirit, but every Christian is a living temple of the Holy Ghost. "He that defileth the temple of God, him shall God destroy."

But leaving this, we observe, that as the Spirit first produces, so he afterwards maintains this divine life in the human soul. It is his office to enlighten the understanding and shine upon the heart. "Open thou mine eyes, that I may behold wondrous things out of thy law." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." The Spirit is a guide, and Christians are said to be "led by the Spirit." He is a helper; "the Spirit also helpeth our infirmities." An intercessor; "the Spirit itself maketh intercession for us with groanings which cannot be uttered." A witness; "the Spirit itself beareth witness with our spirit that we are the children of God." Our comforter; "who comforteth us in all our tribulations." Our sanctifier, "being sanctified by the Holy Ghost." "But ye are washed, but
ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God;" "whereby ye are sealed to the day of redemption." He is in short as the purchase of our Saviour, the great medium of bringing down to men all the blessings of salvation. He is the dispenser of all the light and strength which enable us to walk in the way to heaven. It would be pleasing, did our limits permit to dwell on these various operations of the Spirit, and to show that his influences are not independent of, but connected with human agency; and to insist on the importance of cherishing to the utmost these most precious and sacred influences. Only a passing remark or two, however, on this part of the subject, can be allowed.

1. **We should exceedingly prize the gift of the Spirit.**—What a treasure! No words can express its value; no imagination can comprehend it. This alone converts a child of wrath into an "heir of God, and a joint-heir with Christ, to an inheritance incorruptible, undefiled, and that fadeth not away." We should value this gift beyond all price, "for unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath."

2. **We should implicitly yield ourselves to the influences of the Spirit.**—This is the great art of holy living. "Quench not the Spirit;" "grieve not the Holy Spirit of God," is his command. **We should catch** the heavenly **gales** of the Spirit; open our frozen hearts to his warming, melting breathings; lift the eye of faith, though in tears, to him for help, whether we pray, or read his word, or whatever we do, for the salvation of our own souls or those of our fellow-men.

It is not enough merely to **acknowledge** our dependence on the Holy Spirit; we must feel deeply, **practically**, that this glorious agent has, and must have, the guidance of every soul which is in the way to heaven; and that without his divine aid not one step of advance can be made. In yielding ourselves to his guidance we should most earnestly and fervently **pray** for it, and most conscientiously avoid everything which would hinder his gracious influences. Oh! let none vex this Holy Spirit. Let none drive away this heavenly dove, by anger,
pride or ambition, or even grieve him by sensuality, or vanity, or indolence. May all "live in the Spirit" and "walk in the Spirit;" and, according to the command, "be filled with the Spirit."

II. The more general or extended operations of the Spirit.—By this is meant the extension of divine influences to vastly greater numbers than now enjoy them; and as connected with this extension, richer effusions on individuals, than are now received. It is indeed the self-same Spirit that worketh in all, whether they be few or many, and it may be thought that what has been said of individuals, needs only to be extended to numbers, to show the effect of a general or universal diffusion of the Spirit. But both as a means and a consequence, it may be supposed, that when the promises relating to the out-pouring of the Spirit on all flesh are fully, or even in any good degree, fulfilled, individuals will share more largely than they now do, or possibly than they have ever yet done, in the gift of the Holy Ghost.

It would seem necessary as a means, else under a dispensation, in which means are usually proportioned to the end, how is the world to be converted? It would seem also not less necessary as a consequence, for when the glory of the Lord covers the earth, as the waters do the seas, will not individuals rise higher in holiness, in proportion to the elevation of their glorious privileges. Though the gifts of the primitive church, such as prophecy and miracles should not be again enjoyed, it does not follow that others more appropriate to the "latter-day glory," and even more sanctifying and heavenly, may not be enjoyed by millenial Christians. The Christian dispensation was at first as the bright sun, which rises after its approach has been indicated by the morning star, and the opening dawn; and it has hitherto been as that sun rising in a clear sky, but soon overcast with clouds, so as almost to bring night again upon the earth. But when these clouds disperse, and the sun breaks forth in the meridian, will it not shine with greater power and splendour, and communicate more light and beauty to all, than when it first appeared in the horizon?

But not to dwell on this thought, it is evident that more
extended and richer gifts of the Spirit than have been received, are to be expected and sought for by the church.

1. They are to be expected.—The church has the sure promise of God to warrant this expectation. By the prophet Joel, God has said, “It shall come to pass afterward, that I will pour out my Spirit on all flesh.” This the Apostle Peter informs us was begun to be fulfilled, and evidently but begun, on the day of Pentecost. He says, “the promise is to you, and your children, and to all that are afar off, even as many as the Lord our God shall call.” This then was but a beginning. The first Christians are called by St. Paul the first-fruits of the Spirit; and if the first-fruits, surely the harvest was to follow. We may then consider the day of Pentecost, and other similar seasons, but as the commencement of that work of the Spirit by which, before it ends, “all flesh shall see the salvation of God.” What if this influence be not manifested by enabling those who receive it to speak with other tongues, it will show itself by enabling them to feel and speak with other hearts.

Let us see again, from another prophecy, how abundant this effusion will be. “I will pour water upon him that is thirsty, and floods upon the dry ground.” It is to be poured out, and poured out in floods—and so that there shall be floods upon dry ground. Nor will this be for a day, as we may learn from the prophet Zechariah. “And it shall be in that day, that living waters shall go out from Jerusalem, half of them towards the former sea, and half of them towards the hinder sea, in summer and in winter shall it be.” There will be therefore an abundant and a continued supply at all seasons. Thus also the prophet Isaiah, “but there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall be no galley with oars, neither shall gallant ship pass thereby.”

We could easily multiply similar quotations from the sure word of promise, to show that more abundant influences of the Spirit are to be expected.

“I will pour out my Spirit upon you.” “He shall come down as the rain, as the former and as the latter rain.” “I will pour upon the house of David and the inhabitants of Jerusalem, the Spirit of grace and supplications, and they shall look upon
me whom they have pierced, and mourn.” But it is unnecessary to enlarge. There can be no doubt that the Spirit will be granted, until the joyful song shall burst forth from the heavenly choir, “The kingdom of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever.”

2. These gifts are to be sought for by the church.—They are to be obtained only by prayer, united prayer; by effort, united effort. God hath said, “I will yet for this be inquired of by the house of Israel to do it for them;” and that he may be inquired of he has also promised to pour out “the Spirit of grace and supplications.” He has also commanded prayer for this object. “Ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” United prayer is necessary; the united shout of all the people threw down the walls of Jericho. It was when the disciples were with one accord, in one place, that the Spirit came down as a rushing mighty wind. The promise of our Saviour is, “If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them;” and, “where two or three are gathered together in my name, there am I in the midst of them.”

United effort is also necessary. Means are to be used which require the undivided energies of the whole church. We need only glance at them. The Spirit works by means, the principal of which is a knowledge of the truth. “Sanctify them through thy truth,” was the prayer of our Saviour; and, “how shall they believe on him of whom they have not heard,” was an objection acknowledged as valid by St. Paul. But before the knowledge of the Lord can cover the earth, what vast efforts to convey instruction must be made; how many schools established; how many Bibles printed; how many missionaries sent out! How can this all be done without union? “Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion.”

To suppose that God will pour out His Spirit, upon the heathen, and convert the world before the church travails in birth, and before Christians, almost as with the heart of one man, come up with the whole array of means “to the help of the
Lord, to the help of the Lord against the mighty, is as little accordant with Scripture as it is with philosophy and past experience.

Their indolence may lead them to hope for some miraculous interposition; but they may as consistently expect to grow in grace themselves, or obtain larger gifts of the Spirit, while they neglect the means, as to expect that the impenitent in general, or those around them in particular, will be converted without instruction—and instruction adapted to the individual—in most cases long, long continued. This is especially true of heathen nations, to enlighten whom, or any large part of them, within any moderate period of time—and we might say, even to the preaching of the Gospel as a witness to all—must require the united efforts of the universal church. It would sometimes seem that God deals with the church as with a nation, in its collective capacity; and that he will not bless the efforts of any of its branches extensively, until the whole church has attained a higher degree of holiness.

But, however this may be, each one should feel that he has a private, and more or less a public responsibility, in regard to the progress of the Redeemer's kingdom; which he can best fulfill by seeking a constant baptism of the Spirit for himself, and abundant effusions on the church at large—that the way of the Lord may be prepared. "Not by might nor by power, but by my Spirit saith the Lord." "Drop down ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together."
HINDU INFIDEL TRACTS.

The Calcutta Journals have lately noticed the efforts of certain classes of Hindus there to oppose the progress of Christianity, and their having put forth various Infidel Tracts. The following brief notice of the subject is from the *Friend of India*; and we only remark that we fully agree with the *Friend*, that such productions generally are unworthy of notice. This vomit of young India may be left in the nursery. We do not need to gather it up for any scientific examination. Its principal ingredient is bile. Some have wondered why so little attention has been paid to the low ridicule and the blasphemies of a certain Anti-Missionary Society in Madras. We are convinced that until something in the shape of argument is produced by the enemies of the truth, it may be safely left to its own inherent force, and that nothing would be gained by magnifying into importance any silly ravings against the light, which begins to shine around, by those whose eyes are diseased, or who prefer darkness to light because their deeds are evil. If they are willing to meet Christians in fair discussion, public or private, they may have an opportunity, and especially if any really raise the inquiry what is truth. Attacks such as have been hitherto made in this Presidency—it may be different in Calcutta—are better left unnoticed, or met by a refutation in short hand, and suited to the nature of the attack. "Answer a fool according to his folly, lest he be wise in his own conceit."

"*The Hindu Infidel Tracts.*—We have had sometime in our possession a series of the Infidel Tracts which the educated native youths have recently been publishing in Calcutta. We have dipped into them to ascertain their real character, and to discover to what extent they advanced any new or plausible arguments against the credibility of Christian truth. From the title page, a "Rational Analysis of the Gospel," we expected to find some interesting indications of the aspect in which Christianity might appear to men deeply attached to a system so diametrically opposite to it as Hinduism, and what would be the peculiar mode of argumentation brought to bear upon its evidences. But we find that the series consist of a collection of the stale objections which have been urged by the infidels of Europe, with the
addition of all the grossness of an oriental imagination, inflamed by the legends of the Hindu gods. There is no attempt whatever at reasoning; the tracts deal in broad and unscrupulous assertion, and abound in that distortion of fact for which the country is generally so notorious. In the little we perused of them we could almost imagine we were reading some legal plaint against an opponent, similar to those presented to the Courts, the most remarkable feature of which is the ingenuity of its misrepresentations. These tracts are carefully adapted to the present stage of knowledge and the state of morals among the Hindus, and unless the effort should die out, they will contribute to foster in the rising generation that hatred of Christianity which is apparently the most active feeling in Hindu society in Calcutta. In this crusade against Christianity we find men of all sects and parties meeting as on common ground. The descendants of Goopeemohun Peer Alee, the fallen, and of Goopeemohun Deb, the prince of the orthodox, the Tagores and Debs—men who have faith in idols, and those who despise them—the Hindu pharisee, and the Hindu libertine—the man whose kitchen is limited to the most ritualistic food, and the man who eats beef and drinks champagne, without scruple—brahmins and soodras—young Bengal and old Bengal—the well educated Hindu youth who has studied Shakespeare and Bacon, and the old Hindu who believes that the world rests on the back of a tortoise—are all united in one general opposition to the truths of Christianity, and in efforts to oppose its progress. However great in other respects may be their mutual differences, they agree in this common hatred of the truths of the Bible; and one of the results of their labours has been the production of these Infidel Tracts.

"An attempt has been made to counteract their efforts by the publication of a series of Anti-Infidel Tracts, consisting of some of the best papers which have appeared in defence of Christianity. Lord Erskine's Speech against the Age of Reason, and Bennett's Impossibility of Imposture in the Scripture Miracles, have already appeared with prefatory notes by those who are interested in the success of these labours. Some of our contemporaries have urged objections to the epithets with which these Infidel Tracts have been characterized by Dr. Duff in his preface. We are no advocates for virulence of language, and in our own journal have ever most scrupulously abstained from the use of any expressions which might appear objectionable even to the most fastidious; but, any one who has read the Tracts, and more especially the third number, must feel that if in any case the use
of strong language could be justified, it would be in describing a publication which combines the blasphemy of Tom Paine with the bestiality of the Hindu Theogony. But we much question the wisdom of attempting to meet the present effort by the issue of such a series of Anti-Infidel Tracts. The Infidel Tracts are short, simple, and readable, encumbered with no redundancy of reasoning, and deal only in broad and unfounded assertions, such are likely to catch the half-formed Hindu mind. The counteracting tracts are long, and elaborate disquisitions, which it requires some courage to peruse, and much intellectual training and a sincere search for truth to comprehend. They are adapted for a higher order of feelings and a more healthy tone of morals than the educated Natives have yet attained. Neither have the alumni of our Colleges, among whom these Infidel Tracts are intended to circulate, as yet attained that intellectual vigour, which would enable them to discuss great questions of politics or religion with propriety; and any appeal to the principles of logic, or even to the feeling of decorum, in a course of argumentation with them, would be a waste of labour. We think, moreover, that the strenuous exertion which is now making to counteract these tracts, is injudicious, because it gives them so undue an importance; and that it would perhaps have been more advisable to allow this effort, like every other which has preceded it, to die a natural death. It is identified with the same party which recently endeavoured to organize an Anti-Missionary College. To use the language of the Rejected Addresses, their 'parturient mountain has produced nothing but a muscipular abortion,' and they have become the laughing-stock alike of Europeans, and of their own fellow-countrymen. The Christian tracts have, we perceive, induced the editor of the Infidel Tracts to put forth a second edition of them in a more connected form, which would probably not have occurred but for the sensation they are supposed to have created in the English community."
A PILGRIMAGE TO WHITEFIELD'S BONES.

[As we have lately noticed the "Preaching of Whitefield," we add, as a sequel, the following account of a visit to his tomb, by a Correspondent of the "New York Observer," in July last.]

No popish veneration for relics brought me here. But I came to Newburyport expressly to see the bones of Whitefield, and had been in this ancient city but a few moments before I was at the door of the Federal-street church under which are laid the remains of that wonderful man. Others have admired the zeal and eloquence and success of "the seraphic preacher;" to me he has ever seemed an angel of the churches, specially sent to rouse them to life and prepare the way for revivals which, like those of the Apostles, have given a new, perhaps the crowning impulse to the Redeemer's cause. All that is persuasive, winning, rousing and subduing in the power of human eloquence, is in the thought I have of Whitefield on the steps of a house addressing tens of thousands of weeping sinners.

To deny emotion when coming to look at the bones of such a man, would be neither wise nor true. It must be a very small pattern of a man who has no feeling in contemplating the frame of the house, in which dwelt such a tenant as Whitefield's soul: the very ribs that were knocked with the beatings of his great heart: I felt as I came where they laid him: and I care not to know the man who would not feel.

I went to the sexton's house, and not finding him in, called his boy to get the keys of the church and of the vault in which Whitefield lay. He came with several keys in his hand and opened the house, and after I had walked through it, and read the inscription on the Whitefield monument, erected by the munificent Bartlett, I told the boy to open the vault. He declined, and said that no one but his father could do that; and his father was gone away. But, said I, "the vault must be opened; go and find your father, and if you fail in finding him, bring me the key, and I will find my own way into the vault." The boy went off, and I strolled around the church and met an aged man, blind of one eye, and it struck me at
once that he was old enough to have seen Whitefield. I stopped him and said,

"Can you tell me where the house is in which Whitefield died?"

"There it is," said he, pointing to one but a short distance from where we were standing.

"Did you ever see him?"

"Oh yes," said he, "and I was in the room with him five minutes after he died."

"And you have heard him preach?"

"Not that I can remember. I was only six years old when he died, and I cannot recollect that I ever went with the crowds to hear him."

"But you love the Lord Jesus whom Whitefield preached, do you not my good friend?"

"Yes, that I do; he is my salvation and all."

I had more conversation with this man, which I will not stop to repeat, and stepping over to the house that he had pointed out, knocked at the door, and requested the privilege of seeing the room in which Whitefield breathed his last. The lady of the house, showed me up stairs to the chamber where he lay through the last night of his life, and then I sat down by the window in the entry, where he sat as he vainly strove to catch the air of heaven, and gasped, and gasped again and died. By this time I was prepared to return to the church, where the sexton was waiting for me. Through a little door by the side of the pulpit we passed into a room behind it, and thence descended four or five steps into a brick vault directly under the pulpit. The sexton lifted the lid of an old coffin, and holding a lamp close to it, said as I looked in, "That's the man."

"The man is it," thought I; "this skull; these bones; this heap of dirt—if this is the man, what was Whitefield more than any other?"

The shape of the head disappointed me. It was longer and narrower than the portraits we are familiar with would lead us to suppose. The forehead was not as broad by an inch, as I expected to find it. I spanned it with my left hand and lifted No. 1.
it up. It slipped from my fingers at first, but I drew it out and held the head of the great preacher in my trembling hands.

I know that you will now read with interest a narrative of the last hours of Whitefield. It is drawn up by one Richard Smith, who attended him from England to America the last time he crossed the Atlantic, and was with him through all his journeys and labours till death. Mr. Smith says:

"On Saturday, September 29, 1770, Mr. Whitefield rode from Portsmouth to Exeter, (fifteen miles,) in the morning, and preached there to a very great multitude in the fields. It is remarkable, that before he went out to preach that day, (which proved to be his last sermon,) Mr. Clarkson, senior, observing him more uneasy than usual, said to him, 'Sir, you are more fit to go to bed than to preach.' To which Mr. Whitefield answered, 'true sir;' but turning aside, he clasped his hands together, and looking up, he said, 'Lord Jesus, I am weary in thy work, but not of thy work. If I have not yet finished my course, let me go and speak for thee once more in the fields, seal thy truth, and come here and die.' His last sermon was 2 Cor. xiii. 5. 'Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves, how that Christ is in you, except ye be reprobates?' He dined at Captain Gilman's. After dinner, Whitefield and Mr. Parsons rode to Newburyport. I did not get there till two or three hours after them. I found them at supper. I asked Whitefield, how he felt himself after his journey. He said, 'he was tired, therefore he supped early, and would go to bed.' He ate a very little supper, talked but little, asked Mr. Parsons to discharge the table, perform family duty; and then retired up stairs. He said, 'that he would sit and read till I came to him,' which I did as soon as possible; and found him reading in the Bible, with Dr. Watts' Psalms lying open before him. He asked me for some water-gruel, and took about half his usual quantity; and kneeling down by the bed-side, closed the evening with prayer. After a little conversation, he went to rest, and slept till two in the morning, when he awoke me, and asked for a little cider, of which he drank about a wine glass full. I asked him how he felt, for he seemed to pant for breath. He told me, 'that his asthma was coming on again; he must have two or three days' rest. Two or three days' riding without preaching, would set him up again.' Soon afterwards he asked me to put up the window a little higher, (though it was half up all night,) 'for,' said he, 'I cannot breathe; but I hope I shall be better by and by; a
good pulpit sweat to-day, may give me relief; I shall be better after preaching.' I said to him, I wished he would not preach so often. He replied, 'I would rather wear out than rust out.' I then told him, that I was afraid he took cold in preaching yesterday. He said, 'he believed he had;' and sat up in the bed, and prayed that God would be pleased to bless his preaching where he had been, and also bless his preaching that day, that more souls might be brought to Christ; and prayed for direction, whether he should winter at Boston, or hasten to the southward—prayed for a blessing on his Bethesda college, and his dear family there; for the tabernacle and chapel congregations, and all connections on the other side of the water; and then laid himself down to sleep again. This was nigh three o'clock. At a quarter past four, he waked, and said, 'my asthma is coming on; I wish I had not given out word to preach at Haverhill, on Monday; I don't think I shall be able; but I shall see what to-day will bring forth. If I am no better to-morrow, I will take two or three days' ride!' He then desired me to warm him a little gruel; and, in breaking the fire-wood, I waked Mr. Parsons, who thinking I knocked for him, rose and came in. He went to Whitefield's bed-side, and asked him how he felt himself. He answered, 'I am almost suffocated. I can scarce breathe, my asthma chokes me.' I was then not a little surprised, to hear how quick, and with what difficulty he drew his breath. He got out of bed, and went to open the window for air. This was exactly five o'clock. I went to him, and for about five minutes saw no danger, only that he had a great difficulty in breathing, as I had often seen before. Soon after he turned himself to me, and said, 'I am dying.' I said, 'I hope not, sir.' He ran to the other window, panting for breath, but could get no relief. It was agreed that I should go for Dr. Sawyer; and on my coming back, I saw death on his face; and he again said, 'I am dying.' His eyes were fixed, his under lip drawn inward everytime he drew breath; he went towards the window, and we offered him some warm wine, with some lavender drops, which he refused. I persuaded him to sit down in a chair, and have his cloak on; he consented by a sign, but could not speak. I then offered him the glass of warm wine; he took half of it, but it seemed as if it would have stopped his breath entirely. In a little time he brought up a considerable quantity of phlegm and wind. I then began to have some small hopes. Mr. Parsons said, he thought Whitefield breathed more freely than he did, and would recover. I said, 'no sir, he is certainly dying.' I was continually employed in taking the phlegm out of his mouth with a handkerchief, and bathing his temples with drops,
rubbing his wrists, &c., to give him relief, if possible, but all in vain; his hands and feet were as cold as clay. When the doctor came in, and saw him in the chair, leaning upon my breast, he felt his pulse, and said, 'he is a dead man.' Mr. Parsons said, 'I do not believe it; you must do something doctor?' He said, 'I cannot; he is now near his last breath.' And indeed, so it was; for he fetched but one gasp, and stretched out his feet, and breathed no more. This was exactly at six o'clock. We continued rubbing his legs, hands and feet with warm cloths, and bathed him with spirits for some time, but all in vain. I then put him into a warm bed, the doctor standing by, and often raised him upright, continued rubbing him, and putting spirits to his nose for an hour, till all hopes were gone. The people came in crowds to see him; I begged the doctor to shut the door.*

"The Rev. Mr. Parsons, at whose house my dear master died, sent for Captain Fetcomb, and Mr. Boardman, and other of his elders and deacons, and they took the whole of the burial upon themselves; prepared the vault, and sent and invited the bearers. Many ministers, of all persuasions, came to the house of the Rev. Mr. Parsons, where several of them gave a very particular account of their first awakenings under his ministry, several years ago, and also of many in their congregations, that to their knowledge, under God, owed their conversion wholly to his coming among them, often repeating the blessed seasons they had enjoyed under his preaching; and all said that his last visit was attended with more power than any other; and that all opposition fell before him. Then one and another of them would pity and pray for his dear tabernacle and chapel congregations, and it was truly affecting to hear them bemoan the calamity of America and England. Thus they continued for two hours conversing about his great usefulness, and praying that God would scatter his gifts and drop his mantle among them. When the corpse was placed at the foot of the pulpit, close to the vault,

* In the last visit but one which Whitefield paid to America, he spent a day or two at Princeton, under the roof of the Rev. Dr. Finley, then president of the college at that place. At dinner, the doctor said, "Mr. Whitefield, I hope it will be very long before you will be called home, but when that event shall arrive, I should be glad to hear the noble testimony you will bear for God." "You would be disappointed, doctor," said Whitefield, "I shall die silent. It has pleased God to enable me to bear so many testimonies for him during my life, that he will require none from me when I die. No, no, it is your dumb Christians, that have walked in fear and darkness, and thereby been unable to bear a testimony for God during their lives, that he compels to speak out for him on their death-beds." This anecdote was communicated to the writer of it, by a gentleman now living, who was then a student at the college, and a boarder in Dr. Finley's family. The manner of Whitefield's death verified his prediction.
the Rev. Daniel Rogers made a very affecting prayer, and openly confessed, that under God, he owed his conversion to the labours of that dear man of God, whose precious remains now lay before them. Then he cried out, O my father, my father! then stopped and wept, as though his heart would break, and the people weeping all through the place. Then he recovered, and finished his prayer, and sat down and wept. Then one of the deacons gave out that hymn,

"Why do we mourn departing friends," &c.

some of the people weeping, some singing, and so on alternately. The Rev. Mr. Jewel preached a funeral discourse, and made an affectionate address to his brethren, to lay to heart the death of that useful man of God; begging that he and they might be upon their watch-tower, and endeavour to follow his blessed example. The corpse was then put into the vault, and all concluded with a short prayer, and dismissal of the people, who went weeping through the streets to their respective places of abode."

This is the story of a plain man whose account I have copied for its very simplicity. It tells those little things that we want to know, to bring the death of such a man distinctly before us. If I do not err, this account has all the constituents of a completed drama, and what could close it more graphically than that single, simple fact of "the people who went weeping through the streets to their respective places of abode."

The lines of Cowper have been so often profaned by being applied to men whom they do not portray, that we have perhaps forgotten it was of Whitefield that the poet wrote in these words no less true than beautiful:

He loved the world that hated him: the tear
That dropp'd upon his Bible was sincere,
Assail'd by scandal, and the tongue of strife,
His only answer was—a blameless life:
And he that forged, and he that threw the dart,
Had each a brother's interest in his heart.
Paul's love of Christ, and steadiness unbrimb'd;
Were copied close in him, and well transcrib'd;
He followed Paul—his zeal a kindred flame,
His apostolic charity the same.
Like him cross'd cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease;
Like him he labou'rd, and like him, content
To bear it, suffer'd shame where'er he went.
POPERY AS IT NOW IS.

Blush calumny! and write upon his tomb,
If honest eulogy can spare the room,
Thy deep repentance of thy thousand lies,
Which aim'd at him, have pierced th' offended skies;
And say, blot out my sin, confess'd, deplor'd,
Against thine image, in thy saint, O Lord!

Toplady said, "England has had the honour of producing the greatest men, in almost every walk of useful knowledge. At the head of these are, First, Archbishop Bradwardine, the prince of divines; Second, Milton, the prince of poets; Third, Sir Isaac Newton, the prince of philosophers; and Fourth, Whitefield, the prince of preachers."

POPERY AS IT NOW IS.

THE CONVERSION OF A SPANISH MONK.

We had the satisfaction last evening, in common with several hundreds of our citizens, of hearing the thrilling narrative of the conversion and consequent sufferings of a Spanish monk, who has just arrived in this country. The narrative was given in the Mount Vernon Street meeting-house, in French, Rev. Mr. Kirk acting as translator. The body of the house was crowded; and the stillness of the audience for more than an hour, testified to their deep interest.

The monk is a young man, between 25 and 30 years of age, as we judge, of singularly modest, unaffected manner. He spoke with great force and fluency, and exhibited unusual power, in the tones of his voice and his gesticulation, to move and control an audience.

He began his address with the beautiful and affecting salutation—"Grace and peace, which belongs to all the redeemed of Christ, be yours."

He then went on to say, that he was born in Catalonia, in Spain; was, in his childhood, consecrated by his parents, who were rigid papists, to the service of the Church of Rome, as a priest. At the age of 15, however, his parents resolved to make a monk of him, as the most direct method of rendering him pre-eminently holy. The Capuchin order of the Fran-
Ciscans was selected, as the strictest of the Romish monkhoods; and he was placed in one of their convents. The rules of this order require the brotherhood, besides continuing their public devotions until midnight, to devote two hours at early dawn, and two more at evening, to silent prayer. They are also required to keep entirely silent during their meals. Once or twice a week they are obliged to scourge themselves with whips. Their dress is a coarse frock, with a girdle around the waist. Under this severe discipline the poor youth continued for five years, verily thinking he was doing his duty to God and his own soul; but destitute all the time of the light and peace which he was seeking. The speaker here appealed to any priest—if any there were in the house—to say, if he ever found peace in his soul. It could not be, he said, that with a burning purgatory before his eyes, he could be at peace. Nothing but a sight of that door which leads directly to the rest of heaven, could give the sinner peace and quietness of soul.

In 1835 the liberal government of Spain drove out the monks and shut up their convents. The cry then resounded through the land:—"To arms, to arms! defend the church and clergy!" Letters from the Pope urged every priest to gird his sword on his thigh, and to go forth to battle; promising, as their reward, the remission of their sins for a certain length of time. Now began a real crusade. Now was kindled the very spirit which shed the blood of so many Protestants on Bartholomew's day. With crosses on their breasts, and vengeance in their hearts, the priests and monks of Spain sallied forth to battle for their church. They served as soldiers and as officers in the army of Don Carlos. The speaker was among them, verily thinking that he was doing God's service by fighting for the Pope and the extermination of all heretics. But, the crusade was unsuccessful. Multitudes of the military priests and monks were compelled to flee to France—to France, the great patroness and supporter of the beast—quarters being provided by the French government for the refugees. The speaker was among them. Soon after he reached France, he providentially took up a book, which was lying on the table, and began to read. It was a new and strange book; he had never seen nor heard the like before.
He went to the priest to inquire about it: Why, said the priest, it is a Bible, the book on which our church is built. The young monk took it home, and began to read:—"God puts away all our sins—He casts them into the sea—The blood of Jesus Christ, his Son, cleanseth us from all sin, &c. &c. These were new truths to his benighted soul; and he began to reflect—if the blood of Christ cleanseth away all our sins, then what need have we of a purgatory to fit us for heaven? He went to the priest to tell him of his difficulties. The priest silenced him by telling him:—"The church teaches the doctrine of purgatory, you must therefore believe it." The monk then went to the history of the church; and found, that this doctrine was not broached earlier than the third century; and that it was not fully settled as a dogma of the church, until the fifth century. Well, said he, if the church did not need a purgatory until the third or fifth century, what need have we of it now? His mind was thus brought to doubt both the doctrine of purgatory and the infallibility of the Church of Rome. His doubts he exhibited in two theses; and afterwards in a public disputation, in which he was able, by the simple aid of the Bible, to silence his fellow-student who disputed with him, and even to refute his professor, who undertook to convince him of his error. The priest, however, commanded him to be silent, and he was so. He now felt the need of some one to teach him more fully the ways of truth; he, therefore, sought the acquaintance of a Protestant minister in the vicinity. This good man prayed with him, and then opened to him the Scriptures in so clear and wonderful a manner, that he was forced to exclaim: "Surely, never man spake as this man!"

Now, convinced of the falsity of Popery, he communicated to his Superior his intention to leave the Capuchin Seminary, and go where he could study the Bible. His Superior set before him the consequences of forsaking his mother-church—the odium he would bring on himself, and the poverty and misery he would incur by the step. This picture alarmed him; and he was induced to remain three months longer among these blind guides. During all this time he was in a state of most distressing inward conflict. He at length hit on the following
expedient to test the truth of Popery. The Church of Rome teaches, that the wafer—the sacramental bread—becomes, by the action of the priest, the real body and blood of Christ; and that, if a pin were thrust into it, the real blood of Jesus would come out. The monk determined to test the truth of this doctrine. Accordingly, after receiving from the hands of the priest the consecrated wafer, he removed it from his mouth, by means of his handkerchief, and carried it to his room unbroken. He then took a pin, and prepared to pierce it; but such was the power of his early instructions, that horror seized on him, and he could not move his hand. In anguish of spirit he rushed from his room, and was making his way to his Superior’s, to confess his impiety, when the thought struck him—

if the wafer is not Christ’s real body and blood, then there can be no harm in piercing it; and, if it is what I have been taught to regard it, my intention to pierce it, is, in the eye of God, a sin equal in magnitude to the accomplishment of the intended act. He thus regained his composure, and resolved to retrace his steps and try the experiment. He did so, and thrust the pin, once, and then again, and again, through the senseless wafer. Indignation at the impudence of his teacher, now took the place of his superstitious horror, and he went boldly to him, and told him he was a preacher of lies. Now began a season of trial and suffering for conscience sake, which was sufficient to shake the firmest resolution; now Popery began to show her unaltered, and unalterable hatred of individual and independent thought and investigation.

From that hour, said the monk, all—yea, more than all the odium, trials, and sufferings which my Superior had threatened me with, came on me. First, the archbishop was apprised of his renunciation of Popish dogmas; and he wrote to the Minister of the Interior (a political minister in France who has the charge of ecclesiastical affairs) to obtain an order for the removal of the “apostate monk” into a part of the kingdom where there were no Protestants. This order, notwithstanding the communications of the monk, was easily obtained; and our poor friend was at once removed from his acquaintances and friends, and especially from his faithful adviser, the Rev. No. 1.
testant minister, to another part of France. Now among strangers, who had been instructed how to treat him, he began to experience almost every species of annoyance, insult, and abuse. His neighbours, when he came into their presence, would turn their backs on him; when they were about to meet him in the street, they would cross to the opposite side; they came under his windows at night, and sang songs of an insulti

ing and abusive character; and on one occasion, when he threw open his window and remonstrated with his persecutors—"My friends, why treat ye me thus? What injury have I done you? Of what crime have I been guilty?"—they answered him, not with words, but stones; one of which struck him and considerably injured him. In the utmost distress and anguish, he passed the remainder of that night. In the morning he took his New Testament, which had now become his vade mecum, and walked out into the fields. He sat himself down, and took from his pocket his Testament; his soul was full of bitterness; darkness and despair were brooding over him; and he thus soliloquized:

"O, Archbishop! O, Minister of the Interior! O, New Testament, thou first cause of all my troubles!" The scenes of the night, the watching, alarm, and distress which he had undergone, had wrought him into a complete frenzy; and he tore in pieces the blessed book of Christ, and formed purposes as dark and murderous as Satan could have wished; purposes of revenge and self-destruction. He immediately returned to his lodgings, procured two pistols, and started for the residence of the archbishop, which was 90 miles distant. During that entire journey, he fed on nothing—to use his own expressive language—but his own anger.

His plan was, with one pistol to shoot the archbishop, and with the other himself. He reached the archbishop's palace at one o'clock; it was too late in the day to see him; he must wait until the next morning. Finding it impossible to accomplish his deadly purposes that day, he sought the house of a friend in the neighbourhood, for rest and refreshment. His appearance shocked and alarmed the family; and the discovery of the pistols about his person, induced them to confine him and disarm him. The good woman of the house then re-
monstrated with him: "You, who have dared, for the love of the Bible, to come out and renounce your religion, and forsake parents and friends, and endure reproach and persecution—you, who have done and suffered all this for the Gospel's sake—have you come hither with pistols in your hands, and murder in your heart, when that Bible and that Gospel command you to love your enemies, and to pray for them who despitefully use you, and persecute you?" The reproof pierced him to the quick. It was an arrow which stuck fast in him. It was the key which unlocked the secret chambers of his own vile heart. He had never seen it thus before. His sins stared him in the face; they rose like mountains above his head; the earth seemed ready to open and swallow him; a horror of great darkness and deep anguish fell on him; and for seven weary days he could see no light. At length, his eye caught, and his soul comprehended the words—"Jesus Christ came to seek and to save them that are lost." And now, it was as though the sun had broken in on midnight; now it was, as when Christ spoke "peace be still!" to the tumultuous sea of Galilee; there was a great calm; there was a verification of the words of the Apostle—"There is peace in believing, and joy in the Holy Ghost." Thus ended the conflict between light and darkness, between Christ and Belial; thus was finished, as we may hope, the conversion of this pious monk from Popery to true religion.

After awhile, he placed himself under the instructions of a Protestant minister, in order to qualify himself to act as a missionary among his own people. In the spirit of a martyr he entered on his mission. With the Gospel in his hand, he went to his own, but his own received him not. He was beaten in their houses, and kicked from their doors; and, in one instance, so much injured as to be obliged to take to his bed. He, nevertheless, persevered. One man, a captain in the Spanish army, and a man of wealth and high standing, who had been foremost in his abuse of the faithful missionary, was, at length, won over by his persevering and humble efforts, (he had been to him fourteen times) and received at his hands a New Testament. This, with God's blessing, was the instrument of delivering him from the darkness of Popery, and bringing him to
the light of life. This noble captain is now a humble Protestant missionary. Through his instrumentality, eleven persons have already been plucked from the horrible pit and miry clay of Popery; two of whom were priests, who, in attempting to reclaim the captain to Romanism, were convinced by him of the truth of Protestantism. One of these converted priests is now at the Protestant Seminary at Geneva. He is expected soon to join our friend the monk, in this country; and then they are to go together to South America, on a mission of love to the deceived Papists of that country.—American Traveller.

KIND WORDS.

Do not be sparing in the use of them—I mean those words which are the gushings forth of a warm and benevolent heart. Don’t be sparing of them.

1. Because there are now far too few of them in our unkind and selfish world. There are some witty words, and some learned words, and more bitter words, and plenty of foolish words; but kind words are scarce. Give up yourself to mere hearing for a day, and how many more words of all sorts shall salute your ears than those of kindness. There are hot words and cold words, very weak ones and very strong ones, words that shall scorch you, and words that shall chill you, but the words of real warm-hearted kindness they do not abound. They are few and far apart like palm trees in the desert.

2. Such words are very much needed and will do great good. Who does not feel the need of them? They fall sweetly on the human ear. The man does not breathe that does not feel the power of kind words. They are sweet music to the soul. They steal softly, but far into the hidden chambers of the heart, and cause gladness there.

See that old man! The giddy world feel not his infirmities—realize not his loneliness and vacuity of heart. The young and vigorous, and the intensely occupied of riper years, rush by the feeble, tottering old man. They are in a hurry. They cannot stop and commune with him. The steam is up, and
on they must go. But do you stop. A few kind words will penetrate like summer sunbeams that dark heart. You must not say you cannot afford them. They will do the tottering old man so much good, you can afford them and you must.

There is a little child. Perhaps you are a stranger to him, or have but slight acquaintance. But there is a little heart beating there that will beat quicker, and with enlivened and joyful pulsations, if you will send a few kind words into his ear. It may be his childish spirit is drooping over some discouragement, and a cheering word from you would scatter the cloud, and fill the whole horizon with brightness. With an affectionate heart toward him, and a kind look and animating word, you may repulse a rising tide of bitter waters, which, but for you, might have sent him on in sadness to the end of his days. Such words may stimulate to lofty aspirations and to noble purposes, and the firmament of our world have a brighter star for those words.

Yonder is an irritated man. Some spark or other has fallen on the combustibles in his heart. But kind words are capital firemen. A man must be most terribly on fire that can burn on in spite of such a means of extinguishment. Speak kindly to him. Do not let him set you on fire by his fierceness. Let him inflame only your good-will. The kind tones of your voice will be rain-drops upon him. One coal of fiery redness after another, now in his heart, will lose its heat, till the conflagration is extinguished, and he shall sit down in the ashes thereof, and weep over his folly. A soft answer turneth away wrath.

And there is Yourself! Your own kind words will do you good. If you think yourself in a certain exigency of temptation, in danger of having the quietness of your bosom ruffled, kind words, yea, your own kind words, falling on your own ears, shall operate with great sweetness and power to keep the peace within. You can soothe your own spirit thus. You can keep the young tiger calm as a kitten in this way.

3. Kind words do not cost much, therefore freely use them. If you had to fetch them up as a bucket of water from a deep well, you might be tempted to use them sparingly. But out
of a warm and benevolent heart, they will fly forth most freely and most joyously, like birds loosed from prison.

Let us all help then to multiply those sweet sounds amidst the jarring and discordant notes so common in our cold and selfish world. Let us see if the tones of good-will shall not gain in number, through us, upon those of ill-will, and this be made a more cheerful, comfortable and happy world, by as much as our kind words can contribute to effect it.

Pascal.

HINDU CASTE.

We are glad to see the subject of Hindu Caste undergoing an examination by some of our contemporaries, and hope ere long to turn some attention to it ourselves. In the meantime, as throwing some light on one or two points, we extract from the Dnyanodaya, the following letter of a correspondent. He appears at home on the subject; and, as will be seen, asserts that custom has greatly increased the caste prohibitions of the shasters. It is not to be understood, from this however, that it has placed it on different ground, for there can be no question that caste is mainly a religious and not a civil institution. It is part and parcel of the Brahminic system of idolatry; and is essentially and thoroughly heathenish and unalterable in its nature, however baptized into the Christian Church.

"Within a few years past, many Hindus of different castes have become Christians, and much doubt and some discussions have risen among Hindus and others as to how these Christians should be regarded; some maintain the opinion that those whose touch was not pollution previous to their becoming Christians, may be touched now also without defilement, but that a person whose very shadow was pollution before becoming a Christian, still retains the same inherent qualities. On the other hand, some are of the opinion that whatever might have been their caste previous to their becoming Christians, they are all now to be regarded alike. All seem to regard this as a new and unprecedented case, and one which demands a thorough examination. And what is still more surprising, some European gentlemen even, high in the service of Government, seem to be in the same state of doubt in
regard to this question as the natives themselves. For the satisfaction of all, let us see what is the present custom among different castes and communities, and what has been their practice from time immemorial.

"First—How is it with regard to the Brâhmin community? It will be useless to appeal to their shasters, for in regard to many customs they have rendered their shasters null and void. If we look into their shasters however, we shall at once perceive that there was not formerly the same prohibition of different castes marrying and eating and drinking together, as exists at the present time. But "custom is of greater authority than the shasters," and therefore we must judge from present custom only; this will be satisfactory to all parties.

"It is a well known and established custom of Brâhmins to regard those whom they have received into their community as entitled to the same privileges as themselves, and so far as purity or impurity is concerned, they are all on an equality in that community. And further, those who are received into the Brâhmin community are regarded by all other castes as Brâhmins. They do not inquire whether the individuals received are good or bad, pure or impure; that question belongs to the community who received them. Whomsoever this community regards as a pure Brâhmin, all other castes regard in the same way. It sometimes happens that a company of Brâhmins forming a party by themselves, purify and receive a person to whom other Brâhmins object. Even in such cases the person received, and the community or party who received him, are regarded by the hostile party alike; whoever regards the person received, as impure, regards the community who received him as equally impure. The case of Shreeput She-shadree is an illustration of this principle. One party of Brâhmins agreed to receive him on certain conditions. The opposing party decided that even though these conditions were complied with, he could not become pure. Consequently until the first mentioned party agreed that they would not receive the boy and consented to take the prescribed penance, they were regarded as impure.

"Many years ago at Chambhargoonday, a man of the Chambhar (shoemaker) caste being regarded as pure by a hundred and twenty Brâhmins, they sat down and eat with him, but on their doing this, the rest of the Brâhmin community regarded these Brâhmins and the shoemaker alike and dropped all connection with them. The descendants of these Brâhmins and the shoemaker formed a separate caste which goes by the name of Suwashey.

"I have heard of those who were originally of different castes
being received into the Brähmin community and being regarded
by all as good Brähmins. I have not however examined this
point particularly. It is said that Walmik Rishee was of the
Kolee caste, and Viswamitra was a Kshetriya, and yet they were
made Brähmins. There is also a story of Ramdas making a
Mahar into a good Brähmin. Dewayanee and Shringarishee, al­
though of the Brähmin caste, married Kshetiyas.

"Shuntunoo married a fisherman's daughter. Still they and their de­
scendants were regarded as in good standing in the Brähmin caste.
A company of Rishees and Kshetiyas sat down to a dinner served
up by Droupudee a Kshetriya woman, and yet were not defiled."

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NOTICE OF THE INDIAN TEMPERANCE ALMANAC.

Among the good devices of the present day, is that of making the
ephemeris of the year a vehicle of important information. In days
gone by, the lightest trash was considered alone proper for an
Almanac. We well remember from frequently seeing them, many
foolish anecdotes then introduced, which had they conveyed val­
able moral or religious truth, or other useful knowledge, would have
been suitable furniture for the mind, and been often used; whereas
they have been profitless, and worse than profitless from occupying
the place of better things. As one method of filling up the needed
household manual, the state of the weather through the year was
sagely foretold. You might see for instance in a European or at
least an American Almanac—running down the page containing the
astronomical calculations of the motion of the planets, as though
predicted on the same principles—in January for instance, "Hard
frost may be expected;" in April, "Frequent showers;" in July, "Much
thunder and lightning in these days;" in August, "Uncommon heat
and drought about this time;" the sentence covering half of the
month, perhaps, and consequently very likely to be verified "about
that time." These grave announcements, on which the farmer's wife,
if not the farmer himself, was very apt to place some confidence,
were frequently left wholly to the printer; and we have it on the
authority of tradition from the fathers, not of the first century cer­
tainly, but of the last, that a printer's boy having by mistake, or
mischievous design, entered in an Almanac printed at Boston, the
startling prediction amidst the astronomical calculations for May,
"A snow-storm may be expected at this time," and this prediction,
strange to say, having been actually fulfilled by a fall of snow in May,
that Almanac was at once established as the Almanac of the country.
There have long been, it is true, some Calendars containing a good many important and valuable maxims, and hints, such as Poor Richard’s sayings, written by Dr. Franklin; and, for some years, more or less valuable reading has been added to these little books, which being necessarily manuals, every where distributed and constantly used, exert much influence. They have become in the East as well as frequently in the Western world, good sized volumes, containing information and statistics on a great variety of subjects, as well as lists and tables quite necessary to men of business. But this is not all. Different objects of benevolence are sought to be promoted by connecting their claims, or information concerning them, with a larger or smaller Calendar for the year. Thus we have the “Christian Almanac,” the “Churchman’s Almanac,” &c. &c., and even in India, the “Temperance Almanac.”

The little brochure for this year contains forty-eight pages besides the cover, having with the usual astronomical calculations and some useful tables, thirty pages of interesting matter, designed to bear on the temperance effort. The selections are from various writers, and seem well made. There is one original tale, of some length, written expressly for the publication, by George Drago, the author of “John Hobbs,” &c. &c. This writer, we believe only a sergeant, earned a pleasing reputation by his first work, to which his name was not attached. In this he showed himself, while writing with much simplicity, capable of accurate observation, and of laying hold on such particulars in the events he would relate, as to bring them distinctly before the mind, in all their truthfulness, with their relations of cause and effect. If not very important in themselves, they were seen to be so in their consequences to individuals in whom we became interested. The characters were well drawn, and well sustained, and what is more important, as we think, they were not only true to nature, but, as we understand in the main, true to fact; which after all on moral and religious subjects is the principal thing. The reader is made to sympathize with the characters drawn, though they move in a humble sphere. Our best feelings are excited. We love or pity; perhaps are scarcely indignant, for he does not strive to rouse the stronger passions. He writes with great kindness. One or two of the scenes in “John Hobbs” are very touching. We do not envy the person who can read them without emotion, or if given to the melting mood, with dry eyes. That at the sick-bed of Tiverton, is admirable, and full of instruction.

The little tale in the Temperance Almanac is written with the same facility of artless description, which, without any attempt, is...
highly graphic, and though short and not intended deeply to move
the feelings, is well calculated to produce reflection. It is called
the Mussulman's Vow. The Patell of a village, on refusing lodg­
ings in his house to a military officer and a missionary, who in
travelling put up at a choultry which was uncomfortable from
wet, gives as his reason a vow which he had taken not to admit
Christians under his roof. This vow, as he relates in an affect­
ing manner, was made because a promising son of his had, many
years before, become a victim of intemperance; in consequence
of his having received into his house an English officer, injur­
ed by a fall from a horse. This officer became much attached
to the lad, and out of kindness proposed that he should go with
him to his station. There, on his patron leaving for England, he
obtained a situation at the mess, and was induced to drink beer,
being told as it was not wine, it was not forbidden by the pro­
phet. A habit of inebriety was thus contracted. He was gradu­
ally led into drunkenness and crime, and returned at length to
his fathers' house, wretched, and a convict escaped from prison.
Here he remained for a time, but was still a slave to his passion
for drink, and being hunted out by the officers of justice was
taken back to prison, and as is said, to the "death of a dog."
These circumstances had so agonized the father, as to induce the
vow which forms the occasion of the little tale.

We have been thus particular in noticing it, for the lesson it
conveys. It has often occurred to us that the drinking-customs,
even of religious families, are frequently such as—unthinkingly—
greatly to endanger the welfare of their servants. Intoxicating
beverages are not only freely used at their tables, but taken
thence by the servants in smaller or larger quantities—as in parts
of bottles—in such way that there is strong temptation to their
immoderate use. They may resist it for a time, and even when
habits of drinking are formed, they may be careful to indulge
themselves only at night, after their work is done, but there are
many thus trained to intemperance; and those whom their Chris­
tian employers are most anxious to benefit are exposed to an
overwhelming evil, which they are too weak to resist. If then it be
necessary—for we do not here broach that question—to have these
drinks in common use, let there at least be care that what goes
from the table be so disposed of as not to swell the tide of intem­
perance among the Hindus and Mohammedans of the land. With
this rather long notice, of so short a book, for which the subject
must be our apology, we cordially commend the little Annual to
our readers. It is published by the South Indian Temperance Society.
REVIEW.

MAULMAIN MISSIONARY SOCIETY.

EIGHTH ANNUAL REPORT.

It is with much pleasure that we notice this short account of the labours of our Baptist Brethren in Burmah. We have often been cheered by intelligence of their success; especially among the Karens, who seem remarkably prepared of the Lord; and this report—from one section of the field—serves to verify our idea of the mission as one of the most promising in the east. The number of missionaries from abroad, connected with the Maulmain Society, is not large. It is not, so far as we notice, specified, but it would appear that there are in all six missionaries. The general view of their labours as given in the introduction is certainly encouraging.

"During the past year, the society has sustained thirty-three Native Preachers and School Teachers. Of these, one is Burmese, one Peguan, two Pgho Karen, and twenty-six Sgau Karen. Of the three School Teachers who have been maintained, two of them are employed in the Maulmain Burmese Boarding School, and one in the Day School at Amherst under the superintendence of Rev. Mr. Haswell. Important aid has also been rendered to the Karen and the Burmese Theological Schools in operation in this town, and also to the Pgho and the Sgau Karen Boarding Schools.

"We would also state, that the field which, through the blessing of God, the society has been enabled to cultivate, has not been circumscribed by the limits of the Maulmain Province. It has extended to Mergui, and from that region a voice comes to-night to gladden our hearts. The assistants supported by the society, have also proclaimed the Gospel in Burmah; where God, as in days of old, is working with a mighty hand, though without any splendid array of means. The humble soul, that simply trusts in him, is the instrument, whom he most delights to employ in the accomplishment of his stupendous schemes of grace. The borders of the Shan States, also, have been illumined by rays which have radiated from our centre, and there are now to be found some children of the forest, who begin to know the God of their fathers."

It appears that they have evidence of good being done by means of books sent to distant places, and indeed, so far as we know, this mission has been distinguished above most by success in tours for preaching and distributing tracts and portions of Scripture. In India generally, whatever good may have been done by sending out truth on the printed page—whatever preparatory work may have been effected, by thus sowing broad-cast the seed of the kingdom—but
little fruit has as yet been gathered. We do not believe it is lost, and shall not, though it lie much longer in the dust; for the rain of the Spirit when poured out from on high will cause it to spring up; but we should be glad to see more instances like the following related by the Rev. Mr. Osgood.

"From this station thousands of books have been distributed to different parts of Burmah, and we are permitted from time to time to learn cheering evidence of their beneficial effects, in the diffusion of the only true knowledge of God, and of the world to come. But a few days since, information was incidentally received from a man who called at one of our preaching zayats, that at Shway Gyin, a town far in the interior of Burmah, to which many books have from time to time been taken by traders from that place, twenty persons, including their leader, have recently been imprisoned there, on account of their adoption of Christian doctrines. The same information has subsequently been received from a number of other individuals from the same town, together with the additional items, that there are about two or three hundred persons there, who have embraced these new views; and they among the most respectable and influential people of the town."

The Rev. Mr. Vinton among the Karens gives a pleasing account of the usefulness of his native assistants. We extract what is said of one of them.

"Ko Telaw still continues at his post at Krai. He has been permitted to rejoice in the hopeful conversion and baptism of his only remaining child, a lad of uncommon promise. This is the twentieth instance of the baptism, upon a profession of faith in Christ, of entire households, among the Karens in this neighbourhood. Ko Telaw has made frequent excursions among the villages in the vicinity of Krai, and the truths of the Gospel, which he has communicated, like the true leaven, seem to be producing their legitimate effects upon almost the entire community. I have seen numbers of Karens from that neighbourhood, who tell me, that a great revolution has been effected in the views and feelings of the Karens of that district. Krai is considered as the great centre of influence among the Buddhist Karens. But a short time since, and nearly every Karen in that district, was an open and avowed enemy to the Gospel. Now opposition has not only ceased, but nearly every man listens with apparent interest to the Gospel of Christ. Ko Chetthing, in addition to his donation to the society, has built a large and convenient zayat at this village."

The Rev. Mr. Ingalls, of Mergui, makes the following interesting statement.

"Teenyet, a village about thirty miles north-east of Mergui, at the
head of tide water, is inhabited by Karens and Burmese. Its locality is one of nature’s loveliest; but the God, who spread out those pleasant vales, and fashioned those romantic hills; and who for ages has crowned the labours of the husbandman with golden harvests; has neither been sought nor worshipped. Gaudamah’s images are made and worshipped at this village, by Karens as well as Burmese. But the day-spring from on high has visited them, and the sound of the Gospel is now going abroad through this long benighted region.

"The head man of this village is a brother of the Karen Goung Gyok, and a man of intelligence. He has long been an inquirer, but never until I took the assistant to his village, fully decided to come over on the Lord’s side. He came to the zayat with his wife and children, and in presence of Pagans and Christians, solemnly renounced idolatry, and all his sinful habits, and offered a most fervent prayer to God, to pardon his sins and make him a Christian. His purpose seems fixed. He has built a zayat, and a school is established. He has forty houses under his supervision, and goes about with the assistant, preaching the Gospel to his countrymen."

The missionaries, though as we have remarked, much devoted to itineracy, labour assiduously in their schools, and seem especially earnest in raising up a native ministry. The Institution for the education of Karen preachers is stated to contain sixteen pupils, besides a class of five young men who attend two recitations daily. The Burman Institution, for the same purpose, has eight students.

The Boarding Schools appear to bring forth their usual ripe fruits. A boy in one of them being told that a report of the school was to be given, and asked if he would like to express his feelings, immediately sat down and wrote in his own language, as follows:—

"Before I became a Christian, my heart was exceedingly wicked. I often mocked at God’s Holy Word, and reviled it. But God sent his Holy Spirit into my heart, I recollected my sins, and repented of them deeply. I turned my heart unto God, and sought him a long time. I was in great distress, my sins appeared so great. God has had mercy on me, and now I feel very happy. Sometimes, indeed, I now forget God’s goodness, and then, when I recollect myself, I am very miserable, until God forgives me, and grants me peace again. I pray to God, and reverence his name always. I love his Son, Jesus Christ, and all his disciples. I know the children of God pray for us much, that we may hear about God and learn his commandments. Disciples of Christ, you labour very hard for us, that we may increase in wisdom. This I remember and love you much. People of God, I pray and entreat God for you always. As for me, if God permit, I very much desire to go far away into the jungle, to tell my countrymen of Jesus Christ, the Son of God,"
who died on the cross for us. I love the people of every nation, and desire all to love and obey God. My desire is to work for Jesus Christ till I die. I am now learning to print, that I may in some way help to spread the knowledge of God. These, my feelings, I desire to tell to the teachers and to God's children."

Mr. Vinton gives an account of the school to which this boy belongs, which cannot but strike one as remarkable, considering that the Karens were lately but little better than savages, without any literature.

"The Sgau Karen Boarding School, now numbers one hundred and fifty. In former years, little interest was felt among the Karens on the subject of education; and so great was their dislike to staying in town, that great efforts were found necessary to induce the few, who have attended our school, to leave their jungles for this object. During the last year, however, a few of the scholars made such progress in their studies, as to reach a point, where the advantages of knowledge became palpable to the great mass of the Karen people, and gave such an impetus to the cause of education, that our school, though we have taken less pains than usual to collect scholars, is at least one-fourth larger than during any previous year. I have a class of thirteen young men, studying trigonometry, who, with the aid of a table of Natural Sines, prepared by the Rev. Mr. Mason of Tavoy, already work with considerable facility. I have also a class of more than thirty, who are studying surveying. My labours with this class have been greatly facilitated, by a very generous donation of four prismatic compasses, from our late Commissioner, Major G. Broadfoot, c. b. I ought also to add, that a donation of Two Hundred rupees from the same gentleman has enabled me to purchase a theodolite, for the use of my class in trigonometry. They have already acquired the use of it, so as to measure angles both vertical and horizontal with great accuracy. Their study of trigonometry is now wholly practical, calculating the height of trees, measuring two angles and a side, or two sides and the included angle of a triangle, and calculating for the other sides or angles. The other members of the school are attending to various branches of study, as reading, writing, arithmetic, geography, &c., and manifest an interest in their studies, such as we never expected to see realized."

We can add but one more extract concerning the schools, and that shall be to show the eagerness with which some of the pupils received a portion of the word of God.

"We have just had the pleasure of putting into the hands of all who can read, the Gospel of Matthew. When I received it from the press, I assembled the school, and told them what I had for them;
how the money was raised to defray the expense of printing; how much time and labour of the missionaries were expended in crossing the ocean, learning their language, translating, &c. I added, moreover, that it is the Word of God; and spoke of the benefit, which would accrue to them, if they would make themselves acquainted with its sacred truths and obey them. I then proposed that they should each pay two annas for the Gospel, in order to aid a little in giving this word of life to others, and that they might more highly value it, and take better care of their books. It was truly gratifying to witness the interest they felt in this portion of the Word of God. All were glad to pay their two annas; and some of them, in order to preserve their books from being soiled, immediately wrapped them, of their own accord, in paper; while even some children who could not read well enough to receive the Gospel, manifested an interest in it, that amounted to everything short of worship of the book. Their eyes sparkled with animation, as they took the sacred word into their hands and pressed it to their lips."

It is pleasing to learn that the native Christians connected with the mission contributed about four hundred rupees to the society, and that one of them Ko Chetthing, whose name deserves to be printed, is a subscriber of one hundred rupees annually. The report ends very properly by attributing their prosperity to the special influence of the Holy Spirit.

"God was pleased at that period to pour forth a large measure of His Holy Spirit, by whose gracious influences, not a few individuals, chiefly connected with H. M. 84th Regiment, were made to realize the value of their own souls, and earnestly to seek their salvation. Having then first discovered the preciousness of the blessed Gospel of Christ, as adapted to all their wants, and having by faith in Christ become possessed of a new and inestimable treasure, styled by the Redeemer himself a "pearl of great price," they were constrained by love to that Redeemer, and love to their fellow-men, to do what they could for the perishing heathen about them."

We have in an abstract, added to the report, the statistics of the Society's Missions in the East, and with this we close our notice, wishing them increased prosperity, while we regret to know, from other sources, that they are in debt about three-fourths of a lack of rupees, which must much retard their operations.

"Missions among the Burmese, Peguans, Karens, Siamese, Chinese, Arracanese, Assamese, and Teloogoos.—Forty-five stations and out stations; Sixty-three missionaries and assistant missionaries; Sixty-two native preachers and assistants; and thirty-two churches; the number of baptisms reported is 451; present number of church members 2,445."
Sirs,—You will no doubt be glad to hear, that amidst the mass of deluded and degraded idolaters by which we are surrounded in this land of deep darkness and superstition; that the Lord is working by his Spirit on the hearts of a few, and thus bringing to pass the truth of his own word. "I will lead you one of a city, and two of a family, and bring you unto Zion." And I would feign hope that the time is not far distant when these illustrations of Jehovah's saving power shall be more frequent, and when we shall behold the fulfilment of that glorious prophecy in reference to the enslaved millions of this vast country, "a nation shall be born in a day."

On Lord's day, November 9th, I baptized, at the Mission Chapel at this station, four adult converts from heathenism. The service was commenced by singing, reading the Scriptures and prayer; after which I delivered a discourse from the words of our Saviour, "Abide in me and I will abide in you, as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me," John xv. 40; in which I endeavoured to set forth the duties of those who confessed the Christian faith, the necessity of watchfulness and prayer, and of a steadfast adherence to the doctrines, precepts and promises of our divine Redeemer, as recorded in the Holy Scriptures. In conclusion I referred them to the promise of our Saviour for their encouragement, "I will abide in you," shewing them the source of the Christian's strength.

After the discourse was finished, a few questions were put to those who were candidates for the ordinance, to which very suitable answers were given. After this they were baptized in the name of the Holy Trinity, and prayer offered up for the Spirit's influence to descend and rest upon them. A hymn was then sung by the congregation, and the service was concluded by a short prayer. About 100 adults and children were present, and it was pleasing to witness their attention throughout the service. It may be well to state here for the encouragement of the friends of missions, some particulars concerning those who have thus solemnly professed their faith in Christ. One is the wife of a convert who was brought to a knowledge of the truth in connexion with the
Coimbatoor Mission. She has been upwards of twelve months a candidate for baptism, and wished me to baptize her sometime ago, but as I was not satisfied with her knowledge, I deferred the matter. Within the last six months she has much improved in her acquaintance with the great doctrines of the Christian faith, and as I had reason to hope from her conduct that she is a sincere believer, I did not think it my duty any longer to withhold the ordinance from her. The second convert is a native ryot, from the village of Goorjala, about 50 miles west of this station, and has been a candidate for baptism nearly twelve months. He was brought to a knowledge of Christ through the labours of our Reader Venket Reddy, who is stationed at Cherlopilly, a small village about a mile from the former place. He has endured much persecution from his heathen neighbours, but I am thankful to say that he has borne it with Christian patience and fortitude. Though his knowledge is not what I could wish, yet he has a clear view of the great and essential doctrines of Christianity, and is able to give a reason of the hope that is in him. I am happy to say that his wife, who has been separated from him for twelve months on account of his desire to become a Christian, has expressed a desire to return to him, and in proof of this has delivered up to him two of the children. They are now being educated in the Christian School at Cuddapah. The two remaining youths have been in connection with our mission schools for sometime past, and I have good reason to hope are desirous to serve the Lord in sincerity and truth. One of them was rescued from sacrifice by a pious officer in the Madras army. He was brought up in our orphan school at Vizagapatam, and followed me as a servant to this station. He has been a source of great anxiety and sorrow to me, and the subject of many prayers, which I hope are now being answered. Within the last two months I have observed a great change for the better in his conduct, and I have now good reason to hope that he is earnestly seeking for salvation in the appointed way.

The fourth candidate is a very pleasing lad of about fifteen years of age, whose case is so interesting, that I have thought it well to give his own simple account of God's dealings with his soul; feeling assured that it will gladden the hearts of all who love our Redeemer, and feel interested in the salvation of this degraded people. He is the younger brother of one of our Readers, and for the past six months has expressed a most earnest desire to be baptized, to which I have at length acceded after very good evidence of his sincerity. To afford you satisfactory proof of the Christian knowledge of these native youths, I here subjoin No. 1.
the answers which they gave to several questions which I put to them previous to the day on which they were baptized. Q. Why do you wish to renounce idolatry? A. One said, Because I derive no benefit from it; another said, Because it darkens the soul. Another reason given was, It hides the attributes of God; another was, It leads to sin; another, It produces folly; another was, It teaches a false way. Q. What is the principal doctrine which baptism teaches us? A. That our old nature must be taken away and a new nature given us. Q. What are the fruits of this new creature? A. Faith and repentance. Q. Who is it produces the new creature? A. The Holy Spirit. Q. What did Jesus Christ do to take away our sins? A. He came into the world, performed many miracles, and died upon the cross. Q. Did Jesus Christ rise again? A. Yes, he rose again from the dead on the third day, appeared to his disciples, and ascended up into heaven. Q. What is it that takes away all our former sins? A. The blood of Christ. Q. What is it that subdues the power of sin in our hearts? A. The Holy Spirit. Q. Through whom is the Holy Spirit sent? A. Through Jesus Christ. Q. Why do you wish to be baptized? A. I wish to obey the command of Christ and to become his disciple. Q. How must you behave after baptism? A. We must walk according to the will of God. Other questions were put and answers given, which evinced a clear knowledge of the way of salvation, but which time and space will not allow me here to insert. I trust your prayers will ascend to God on behalf of these new converts, that they may prove firm and consistent disciples of our blessed Redeemer.

I remain,

Cuddapah,

December 8th, 1845.

Yours sincerely,

A Missionary.

AN ACCOUNT OF SUBADOO'S CONVERSION,
INHABITANT OF CHEMMOPEETT.

When I was about eight years of age I attended a school which Mr. Howell established in our village. At that time, on account of my childish folly and heathenish ignorance, did not give my mind to the instructions of the schoolmaster. Sometime afterwards, when I was able to read, a copy of Matthew's Gospel was given to me, and the schoolmaster (now one of our Catechists) explained it to me. He also told me of the history of Daniel, Shadrach, Meshach and Abednego, by hearing which I became much afraid. He also instructed me concerning the coming of Christ to judge the world, and that he would punish all those who rejected his
word with hell-fire. When I heard these things I feared much on account of my sinful state, and earnestly desired salvation. But my parents were idolaters, and called me to worship idols. My elder brother and I would not hear their words, and feared lest God would cast us into hell if we worshipped such idols. After this an idolatrous feast occurred in the village, and when my parents were worshipping Igneshourudoo (the belly god,) we asked them why they performed such worship? to which they replied, are you to put questions to us? you are only children, why do you speak such big words against us? If you speak in this way to us now, how will you speak when you are grown up. They called us to take food but we would not go, and afterwards took the idol and broke it in pieces.

After this, by reading Christian books we became more and more opposed to idolatry, and left off the acquaintance of wicked men in the village. We also went to the schoolmaster's house frequently to hear more of the Christian religion, and by his instructions and reading we became convinced that Jesus Christ was the only true Saviour of mankind. After this we made known our desire to receive Christian baptism to the Catechist. For sometime our parents tried to hinder us in fulfilling our wishes, and endeavoured to bring us into subjection to their heathen customs. Another feast in honour of Gungama happened sometime afterwards, my parents went to present offerings and pay worship to the idol. They called us to eat of the things offered to the idol but we would not. I also spoke to many of the people who came to the feast as follows: "Sirs, why do you worship such idols—what benefit can you obtain from them?" I then kicked the idol, and said to them, "how can such a stone as this give you salvation?" On hearing this my parents became very angry with me, and asked me why I did this as I was but a little child, and abused me. They tried to keep me from going to school, but still I went for sometime, till at last they kept me away by force. Sometime after, the schoolmaster was removed from the village, but as I had some books with me I kept on reading the word of God.

After this God heard my prayers, and at my request my parents permitted me to go to the school under the charge of Mr. Porter. There I received increasing knowledge of the word of God, and frequently told my parents what I had learnt at school. After this I fell sick with fever. My parents then came to me, and brought a sorcerer to cure my sickness. This man instructed my parents to make a particular kind of cord of white, red and blue thread, which was to be dipped in some incense, sugar and coconut, and then
put around my neck, whilst he repeated a muntrum. When they wanted to put this round my neck, I told them that it was no use, that it was all a lying trick, and that if they gave me medicine I would take it. They came a second time, and brought another sorcerer, who said that he would fill a shovel with ashes, and take some in his hand and blow it on me, at the same time repeating a muntrum, and putting some ashes on my forehead, and that if he did so to me I would get well. To this I would not give my consent. At another time they wanted to take me to a fakeer, who said that he could cure me by tying a piece of paper around my neck, but I refused to go. In all these trials I prayed to God. Another time a false priest came to my parents and said he would give me medicine, but I must pay worship to him first. My parents did so, but I refused to worship him as it was a sin. He then offered me some medicine but I would not take it. I then went to Mr. Porter for some medicine, which he gave me, and I prayed to God to bless it, and by his mercy I got well.

After this I received Christian baptism of Mr. Porter, and am now learning in the Christian School at Cuddapah.

**DISTURBANCE IN TINNEVELLY.**

Most of our readers are informed, through the pages of the *Church Missionary Record*, that there has been an unhappy out-break against Christianity, or at least against Christians, in Tinnevelly; where some 3,000 persons, partially armed, collected and attacked the Christian villages, plundering houses, and abusing men, women and children. It appears they advanced upon the villages in three detachments under leaders, who singled out the Christians and their houses for attack. Their object was to force or induce all to rub ashes on the forehead, &c., as a token of being heathen; and those who did so were not molested, those who declined were stripped of their clothing and jewels, and beaten—their houses also plundered. Thus “a hundred and thirty-three houses in twelve villages were spoiled of all and everything.” The loss in property is stated at about Rs. 10,000. Many were not only beaten, but wounded; and one female, a Catechist’s wife, violated. The damage to the houses and villages could scarcely be greater, it is said, unless they had been burned; which was carefully avoided.

The mob advanced upon Nulloor, the residence of the Rev. Mr. Schaffter, the missionary of the district, but he having collected about 300 persons to defend the station, and the Collector being also informed of the disturbances, and preparing to come to his assistance with peons, they were brought to a stand about four miles distant,
and at length dispersed. Many of the ringleaders have been taken, so that the affair is likely to be fully investigated.

It does not distinctly appear what was the cause of this ebullition of heathenism, or how far, if it all, it was provoked by the Christians. An Anti-missionary Society had been formed in the district, called the Vebruthi Society; to induce all to mark themselves with ashes as a sign of heathenism, and this was set on foot, it is supposed, by an agent from the Saduvaithasangam in Madras. Whatever may have been the immediate cause or occasion, the animus by which the mob was governed indicates too plainly that its origin was from beneath; and we have reason to be thankful that He who said, “Why do the heathen rage,” said to them, “Thus far shalt thou go and no farther.” To Him be the praise.

A NATIVE CHRISTIAN WEDDING.

[By request of a subscriber we insert the following extract from a Journal of the Rev. H. Bowen, which has appeared in the Madras Christian Intelligencer.]

June 8th.—Left Vediarpoom in the evening and arrived at Teralseram the next morning. A neat and substantial chapel has been built here by the late Rev. Mr. Coombes at his own expense. The congregation consists of 92 souls. After morning prayers I married two couples, and proceeded to the Combaconum Pettah chapel; the distance of which, when there is no water in the river (Arasalar) which intervenes, is only five minutes walk.

At Combaconum I celebrated the marriage of Sinnappen, the son of the late Visuvasanathen, native priest. The principal native officers of the court, some of whom are respectable Romanists, were present. The little chapel and the mission compound were filled with people. When a Romanist, who was present, was asked by one of our people, how he liked the marriage ceremony of our church, he replied, that with the exception of the naming of the parties, and especially the mentioning the husband’s name by the bride in public, the rest of the ceremony was exceedingly good. The Hindus consider it immodest in females to mention their husband’s name; and so great is their feigned modesty in this respect, that women sometimes persist in not mentioning the name of their husbands before a magistrate. The lower orders of the natives, however, have no such scruple.

In the afternoon I was invited to bless the happy pair in their own new house; where I had the pleasure of hearing an interesting anecdote about the late Visuvasanathen, native priest, the father of the bridegroom. It was related by Pakianada Pillay, a pupil of the Venerable Schwartz, and is worthy of being recorded.
About 15 or 20 years ago, when Visuvasanathen was Catechist at Combaconum, being a sincere and zealous man, he always went about with a portion of the New Testament in his hand, and talked to the people whenever he found an opportunity to do so. While he was one day going about the street of Combaconum, he stood and listened to a brahmin who was teaching the vedam to some of his brahminy scholars. The brahmin finding Visuvasanathen attentively listening to him, ceased teaching, and requested him to leave the place, as the holy vedas were forbidden to be recited in the hearing of a Sudra. But Visuvasanathen requested to be allowed the privilege of hearing the vedam, a knowledge of which was as necessary for him as for anybody else. On this the brahmin perceiving Visuvasanathen to be a Christian, abused him in the most shameful language, but Visuvasanathen took it all quietly, and stood unmoved, and then showing the brahmin the book he had in his hand, deliberately told him that he also possessed a vedam. At which the indignant brahmin requested to know what that vedam, which was received by pariahs, could teach. Visuvasanathen meekly said, "while your vedam, which is kept concealed from Sudras, teaches you to rage and rail at me, my vedam teaches me to bear the insult quietly; judge then, which is practically the better vedam." By this excellent answer, the brahmin, who was at once silenced and convinced of his error, came forward, embraced Visuvasanathen, made him sit down with his scholars, and after begging his pardon, heard him read the fifth chapter of St. Matthew, and being much struck with the sentiments it contained, requested him to repeat his visits daily.

The whole of the Gospel was thus read to the brahmin in his own house, and the two men afterwards became very intimate friends, though the brahmin was only "almost persuaded to be a Christian." Does not this anecdote forcibly remind us of the truth of our blessed Lord's sayings, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "By their fruits ye shall know them."

**BOMBAY TEMPERANCE SOCIETY.**

[It is not our intention to make this Journal the organ of temperance advocacy, except on general and undisputed Scriptural principles; but occasional notices of the progress of this truly Christian cause are quite consistent with our professed design, though they may refer to specific measures for promoting it which all do not see to be necessary.

The following account of the Bombay Temperance Society is interesting as a matter of history, and the notice of its efforts for Natives, with the *Appeal, to the Native Christians in India on the use of Intoxicating Sub-
stances, appears to us well worthy the careful consideration of all in any way connected with them, and who can directly or indirectly (and is not this the case with every one) do anything to stem that flood of evil which is fast engulfing the Native Church.

On the 13th of November, 1834, a public meeting was held in the Town Hall, the Rev. Dr. Carr, now Bishop of Bombay, in the chair, for the purpose of organizing a Temperance Society. It was unanimously agreed "that the unhappy propensity to the use of distilled spirits is one of the chief causes of distress, disease, and crime," and a society was organized, to consist of all such persons as should subscribe the following pledge or declaration, viz. "We agree to abstain from ardent and distilled spirits except for medical purposes, and from the intemperate use of vinous and fermented liquors, and to discountenance the causes and practice of intemperance." Officers were chosen, and a large and respectable Committee appointed to conduct the business of the society.

The design of this society was most praiseworthy, and it doubtless accomplished much good. It was found, however, that it could do but little for the reformation of the intemperate, whose unnatural appetites were still fostered by the use of brandied wines and similar drinks. It is now well known that alcohol in some of its forms, and often other substances of an injurious nature, are mingled with the wines brought to this country, and it is difficult to see how it can be any worse to drink brandy and such like liquors in a pure state or perhaps mingled with water, than to drink the same when mingled with the juice of the grape.

The rich as a matter of choice use the high-priced, brandied wines, rather than the inferior liquors used by the poorer classes. It was therefore no self-denial for them to join such a society. And while they continued to gratify their appetites by the use of these mingled wines, it was in vain for them to call upon the poorer classes to renounce the use of such drinks as they might be able to obtain.

The warmest friends of the society were thus soon led to feel that it was not based upon correct principles, and consequently that it could never accomplish the end proposed. They therefore allowed it to become extinct, and in place thereof another society for the suppression of intemperance was organized on the 28th of July, 1839.

This society adopts the principle of entire abstinence from all intoxicating drinks as a beverage, as well as from the use of other intoxicating substances, as opium, bhang, &c. Its members subscribe the following
PLEDGE OR DECLARATION.

"We, whose names are hereunto annexed, in the full belief that ardent spirits and fermented liquors are never necessary to persons in health, and often positively injurious to them, and that when used, their natural influence on the human constitution is to produce intemperance with all its temporal and spiritual evils, do hereby agree, that with divine aid we will not use any kind of fermented or other intoxicating liquor or drug, and that in all suitable ways we will discountenance their use throughout the community.

This declaration or promise does not apply to any religious or medical use of the articles mentioned in it."

Since the formation of this society 783 persons have become members by subscribing the pledge. Of these, some have died; some have removed to other places; and some have been expelled for violating the pledge. So far as is known, 531 persons are at the present time (November, 1845) members of the society.

The efforts of this society have hitherto been principally directed to the suppression of intemperance among Europeans. But of late, the increase of intemperance among the Native community has excited much painful interest; and at a meeting held on the 13th of October, 1845, the following Resolutions were unanimously adopted:

Resolved, First.—That we view with much concern the rapid increase of intemperance among the different classes of the Native Community.

Resolved, Second.—That we believe this increase to be owing, in part, to the influence of European example, and in part, to the prevalence of erroneous views among the Natives regarding the benefits to be derived from the use of intoxicating drinks.

Resolved, Third.—That we believe it to be our duty, and the duty of all who desire the welfare of the Native population, to endeavour as far as possible, both by example and otherwise, to stay the progress of this destroying evil, and we do earnestly invite all Europeans to unite with us in efforts for this purpose.

Resolved, Fourth.—That we earnestly call upon all the Native Community to discourage in every suitable way the use of intoxicating drinks, and to show their decided disapproval of the conduct of those who, for the sake of gain, establish grog-shops throughout the city, and thus become the active and voluntary agents in spreading on all sides poverty, wretchedness and crime.

Resolved, Fifth.—That a Subscription be opened to defray the expense of printing Tracts, and otherwise diffusing information on
this subject in the Native Languages, under the direction of the Committee.

It is to be hoped that all those among the Natives who have any regard to the welfare of their own people will lend their active countenance and co-operation to such an effort as this. Intemperance is here increasing at a rapid rate, and it threatens to become the desolating scourge of India. Now is the time to unite in an effort to stay the progress of this fearful destroyer.

TO THE NATIVE CHRISTIANS IN INDIA ON THE USE OF INTOXICATING SUBSTANCES.

NATIVE CHRISTIANS OF INDIA—You are now comparatively few in number. But the day is coming when, by the blessing of God, you shall be a great multitude. The idols of this land are destined soon to pass away. All other systems of religion must decline and perish before the onward progress of the Gospel.

Habits and customs, which you now, as a body, adopt, will doubtless be handed down as a blessing or a curse to succeeding generations. Your children, and your children's children, will feel their influence. And they will tell either for good or for evil upon the welfare of the Church of Christ in this land, long after you and your children's children shall have passed away.

There is one custom which in all ages, and especially in modern times, has been the source of great and multiplied evils: a custom which has been, to a greater or less extent, the curse of all Christian lands. None can tell how many, by its influence, have been brought down from stations of respectability and comfort into the deepest wretchedness and shame. This custom is one which has wasted the property, corrupted the morals, and blasted the hopes of millions. It has dried up the fountains of rational and social enjoyment. It has destroyed the peace of families, and gradually changed the kind and affectionate father and husband, into an unfaithful, unfeeling, brutal tyrant. And too often through its means dishonour has been brought upon the cause of religion. More than any other one custom it has been the means of filling the world with poverty, wretchedness and crime. We refer to the custom of using intoxicating drinks.

It may perhaps be said that these evils arise from the excessive use of these drinks. But when used habitually, even in small quantities, there is a great and useless expenditure of money. The physical system is more or less deranged, and, as is proved by experience, multitudes are gradually enslaved and ruined. The moderate use naturally leads to the immoderate use. Were it not for moderate drinking, intemperance with its train of evils, would soon come to an end.

We would therefore lift up our warning voice and entreat the No. 1.
Native Converts in this land, to beware of the custom of which we have spoken. Interest and duty—duty to yourselves and to your families—a regard to the best interests of your fellow-men and to the glory of God, all call upon you wholly to abstain from the use of intoxicating drinks.

You do not need them. Their daily use will neither lengthen your days nor increase your comfort. It will minister neither to health nor happiness, neither to respectability nor usefulness. Do the Brahmans and the Banians suffer either in mind or body; either in character or estate, by wholly abstaining from the use of intoxicating drinks? Do those Mussulmans who wholly abstain, suffer in any respect by comparison with their wine and spirit-drinking brethren? You yourselves can judge. Do those bearing the Christian name, who wholly abstain from the use of these drinks, suffer by such abstinence? Do they in consequence have worse health and fewer joys? Are they thereby ever reduced to pecuniary distress, or are they more easily seduced from the paths of virtue and peace? Are they afflicted with any bodily or mental, any domestic or social evils, because they refrain wholly from the use of intoxicating drinks? No: the testimony of some ten or twelve millions of professed Christians, who can speak from their own experience, comes up to us from every part of the world, declaring, that total abstinence brings no evil in its train. It bring no bodily maladies. It brings no domestic woe. It brings no reproach to the cause of Christ. It brings with it, neither weeping nor destitution, neither sorrow nor shame.

Total Abstinence therefore is a safe course. And it is one which you are free to pursue. Christianity does not enjoin upon you the use of intoxicating drinks. On the contrary, it lifts up its warning voice, saying, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine." "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken." See Prov. xxiii. 29—32, xx. 1; Heb. ii. 15; see also Eph. v. 18, and Luke xxi. 34.

The Scriptures repeatedly declare that the drunkard shall not inherit the kingdom of God. And they vividly depict the folly and the woe of him who gives himself up to the use of intoxicating drinks. It says to him, "Thine eyes shall behold strange women,
and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Yes, once he thought he could cease to use it when he pleased. Once he thought there was no harm in using it in moderation. But now, the wretched slave of appetite, though he has learned in his own bitter experience that "it biteth like a serpent, and stingeth like an adder," yet from the depths of his degradation he, involuntarily as it were, exclaims, "I will seek it yet again." Listen then to the voice of wisdom who stands crying, "Hear thou my son and he wise." "Be not among wine-bibbers." "Look not thou upon the wine when it is red."

The Bible does not teach, neither do we believe, that intoxicating drinks may in no case whatever be used. This, however, is no argument for their habitual use, as a beverage, any more than it is for the habitual use of opium or arsenic. And here we would say; beware of using it inconsiderately even as a medicine, for it is a deceiver, and its use in cases of sickness would often be productive of serious injury.

You may be told that wine in the Scriptures is sometimes spoken of as a blessing, and that those who act on the principle of total abstinence set themselves in opposition to the word of God. But remember that the wine spoken of in Scripture as a blessing is the pure unadulterated juice of the grape, which by the way, is not the kind of wine brought to India. Here you cannot obtain it if you would. Had we nothing but the pure, unadulterated juice of the grape, there might be little occasion for temperance societies, and comparatively little occasion for us to warn you against the use of intoxicating drinks. To those who stand aloof from the cause of total abstinence, and plead for the use of intoxicating drinks on the ground that pure, simple wine, is in Scripture spoken of as a blessing, we would say, first put out the fires of the distilleries that are everywhere pouring forth their blighting, deadly streams—cast your bandies, and your brandied wines, and such like drinks into the depths of the sea—shut up the numberless grog-shops, from which issue so much crime, and wretchedness, and death—restore to themselves and to their families the degraded slaves of intemperance—give them back the money they have wasted—give them back the character which they have lost—give them back the joys and the hopes which have been blasted forever; and then, filled with gladness and rejoicing, we too may cease to lift up our voice against the use of intoxicating drinks. But until these things be done, is it not lawful, is it not safe, is it
not expedient, wholly to abstain from that which works so much evil? We grieve when we hear a Native Christian pleading for his cups—and perhaps avowing that he feels the need of the intoxicating beverage. We look upon him with painful anxiety, fearing should he be saved from the drunkard's doom, he will yet prove a fatal stumbling-block to others weaker than himself. There may be some of our Native brethren who have no fear for themselves. But let him who thinketh he standeth take heed lest he fall. Men of learning, and talent, and standing in the Christian Church, have sadly fallen through the power of this deceiver. And so it may be with you. But were there no fear on your own account, we would still in all earnestness, and faithfulness, and love, entreat you to consider what may be the effect of your example upon others. We entreat you for the sake of Him who gave himself for us, not to put a stumbling-block or an occasion to fall in your brother's way. "Destroy not him with thy meat for whom Christ died." "All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

We have here spoken only of intoxicating drinks. But much of what has been said is equally applicable to the use of other intoxicating substances, as opium, bhang, &c. Let these things be put far from you.—Dnyanodaya.

Baptism of an Arab at the Union Chapel.—We were last Sabbath day the spectators of one of the most interesting ceremonies it has ever been our lot to witness in connection with the introduction of a convert to the church of Christ—the baptism of a young Arab at the Union Chapel by the Rev. T. Boaz.

The Christian church has ever felt the deepest interest in the Abrahamic race; her sympathies, labours and prayers have generally, however, flowed towards the descendants of Isaac—the children of the bondwoman have been comparatively neglected. This has arisen from their wild Ishmaelitish life, not less than to their hostile feeling equally towards Jews and Christians.

To witness one of the sons of the bondwoman—one born after the flesh and not after the promise—come bending to the sceptre of the Lord Jesus, must, to every Christian, be interesting in the highest degree. Such a sight we witnessed last Sabbath, and it caused us to bless God and take courage. *

The young convert was accompanied by Behári Lái, one of the Hindu converts, and the Jewish brethren attached to the Free Church. Owing to the imperfect knowledge of the convert of Hindustání to one of Jewish brethren by Behári Lái, and by the son of Sarah to the son of Hagar into Arabic.
The history of this young man is interesting and instructive. His name is Saleh, the peace-giver or maker. He is a native of Damascus. When about two years of age he went down into Egypt with his father, who was a merchant. For twenty years he resided in and around Cairo. He is now about 23 years of age. His father's house was visited by men of letters and enterprise. From them he gathered the rudiments of knowledge and the spirit of inquiry. In common with many others of his age he soon arrived at the conclusion, that Mohammedanism was not adapted to the wants and cravings of the soul. The search after truth was commenced in good earnest by about a dozen in his own immediate circle. He, more determined than his companions, resolved to set out on this important errand. Ere he did this it appears he obtained from a bookseller in Cairo a portion of the New Testament. The perusal of this scrap of truth excited a desire to become acquainted with the whole scheme of salvation. The difficulties, arising out of the political and religious state of the country, attending such a course in Egypt, were almost insuperable. With his stock of Arabic works, many of them of considerable value, and about four hundred rupees, he departed out of Egypt, leaving his widowed mother to live upon the property left by his father. Passing the desert he embarked on an Arab ship for Jeddah, one of the principal ports in the Red Sea. He suffered much persecution on the voyage from the Mohammedan seamen and passengers, for even there he did not disguise his disbelief in the mission of Mohammed. On his arrival at Jeddah, he met with kindness from the French Consul. He was advised by some American Christians at Jeddah to make his way to Bengal in preference to going to Bombay, where the Moguls are much more numerous and vindictive. He sailed from Jeddah to Calcutta on an Arab vessel commanded by a Roman Catholic, who afforded him all the protection he could from the insults and persecution of the people on the vessel. An American Christian at Jeddah, without his knowledge, sent a letter to a friend in Calcutta informing him that such a man was on the vessel, strongly urging the necessity there was for searching him out and introducing him to some Christian minister. The friend to whom this letter was addressed instituted a search after the young man, and at last found that his life was in danger from the more violent of the Musalmâns in Calcutta. He had not for one moment hid his sentiments from them. Under these circumstances he was introduced to the pastor of the Union Chapel, who impressed with his sincerity and desire to know the truth, placed him with the Jewish brethren recently baptized by the missionaries of the Free Church of Scotland. With them, and under the care of Behâ'î Lâl, he advanced rapidly in his knowledge of the truth. An opportunity offering for transferring him to the Upper Provinces, where his knowledge of Arabic may be far more useful than in Calcutta, and where it is probable he will meet with more kindred spirits than in these provinces, it was resolved to comply with his request—to consecrate him to
Christ in baptism. Saleh is a Syaad—a direct descendant of Mohammed. This class are revered by the Mussalmans. "If a Syaad," say they, "should say to the water, be oil, so it would be." * * *

From this brief detail our readers may gather how much this young man has sacrificed on the altar of Christ. How much he has actually forsaken for the truth's sake. He has left his native country, Egypt, of which he speaks in the highest terms; his aged mother, to whom he appears much attached, the companions of his youth and associates in inquiry. He has sacrificed that which is dear to all—reputation arising out of ancestry, and in Mussalmán estimation the most honourable of all relations, lineal descent from the prophet. The Korán he has cheerfully given up and accepted the Bible—Mohammed he has rejected as a mere man and impostor. Christ with all his reproach he has received as his only and complete Saviour.—Calcutta Christian Advocate.

Baptism of a Native in the American Mission Chapel.—We are glad to learn that on Sabbath, the 16th instant, the American Missionaries received into the Christian Church by baptism, an intelligent and well educated Brahmin named Krishna. He is about thirty years of age, and was originally from the South of India. When quite young he attended for a time one of the schools of the Rev. Mr. Rhenius, but what he there learned of Christianity seems to have produced but little impression on his mind. When about twenty years of age he entered upon a course of pilgrimage, and has visited a very large part of the sacred places in India, some of them several times. At various places he received tracts from missionaries, from which he acquired considerable knowledge of Christianity, and the effect of which was greatly to shake his faith in his own religion. This was particularly the case with a tract in the Hindee language, which contains the substance of Dr. Wilson's Refutation of Hinduism. His convictions of the truth of Christianity were much strengthened by his intercourse with the missionaries and native converts at Ahmednuggur, where he spent a few days. For several months he has professed not only to be a firm believer in Christianity, but also to have found through the Lord Jesus that peace of conscience which he had so long, and in so many places, sought in vain. We understand that he has drawn up an interesting and somewhat extended account of his pilgrimages to the various sacred places, and of the reasons why he renounces Hinduism and embraces Christianity. Some use of this will probably be made hereafter.—Bombay Witness.

Conference for Union.—This most interesting meeting at Liverpool, commencing on the 8th October and lasting three days, will prove, we may hope, but the beginning of a series of like conventions from year to year, to promote the unity of all evangelical Christians. It was considered only preparatory, and a general meeting is, we un-
understand, to be held in London in May or June next. The church of England was represented by twenty persons, of whom ten were clergymen, and among them the Rev. Mr. Bickersteth and Rev. and Hon. Baptist Noel; the Church of Scotland by two Ministers; the Free Church by thirteen, Dr. Candlish, Dr. Cunningham and others; the Wesleyans by the President of their Conference, Secretaries of their Missionary Society, with several other leading preachers; the Baptists by Dr. Cox, Dr. Stean, &c.; the congregationalists by Dr. Wardlaw, Mr. James and many more; and the United Secession by Dr. King, Dr. Brown, &c. The chair was taken in succession by the Rev. Messrs. James, Raffles, Bickersteth, Neioton, Innes and Brown.

Much time was spent in prayer and praise. Several principles of union, not compromising the peculiar tenets of any denomination, but embracing the fundamental doctrines of Scripture—were agreed to; and corresponding resolutions, "to exhibit as far as practicable the essential unity of the Church of Christ," were carried unanimously. A provisional Committee was also appointed for correspondence with America and the Continent. A person writing of the convention says, "I never saw such a meeting for calmness, humility, frankness, and oneness of heart and mind." We only add, the Lord grant that there may be many such, and that the prayer of our Saviour may soon be answered, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me."

Wesleyan Anniversary.—The Annual Meeting of the Wesleyan Missionary Society in Madras, was held in their Chapel on the evening of the 23d ultimo. A good preparation had been made by suitable sermons, on the preceding Lord's day morning and evening, from the Rev. Messrs. Gostick and Cryer—the latter of whom it was our privilege to hear. His sermon was from Isaiah xlii. 1—4; it was truly evangelical, earnest and energetic.

The Rev. J. Roberts, chairman of the district, presided at the Anniversary. A Report, embracing interesting extracts from the returns of the different stations, was read by the Rev. R. D. Griffith; and addresses made by the Rev. Messrs. Porter, Winslow, Gostick, Cryer, Male, and Anderson. The two latter spoke on the subject of Caste. The meeting was large, and the attention was generally well kept up, though the services were somewhat protracted. An excellent spirit seemed to pervade the assembly, and our valuable and valued Brethren have reason we think, to "thank God and take courage."

Examination of Bishop Corrie's Grammar School.—The Public Examination of this leading Educational Institution on the evening of the 17th ultimo was as usual fully and respectfully attended. The Marquis of Tissendale was in the chair, and the pupils were examined by the Rev. Messrs. Tucker and Lugard, with the Principal—the Rev. Mr. Symonds, and assistant teacher the Rev. Mr. Rigg.
Their answers in Scripture History, Sacred Geography, and the Geography and History of India, were very satisfactory. They also appeared well in Geometry and Latin. In Greek, a small class read and rendered Euripides with great correctness. Specimens of the hand-writing and drawing of many of the pupils were handed round, and some of them much commended. The school is quite full, being limited to 150, and we were glad to see among them twenty-five Native youth.

Scotch Kirk Parochial School.—The Examination of this valuable school took place on the evening of the 23rd ultimo, in presence of the Marquis and Marchioness of Tweeddale, and a respectable assembly. The appearance of the pupils in their Christian studies was particularly good, and the more pleasing as many of them are very young. A class in Latin did well, and a small class in Greek; also in Arithmetic and Geometry. There was an exercise of speaking, and three original Essays were read, which had been prepared on given subjects, in presence of some one connected with the school. They were well received, and altogether the examination was very satisfactory.

At the close the pupils presented a silver Vase to the Principal, R. Daniel, Esq., about to leave for England, in token of their gratitude for his unwearied and able instructions. It was accompanied with a neat and touching address, read by one of the students, to which Mr. Daniel made an appropriate reply. The school, on Mr. Daniel's departure, will lose a very able and successful Principal.

Ecclesiastical Movements.

Calcutta.—We regret to state, that in addition to those already mentioned, the following Christian labourers will be compelled to leave India during the ensuing cold season: the Rev. W. Buyers, of the London Mission, Benares; the Rev. J. Macallan, of the Episcopal Mission, Bhagulpore; the Rev. W. W. Evans, of the Baptist Mission, Calcutta, leaves immediately in the Bilton; and the Rev. H. Wilkinson, of the General Baptist Mission, Orissa. The Rev. J. H. Budden, Mrs. Budden, and Miss Williams, connected with the London Missionary Society, arrived in Calcutta on the Monarch, on the 16th of November.

Arrived at Madras by the ship Wellington, on the 13th ultimo, the Rev. Dr. Schmid—formerly colleague with the Rev. C. T. E. Rhenius; and the Rev. Charles Rhenius, second son of that lamented Missionary. Dr. Schmid and family proceeds to the Neiagherries to establish an Educational Institution, and to engage in Missionary labours; and the Rev. C. Rhenius and lady, to join the Church Missionaries in Tinnevelly.

Our respected fellow-labourer the Rev. M. Bowie, x. a., has returned in health from a tour on duty of two months to Arcot, Vellore, Bangalore, &c.

MONTHLY MISSIONARY PRAYER MEETING.

The Address at the last Meeting, by the Rev. A. Leitch, was on "The Discouragements which a Missionary often finds in his work, and the means of overcoming them." The meeting on the fifth instant is to be in the Scotch Church.