CONTRAST; OR THE BIBLE AND HINDU SHASTERS.
BY ONE OF THE EDITORS.

The inspired Psalmist says, "Thy word is a lamp unto my feet and a light unto my path." This comparison of divine knowledge to the natural light, and of God's Word by which it is obtained, to a lamp, is not less appropriate than beautiful. "Surely the light is sweet, and a pleasant thing it is for the eyes to behold the sun." This is the language of Scripture, confirmed by happy experience. Were the light of the sun wholly withdrawn, and permanently withheld from this earth, sad indeed would be the condition of its wretched inhabitants.

Were it possible for them to live for a time, what a miserable existence must they drag out in cold and darkness! We might fancy them kindling fires by all possible means, both for light and heat, and gradually burning for this purpose, their most costly furniture, and even their houses and palaces, but all would be soon exhausted; and the doomed multitudes, falling dead in heaps around their fires, would—even in the most populous cities—present at length only here and there a ghost-like spectre of a living being, cowering over expiring embers, himself also ready to die. Soon the principle of life in all animated nature would be extinct, and the vegetable and animal creation, with proud man at the head, would alike yield to death, and be entombed in perpetual darkness and frost.

Such would be the condition of the natural world, were the sun to be blotted from the heavens; and such is, in some measure, its state in those dark and frozen regions into which
the light and heat of our great luminary but seldom and partially enter. If at all habitable, it is only in a state of suffering, and on the condition of exposure to famine, and at the peril of sudden death. It is related, that a colony settled in one of these regions, was, by the gradual accumulation of ice, at length cut off from all communication with the habitable world, and of course miserably perished. We might busy ourselves to imagine how they died, and with what horror the last survivor looked around on his solitude, and on the frozen skeletons of his companions, but the half could not even be conceived.

Now, what the material sun is to the natural world, is the Sun of Righteousness—the Lord Jesus Christ, as the Communicator, Revealer, of God's will—to the moral; and what light and heat are to the former, is God's Word to the latter. Through this the Sun of Righteousness shines, and by this, with the attending influences of the Holy Spirit, he both enlightens and warms. Were the light of revelation wholly withdrawn, all would be darkness and death. It has never been entirely withheld, and even the dark places of the earth, "which are full of the habitations of cruelty," have ever had by tradition, some reflected beams of "the true light, which lighteth every man that cometh into the world." But there are benighted regions of vast extent, in every quarter of the globe, where the moral darkness and spiritual death resemble the natural in the frozen regions near the poles. All those tribes and nations dwelling in the wilds of America, in the interior of Africa, in the north of Europe, in Australia, in almost the whole of Asia—the great hive of the world—and in numerous islands of the seas, are still shrouded in heathen night; while the Mohammedan delusion—which arose as smoke from the bottomless pit—continues to shut out the day from more than an eighth part of the population of the earth; and Papal darkness to hang as a death-pall over a scarcely smaller proportion. Thus "darkness covers the earth and gross darkness the people." The church is still like the Israelites in Goshen, a little band with light in their dwellings, while all around are in Egyptian night.
The excellency of the Divine Word will appear, if we compare it with any substitute which the ingenuity of man has discovered. We need not speak of the ancient systems of the western nations, whose impure yet bloody rites exist only in history, to be wondered at for their childishness, and absurdity; nor of what is called in modern boastful phraseology natural religion, because it is borrowed from revealed; and is evidently but a gas-light (adapted no doubt to soften the gloom of night,) compared with the full blaze of the sun. Many, for purposes of display, may prefer the light which they can regulate by their own choice, and bring in contrast with darkness; they may have gas-lights and bade-lights, and illuminate their palaces, turning night into day, and think it the better, but how long could they do this were there no day? It would be absurd to go about to prove that no artificial splendour, can take the place of the bright orb of heaven, and that we do after all actually need the sun!

But it may be well briefly to compare the true light with a substitute, which the wisdom of man in these eastern regions, has invented; and in which untold multitudes are now walking the downward road. We mean Brahminism.

It is not necessary to dwell on its gross idolatry, as exhibited in its debasing forms around us. They may be known and read of all; and though our sensibilities may be blunted by the frequent recurrence of scenes which once moved our whole souls, to their depths—as the spirit of Paul was stirred within him at Athens—yet our eyes must still affect our hearts, if not dead both to the honour of God, or to the misery of our fellow-men. We see thousands and tens of thousands mad upon their idols, offending the heavens by exalting the distorted forms of creatures, real or imaginary, into the place of the great Creator, “changing the glory of the incorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts and creeping things;” and polluting the earth with their abominations, until the land, like Sodom, seems to call for a purification by fire and brimstone from heaven.

But let us for a moment contrast the system as contained
in the most authorized Brahminical writings, with the sacred Scriptures.

I. As to Creation.—"By faith we understand the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." "In the beginning God made the heavens and the earth." "God said let there be light, and there was light." These are the simple and yet sublime declarations of Holy Writ, level to the comprehension of the most ignorant, yet containing thoughts to fill and expand the most exalted intellect. They are consistent with reason, dignified and elevating. On the contrary, the Brahminic system is confused, puerile and debasing. Their books teach a "mass of things, but nothing distinctly." Ask a heathen child of five years old, instructed only for a few months in some Christian school, "Who made you? who made the world? how were all things created? and he will give you a distinct and correct answer; but ask his heathen teacher of fifty years, who has spent his life in the pursuit of what is called learning, and he cannot tell you perhaps intelligibly what his own books teach on the subject. Ten different men will probably give you as many different answers, when you press them to any clear statement of the meaning of what they may rehearse readily by rote. No doubt there are distinct systems, laid down with more or less perspicuity by different sages, but they differ from each other, and are inconsistent with themselves. The two principal systems are the Sankyha and Vedanta. The former teaches that God, shining on matter—as some say when in the form of an egg, which is called the mundane egg—communicated to it certain properties, and then left them to evolve, by their own energy, in an endless succession of cause and effect, while he stood aside and had no farther concern in his own creation. All things were left to be managed by inferior agents, many of whom are considered divinities, and are worshipped; while the Great First Cause remains quiescent, and is not adored.

The Vedanta system—which is more commonly received—teaches that every thing is a development of God himself.
The founder of the system, Vyasa, who lived probably about 1500 years before Christ, or not far from the time of Moses, asserted the Supreme Being to be the material as well as efficient cause of all things; that the universe was produced from Bruhm (ओषध) as the web of the spider from its body; that he is at once cause and effect, the creator and created, like the waves, foam, spray and bubbles of the sea, different yet the same; or like the unnumbered reflections of the sun in different pots of water. The system is a form of Pantheism. According to it, creation is only a collocation, or arrangement, as the crude materials were all evolved from Bruhm, and Brahma who was produced from his navel undertook to arrange them. He was at first unsuccessful, but afterwards meditating on Bruhm, and doing penance, he succeeded in part, and gave existence to nine perasapate (प्रजापति) सन्नुम, or inferior Brahmas, generally called his children. By these the work of creation, or rather generation was carried on. The principal of the perasapate was Casyapa सन्नुम; who became the father of the gods—like Jupiter of the Romans—and had thirteen wives; of whom the two principal were Adithi आदित्य and Dithi दिथि, who gave birth, the former to gods, and the latter to giants, Titans or Asurer. Men, the lower animals, trees, plants, &c., were begotten by others. This is the popular account.

The mystic theory is, that from the light of the unutterable mantra, called the heavenly Panchachara, or five lettered mantra, sprung first pure ether; from ether, Bruhm—called improperly the Great First Cause; and from these again the mundane creation, which was produced as follows. From the sky came air; from air, fire; from fire, water; from water, earth. These five elements are the bases of the five senses in man and other living subjects. This is more unintelligible, and not less inconsistent than the popular notions of creation; which yet do not embrace what can strictly be called by this name. The systems both fall wholly short of what is required. They do not contemplate a divine power adequate to call the world into existence from nothing, and consequently are not in the least degree to the purpose. All classes of Hindus, whether learned or ignorant, are in entire darkness as to the origin
of the world, and of the human race. They only go back through an almost infinite series of emanations to some fancied beginning, they know not what. As they deny that spirit could produce matter, they are driven to the absurdity of supposing more than one eternal existence, that is matter and spirit; while many add another, and say that there was in the beginning गुण, तत्त्व, जातक, God, the soul, and matter. The principal dispute, in this part of India seems to be, whether God and his creatures are one and the same, or whether they are different. The former system is called Adviti (अद्वैत) and the latter Dwiti (द्वितीय). In accounting for the origin of the world, they argue as they do in showing how the earth is supported. They go back step after step, and more and more into the dark, but approach no nearer to the object of their search. The earth is supported by a five headed serpent, the serpent by a tortoise, and the tortoise by an elephant; but if you ask on what does the elephant stand, you can get no answer. So they speak of a Great First Cause, produced by some other cause, and of three first causes, which yet all had a beginning.

II. The Nature and Origin of Evil, and Means of its Removal.—This is most intelligibly and rationally taught in the Scriptures, and as confusedly and absurdly in the Brahminic systems. In the latter, there is no proper distinction between natural and moral evil. Hence, in speaking of sin, we are understood as intending liability to suffering or calamity; as speaking of what is to be pitied rather than blamed. They consider evil of any kind to be sin. A cow is a sinner as really as a man. All evil is entirely owing to the connexion of spirit with matter, and deliverance from it is to be expected only when there is a final emancipation of the soul from its mortal births, or an absorption, into the great soul of the universe. The defilement contracted by the soul in any of its transmigrations, is to be removed by other transmigrations—thus involving the absurdity of removing sin by further union of the soul with matter which is the cause of sin. The general doctrine is, that every evil action must be balanced by some good deed
in the same birth in which the evil was done; or the soul must suffer in the next birth, and so on until full satisfaction is made. Not only so, but sin is thus entailed, and is unavoidable. It is the fate of the person, written in his head at his birth. It is as some teach, the very act of God, in which the sinner is a mere machine and not a free agent, God doing everything and the agent nothing, or nothing for which he is accountable. It is evident, therefore, that they have no proper idea either of the nature or the origin of sin, or of the manner of its removal. The latter is the great defect. It reveals no Saviour; they have no atonement.

III. The Character of God.—This is clearly revealed in the Scripture, and he appears all glorious, as possessed of supreme excellency; but those who follow the Brahminic system have no right conception of his attributes. We do not mean merely that many consider him altogether such a one as themselves, or that most change his glory into an image, having no proper idea of his spiritual and holy nature; or that they are nearly all ignorant of his unity, worshipping unnumbered divinities of greater or less power, but that the highest ideas any of them form of him are utterly unworthy of his character, and fall infinitely below his divine perfections. They speak of one Supreme Being, as a fountain or source of existence, but he is without desire, or passion, or will; and if a Spirit, consequently a nonentity. But this is not all; every inferior divinity, however active, and in whatever form he may appear, is supposed to be subject to illusion, when connected with matter, and is not only controlled by fate, but influenced and bound by the mantras and penances of other beings, however inferior, or however wicked. No god can resist the power of the divine mantras or of penance, which evil beings, as well as others may learn and practice. Consequently the puranas are filled with accounts of disasters brought upon the gods, by giants and demons, who had practised severe austerities, and asked boons which the gods could not withhold, though they knew the power given would be used against themselves. Thus Ravena and his two brothers Combakurnun, Vebudasan, per-
formed penance, and obtained power which proved a great annoyance to the gods. The former had ten heads. Surrounding himself with a sacrificial fire he performed penance for a thousand years, and then cut off and threw into the flame one of his heads. After another thousand years had passed he offered another, and so on until he had offered nine of his heads in nine thousand years. When he was about to cut off and throw into the flame his last remaining head, the god appeared to him, and granted his desires.

Combakurnun performed severe penance by standing for five thousand years on the great toe of one foot placed upon a needle, and then five thousand on that of the other. He was of so bad a disposition, and had acquired by his penance a right to demand powers so extensive, that the gods feared the consequences, and to avoid the apprehended evil—which they had not the direct power to prevent—they had recourse to stratagem. Saraswati, the goddess of learning, came under his tongue, when he was asking the boon to reward his austerities, and caused him to make a mistake, and to ask for sleep instead of immortality; the words expressing the two very different thoughts being similar. The gods thus by artifice rid themselves of their enemy. This account is from the Ramayanum, and similar instances are recorded in the Mahabharata, and other books; which abundantly show that they give a most distorted view of the divine attributes.

They have, therefore, no Almighty, Omniscient, Omnipresent, Unchangeable, Wise, Just, Merciful and Holy God, and no superintending providence. This single thought, that they have no idea of a general over-ruling providence, but are in bondage from the fear of unnumbered local divinities and evil spirits, shows the wretchedness of their condition. They are "without hope and without God in the world."

IV. A Standard of Right and Wrong.—In the Bible we have plain and invariable laws—and laws with penalties, which give them force. They are also presented in a condensed form, as in the ten commandments, so as to be easily remembered, embracing also principles of action applicable to all cases. Thus the
golden rule, "Whatsoever ye would that others should do unto you, do ye even so to them." They moreover reach the heart, requiring not only outward actions, but the inward affections of love, and faith, and hope, as a spring of action. Of all this, there is nothing in Brahminism. The system refers only to outward ceremonies, without any reference to the state of the affections. It knows nothing of love to God. The actuating principle is fear; and this not a godly and filial, but a slavish and selfish fear; not a fear of offending a good and kind father, but of exposure to punishment, from some cruel and capricious celestial despot, or of suffering from the power of some malignant demon. Besides, there is no invariable standard of right and wrong, to which they can readily refer, to know whether any action is good or bad; and no perfect example, to which they may look. None of their gods or sages were holy. The consequence is, that there is no guide and spur to the conscience; and this monitor of God in the breast, remains almost wholly lifeless, if not quite dead.

We may go still farther. The character of their gods, their sages, and the heroes of their puranas, is decidedly vicious. They are almost without exception guilty of crimes, which if committed by mere men, at the present time in almost any country, would subject them to punishment, and in many cases to death.

What then can be expected of their admirers and worshippers, but an imitation of what is bad, and a defence of it from such high examples; though perhaps forbidden, in so many words, in some of their books? "The foundations are out of course."

V. A Future State.—This is the only remaining point of contrast which space will allow us to notice. We have before seen that in regard to a future state, the Hindus are in total darkness. The passing of a soul by transmigration into another body, in which it has no recollection of itself, no knowledge of past scenes, no personal identity, is not, properly speaking, an existence in a future state. Neither is absorption into the divine essence, as individuality is thus lost.

The awards of Eternity, which are held out in the Scriptures so as to exert a commanding influence, when properly
viewed, have no real power in the Brahminic system. The millions and tens of millions of immortal beings, embraced in it, live and die like the brutes that perish. No, they do not perish so as not to be, but from the darkness around them in this world, they go into outer darkness, in the world to come, "where is weeping and wailing and gnashing of teeth."

When then we contrast this system with that of the Bible, is it not a fictitious, artificial light, compared to the sun? Is it not like some lights kindled by design on a stormy coast, to delude unwary mariners, and lead them into places of danger, that they may be shipwrecked; and has not the great enemy of souls led astray to their ruin the greater part of our race, by such false lights on the lee shores of Heathenism, Mohammedanism, and a spurious Christianity? What then is the duty of those on whom the true light has shone, but to extend its beams, or lead others to rejoice in them? "Thy word is a light to my feet and a lamp to my path;" and shall it not be so to those of others? Let each one feel that he has in this respect a duty to perform. Were we all fellow-travellers, in some waste-howling wilderness, a land of deserts and pits, and in midnight darkness, if any had lights, would they keep the benefit of them to themselves, especially if there were enough for all? But we may not sufficiently value this light.

Do we really look upon it as from heaven? Surely then we shall long to scatter it abroad. But from what other source could it come? Consider the moral law, of which we have spoken. Think of the time it was given to Moses, and compare it not only with the Vedas which may have been composed about the same time, but with the writings of Confucius, or Plato, or any other heathen sage, and how infinite the disparity.

A Lawyer of eminence, who was an infidel and very profane if not otherwise immoral, at a late period of his life, wishing to know something more of the Bible, of which, though he had rejected it, he felt himself ignorant, commenced the careful reading of the Scriptures, beginning with the Pentateuch, and applying to it the powers of a well-disciplined and
powerful mind. As he proceeded, he occasionally stated his objections, difficulties and views, to a professional friend who was a Christian. One day this friend found him in deep study. "I have been reading," said he, "the Moral Law."

"And what do you think of it?"

"I have been trying," he replied, "to add to it, or take from it, so as to make it better, and I cannot. It is perfect. The first Commandment makes the Creator the object of our Supreme love and reverence. This is right. The second forbids idolatry. That certainly is right. The third profaneness. The fourth fixes a time for public worship, and if there be a God he ought to be worshipped, and a time should be appointed for the purpose. The fifth defines the duties of family relations. Injuries to our neighbour are then classified, and are divided into offences against life, chastity, property and character;" and, said he, applying a legal idea with legal acuteness, "I notice that the greatest offence in each class is expressly forbidden, and the code is closed by prohibiting every improper desire. I have been thinking," he added, "where did Moses get that law? He lived at a period comparatively barbarous. Where then did he get this law, which surpasses the wisdom and philosophy of the most enlightened ages?" The conviction in his mind, a conviction which must be felt by all who will think on the subject, was, It must have come from heaven.

Let each one then receive this conviction, and he will feel that it is both a duty and a privilege to make known this law; to extend this light.

1. A Duty.—"Freely ye have received, freely give," is a command involving an imperative obligation. We cannot monopolize the light of heaven, without injustice to our fellow-men and treason against God. "Withhold not good from him to whom it is due," is also a plain command. To know it to be his duty is enough for the true Christian; but,

2. It is also his Privilege.—He thus becomes a co-worker with God. This is an honour which angels might covet. He also becomes a fellow-labourer with the people of God; and is not this a privilege. A poor boy was hurrying to a missionary or
Bible meeting, with a penny in his hand, and being asked where he was going in such haste, said, "I am going to the meeting where they are collecting money to send Bibles and missionaries to the poor heathen, and I want a share in the concern." Rightly did he judge, in wishing a share in the concern, better than a rail-way share notwithstanding the mania on that subject. And if he invested his penny with right motives, he will find in the Great Day of Accounts that it was a better investment than the thousands of many in the banks of earth which will then be burnt up. And if any do not love the Bible, and feel its truths, let them without delay consider their sad state. With a lamp in their hand they are looking here and there, not taking heed to their steps, ready to plunge down a precipice, from which they can never rise. May they ask grace of God to receive the engrafted word which is able to save their souls. No outward forms, no Romanism, no Puseyism, no Evangelism even, will save any. The heart must be renewed—the eyes must be opened to behold wondrous things out of this law, or they will surely perish with an aggravated destruction.

THE INFLUENCE OF FAITH UPON INTELLECTUAL CHARACTER.

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This is a matter of fact era, and facts, with us, are such truths as can be tested by the senses. Whatever can be touched and seen and used moreover, for some profitable purpose, is allowed to have a real being. A rail-road, or a steam-boat, or a cotton-factory, or a bond and mortgage, or bank notes at par, or coin, they are veritable things. A man may believe in them and not be called a dreamer, or a fanatic; but whoever will not shout, "these are thy gods, O Israel," is stared at as a relic of the stupid past.

If we were called upon to name the one great fact of modern times, the truth most interesting to all classes, we should mention "available funds" as decidedly, and without a rival, holding
the first place in the human mind, the "τὸ καλὸν" of these latter days.

Mammon and Philosophy have preached a crusade against all spiritual things, and they have well nigh hunted them from the earth. There are no fairies now to make their homes in the flower-cups, to sleep under the shadow of a leaf, or to revel by moonlight on the greensward. The good genii have been banished, the witches have all been exorcised, and the land has rest. It was said of Cervantes, that he "smiled Spain's chivalry away." Thus Mammon and Philosophy have sneered out of existence that unseen world, which once presented so many wonders and beauties to the imagination of man.

Even the nurses have been compelled to invent new stories wherewith to frighten the young. The infant philosopher will smile in contempt at wizards and fairies, and speak of a ghost as an optical illusion.

It will be said, perhaps, this is well: the spirits which flitted in the twilight of paganism must of course be banished by the beams of true religion. It is well; blessed be our Redeemer for disenchanting the world.

But though we grant this, there still remains a question of deep importance to the present age. Are we not in danger of forgetting that the presence and power of that false system which once ruled the nations, demonstrate the existence of a spiritual world, which is not a falsehood, but a solemn and enduring reality? The counterfeit is the representative of the genuine coin.

In the eager and praiseworthy attempt to release the mind from the thraldom of the ancient superstition, have we not, in a measure, banished the false and the true together? As the fantastic shapes of the Grecian mythology melted away, have we not forgotten the substance of which they were the distorted reflection?

In speaking of the influence of faith upon the intellect, we do not propose to confine our remarks to evangelical faith, but shall speak of that general belief, which links the soul to a spiritual world and binds it to an hereafter.

For our first illustration, we turn to that people with whose
mental powers, with whose poetry, and eloquence, and excellence in the fine arts, and religious belief and institutions, every scholar is familiar—the Romans and the Greeks.

One of the most significant facts connected with the paganism of Greece and Rome is, that beneath its influence the intellect of man towered upward in more gigantic proportions than it has elsewhere reached on earth, with one single exception. As an intellectual being man was then "soaring in his pride of place." In whatever depends simply upon the powers of the understanding, the Greek and Roman are accounted giants still.

If we would be charmed with those creations of poetry, which have their birth-place in the highest heaven of invention, we must ascend to those former times when an invocation to Calliope was something more than a classic formula; when the soul of the poet was under the full influence of a spell whose power over the world is gone. If we would be moved by an eloquence which cannot die while human nature endures, we must sit at the feet of those masters who lived before the light of Christianity streamed over the marbles of the Acropolis; before Paul had explained its principles to the Athenian Senate, or preached in the household of Caesar.

In power and grandeur of thought, the philosophers of paganism have never been surpassed by uninspired men, and modern art has not been able to throw over the sculptured form that matchless grace which floats round even the mutilated fragments which Time has spared from Greece. These are significant facts, and it is certainly worthy of serious inquiry, whether this mental excellence was gained independently of the false religion with which it was contemporary; whether it was reached in spite of the adverse influences of heathenism, or whether there was some element in the pagan system which stimulated into gigantic growth and vigorous exercise the intellect of man.

Is there anything in Christianity which forbids, or even hinders the widest expansion, the loveliest achievement of the human mind?

We deem these questions of unspeakable importance; for unless it can be shown that Christianity is superior to the ancient religion in its power to develop and strengthen even
the intellect, how shall we commend it as a revelation from God, adapted to the whole nature of man?

In order that we may more easily form an opinion in regard to these interesting inquiries, we shall call the reader's attention a moment, to some of the more important features of the religion of Greece and Rome, not with the idea of imparting instruction upon these points, but that all our memories may be refreshed with truths from which we propose hereafter to draw some important conclusions.

Let us, however, examine these systems as they appeared in the earlier, rather than the latter periods of these governments, as they have been represented by their purest and noblest men; nor must we forget that in the later times of luxury and corruption, this religion had very little influence upon the public mind. In fact a majority of at least the higher classes considered the whole as a dream of the poet or a contrivance of the priest. They were infidels in regard to their own pagan system.

In its purest and original form, this religion presented the idea of One Supreme Being, Creator and Governor of all things; a Being of unbending justice, the rewarder of the good, and swift to avenge himself upon the workers of iniquity: one who watched over and interested himself in the concerns of mortals; the hearer and answerer of prayer.

The immortality of the soul was another article in this creed. Tartarus burned with everlasting fire for the wicked, and for the virtuous it provided an eternity of joy.

We discover also the idea of a universal law, emanating from the Supreme Being, clothed with his authority, and binding every intelligent creature. For every transgression of this law, Justice demanded satisfaction, an atonement. In addition to the One Supreme Being, the Greeks and Romans, as all are aware, peopled heaven and earth with a race of spiritual creatures; lesser gods, benevolent and evil. The air, the woods, the waters, were all swarming with these imaginary beings; and if we look at the general theory of this system, rather than its absurd details, we may perhaps discover that modern philosophy has yet to prove that its own teachings approach nearer to the true economy of the spiritual world.
For the sake of an inference to be used hereafter, will the reader dwell, a moment, with us upon the characters of some of the spiritual dwellers in that ancient world?

That was a delicate conception of the gentle hamadryad, born with the opening bud, who had her home for ever among the branches; whose shriek of terror sometimes mingled with the sound of the woodman's axe, and whose harmless life ended with that of the tree over whose destiny it had unceasingly watched. There was the home of a nymph in the shadow of every grot, and by the mosses of every fountain. There were spirits who guided the husbandman in his labours, who protected his flocks, and guarded them from the evil spirit's eye. There were those who watched over the springing grain, to cherish the tender blade, to shield it from mildew and blight, and to make effectual the influence of the dew, the shower, and the sunbeam, in bringing to maturity the ripening ear. The spirit of the storms was heard abroad upon the mountains, uprooting the forests with his mighty breath, and the song of the sea-nymph floated over the moonlit sea.

Each individual was thought to have a good and evil spirit to attend him through life, and he was fortunate or otherwise as one or the other, for the time, obtained control over his destiny.

What a beautiful and touching idea was that of the Lares, the spirits of departed friends, watching over those whom they loved on earth; giving full power to the holy and purifying belief, that the departed, the loved, are still lingering by our sides unseen, our spirit-guardians attending with sleepless eye and holy affection all our wandering steps, or watching beside our pillows!

The inhabitants of the unseen world were more numerous than those of the visible; and every operation of the natural world, from the opening of a flower to the heaving of an earthquake and the rush of the whirlwind, was under their supervision; and every interest of man, from the protection of the sleeping infant to the planting and uprooting of a kingdom, was in some sort subjected to the ministration of these spirits by the Supreme Governor of all. The Greek knew little of that "philosophical god," the "laws of nature," and therefore
he referred to direct spiritual agency the phenomena of earth and sky.

With the fall of paganism, and the introduction of Christianity, these viewless beings were banished, though gradually, from the earth. The nymph lingered long by the secluded fountain, and a dim belief in various spiritual creatures walking the earth and waters, is to be traced through modern Europe. But they are all gone now; the last gentle spirit has departed, and philosophy has decided that they were all but shadowy creations of the poetic dream, and our faith is narrowed down to the visible, tangible, profitable things. The error has been effectually destroyed and abandoned. It remains to be seen whether modern philosophy, in performing this work, has not outrun the commands of the Bible, and lost sight of a most important truth.

Let us first inquire, Whence did the Greek and Roman derive that complicated system of which we have spoken, which overshadowed all society with its influence, and was interwoven alike with life's grandest and minutest concerns? Was it wholly an invention of human imagination, or was it a distorted shadow of something real, something purer than itself? The last supposition is undoubtedly the true one. It is wholly inconceivable that the human mind, unaided by revelation, could have formed any such conceptions of a world which in no point comes under the observation of the senses, and in regard to which reason can form no definite conclusions. Imagination has no power equal to the creation of such a world as has been opened to the eye of faith, and we are compelled to search for a religious system embracing three worlds, in other regions than the imagination of man.

We have already spoken of some important doctrines which are discoverable amid the rubbish of the ancient mythology; a belief in One Supreme Being, in the immortality of the soul, in future rewards and punishments; a punishment in fire which was eternal, an everlasting home of happiness for the good; in an all-embracing divine law, and the necessity of a satisfaction, an atonement for transgression. These doctrines, as they were then believed, were so strictly in accordance, in
their general features, with the teachings of the Bible, that we cannot resist the idea, that both have been derived from some common origin.

But what was that origin? How shall we trace back the corrupted stream as it flowed through Greece and Rome to the original well-springs whence the truths of the Bible were drawn? Rejecting as improbable the hypothesis that the early Grecian tribes derived it from their intercourse with the Jews, we adopt another.

The religious system of Greece and Rome bears marks of a more venerable antiquity. It seems to date its beginnings further back than the Exodus; it appears to strike its roots far upward towards the beginning of time.

We believe this religious system had its origin in the earliest revelations given by God to man. We refer it to the primitive instruction vouchsafed to Adam, preserved by the teachings of the antediluvian patriarchs, handed across the waters of the deluge by Noah, and again preserved in the far East, with more or less mingling of idolatrous rites, till the calling of Abraham, and finally lost, among the Jews, in the clearer light of the written word and the Mosaic economy.

As the families of the earth divided after the deluge, and leaving Shinar wandered westward in search of a home, they carried with them this primitive belief, at first a direct revelation from heaven, but gradually corrupted by the wickedness of the natural heart, and obscured from age to age, until it became that foul and abominable thing, which polluted earth and disgraced man at the period of the Saviour's advent.

If, then, we have given a correct idea of the origin of the principal features of doctrine which are half hidden, half revealed amid the rubbish of paganism; to what source shall we trace a belief in those crowds of spiritual creatures with which the fervid imagination of the Greeks had peopled their beautiful land? Was this a dream, a mere fiction; or may we refer this spiritual supervision of earthly things, this mingling of good and evil spirits in human affairs to some source in the region of truth? Is this simply a corruption of some important doctrine; some revelation once made by God to man?
We have no doubt that the latter is true, and that in all the lesser deities of the ancient world, in the good and evil spirits that swarmed in air, or walked the earth, we have but a monstrous corruption of an original truth, one of the most beautiful and interesting doctrines of Scripture, the ministration of angels.

"Are they not all ministering spirits, sent forth to minister unto the heirs of salvation?" Setting aside the absurdity of the details of the ancient system, and looking only at the general theory, we consider its correspondence to the teachings of Scripture remarkable and important. From the views here presented we are perhaps better prepared to judge of the influence of such a system upon the intellectual character.

The Greek, and Roman, but more especially the Greek, lived and acted under an all-pervading sense of the reality of a spiritual world. Such was the power of his faith, that the unseen was to him a verity, and his soul necessarily held communion with invisible creatures above and around him. His soul on glowing wings rose upward to the abodes of the gods, and there he held converse with beings of unconquerable might, of majestic form, of matchless beauty, of indescribable grace of motion; whose eloquence was irresistible in its power to awe, instruct, or win; whose music could tame a fury's heart, and hush all heaven with rapture.

These to the Grecian soul were parts of the real creation as much as the visible things. These were the associates of his spirit; with them he held entrancing communion. By the very necessities of the mental constitution he became assimilated to his celestial companions, in proportion to the power and vividness of his faith. By the power of association he was changed into their image. His actions were moulded by this belief in the invisible, his thoughts were coloured with brightness from above. He had standards, models, of thought and action, higher than himself. He lived each day amid the creations of his faith, and heaven came down to him in his dreams. We do not pretend that such a belief could purify the corrupted heart, or open the way of salvation. We speak only of its effect upon the intellect, and we deem it not extravagant to assert that the Greek was intellectually great, because of his
strong living faith in the reality of a spiritual world, something more enduring, more excellent than earth. From that source he derived whatever was excellent in his character, whatever was great in his achievements. That faith enabled him to make the marble speak, and the canvass breathe; and that was the Castalian fount, where his spirit drank the inspiration of poetry.

He saw, it must be admitted, a dim distorted shadow, but it was cast from the true substance; it was a faint reflection from that light so clearly revealed in the Bible. His faith raised his soul above the carnal and the earthly, and brought it into habitual communion with the spiritual, the invisible; partially revealing the beautiful and the true.

We now return, a moment, to the consideration of our own age and its characteristics. We feel constrained to express the belief that it is sadly wanting in that most powerful of all the quickeners of the intellect, a strong controlling faith in the realities of the spiritual world. It is an era of physical rather than spiritual life. We hear of an iron age, of a golden age; this age is of the earth, earthly. The fires on our altars burn low, and the vision is dim. In Mammon’s “chambers of imagery” the young men and the ancients burn incense and adore. Genius has forgotten his vocation; he has come down from his heavenward soarings, and walks a “merchant upon change.” He has grown fat, with aldermen, on turtle soup, and is busy “in the cotton trade and sugar line.” Instead of walking with Milton on the “mount of God,” he writes sonnets to the swiftest steam-boat, and manufactures “to order,” villainous rhymes upon political candidates.

Could we suppose a Greek of the olden time, and a modern utilitarian now walking the earth in company, we might perhaps imagine their differing thoughts and feelings. On the banks of some stream where the Greek would recognize the home of some river-god, or the haunt of some nymph of the fountains, the modern would simply calculate the value of the water-power.

When the Greek would gaze from some eminence, enraptured with the mingling glories of earth and sky, of ocean,
mount and river, the modern would consider the expediency of a rail-road, and the possibility of a successful speculation in the lots of a lithographic city. While the Greek would listen for the voice of the hamadryad in the branching oak, the modern would cut it down for a steam-boat. While the Greek would seek the forum that he might yield himself to the fascination of eloquence or song, the modern would visit the exchange and start a joint-stock corporation for a factory or a bank. The Greek would mark the bounding animal, and study the elegant proportions, and the graces of its attitudes, in order that he might transfer them to the canvass, or reproduce them in the marble; the modern would estimate the value of the skin for leather, the flesh for food, the entrails for musical instruments, the horns and hoofs for buttons and combs. While the Greek would expatiate upon the "bird of Jove," and the swans of Venus, and Juno's more gorgeous fowl, the modern would shoot them all, and stuff them for a museum.

This may seem to partake of the spirit of caricature, and yet it embodies a most important truth. It shows that the prevailing spirit of our times is, to provide for the wants of our physical being, while the spiritual life and the means of promoting it are comparatively overlooked and forgotten. The wants of the body, these are the objects of science; these are the end of improvement. The soul is the body's slave, and its mighty energies are tasked by night and by day to devise means and processes, by which the lordly, lazy body may be swiftly transported, delicately clothed, sumptuously fed. The relation of body and soul in this age might be not unaptly represented by Dives—the body faring sumptuously, in fine linen and purple, while the soul should be seen harnessed to his carriage, sawing his wood and cooking his dinner.

But let us look seriously out upon the course and character of modern improvements. Have they awakened the most exalted powers of the human soul? We answer, No! You may build steam engines and cotton factories innumerable, you may unite canals and rail-roads till they gird the earth, you may make our merchants princes, you may erect banks and broker's offices on every corner, and prisons and poor-houses in the
rear, and when you have accomplished all that modern physical improvement has ever promised or dreamed, you may embrace even a flying machine in the catalogue, and still the most exalted feelings of man's soul will remain dormant, the highest powers even of the intellect will not be called into exercise.

These things are indeed noble achievements, they feed the hungry, clothe the naked; they multiply those physical comforts which must precede cultivation and refinement of mind: but man's choicest powers stoop not to tasks like these. In man's heart of hearts, in the inner chambers of the immortal spirit, there is one celestial harp whose strings give no response to the touch of Mammon's fingers.

Man, through modern science and art, has won full many a splendid triumph over hitherto intractable matter, and as a crowning effort has made the lightning his messenger, so that Ariel, who could "put a girdle round the earth in forty minutes," would now be much too slow for business operations; but still the question remains, whether all this is fitted to develop, to the utmost, the stupendous genius of the human soul. Will the race in these things fulfil its highest earthly destiny?

Samson was not useless when grinding in the mills of the Philistines; but that was not surely his true vocation. Better there than in the lap of Delilah, but how much better still if the terrible warrior, with helm, and sword, and spear, had been at his post at the head of Judea's legions. Perhaps it is worthy of inquiry, whether modern improvement has not proved a Delilah to the soul, and delivered it to Mammon, who has bound it and put out its eyes, and shorn its wings, and compelled it to labour amid his multifarious machinery.

Our next illustration of the power of faith upon the intellect is derived from the Hebrews. To the Jew, the real economy of the spiritual world was in a measure revealed. Instead of those imaginary beings, who occupied the thought of the Greek, the true inhabitants of the unseen world held visible, almost daily communion with the Hebrew. He was the honoured associate of those who sat on thrones above, who were members of the principalities and dominions of heaven. They were
ministering spirits attendant upon the heirs of promise. The Greek beheld the dim distorted shadow, the Jew, the glorious reality. The Jew was more completely under the controlling influence of the spiritual world than even the Greek.

If, then, our theory be true, the Hebrews should be intellectually superior to the Greek. Perhaps all will not readily concede the point if we declare our belief that it was so. Nationally and individually, we are much inclined to believe the Jews superior to all of earth beside, and not without substantial reasons the favourites of heaven.

Greece and Rome, in the day of their pride, were not so stupendous in their greatness as that small Hebrew Commonwealth. It figures not on the pages of history, because authentic profane history reaches not back to the period of its glory. The military operations of the Jews appear insignificant, only on account of the brevity of the Scriptural narrative, and because of the surpassing grandeur of the connected events. In that majestic solemn drama in which devils and angels, and God himself are the actors, the slaying of half a million of men in a single battle is passed lightly over, leaving little impression upon the mind.

Had the rise and fall of the Jewish state been described with that fulness of detail, and with that rich, not to say exaggerated colouring which characterizes profane history, it would have been the most amazing page in all the story of earth. But when we study history in the Bible, our stand-point is in eternity. We look as it were from heaven down on the busy world. We behold the whole broad stream of human life in its solemn flow toward eternity, and in the swift march of a thousand millions, the falling of a few hundred thousand here and there, is comparatively an unimportant affair.

In a literary point of view, it must certainly be admitted that the Hebrew stands without a competitor. True, it may be objected that the Jewish writers were under the immediate direction of the Holy Spirit, and therefore their example is not a case in point. But the intellectual power of these writers was not created by their inspiration. Their individuality remains unchanged by the heavenly afflatus. The Spirit sug-
gested the subject, kept them to the line of truth, and then left the individual mind to its own strong workings. The results are unequalled in grandeur and beauty.

Homer has been surpassed in his battle scenes by Miriam and Deborah; the Grecian drama rises not to the sublimity of Job; where shall we find aught even in the Orphic hymns to compare with the richness, the sweetness, the grandeur of David? who shall equal Isaiah in his lofty imaginings? who shall sing like Jeremiah, the dirge of a fallen nation? who shall tread that burning pathway which is lighted by Ezekiel's genius?

Why then is it, that we, who claim to live amid the fuller developments of the Christian scheme, when, in addition to all which the Jew possessed, we have that superadded knowledge imparted by him who brought life and immortality to light, and poured over the spiritual world the illumination of a new risen sun, why is it that we have fallen behind not the Hebrew only in poetry, but even the pagan, in poetry, eloquence and art.

It is because Christendom is not, and never has been fully baptized with the spirit of the gospel. It is because the intellect of the nations is moulded by earthly and carnal influences, not by the heavenly and the spiritual; because the mind of the world holds communion with earth and not with heaven. It grovels where it ought to soar, the fading visible excludes the eternal unseen, the present has banished the future, eternity is merged in time, and Mammon has usurped the throne of God.

With us, the universe was made for use and profit; it is not for us a glorious mirror, in which to behold the perfections of God. With us, a mountain is a pile of building-stone, a river is simply a water-power, a tree is nothing but fire-wood; heaven's lightnings are for forwarding the particulars of the last duel. How is it possible, then, that the earth-born, wingless spirit of Christendom, should mount those summits where the glorious old Greek trod in the pride of his might, or dwell in still loftier regions with the Hebrew seer? It may not be until over even Christian nations is breathed a new afflatus from the spiritual world.
Having thus endeavoured to trace the mental greatness of the Roman, the Greek and the Hebrew to the influence of a strong and living faith in the invisible; having expressed the opinion that our own times, because of unbelief, are unfavourable to the production of a similar excellence; we are ready at this point to inquire, whether we have any reason to expect that the human mind will yet awake to a higher life, so that in poetry, eloquence and the fine arts, in all the fruits of the highest intellectual development, we shall not only reach but surpass whatever man has hitherto achieved.

We believe this question should be answered in the affirmative; but we do not anticipate this result as a consequence of that system of improvement and those processes of education, upon which the world seems to be placing its reliance. It certainly is not very apparent why man may not obtain all which natural science and the whole scheme of amelioration and improvement in the social system have power to impart, and yet all the noblest faculties of the heaven-born soul lie unawakened within him.

Within the legitimate scope of all possible improvements in manufactures and the mechanical arts, of every imaginable alteration in whatever relates to man's physical nature, there is no object of sufficient magnitude to form a theme for the sublimest efforts of the poet, the orator, or the philosopher; there is no subject which can inspire the mind until it reproduces the excellence of the ancient artist. There are deep recesses and silent depths in the spirit of man, from which comes no response till you speak of something higher than earth.

Under the influences which now sway the nations, we may expect that natural philosophy will push her investigations to the utmost, and that every new discovery will aid in the amelioration of man's social condition; that agriculture, manufactures and commerce will lay, yearly, new triumphs at the feet of man, that the wave of civilization will advance with unceasing flow, till idolatry and barbarism shall be swept from the globe; but a new and different era must succeed all this, before the soul can reach the fullness and maturity even of its earthly stature.

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For that, we must wait until earth is baptized anew with the spirit of the Gospel, and a clear, strong, controlling faith in the unseen shall have full dominion over the soul. That era will surely come. The world-wide fever that causes Christendom to hiss and bubble, will reach at last its crisis. Earth will throw off its delirium, and become calm and convalescent. The millions who have mistaken Mammon for a god, will discover their error and forsake his shrine. Man will abandon his muck-rake gatherings and turn again his eye and thought to heaven.

We believe there is no reason to doubt that an epoch is swiftly approaching which, in true science and literature and art, shall eclipse all preceding eras with a purer splendour, with a richer glory. This new excellence will be the result not of any improvements in civil government, or systems of education, but of the universal prevalence of a true, and controlling religious feeling. It will be when the knowledge of the Lord shall fill the whole earth. Until then it cannot be; because the fountains at which alone true greatness can be nourished, spring in the spiritual world. The spark which kindles true genius rises not from earth, but descends from heaven.

Again, in that era, nobler and more stirring themes will be the subjects of thought than man has ever known. Prophecy has declared that a period is yet to come, when the affairs of earth shall no longer be separated in men's thoughts from their relations to God and to eternity, when the heavenly shall control the earthly, and all national movements and individual action shall be regulated by faith in the unseen: when religion and the spiritual world shall hold a firmer and more constant control over the mind than of old over the soul of the Greek, and when the structure and economy of the invisible empire of Jehovah shall be revealed far more distinctly than even to the Hebrew; and all nations, shaking off the degrading servitude of Mammon, shall awake to a sense of the "only true and the only beautiful," to a perfect consciousness of the amazing realities of that higher life which is in Christ Jesus our Lord.

Knowledge, it is said, shall be the stability of those times. Man's soul shall then find food in heavenly things which its
celestial nature can assimilate, by which the intellect shall be expanded to its true proportions, and its perfect stature.

To the eye of a living faith, standards of heavenly excellence will be continually present, and men by their contemplation shall be changed into the same image, from glory to glory.

The Roman and Greek beheld the spiritual world clothed in the false drapery of a corrupt imagination, and yet that communion with something higher and nobler than earth, this gazing upon truth through even the glimmering twilight of paganism, made them giant men—a commonwealth of kings. What then shall man become, when the false shall be stripped away, and in the noon-day of Christianity he shall live in the unveiled presence of the sublime, the beautiful, and the true? Then also shall such themes be presented for poetry and eloquence, such subjects for the historian and the artist, as shall surpass all the former experience of earth.

PARIS THEATRES.

From a Correspondent of the New York Observer.

[The state of the Theatre in India has of late been a subject of remark in different Journals. The "Calcutta Stage" has been severely rebuked, by the Christian Observer, for profaneness; and the grounds of that rebuke have been exhibited in a long list of transgressions against the third Commandment, in "Coleman's Heir at Law," as found in one of the Plays acted on the boards of their theatre, the "Sans Souci." It does not appear that the theatre is there in a flourishing state. At Bombay the public have been called to account by a portion of the press for niggardliness in neglecting to support the theatre, which is stated to have languished notwithstanding a grant from Government to aid in the erection of some buildings two or three years since. We should hope that better reasons than "shabbiness" might be given for the neglect in question, and much question whether Government grants may not be better applied than to support such a cause, acknowledged to be sinking. In Madras we believe, that strictly speaking, there is no theatre; there have sometimes, but not of late, been amateur performances at the College Hall; and there was what was called "Victoria Theatre," in a hired building, frequented by certain classes; but we understand it is extinct. Our own opinion is, that India is a gainer by the loss of the stage. There is more serious work in hand here.
PARIS THEATRES.

February

than play-acting, or seeing, whatever may be our position in society. Indeed this is too much of a busy and matter-of-fact age for the drama to flourish, except by an unnatural stimulus, poisonous to the health of society. As our readers may be glad to know how it is with the theatre in other countries, we give the following concerning its state in France.

Before entering upon the subject, a general remark should be made: namely, that everywhere, or almost everywhere, the taste for the theatre is declining. I will not speak of the United States; you know much better than I what passes there; but I have often read in your newspapers that theatres are poor stock, and that several of them have been converted into houses of religious worship. The same state of things exists in England. An inquiry instituted by parliament, some years ago, exhibited the theatres of London in a sad condition. From 1807 to the present time, the receipts of the Covent-Garden have constantly diminished; sinking from £84,000 sterling to 54,000, and this theatre has been repeatedly closed for want of money! That of Drury-Lane had, in 1832, a debt estimated at Six to 700,000 pounds sterling, and I know not that since then its affairs are any better. The celebrated actor Kean said that the theatre in England was on the brink of ruin: play-actors, with few exceptions, hardly earning enough to keep them from starving.

On the Continent, in Germany, Switzerland, Italy, theatres seem also to have declined; and in France this decline is very marked. Some actors accumulate, it is true, considerable sums, as I will presently show; a number of dramatic writers too acquire a brilliant fortune. But, generally speaking, it is undeniable that this sort of public amusement does not excite so much interest as formerly. Most of the managers of the theatre have successively become bankrupt; it has even become difficult to find capitalists willing to engage in such hazardous undertakings. The French government appropriates, every year, the enormous sum of 1,200,000 francs to support the royal theatres; and yet almost all of them are burdened with a load of debt.

What are the causes of this universal decline of theatres? This is a complicated question, worthy of the attention of mor-
alists and statesmen. I mean not to discuss it here in all its details: it would lead me too far. I will only make two remarks. First, that the interest of the people in national affairs must necessarily diminish the passion for theatrical exhibitions. When the mind is occupied with grave matters, when it takes an active part in the government of the country, it has no time nor taste for what is fictitious. Theatres afford diversion for frivolous and idle minds; they have no attraction for busy citizens. Our legislative halls are our great national theatre. My second remark is, that domestic life has become more attractive in our days under the influence of religious principles and other circumstances, which it would be too long to enumerate. Men remain more willingly than formerly with their wives and children; they love home more; and hence they feel less need to seek abroad, in parties of pleasure, and in theatres for feverish excitement.

But I hasten to my proper subject. The dramatic art in France dates back to a remote period. It began towards the end of the dark ages, when the revival of learning induced a part of the nation to exchange the savage excesses of war for mental cultivation. But it was stamped, at its origin, with rudeness and indecency. Plays then bore the name of mysteries. The subjects were taken from the Bible or the traditions of the Romish church. On the stage were introduced the patriarchs and prophets of the Old Testament, the apostles, and even Jesus Christ. I have read part of one of these mysteries, in which our Saviour holds a dialogue with the evangelist Matthew in most preposterous language. This introduction of sacred persons on the stage is shocking to us; but in the fifteenth and sixteenth centuries, the impropriety was not felt. The illustrious Theodore de Beza himself, so learned and pious a man, composed a play upon Abraham's Sacrifice, which was acted at Lausanne. It was the custom of the age: to the pure all things are pure.

In the following age, the dramatic art shone brilliantly in France. Three illustrious poets, Corneille, Racine and Moliere, wrote tragedies and comedies which will last as long as our language. It is to be observed that, at this period, there was
in theatres a seat for bishops. Persons of elevated character, of high respectability, did not scruple to witness play-acting. It should be said in explanation, that plays were generally then more decent and more moral than they are in our day. Religion was not attacked; the great and eternal maxims of morality were not trod under foot. Corneille even wrote a tragedy, called Polyeucte, in which he unfolds Christian sentiments, describing the struggle of a faithful disciple of the Gospel against the temptations of the world. Moliere, in his admirable comedy of Tartuffe, unmasks the hypocrites, who seek under the garb of piety, to gratify the vilest passions; and he has thus rendered good service to the cause of religion. Still, while doing justice to our great dramatic writers, I am far from overlooking the danger of their works. I believe that the best of theatrical plays are bad, because they tend to intoxicate the imagination, and to detach the mind from the sober reality of life.

In the eighteenth century, Voltaire occupied almost alone the French stage. His tragedies have decided merits; but he often brings forward his false infidel notions. Without directly attacking Christianity, in his dramatic pieces, he gives it side blows, much to the hurt of the mass of the people.

During the revolution of 1789, the theatre underwent in France singular changes. First, no restraint was imposed on plays. No previous examination, no check to licentious opinions. The writers of plays committed then the most unpardonable excesses; they attacked upon the stage, with unblushing impudence, kings, nobles, priests, religion, domestic ties, all the precepts of reason and justice, and deified a Marat and other such monsters. Further, the revolutionary fanaticism made changes in old plays; the word Mr., for example, was universally displaced by that of citizen; it was no longer allowed to say to a king, upon the stage, Your majesty. What vandalism! The theatre became a school of scandal and anarchy. Every night, after the executioner had cut off the heads of a host of Frenchmen, the Parisians would go to applaud at the theatre the defence of crime and the revels of impiety.

Napoleon put an end to this dangerous licentiousness. He
subjected theatres to a severe scrutiny, and patronized especially the theatre which played the master-pieces of our old poets. Under his reign flourished the most celebrated of the French tragedians, Talma, who could be compared without disadvantage to Garrick, or any other famous play-actor of England. Talma was a favourite of Napoleon. We are told that he taught the emperor how to declaim, and to appear advantageously in public. It is very possible; Napoleon neglected no means of striking and dazzling the minds of the people; he loved to appear with gravity, to speak with a solemn air, and Talma was able to furnish on this subject good instructions to the modern Cæsar.

We will not follow the history of the French theatre during the last thirty years; it affords nothing very interesting. At the revolution of 1830, the examination by the government of theatrical pieces was once more abolished, but the government thought proper to restore it soon after; on account of numerous abuses. We must indeed not confound the liberty of the press with liberty of theatrical exhibitions. Useful as the former is, the latter would be mischievous. A newspaper is addressed to individuals, who read it calmly, and have time to reflect before acting. A play at the theatre, on the contrary, speaks to a numerous public, to an audience often impassioned, tumultuous, ready to receive the worst impulses, and to be impelled instantly into the commission of criminal deeds; so that no man of good sense in France asks that theatrical plays should be wholly unrestricted. Often complaints are made against the capriciousness of the censors; but all admit that an examination of plays is necessary before they are acted.

To come now to some particulars on the present condition of the theatres of Paris. This city contains about twenty theatres, which receive collectively seven to eight millions of francs annually. Calculating that there are in Paris, including strangers and travellers, nearly a million of inhabitants, this makes a yearly expense of seven to eight francs for each person. This is not much, as you see, and confirms what I said in the beginning of my letter, that the taste for theatres is declining among us.
Among these twenty theatres, those which have the largest receipts are the *Opera* and the *Italian theatre*. These are the *fashionable* theatres. Those who are ambitious to be found in the first company and to live in elegant society, cannot dispense with having a box at these two theatres. It is remarkable, besides, that the *French theatre*, where the tragedies and comedies of our great poets are acted, is only the *sixth* in the comparative list of receipts. Some petty theatres, at which are acted poor melo-dramas and extravagant farces, are more frequented than the *French theatre*. I leave your readers to draw the inference from this fact. It proves, as it seems to me, the frivolity of our national character. The fine poetry, the noble deeds of tragic heroes, are neglected for the music, the dancing, and the puerilities of second rate authors.

The number of *dramatic writers* in Paris is at least five hundred. This numerous body is constantly recruited and increased by young men from our colleges. The mania for composing theatrical pieces is very extensive. A student who thinks he has any talent, is devoured with this fever; he aspires to try the chances of the stage, and writes a farce or a comedy. Then with his manuscript under his arm, he knocks at the door of the theatre. The directors have a laborious task to fulfil in listening to these impatient and inexperienced authors. They receive them with cold politeness, and sometimes use artifice to rid themselves of their importunity; but they do not always succeed, and many a poor play obtains, every year, the honours of the stage. And now, what blasted hopes! what cruel disappointments await him! The young man who has at last succeeded in gaining the favour of having his play acted, comes to the theatre, full of foolish pride, reckoning on the applause of the multitude, and indulging magnificent dreams of the future! when lo, his play is drowned in hisses! He finds himself alone, without patrons, without friends, and sometimes sinks into despair. Many a frightful suicide has been the result of these theatrical disappointments. Ah! why are so many young men ambitious to enter on so perfidious a career? why do they not rather choose some agricultural or mechanical employment which would be useful to others and to themselves.
But, if most dramatic writers are in bad plight, there are five or six lucky ones, who amass by this trade a splendid fortune. Would you believe that a writer of small theatrical plays, Mr. Scribe, gains by authorship 140,000 francs a year? This is more than the salary of a marshal of France or a minister of state! Mr. Scribe is truly the Lucullus of the French Parnassus; his appearance is more that of a banker than a man of letters. Five or six others receive from their plays an annual income of 50 to 60,000 francs. This success excites the envy and tempts the pride of those who enter the same route, and hence so many candidates for scenic palms.

We may make the same observations upon actors and actresses as upon dramatic writers. There are about three thousand in France. Most of them are very poor, living from hand to mouth, often without the necessaries of life. The travelling players are the gipsies of civilized society; they go from village to village to get their bread, exhibiting before the populace their rude performances. When they become old, they are utterly wretched, and go to die in the hospital. But some favoured actors receive vast salaries and make incredible gains. One dancing girl, Miss Taglioni, gained in a few years enough to purchase elegant mansions and live like a duchess. Some singers amass easily, when they enlist the popular enthusiasm, 80 to 100,000 francs a year. One of our tragedians, Miss Rachel, a Jewess, gains nearly the same sum. It is rare, however, that comedians become rich. They know nothing of economy. Careless, prodigal, capricious, ready to gratify their most expensive fancies, they live like lords while they are young, and feel the straits of poverty when they become grey-headed.

What is the influence of theatres upon the literature and morals of France? This is the most important question. I do not hesitate to say that the plays of our days, at least a great majority of them, produce bad effects upon literature. They are generally written with haste, in a careless and crude style. The rules of grammar and of good taste are constantly violated. If you should hear these melo-dramas, you would hardly recognize the noble language of Pascal and Fenelon.
It is not French indeed; it is a jargon of new-fangled and barbarous words. The authors are intent on writing much rather than writing well: the way perhaps to get money, but at the same time to corrupt our literature.

As to morals, I am deeply convinced that the influence of theatres is unfriendly to them. Worldly philosophers pretend that the theatre corrects the morals (ridendo castigat mores;) I am for my part, of quite an opposite opinion. It is possible that such or such a comedy, as Tartuffe, which I have already mentioned, has been beneficial to the public morals; but these are very rare exceptions. I do not know a single theatrical piece, composed within fifty years, which can reasonably claim to have benefited morals. Far from this, all the new plays which attract the multitude are full of improper double meanings, profane expressions, immodest conversations; their natural effect is to excite the bad passions of individuals, and to produce disorder in families. Who can tell how many young persons of both sexes have been plunged by theatrical exhibitions into disgraceful courses? Who can tell the number of husbands and wives who have learnt at the theatre to regard as a right thing the violation of their most sacred duties?

May then the dramatic art continue to decline! may it become more and more neglected and forsaken, till at last, if possible, theatres cease to exist! All men of honesty and good morals will rejoice.

THE CLASSIC CITY OF THE DEAD.

I lingered several days among the curiosities which Pompeii is daily revealing. Its filagree and jewelry; its bronzes—statues of an entire family (two of them equestrian;) and its mythological frescoes, looked too rich and elegant for any provincial city. It was no common pleasure to look upon things of which the classics had given me the names. It was surprising to discover that a thousand articles which I had supposed of modern invention were not only known, but better made, by the ancients. In fact a surgical instrument, for which an Englishman obtained
a patent, and by which he made a fortune, was recently proved a downright plagiarism of a Pompeian relic. Nothing could be more transporting than to see the minutiae, indeed the whole economy of domestic life among the ancients, exhibited not only better than anywhere else in the world, but better than the same particulars respecting modern life are anywhere exposed to view. But the multifarious classicalities of the museum only sharpened my eagerness to explore the city which had poured them all forth as from an exhaustless fountain.

Accordingly I made four excursions to Pompeii, and regret nothing more than that I did not visit it oftener. It was founded by Greeks, enriched by the commerce of Egypt, and colonized by Romans, as if all civilized antiquity might here concentrate, garner up and embalm its treasures. Its fascination is not merely the information it imparts, but still more, that it was so strangely destroyed, so long concealed, so fortunately discovered, so successfully disinterred, so miraculously preserved and raised alive from the grave. During seventeen centuries, fifteen feet of ashes covered its roofs; a third of the whole city is now as accessible, even by carriages, as when it was a flourishing Roman port, and is in better repair than any ancient city could have been kept by human art. No avenue could better befit the city of the dead, than the double line of sepulchres termed, The Street of Tombs, through which I approached. The funeral symbols were neatly carved, and as snowy as if the chiseling had been just completed. One emblem was a ship furling her sails. As soon as I passed the gateway, consisting of a threefold arch beneath a massive tower, I ascended to the top of the ramparts, where I could overlook the whole city, its temples, baths and theatres, at one glance. The streets are narrow and crooked, the houses roofless except where vaulted, but otherwise little injured. The frescoes, of which I here and there caught a glimpse, were as glowing as though just dry. I descended by the guard-house, where a sentry was found at his post, buried alive with all his harness on, and spent many hours in roving at will in what I could not but view as a forsaken rather than as a ruined city.

The pavement is of lava, and still shows the deep-worn track
of carriage-wheels. The side-walks were high and formed of marble rubbish curiously hardened. The shops were open towards the street. The shelves, wine-jars, marble counters, and even the stains of goblet bottoms upon the stone were still to be seen. Everything was ornamented. Thus the weights for scales were busts of Mercury, the god of trade. At short intervals were public wells, with marble curbs, fluted, and sometimes embossed with cornucopias, masks and river-gods. I put my finger in more than one channel worn by the friction of the well-ropes, and once drank of the well-water. Here and there was an alcove with a settee for half a dozen people to shelter themselves from a rain, or loiter in conversation. In one of them was found a female skeleton, with the skeleton of an infant in her arms. Safely, says one, safely may the antiquarian write, she was a mother. Huge scrawls disfigured the sides of many houses. One of them represented gladiators in combat. Beneath one gladiator was written Tetraides, a name with which Bulwer’s novel has made the world familiar.

The height of the houses was never more than three stories; their material was brick stuccoed or reticulated; their colour vermillion. Some had porticoes in the style of Bologna, others steps leading up from the street, thresholds of white marble, fluted pillars for door-posts, and carvings embossed on medallions near them.

I entered many houses, all on the same plan. On passing through the vestibule, between the porter’s lodge and the dog-kennel, I came to an open court, from which the apartments for eating, sitting, sleeping, and bathing, derived their light and air. This court, which was enclosed by a pillared portico, and had a water-tank in the middle, communicated by a passage called its jaws, with a second and larger court laid out as a flower garden, round which were ranged the women’s apartments, the kitchen and rooms of domestics. In the cellars below, I saw long rows of wine-jars. Some houses were seventy of my steps in depth. The dining-rooms were so small as to prove that the ancients loved company but not crowds, and to bring to my mind the classical maxim, that no party should be less in number than the graces or more than the muses.
Although for hours I saw no living thing but the lizards darting to and fro, I should have thought myself intruding in these deserted mansions, but for the bits of stone so inlaid near the threshold as to form the word Welcome.

The floors of entries were figures of dogs, though sometimes of doves, and once of a lion, wrought in mosaic. A niche near the outer-door enshrined the household gods, and another, beneath the portico within, was a domestic chapel. The walls were of a deep orange colour, with fancy borders, and some simple but well-designed and delicately-tinted fresco, a female dancer, a goddess or a warrior, bright as a star in the midst. In some chambers I noted pictures of a pair of scales, as if some retired merchant would be reminded of the cause of his wealth; in others, pictures of arms, as if the Roman would have war always before his eyes. Cupid on Apollo's shoulder, Iphigenia at Achis, Diana and Endymion, aloes in blossom, locusts drawn in a chariot by parrots, and fantastic devices of all names, detained me long, and form a rejuvenescence of antiquity without parallel.

At length I reached the Forum, which was oblong, and originally surrounded by a marble colonnade of coupled columns for a walk or an ambulatory in bad weather. This colonnade, having been broken and thrown down by an earthquake, was in a process of being rebuilt when the city was overwhelmed, and still remains just as it was left by the ancient builders. The forum is paved with white marble, but its glories are pedestals on which statues were found, and two triumphal arches. Among the edifices round it I visited the temple of Hercules or Jupiter, the hall of justice, and the prison, which has an inner dungeon like that into which Paul and Silas were thrust, and in which a skeleton was found with his feet fast in the stocks. I must pass over my observations in the shops of mechanics, and in the theatres, but must be pardoned one word upon the public baths. One of the dressing-rooms is in a vaulted hall, with caryatides or statues serving as pillars round its sides, between each pair of which is a niche to hold the garments of the bathers. At the end was a fountain; part of the water was to spring up in a jet d'eau, part to cascade down six marble steps.
The cistern was grotesque with shells and petrifications. The half cupola, beneath which it stood, and the whole ceiling of the hall, were gorgeous with flowers, animals and ideal beings, raised in parti-coloured reliefs from a blue ground. I saw the capitals of pillars which the workmen were just beginning to lay bare, and thence went on through a vineyard flourishing above the streets yet buried, to the Amphitheatre, which was made to seat 30,000 spectators, and which still wears an undying dignity. I entered the oval arena through the imperial avenue. From the encircling parapet, not a letter of the inscription on which is effaced, forty rows of stone seats are coiled up tier above tier, with balconies for ladies above them. It was hard not to fancy that the spectators had just left their places, and that the tigers lurking in their dens were ready to make me their prey. On the 24th of August, of the year 79, as twenty thousand Pompeians here sat gloating over bleeding gladiators, Vesuvius threw forth that avalanche of ashes and hot pumice-stone which buried them alive, and swallowed up their houses as in a sand-storm of Sahara. On the crest of this amphitheatre, the past put off its shadowy garb, and stood before me as a reality even more than in Rome. The long series of the Popes rise up between us and the Caesars, so as to becloud our vision. When I roamed even by moonlight over the Colisseum, the papal chapels would not let me come into the ideal presence of pagan games. At Pompeii there was no intervening history, nothing comparatively, to remind me that the days of Vespasian and Pliny were not mine.

My liberty of seeing everything was the sweeter, because I bore in mind that I revelled upon what the illiberality of the last century had denied to Walpole, Gray, and Lady Montague, as well as what the volcano flood had hidden from the eyes of Addison and Milton.

B. D. J.
ORDINATION OF THREE NATIVE PREACHERS IN ORISSA, WITH A BRIEF ACCOUNT OF THEIR CONVERSION.

[Our zealous Brethren in Orissa have had the privilege recently of ordaining three Native Preachers to the work of the Ministry. The following interesting account of them is from the Calcutta Christian Observer of last month, given by the Rev. C. Lacey, one of the senior Missionaries.]

The conversion of these beloved brethren, is so Scriptural and clear, that we cannot but regard it as a satisfactory testimony that the Divine presence and blessing is with us; and more especially so, in consequence of the almost general suspicion which exists respecting the sincerity of native converts and native ministers. It cannot but rejoice the mind of every person who desires to see the whole land filled with the light of Christian truth, to perceive, that God is raising up, from among native converts, an indigenous ministry to carry on His work; this is a source from which ample numbers will be called forth, who will be eminently fitted to proclaim the saving truths of the Gospel everywhere, and under all circumstances; and ere long, fitted to become pastors of the numerous churches which will fill the land. Hereby one of the most formidable hindrances to the progress of Christianity will be removed; namely, the unavoidable paucity of ministers to preach the Gospel, and to oversee the Church of God.

We are so satisfied, both of the sincerity of our dear brethren in their profession of Christianity, and of their call to become ministers of Christ, that we can adopt the apostle's words, as we possess his feelings, “therefore brethren, we were comforted over you, in all our afflictions and distresses; by your faith; for now we live if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy, wherewith we joy for your sakes before our God.” The pleasure with which we sat and heard the statements made by these native ministers, at their ordination, can be equalled by no other joy. The salvation of their imperishable souls is effected. They have found the truth; heaven is rejoicing over them—here are means divinely appointed to carry on the Redeemer's cause—here are ministers raised up to preach the Gospel in their own language, in their own land—to their own people. Thus will the cause of God proceed till the whole land shall be filled with the knowledge of the Lord. We have not laboured
in vain—or spent our strength for naught and in vain. These were thoughts which vividly and very feelingly occurred to our minds during the solemnity.

In the profession of their faith, they strongly reminded us of the subject of the Saviour's pity and power, who said he saw, "men like trees walking;" and of the gradual dawn of the morning, after a dark and gloomy night; or of the gradual entrance of light into a darkened room filled with impurity and danger; verifying the inspired statements, "the entrance of thy truth giveth light;" "that which maketh manifest is light."

The first scintillations of light which fell into their darkened minds, were generally from the reading or hearing of religious tracts or books; and they had the effect of disturbing the repose in which the doctrines of idolatry had lulled them. They had, in the first place, very imperfect views of the Gospel; but they saw the falsehood and deformity of idolatry, and became uneasy and restless in their minds. In this stage of their experience, they had recourse to the more refined speculations of idolatry, or else they adopted some austere and severe vow or penance, by which they hoped to remedy the evil condition they saw they were in, and restore peace and satisfaction to their minds; as, however, they still continued to read the Scriptures, and peruse Christian tracts, they became worse and worse. Their sin appeared more and more to abound; and the deformity of idolatry was more apparent. Their mantra gurus, the last idolatrous refugees they renounced, advised them, among other things, to give up studying their Christian books; and in one case, this advice was adopted. Too much light, however, had entered now to be darkened, or to permit the strength of conviction to subside. The monstrous deformity of their gods, the glaring and evident falsehood of their books—the evil practices they had pursued while idolaters, as well as the view they had now obtained of the state of their own hearts, in comparison with the word of God, filled them with apprehension and alarm; and they could not but feel themselves separated from idolatry and idolaters, from whom they felt they had neither remedy nor sympathy. In some cases they prosecuted their inquiries so far as to have formed a very correct knowledge of the way of salvation through Jesus Christ, before they became acquainted with myself, or any other missionary. This was the case with two out of the three brethren; nevertheless, they were much perplexed; and in great fear of their idolatrous neighbours and caste-mates; for persecution had now become very hot and pressing upon them. In resolving to become the disciples of Christ, and forsake their idol-
atry, they were met by a view of the many and serious disabilities which they must incur. They saw that everything must be lost, not excepting their dearest connection; and it was not till their anxiety of mind, and their value for the Gospel overbalanced the value in which they held all things else, that they were enabled to put their resolution into effect, and give up all for Christ. In some cases, the persecution to which they were exposed—the apprehension that their lives were in danger from their enraged Zemindârs and caste-mates, tended to hasten their decision. They at length fled as for their lives, under cover of the night, while sound sleep held its sway over the senses of their appointed keepers.

Since the period of their professing Christ, now near six years, they have been an honour to their Christian profession, and have been diligent and useful. Another of the party has finished his earthly course; and has, we have the best reason to hope, joined the church of the first-born in heaven. He also was a useful and active native preacher.* Thus much, as to the general character and experience of the three brethren, but I feel that this account would be very imperfect, without a more particular narrative of them individually.

Of the baptism of Sibo Saho, some account appeared in a former number of the Observer, and it is therefore less needful that I should be particular in this narrative of him. He is the elder of the three brethren. Sibo Saho is a man of a superior understanding. He read much of his own books of religion and science, and many of them he transcribed and corrected with his own hand. This practice made him well acquainted with the Hindu idolatry, and he grew up with much scepticism respecting the proper practices of the people. When about 40 years of age, Sibo accidentally met with a hackery-man who had in his hand a piece of one of the Gospels of which he could make no use. The man easily gave this up to Sibo, and he took it home and read it. Though he could not fully understand the contents of this important relic, yet something he comprehended, and it let light into his dark mind,

* Lakhan-dâs was one of the first three converts to Christ, baptized at Khundittâ. He was an Agori, and the reputed leader of a number of disciples. He was formerly nearly naked except a covering of ashes, and a rope round his loins. He had addicted himself to the use of various narcotics and mineral poisons, till he had stupified his senses, and had destroyed the desires natural and proper to humanity. After the reception of the Gospel he appeared clothed and in his right mind. He laid aside the use of stupefying drugs, and recovered the sensations of nature. His amiable and affectionate deportment gained him general esteem, and he had easy access to the abodes of his numerous acquaintances, where he recommended the Gospel which he loved. He became a preacher, and ended his days in Calcutta in hope of glory, in 1833.
and created a thirst for more of the same kind of books. From what trifling and seemingly mere accidental circumstances God can give existence to the most important results! Soon after this, Sibo was induced to make a pilgrimage to Jagannáth at Pur-us-uttam. In returning from the temple, on his way home, he observed the writer of this paper, surrounded by thousands of people in the streets of Puri, at the Rath festival, preaching and distributing religious tracts. Sibo immediately determined to possess himself of some of these books; and he laid down his burden and umbrella—bound up his loins firmly with his cloth, and putting his hands forward to open his way, he rushed through the dense multitude up to where the speaker stood. Arrived, he requested a book, and one was given to him. Then he requested some explanation of it, this was also given; and some other tracts were added, with a caution to use them well, and peruse them. This interesting inquirer carried away his prize with no ordinary pleasure. From this period Sibo Saho's serious inquiries about Christianity may be dated. The light of truth in his understanding gradually increased, and the anxiety of mind, which was a natural consequence, became more and more considerable; again and again he read over his little stock of tracts and Scriptures. He made his religious associates as well acquainted with his religious discoveries as himself, partly to secure their sympathy, and partly for their instruction; several of them felt as he did, and they formed a little band of inquirers, and determined to prosecute their object. Their increase in Christian knowledge soon led to the open neglect of idolatry, and their friends began to be alarmed at them, and to persecute them. Their Zemindár, their gurus, and the influential bráhmíns in their neighbourhood, all used their persuasions and threatenings, but to no purpose; and at the time when the men expected that violent measures would be used, they resolved by night to flee to Cuttack to seek direction and protection. Three of the number, among whom Sibo Saho was the elder, accordingly started, and after some difficulty found out the residence of the missionaries in Cuttack. It was a time of no ordinary pleasure; and the men, after a day or two, were dismissed to their homes, accompanied with other Christian preachers, and with a promise that I would follow in a few days, and should it appear proper, baptize them. The neighbourhood was in a state of considerable excitement, and the new Christians were very strongly opposed; particularly Sibo Saho in his determination. He had a large family dependant upon him, and he was the elder member of this family. All the property of the family was his, and they seemed to expect that nothing but ruin would
be the result. Besides, Sibo Saho was greatly respected by all classes, and the most determined effort was made to prevent his baptism. I placed myself in the street before his door, and declared my readiness to administer the ordinance of baptism if he would and could come forth to attend to it. He left his house, but his family clung around him, and forcibly detained him. Their force, however, it was felt, was very much the result of love and grief. His wife lifted up her voice in wailings and lamentations; his brothers wept aloud; his only child was laid in his path, that if he would proceed he should walk over her—his affectionate friends, as he passed on, inch after inch of the way, joined the company, and united their remonstrances and entreaties. Poor Sibo was feelingly beset, yet he persevered through all, and after about four hours we arrived at the river where the baptism was to take place. The people were curious to hear the charm which could exert such power, and rushed into the water and formed a circle round the minister and the candidate. The ceremony of baptism cut the thread which held Sibo to his friends and caste, and the moment he rose out of the water, in the same moment they all left him and departed. He and his other Christian friends pursued their way singing Christian hymns, and the surrounding groves re-echoed the strange but delightful sound. Sibo Saho's commencement as a preacher was almost simultaneous with his profession of the Gospel. He took every opportunity of explaining and recommending the Gospel to those he met with, and instances of good from his labours have occurred. Sibo is native of a village in the Rájvári of Madhupur, 35 miles north of Cuttack, on the banks of the Khursua river.

The next of the three brethren, in point of age, is Sibo Patra. He was an inhabitant of a small village very near Cuttack, and was early employed in teaching the Scriptures and Christian tracts to children in a heathen school; two years he attended to his duties in explaining these books to his pupils, without a serious thought about them himself. In those days it was our practice to have the first class from each school brought together on the Lord's-day under charge of the Abedhan to hear Christian worship, they were not required to join, but to hear the books they read explained to them. By this means the mind of Sibo Patra was awakened to the importance of Christian truth. He, however, was superstitious, and his connections amongst idolaters were numerous and close, and he would not entertain the thought of embracing Christianity. He resisted his impressions and convictions so successfully, that, although we were constantly in contact with him, he never excited
our hopes. That grace, however, which accompanies the good seed of the Word of God, was not inert and powerless; for while, with much amiableness and regularity he pursued his calling, and attended to his idolatrous observances, almost unknown to himself his acquaintance with Christian truths was undermining his belief in his heathen mysteries and observances. Sibo Patra’s wife’s father, with his whole family, about this time forsook idolatry and joined the Christian community. Sibo felt this defection from idolatry of some of his most beloved connections very deeply, and they on their part plied him with persuasive arguments to embrace the Gospel which he could not resist, nevertheless for several years he continued to cling to his idols. The greater part of this time was frittered away in vain attempts to obtain peace of mind from a sense of sinfulness and danger, by various extraordinary means, as vows, offerings, and pilgrimages, under the direction and advice of his mantra guru, or other persons feared and trusted by idolaters. He mentioned his distress of mind to his guru, who repeated his authority to forgive sin, and he attempted to afford him consolation. A wandering, celebrated devotee, for a small consideration, engaged to afford him relief; Sibo gave the money, but obtained no peace. He undertook a pilgrimage to Puri with no better success. Thus, one after another, his refuges all failed him. For some considerable period he laid aside his Christian books, and read heathen works; but his conscience was awakened, and his case was past remedy. On a visit which the writer made to Sibo’s village he mustered courage to come forward as an inquirer after the truth, and received encouragement to flee to Christ, the Saviour of sinners; and he departed consoled and determined. It was not, however, till several months after this period that he had courage to renounce his employment, his caste and station in life, and profess himself a Christian. At length he hired a boat, in which he placed his family and his property, and crossed the river which separated his village from Cuttack, and appeared on the side of Christ. The long period during which Sibo Patra had been known to us, and his evident conversion to God, rendered it unnecessary to detain him long as a candidate. After his baptism he was for sometime employed by Mrs. Lacey in teaching the Scriptures in a heathen school; but as his ability to preach the Gospel, and to defend it against the cavils and opposition of the heathen was apparent, he was called to devote himself to that work.

For six years Sibo Patra has pursued his Christian course and his ministry, so as to yield not only satisfaction but pleasure and thankfulness. His reading is considerable, his powers of mind res-
pectable, his disposition amiable, and his preaching talents above the common order.

Damodar, the last and youngest of the three brethren who were ordained, was an inhabitant of a small village on the banks of the Khursua river, near Khunditta, 35 miles north of Cuttack. He was an acquaintance and an associate of Sibo Saho and others, who had been baptized. He was a good reader, and with them had perused the Christian tracts and some parts of the Scriptures. His caste, that of the Mahantis, are proverbial for bigotry, and he resisted the influence of his knowledge and convictions. For a long time he maintained entire silence on the subject, and was more than usually diligent in his heathenish observances. About this time a half-brother embraced Christianity, and this shook Damodar's resolution, for he was greatly attached to him. Damodar was the youngest son of a large and respectable family, and was the favourite child of an aged mother, whose love he strongly reciprocated. The fact that a profession of Christianity would separate him from his endeared mother, was his most formidable obstacle, and kept him back for many months. The conflict of his mind between Christ and his parent, however, terminated in favour of the former; for he felt that if his earthly parent must be retained he must renounce the hope of salvation, and swallow all the grossness and absurdity of idolatry. He also said, "As the Lord Jesus had given his life for him, he was bound to renounce his dearest earthly ties for Christ." With a determined but sorrowing heart, poor Damodar secretly left his home, and under the cover of night, fled to Cuttack, in company with some Christian friends. He had scarcely arrived when a number of lusty brothers appeared with the intention of forcibly conveying him back again. In this attempt they were too late, as he had renounced his caste and was under secure protection. Nothing can exceed the wild grief to which his mother gave way when she heard the sad intelligence. Soon after Damodar's baptism, and when the immediate excitement had somewhat subsided, he found himself too weak to resist the powerful feelings of filial affection which united him to his beloved and mourning parent. His Christian principle was genuine, but then it was feeble and in its infancy. He was cautioned by those who saw and felt his danger, but he persisted in being allowed to return to his home to see and console his mother. As he journeyed, it occurred to him that the sight of him, without his mālā and without his marks, would pierce her with keener sorrow, and he therefore resolved to hide his books in the jungle, to purchase and put on a new mālā, and ornament himself with the accustomed tilak; and
finally, to deny that he had been baptized! Having done all this, he travelled on with more ease. When he arrived, he with great emotion fell upon the neck of his mother, and when questioned whether or not he had been baptized, he replied in the negative. His friends were filled with joy, as over one who had been lost but was found again. Damodar remained more than a month absent, carrying on his delusion. His daily ablutions and other idolatrous ceremonies were attended to with more apparent zeal than they had ever been before. Nothing, however, can describe the torment of his mind during the latter part of this period. He felt that he was a traitor to his God—that he had denied his Saviour, and betrayed his truth. His conviction of the truth and necessity of the Gospel was as fresh and vivid as ever; his attention to idolatry was adopted merely to satisfy his friends, and to allay his mother's fears; his hatred of it and contempt for it was increased rather than otherwise. His sorrowful state of mind attracted the attention of his family, and they confined him to his house, and had recourse to various means to remove what they called an evil possession. All these means could not allay the remorse which arose from the stings of a guilty conscience. At length Damodar succeeded in writing a hasty note to his Christian friends, intreating them to attempt his rescue, or death must soon be the result. Several of them went and stood before his door and called to him, at the appointed hour, and he suddenly rushed out of his house and came away with them. It was long before Damodar's mind was restored to peace—before he could hope that his denial of his Saviour was, or indeed could be forgiven. I shall never forget with what feelings and expressions he brought his New Testament, and requested to have Heb. vi. 4, 5, 6, and x. 26 and 27, explained to him, intimating his apprehension that there was no mercy for him. His tears trickled from his eyes while he stood, as though he was listening to his doom; and it was some considerable time before sweet hope cheered his dejected and riven bosom. Damodar's temporary denial of his Saviour has been, through grace, greatly blessed to his spiritual good. It has taught him his own weakness. It has taught him how ineffectual all sinful compliance even to natural affections is to give peace to his conscience, and how dangerous it is to forsake the truth. It will teach him caution with dependence on God, and preference to the claims and obligations of His Word. We felt in receiving Damodar again to our Christian communion, that we could not view him as an apostate, but as one who had, through weakness, temporarily fallen—as one who had erred under a powerful temptation—as one who required not blame and censure, but increased
commiseration and love. Since his profession of Christ this superior and beloved youth, (with the exception above-mentioned) has ornamented his Christian character. All he does, he does to the glory of God; his devotedness to Christ is very great, and his zeal in preaching the Gospel burns with a steady and a constant flame. During five years he has made good proof of his ministry. There are few native converts over whom we have more reason to rejoice than over Damodar.

The ordination of these three brethren took place on the 12th of November. In the morning the Rev. J. Stubbins delivered an introductory discourse from the commission of Christ, in which he forcibly noticed the duty and obligation of preaching the Gospel to every creature. After this, the questions were proposed to the three brethren by the Rev. J. Buckly, and their answers received. The questions elicited an interesting and very moving account of their conversion to God, as well as an account of their reasons for devoting themselves to the work of the ministry. The writer of this narrative then offered solemn prayer to God for them, and with his brethren, by the imposition of hands, designated them to their work. We all felt that such a time was peculiarly blessed. It was good to be there. It has been difficult to realize the idea of such solemn services apart from large Christian audiences, and from highly civilized associations; from European customs, language and costume; yet on the occasion mentioned, it was found, by happy experience, that these accompaniments were not essential to high and holy religious feeling and enjoyment. The spirit of heavenly joy seemed to flow as freely and to glow as warmly, through the rough medium of the native dialect, as it is wont to do through the more polished medium of the English tongue. Indeed, one element of our enjoyment appeared to be, that this language, hitherto almost exclusively used in the service of idolatry, was now sanctified to purposes so noble, so divine; for it can now be no longer questioned whether the more sacred services and institutions of the Christian church and ministry can with advantage and effect be conducted in the medium of a language to which hitherto all their ideas have been strange or indeed utterly unknown.

In the evening the newly designated brethren were addressed in a serious and instructive charge by the Rev. A. Sutton, one of the senior missionaries of the body. This service was of course also in the same language with the ordination. Five previously ordained native preachers assisted in the services of the day, and united in the imposition of hands.
ARMEÑANS IN CONSTANTINOPLE.

A FAMILY DISMEMBERED BY PERSECUTION.

It is but a short time since a family was living together in perfect harmony, all of its members professing attachment to the truth. The friendliness of the mother and eldest daughter, however, has lately changed to implacable enmity, they having yielded to the influence of wealthy and powerful relatives. As the mother holds all the property, and has, consequently, no inconsiderable power in her hands, she hoped to win back all her children to obedience to the church. In connection with her oldest daughter, she began by endeavouring to induce the rest to confess and receive the sacrament; but all their efforts proving fruitless, they commenced a course of opposition and gross personal abuse, which has resulted in the dismemberment of the family. Six have left their dwelling to seek for homes elsewhere, and have nobly sacrificed their present comfort and worldly good to their love of the truth.

It was not till they had made repeated and persevering efforts to be so far reconciled, as to secure peace and yet allow them the exercise of the rights of conscience, that they resolved to leave. If they retired to a room, however remote from the family, for prayer, they were always interrupted by beating upon the door, or by such vociferations as made it impossible to proceed. The daughter, referred to above, endeavoured to expel her own husband from the house, even while sick.

Having one day, when he was confined to his bed, endeavoured in vain to extract a promise from him to abandon prayer-meetings, preaching, our Smyrna books, &c., she was so infuriated that she struck him violently in the face, and would have proceeded to beat him, had not others interfered. He left the house as soon as he was able, and went to reside with a friend. His wife followed him, professed great penitence for what she had done, and proposed that he should return and live with her, on the single condition of not attending the Sabbath services at Mr. Dwight's or the seminary. If he would concede this one point, she would give up all the rest. He yielded and returned; but when the Sabbath came he found that his peace was gone. He felt that he had betrayed his Master, and had preferred his own peace in his family to the Gospel of his salvation. He was, however, soon released from his promise; for his wife, encouraged by his yielding one point, began to renew her demands of entire obedi-
ence to the church; and her persecutions became even more malignant than before, so that he was compelled again to leave his home. They have no children, and the separation is probably final, as she declares that he shall never enter the house again. His appearance during this severe trial has been most exemplary. He was formerly a passionate, irascible man; but he has, through divine grace, obtained a wonderful degree of self-control, and his brothers and sisters testify that, during this long trial of nearly two months, he has never been seen to lose his self-command in any instance, and has exhibited a firmness and patience worthy of a follower of Christ.

While the daughter was thus spending her strength in persecuting her husband, the mother was equally zealous in persecuting her children. Her youngest daughter, who has given pleasing evidence of piety for some years, was kept almost like a prisoner in the house, and was allowed neither to read nor converse with her brothers. The mother rarely spoke to her eldest son, nor did she mention his name to others, in any milder terms than "devil," "Satan," "heretic," &c., declaring that she would disinherit him, accuse him to the Patriarch, and have him imprisoned or sent to the bagnio. To her Armenian neighbours she accused him of being a blasphemer of the church, the sacraments, the Virgin and all the saints; and to her Turkish neighbours, of being an idolater, a worshipper of paper, (a sneering reference to his attachment to the Gospel) and in heart an atheist.

The evangelical members of the family, after making their condition a subject of special prayer, concluded to leave and seek for homes elsewhere. Those who have thus been called to endure reproach for Christ's sake have done it joyfully, and, I trust, it is designed to be greatly instrumental in promoting their sanctification and the confirmation of their faith.—Rev. Mr. Hamlin, March 29, 1845.

OUTBREAK OF PERSECUTION.

Last week a very black cloud seemed to be hanging over us, just ready to burst upon our heads; but now the sun is shining as brightly as ever. An interesting young man at Trebizond, was seized by order of the Pasha—at the instigation of the Bishop of Trebizond and the Patriarch here—and sent to Constantinople, where he was thrown into the mad-house, and chained from his neck, and also from his feet, to the wall. The Patriarch likewise sent out his beadle to pick up some of the leading men of the evangelical party in this city; and everything looked very much like a settled purpose, on the part of the enemies of evangelical
truth, to carry the point with a high hand. The Lord, however, interposed a barrier, and now they are as quiet as ever. To the surprise of all, the young man who was shut up in the mad-house, walked into our preaching service last Sabbath, a free man, very much as Peter, when miraculously delivered from prison, betook himself immediately to the place where the brethren were assembled for prayer. We were singing a hymn when he came in; and in the prayer which followed, I returned thanks to God for his deliverance. We have not, to this day, ascertained precisely what human power effected his release; of this, however, we have no doubt, namely, that it is all of God, and to him be all the glory! There were probably one hundred at our service last Sabbath, notwithstanding the threatening appearances.—Rev. Mr. Dwight, May 22, 1845.

PERSECUTION RESTRAINED.

An awful persecution broke out, a few weeks ago, against the evangelical party, which threatened to devour everything holy and good. The storm had been gathering for sometime, and its aspect was truly terrific. We appointed a day for fasting, humiliation and prayer; but lo! before the time appointed for this exercise, in one day, in one hour, the prison doors were thrown open, the constables were called in, and the roaring and raving and threatenings of the enemy were stopped, as suddenly as the winds and waves hushed when Jesus arose and rebuked them, saying, "Peace, be still; and there was a great calm." Not a breath of opposition is now heard from any quarter. Everything is as still and quiet as though such a thing as persecution had never been heard of since the world began. Surely "the Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea." We observed our day of fasting as one of thanksgiving.—Rev. Mr. Goodell, June 7, 1845.

CALCUTTA: "Young Bengal."—We have of late not unfrequently been asked who and what are the people called Young Bengal. From all that we can gather, "Young Bengal" is divided into the political, nonsensical, and religious.

The political for the present are, we believe, dormant, if not extinct—the British India Society is the organ of this class.

The nonsensical are those who write silly sonnets, stupid verse, and inflated stories in which may be discovered an affected acquaintance with the scenery, habits, and manners of Europe, and an entire absence of pure native thought and idiom.

The religious, or irreligious none can mistake, at least such as
are prominent in their opposition to Christianity: these glory in the reprint of Paine's *Age of Reason* and Carlile's *Tracts*. In practice, at least for reputation, they remain idolaters, but are in deed and in truth infidels. By their non-practical renunciation of idolatry they still retain their worldly goods and connections; by the adoption of Vedantism they provide a cloak for their infidelity. A young intelligent and well-educated native gentleman, and a sincere inquirer after truth, when asked, *Who are they, and what do they do?* replied: "They meet together to rave against Christianity and abuse Europeans."

There are, however, not a few young men in the native community who think and act differently. They are convinced of the evils of idolatry, and in secret worship one Supreme God; and some of them, we have reason to believe, the Lord Jesus Christ. Until recently their sentiments have been comparatively unknown to each other. The late discussions, we doubt not, have thrown them more together and made them more united. If a stand were demanded for the cause of truth and religion, we believe this class would range itself under the Christian banner. In reply to an inquiry as to the probable number of such, we were informed they might amount to about a thousand in Calcutta.

Our informant added, except those who are under the influence of religion, not one of the Young Bengalites refuse the bottle.

To these may be added those who delight in imitating the follies and vices of the gayest and most dissipated of European Society—a class this by no means small, and we fear not uninfluential for evil.

Under the head of Young Bengal we have not ranged our Native Christian youth, though they will probably, from their education and general character, do more than all for the moral and religious character of the country.

For the encouragement of those interested in the spread of Christianity we may state, that, in our intercourse with native youth—and it has not been limited—we have invariably found the pupils of our Missionary seminaries, in which Christianity, in conjunction with all the other branches of a liberal education, is fully taught, reasonable, courteous, obedient, and sincere; while the alumni of those institutions from which all religion is excluded, have proved themselves worldly-minded, boisterous, daring, and vain. They, in their own esteem, are fitted to hold the highest offices, and discuss and dispose of the most sacred and mysterious subjects. We have not unfrequently stated our firm conviction in what the course pursued towards these young men would issue—an infidel creed and immoral practice. Would that we had been false prophets! What other issue could have been anticipated?

On the ground of good citizenship alone, if on no higher, the
guides and instructors of the people of India are bound to afford our youth the means of knowing how they may seek after and find, through the mercy of God, rest and peace to the soul.

With all the acquirements to which they may attain, what kind of citizens will the young men of India make, if left to the influence of Paine and Carlile, into whose meshes they have, in the absence of right guidance, evidently and unhappily fallen?—C. C. Advocate.

The Lord Bishop's Views of Tractarianism, especially in the India Missions of the S. P. G. F. P.—"Most evils in England, and this amongst the number, are reproduced, and in an aggravated form, in India. How far it has spread, I can scarcely say: but I am continually appealed to, to check its progress. In our settled stations the spirit of the Protestant laity soon enables me to calm temporary agitations arising from this source—for they are thoroughly and most justly offended, and I honour them for it; but, in our missions, if the disturbance reach them, we have nothing to fall back upon, and the consequences are alarming in proportion to the ignorance of the converts and the weakness of their faith—souls are fatally endangered.

"And here I must honestly open my mind, as becomes my sacred office. I shall give only my own views; and shall be very far from wishing to commit the Society to my most fallible opinions. But the reports and exaggerations on the subject of the missions around Calcutta have been for some years rife and injurious, from the agitated state of the public mind, so that I view it as my duty to the Society, in reply to their inquiry about their missions, and as calculated to promote their truest interest, to make known, without reserve, the source whence a certain class of my difficulties springs. The Society cannot be aware of the extent of the evil.

"I cannot, then, conceal from myself the fact, that the few but zealous clergy—I speak of the diocese generally, and not merely of missionaries—who have unhappily been imbued with these sentiments, have done, and are doing, incalculable mischief in their several spheres. I respect individually the talents, learning, activity, and amiable character, of these, as well as of all my clergy. There are no personal disagreements whatever. They perfectly know my opinions, as both publicly and privately expressed. No change for the better appears to have taken place in the minds of the clergy once possessed with the extreme views, distorted and un-Protestant as they are, of this system. They have yielded, indeed, as I believe conscientiously, to my authority, to a certain extent; but the negative influence goes on, and the mighty void thus left I will not attempt to fathom. Amongst other consequences of this, your mis-
sions in and around Calcutta have unquestionably been injured. A
blight—a temporary one only—mars the harvest.

"Bishop's College is not yet going on so well as I could wish. It
is quite true, that, in one or two recent ordinations, I have detected
no positive doctrinal errors on the points adverted to in my Charges,
and have, in some cases, been pleased with the attainments and de­
votedness of the candidates, as I was eager to state to the Society
in my letter of November, 1843. But the hopes which I then warmly,
perhaps too warmly, expressed, of a steady improvement in the col­
lege, does not seem to me to have been as yet realized.

"One immediate effect of the state of things to which I have
referred, is the diminution of confidence with the public, and the
failure of the funds of the Calcutta Diocesan Society."—Oriental
Christian Spectator.

CHINA: SUBDUE TED TONE OF THE "CELESTIAL" EMPIRE.—Formerly
China was not numbered among the divisions of the lowly earth, nor
its inhabitants counted with the rest of mankind. It was emphatically
the "celestial" empire; and, in comparison with it, all other kingdoms
lay prostrate in the dust. The inhabitants of those kingdoms, too,
in the presence of the exalted Chinese, were scarcely men. White
"devils," and black "devils," were reckoned appellations sufficiently
good for them. A foreigner was at once an object of oppression and
restraint, hatred, insult, scorn, and abuse; and every word, every atti­tude, and every action, pointed him out as such. The Chinese, in fact,
did not at that time, "know themselves to be but men." Now "the
Lord hath put them in fear," that they may learn that knowledge,
and practise that lesson. (Psalm, ix. 20.) May their present attain­
ments be blessed to far higher and better ones. May they bow not
only to the power of Britain, but to that God to whom Britain owes
her power. How striking and encouraging the following "Proclama­
tion" from two of those quondam principalities of heaven, posted up
in the streets of Canton, on the 5th of November last.

"The Chief Magistrate Ung, of Namhoey district, and the Chief
Magistrate Mun, of Sungue district,

"Hereby give instructions. Whereas it behoves the Nations of the
World to live together in harmony, concord, friendship, and love,
there must not be among them hurtful and insulting practices. Can­
ton is a mart for free traders of all Nations. For more than two cen­
turies foreign ships have come hither in an unbroken succession.
These and those both from within and without have equally partici­
pated in joyous gain.

"Recently our august Emperor, making no distinction between Chi­
nese and Foreigners, has granted a thorough change of old ordinances,
and established new regulations, so that the Chinese and Foreign Mer-
chants are permitted to traffic at pleasure. Coming and going are not forbidden. Moreover all hatred and ill-will ought to be laid aside, and there should be an eternal return to concord and harmony.

"That Foreigners coming to our port should be allowed to scatter their steps at pleasure for recreation; to repair their energies, and expand their minds, is self-evidently reasonable.

"You, both soldiers and people, are hereby required to treat Foreigners with politeness, and you should assiduously cultivate towards them peace and good-will. If any ignorant vagabonds should dare to act in opposition to these requisitions and treat Foreigners with insult, causing disturbance, we the Magistrates will deal with you rigidly according to the Laws; and no leniency or favour will be shown. It behoves you trembling to obey and not oppose this special proclamation." — Ibid.

MADAGASCAR: THE PERSECUTED NATIVE CHRISTIANS.—From Madagascar there is some interesting intelligence. Two letters have been received by Mr. James Cameron, of this town, (Cape-town) formerly connected with the mission at Madagascar, one from a fellow-labourer in that field, and another from Native Christians who have survived the fierce persecution of the present Government, and have held fast their faith in the most fearful circumstances by which human courage can be tried; and both letters announce the fact that a persecution never surpassed in power, fierceness, and relentless cruelty, has failed to accomplish its object. "Wonderful," says these Native Christians, "have been the mercies of God towards us; persecutions have ceased for sometime, and disciples increase greatly, and those who were reduced to slavery [for professing the Gospel] never to be redeemed, are now redeemed; therefore let us be strengthened in prayer, for he has indeed answered our prayers, and none can prevent what he purposes, nor overthrow the works of his hand." "We inform you also respecting the state of this kingdom and country. The rulers are yet unchanged. The people become more and more wretched. The service of Government becomes more and more severe. The demands on the people multiply. The times become more and more difficult. Robbers and enemies increase, and are constantly attacking us. Such is the state of the land." The other letter, from Mr. Baker, gives an account of a visit to Madagascar, subsequent to the late attack on Tamatave, and the repulse of the English and French vessels of war. They touched at Foule Point, St. Mary’s, and Tamatave, and had some communications with the Officers of Government. The Queen still prohibits all friendly intercourse, or trade, with the English or French. "We went in at Tamatave," says Mr. Baker, "to ascertain if any Europeans there wished to leave. Found an army of three or four thousand Hovas spread all over the beach, and covering the battery, which they were strengthening by driving perpendicular stakes, about
20 feet high, round the sand-bank, or outer ramparts, to prevent its being again taken by storm without artillery." When at St. Mary's, Mr. Baker received eight letters from the Christians in the interior of Madagascar, confirming the statements in the one quoted above.—South African Commer. Advertiser.

**Twenty-Seventh Annual Meeting of the Church Missionary Society** was held at the Town-Hall, on Tuesday evening, the 9th December. The Bishop of Madras presided. After prayer an abstract of the report was read by the Rev. J. Innes. The Hurkaru in its report of the meeting states:

"It appeared that the Society's operations are extended to almost all parts of the country; but that these operations, hitherto carried on with so much vigour, have to some extent been crippled owing to pecuniary embarrassment with reference to its local funds. As, however, its friends are numerous, and its success in the missionary cause so extensive, there is little doubt but that this disability will ere long be removed, and the committee be in a position still farther to enlarge the sphere of its operations. The principal sites of the Society's labours are Calcutta, Agurpara, Burdwan, Kishnagur, Benares, Jaunpore, Goruckpore, and Agra, besides several subordinate stations. In all of them the Society maintains European Missionaries, native catechumens and preachers, Boarding Schools for male and female native Christian children, day schools for heathen boys, farms or parishes consisting of families of converted natives who join in the Christian communion and sustain a good and exemplary character for moral propriety of conduct and piety. Of this interesting class of persons, there are 122 in the Mirzapore Mission premises, 192 in the village south of Calcutta, 70 at Agurpara, 45 in Burdwan, 786 at Kishnagur, and 96 at Goruckpore, making an aggregate of above thirteen hundred individuals who have been brought over to the Christian faith through the agency of this Society. Two other points mentioned in the report may be here alluded to. One is the fact, that notwithstanding the recent move of the native community against the Missionary Schools, the three institutions in connection with the Mirzapore Mission have not lost since the opening of Seal's College more than five pupils. The other particular is, that the Jesuits have established a rival missionary station at Kishnagur, and have succeeded in getting over some of the Protestant Converts. The Society's Mission in that district, it is also anticipated, will suffer to some extent from the Government College just opened there.—Calcutta Christian Advocate.

**American Mission at Ahmednuggur.**—On the 28th December, being the Lord's-day, we are glad to learn, that this mission received eight persons into the church by baptism. Three were males and five
females. May they all prove by their lives that they are converts indeed is our hearty hope. We desire to rejoice with our brethren at Ahmednuggur in this proof of the Lord's favour to them.—Bombay Witness.

THE ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION was held at the Town-Hall, on Wednesday, the 31st of December. The large lower hall, especially from the eastern extremity, presented a deeply interesting appearance. In the centre were arranged about one thousand pupils; at the western end of the room sat a group of deeply interested Christian and native auditors; around the statue, and at the sides, were gathered large groups of pupils of the other schools in and around Calcutta. On no previous occasion have we seen a more numerous and spirited gathering in connection with this Institution than on Wednesday. Amongst the visitors we noticed several of the leading men from all sections of society, civil, military and ecclesiastical. The Episcopal Bishop of Madras appeared deeply interested in the scene. The examination was conducted principally by Dr. Duff aided by his fellow-labourers. The replies were highly satisfactory, indicating great diligence on the part of the pupils and unwearied assiduity in the tutors. During the examination essays were read by some of the senior pupils, the sole production of the students, on which much labour and thought must have been bestowed.

It is cheering to find, notwithstanding all that has been done by the enemies of Christ's Church to destroy this Institution, that it still abides and prospers. May the Spirit of the Lord rest on and abundantly bless it to the conversion of thousands. We add with pleasure the following extract on the examination from the Hurkaru:

"In the course of the examination, three excellent Essays were partly read, one on the question "whether the Savage state be the original and natural state of man or not," for which a prize offered by Mr. Templer, was awarded; another on Conscience, for which a prize offered by Dr. Leckie was awarded; and a third on the internal marks of falsehood in the Hindu Shastras, for which Captain Van Heythuisen had offered a prize. The gold medal given by Mr. Hawkins to the highest pupil in the whole Institution was gained by Lal Behari De, and we cannot better give an idea of the range of studies pursued by the first classes, than by mentioning the subjects on which proficiency was tested in the competition for this prize: 'Theology, Christian Evidences, Bible History, Natural Theo-
logy including Animal, Mechanics, Ancient and Modern History, Logic, Rhetoric, Moral and Mental Philosophy, Geometry, Trigonometry, and Algebra, Natural Philosophy, including Astronomy, Mechanics, &c. &c., Milton, Young's Night Thoughts, Campbell's Pleasures of Hope, Thomson's Castle of Indolence, Bacon's Novum Organum, Advancement of Learning, and Moral Essays.'

"Considerable interest was excited by an examination pursued with much animation by the Bishop of Madras, on the subject of Caste, its origin, and the distinctions between it and professions and rank in European Society. This led on to some very clear and satisfactory elucidations of the difference between the Doctrines of Hinduism and of Christianity; and the various effects of these doctrines on human conduct.

"On no former examination of these pupils, some of whose teachers have been under Dr. Duff since his arrival 15 years ago, and several of whom have been several years under the immediate instruction of himself and his colleagues, was there greater evidence of the beneficial tendency of the system which we believe he was the first to apply to India. And at no former examination was there a larger, or, we believe we may say, so large an attendance of influential and respectable Europeans. May the good work prosper in the hands of its faithful friends, and may this great and good Missionary Institution flourish more and more, year after year. We believe that it is destined to effect great results in India; it supplies other Schools with teachers, and a model; it prepares young, acute, and highly educated Christian converts for the Christian ministry: it sends forth annually about two hundred pupils who have been thoroughly well instructed in morals, and in the evidences of the Christian religion, as well as in much of the Science and Literature of Europe; and its influence, therefore, must be widely felt and may be immense, on the social improvement and on the conversion of India. We, therefore, can now only repeat our advice to the friends of religion and of knowledge to support it liberally and with zeal.—Calcutta Christian Advocate.

Examination of the Madras Free Church Institution.—The Annual Examination of this leading Establishment for Native Education, was held on the 7th January, in a Hall of Mr. Waddell's large house, in the presence of a full and most respectable assemblage; the Chief Justice, Sir Edward Gambier, in the Chair. "The Spectators," we are told, "manifested a lively interest in the proceedings throughout, and at several principal points of the Examination the eyes of many Christian friends present appeared full of mingled surprise and delight." From the part of the exercises, which only for want of time we were able to witness, we think the expecta-
tions of the friends of the Institution were fully realized, and that its zealous conductors could not but feel themselves reaping a rich reward for their untiring exertions. The discussions of the young men in the Monitorial Class were particularly interesting, and the remarks of the three converts preparing for the ministry, on the scope and meaning of the fifth chapter of Galatians—selected at the time by the Chairman for examination, and in which they very thoroughly questioned each other—were made with a clearness and grasp of thought quite surprising in Native youth. We do not go into any details for want of space, and because they have been so fully given in various other journals. We only wish to express our high gratification with what we witnessed, and to add our testimony to the real efficiency of the Institution for the purpose, among others, of training up well disciplined Native teachers and preachers.

The number of pupils present was stated to be: Madras Institution, English Department, 209; Tamil and Telugu Preparatory Schools, 96; Hindustani, 32—or 336 in all; from the Triplicane School, 296; of whom 55 were Mohammedans. The whole number 562, of whom 87 were Mohammedans. At an examination, some days previous of the Girls' Schools connected with this mission, 399 were assembled. It thus appears that they have an aggregate of 961 under daily Christian instruction. May the Lord cause the seed sown, though it may lie long in the dust, to spring up a waving harvest, being at length watered by the Spirit from on high.

American Mission Schools.—A General Examination of the Southern Division of these Schools was held at Chintadrapetthah, on the 6th instant. Owing to family circumstances it could not be, as was intended, public. Only the members of the mission were present. The schools are: English at the station, 70 lads; English at Nungumbaukum, 55 lads; four Tamil Girls Schools with 85 girls; seven boys' schools, with 275 pupils—465 in all.

Both in the English and Vernacular Departments the children and youth gave much satisfaction to the examiners, especially in the Scripture studies; in which the pupils of the vernacular schools, as well as English, questioned each other with much zest. In the latter school the lads appeared well also in Arithmetic, Geography and Grammar, and in rendering from Tamil poetry into English.

Anniversary of the Madras Auxiliary of the London Missionary Society.—Our fellow-labourers of this Catholic Society held their Annual Meeting in Davidson Street Chapel on Wednesday evening, the 21st ultimo. Preparatory Sermons were preached in the same
Chapel on the preceding Sabbath morning and evening, by the Rev. E. Crisp, of Bangalore, and the Rev. J. Anderson, of the Free Church. The Rev. E. Crisp presided at the Anniversary Meeting. Extracts from the Report were read by the Rev. A. Leitch, and addresses delivered by the Rev. J. Roberts, Wesleyan Missionary, and the Rev. Messrs. J. Hay, C. Campbell, E. Porter, B. Rice, W. Thompson and J. Leehler, of the London Missionary Society. The attendance was good, and an excellent spirit seemed to pervade the meeting.

Madras Auxiliary Bible Society.—The Annual Meeting of this Institution was held in a hall of Waddell's Building on the evening of the 26th January, J. F. Thomas, Esq. Chief Secretary to Government, in the Chair. A large and highly respectable assembly convened to encourage the Society in its labours for the dissemination of the Word of Life in this land of death.

The meeting being opened by prayer, the Report of the past year was read by the Rev. W. Porter, one of the Secretaries; and addresses on appropriate Resolutions were made by the Rev. F. G. Lugard, B. A. Chaplain at Vepery; the Rev. J. Roberts, Wesleyan Missionary; the Rev. E. Crisp, and J. Hay, M. A. of the London Mission. The Rev. J. Tucker, B. D., Secretary of the Church Missionary Society's Committee; the Rev. M. Winslow, M. A., of the American Mission; the Rev. J. Grant, of the General Assembly's Institution, and Lieut. Col. Alexander, Adjutant General of the Army.

The addresses were appropriate, serious and earnest; and there seemed to us an uncommon degree of fervor and a delightful spirit of union pervading the meeting. The Report was highly encouraging as to the operations of the Society and its widening sphere of usefulness; more than 40,000 Native Christians in Tinnevelly, as one part of its extended field of labour, looking to it for the bread of life, for which they have but lately begun to hunger. May the progress of this noble Institution be onward—and still onward, that the Word of God may more and more have free course, run and be glorified.

The South Indian Temperance Society held their Annual meeting on the 23d instant, when there was a respectable assemblage. We were especially glad to see no less than thirteen Missionaries present, of whom nine took part in the exercises of the evening. The Rev. E. Crisp, of Bangalore, presided. The Report was read by Mr. Hunt, Secretary; and addresses were made by the Rev. Messrs. Hay, Campbell, Rice, Scudder, Thompson, Winslow and Grant.

The increase of intemperance among the Natives of the country, and the means of staying it, occupied a prominent place in the Report and addresses.
SWISS FREE CHURCH.—The mail of the 8th December has brought intelligence of the secession of one hundred and sixty-four Pastors of the National Swiss Church, in consequence of the arbitrary measures of the Conseil D'Etat, in restricting their preaching of the Gospel to canonical hours and place; and ordering political addresses favouring infidel and radical principles, to be read by them from their pulpits, to their people.

A Swiss Free Church has already been formed, in consequence, in the Canton DeVaud. The step taken by these Vaudois ministers has placed them much in the position of the ministers of the Free Church of Scotland; and from whom they have already received expressions of the warmest sympathy and good-will.

BAPTISMS AT RAJKOTE.—We are glad to learn that our brethren of the Irish Presbyterian Mission at Rajkote have been cheered by the reception into the Church of four Hindus of the Churun caste.

They are all up in years, and some of them venerable grey-haired men, their names are Amerjee and his son-in-law Devanund, who live in a village about 10 miles from Rajkote. Anund and his nephew Jeva, the former of whom lives in a small village occupied by people of his own caste alone about 14, and the other in a village about 16 miles from Rajkote. Amerjee was the priest of his people and spiritual guide to the other three. He is well known in Rajkote, and though not very clear in judgment, has read and heard till he understands the fundamental principles of Christianity. Our brethren have every reason to rejoice over him as one snatched from death when his sand of life was nearly spent, and good reason to esteem him honest. He has long been in the habit of reading the books which were given to him in the different villages on the road when he happened at anytime to travel. Though long restrained by fear of his people from receiving baptism, he regularly came to spend the Sabbath-day with the brethren, and never disguised his attachment to the word of truth. On one occasion, about a year ago, he subscribed Rupees 30 for the support of the schools, and urged the missionaries to receive from him Rupees 100 for building the new mission house, which was declined.

Anund has long been urging to be received, saying he would surely bring his people with him into the Christian Church. Though uneducated and unable to read, he manifests more knowledge than any of the others, and gives good reason to believe his professions perfectly sincere. It was wished that his nephew should have been instructed farther before baptizing him, but he pressed so earnestly not to be separated from his aged friend, with whom he agreed in all things, that at last committing the result into the hands of God it was determined to receive him also.

On the morning of the day appointed for the baptism of these two,
Amerjee and Devanund came as usual to spend the Sabbath with the brethren, they were told of the determination of their friends on the subject of religion, Devanund said they were right, and if permitted he would join them. Amerjee said he had no objection to the course his son-in-law was about to pursue, but for himself he was afraid. After the English service in the morning they were spoken with for some time, and it was found that fear had again begun to operate on the mind of Devanund—so much so that he said he could not come forward that day. Sometime after the whole party left the mission premises, and remained so long away, that fear was felt that all hopes concerning them were to be blasted. About half an hour before the evening service, however, they all returned, and announced their wish to be received all together. In their absence they had, it was supposed, consulted. Conscience had done its work, and the brethren believing they saw the hand of God in the matter, asked with Peter, can any man forbid water that these should not be baptized.

Thus it was seen what an important event the receiving of one decided convert is. The steadiness of Anund's conduct confirmed the wavering faith of the other three.

The converts express great pleasure at the thought of being the first received by the missionaries in their new house, and our brethren feel much pleasure at the thought that so soon after taking possession, it has been opened to receive so many converted heathen. Three of the four who have been received into the church, have returned to their villages, and there we trust they will declare the wondrous message of mercy. Those converts who are able to remain in their own villages are those whom we may most wish to see received into the church.—Bombay Witness.

Baptism.—A respectable young man, educated at the American Mission Seminary in Jaffna, and now for sometime a teacher in the English School at Chintadrapetah, was baptized by the Rev. M. Winslow, M. A., on the 11th January; when four other persons, two men and two women, were received into the church. The young man is from a strong heathen family, but has been enabled by the grace of God, it is hoped, to come out from them and follow the Saviour. He renounced caste before being baptized.

Obituary.

Death of the Bishop of Jerusalem.—The sudden decease of this Missionary Bishop on the morning of the 23d November, en route from Jerusalem to Cairo—noticed in nearly all the Indian Journals, must be considered as one of the inscrutable events of Providence. He was a converted Jew, and the first Episcopal Bishop sent by Protestants to Jerusalem. He had just obtained leave from the Sublime
Porte to build a church, and was encouraged also by the gathering of some lively stones into a spiritual temple to the Lord; when as in a moment, he was removed from his labours. Surely the language of God is, "Cease ye from man."

Death of a Missionary.—On Tuesday evening we received intelligence of the removal, by death, of the Rev. J. B. Dickson, of the Church Missionary Society, which occurred at Aurungabad on the 7th January, instant, from fever. Mr. Dickson came to India, we believe, in 1829, and has been much employed in translation, to which work he gave a great portion of his time. During last year he was among us in Bombay for a short time in charge of the Money School. Devoted to his work, of the most unassuming habits, he lived but little known, but by those who did know him, he was respected, esteemed, and loved. He was engaged in a missionary tour when he was attacked by jungle fever; thus he died in his Master's service, and his last days were spent in the proclamation of that truth he felt it his privilege to make known. He translated into the Mahratta language the book of Common Prayer, the Pentateuch, the Hagiography, the Prophets, which have been published, and the remaining part of the Old Testament, translated by him, is understood to be in manuscript ready for the press.—Bombay Witness.

China—Shanghai.—Death of Mrs. Fairbrother.—Once more we are called to record the removal by death of another esteemed missionary friend—Mrs. Fairbrother, of the London Mission at Shanghai. It has been our painful duty to record the perils by sea of our excellent brother and his afflicted partner—these were no ordinary trials, but this one how much more severe to the survivor and to the mission. How mysterious are the ways of Jehovah. Here is one in the prime of life, who after having traversed sea and land, nearly half the circumference of the globe, was permitted to reside in the land of her adoption only a few weeks. Like Abraham, the first thing our friend has found in the land is a grave. With him we can only stand still and say, "It is the Lord, let Him do what seemeth Him good in His sight. Clouds and darkness are round about Him, righteousness and judgment are the foundations of His throne. What we know not now we shall know hereafter." The following extract of a letter from Mr. F. to a friend in Calcutta, dated September 22, will best tell the sad story:

"I write in deep distress, for God has seen fit to remove my dear wife to her eternal home. I think I told you that after our escape from the burning vessel, we were compelled to live and sleep on deck till we reached Hong Kong. When there she began to feel very unwell from the continued excitement of the past week, and had an attack of diarrhoea which reduced her very much. In this state we were strongly recommended to proceed immediately to
Shanghai, as an opportunity then offered, though the accommoda-
tions were miserable. We had a long, rough and uncomfortable passage.

"For several hours in a typhoon we were in imminent danger, but our vessel rode out the tempest, though with some damage. At length we reached out destination, and had a very kind welcome, when I hoped that perfect rest would restore the health of my dear wife, and that as the cooler weather was coming on she would soon gather strength. She had shortly a return of diarrhoea, and got better without exciting much alarm for her safety, but it returned again and again, until at last she was so reduced that it brought on premature confinement, under which she sank on 18th September, not seven weeks from the time that we landed. She was buried with her babe on the morning of 20th September, in the ground set apart as the English burying-ground, and her coffin was followed to the grave by the Consul, H. M. officers, and nearly every foreign resident.

"My sorrow is almost overwhelming. I seem to be in a new and dark world. I seem to have no connection with my former life which now seems a dream; for in the burning vessel we lost our books and everything which could remind us of home; but as long as my dear wife was spared, we could recall by conversation scenes of past days, and speak of persons and places mutually dear to us; but now this link between the past and the present is broken, and I feel, notwithstanding the kind attentions of each member of our mission, an isolated being, many thousands of miles from all that I love. I dare not yield to the turbulence of my feelings, but feel that it is my duty to seek, by prayer and resignation to the will of God, strength to bear my heavy loss."—Calcutta Christian Observer.

Death of Mrs. Judson. —The following extract from a letter just received from the Rev. Dr. Judson, dated at sea, September, 1845, conveys the sad intelligence of the death of his late excellent wife at St. Helena.

"The first part of the voyage, Mrs. Judson appeared to be improving, and I frequently entertained the most sanguine hopes of her recovery. We spent three weeks at the Isle of France, when we left the ship on which we first embarked, and took passage in one bound direct to the United States. At the Isle of France she experienced a dreadful relapse of her complaint, and subsequently she continued to decline. On reaching St. Helena I gave up all hope of her recovery. We were detained there a few days, and thence she took her upward flight, and left me to pursue the voyage alone — she was buried in the afternoon of the day on which she died, and in the evening we were out at sea, and soon out of sight of the rocky isle where her remains will rest till the great day."
"She died in peace. Not a shadow of doubt or fear or anxiety or terror ever crossed her mind. I never saw or heard of more composure and serenity in the dark valley of the shadow of death. The wish to see her native land once more after an absence of twenty years, and the bitterness of parting with her husband and children were lost in resignation to the will of God, love to the Saviour, and longing to be in His presence and in the enjoyment of the repose of Paradise."—Calcutta Missionary Herald for December.

ECCLESIASTICAL MOVEMENTS.

We regret to add to the list of Missionary departures from India the Rev. W. Start, of Patna; the Rev. Mr. Jamieson, Mr. Craig, and Miss Vanderheer, of the American Mission. The Rev. J. Legge, D.D., of the London Mission at Hong Kong has been obliged to return to Europe for the restoration of health.

The Rev. J. Ogilvie proceeded by Steamer the beginning of last month to Calcutta, to aid in conducting the General Assembly's Institution there, which we are glad to learn was re-opened on the 12th ultimo, after being closed two years, when 520 pupils were enrolled, and that there were 940 on the lists by the last accounts.

The Wesleyan Missionaries from all the stations in the Presidency, who held their Annual Meeting at Madras near the beginning of last month, have returned to their respective stations. The Rev. R. D. Griffith of this place, has been removed to Bangalore, and the Rev. J. Haswell, from Bangalore to Madras. While together, they held an Ordination, December 29th, of the Rev. Mr. Webber, an East Indian; which is a subject of sincere congratulation.

The Rev. C. F. Heyer, of Guntoor, has proceeded to America by way of Calcutta. The Rev. Mr. Cuthbert, of the Church Missionary Society, on his way to Calcutta, and the Rev. T. G. Ragland, M.A., Fellow and late Tutor of Corpus Christi College, Cambridge, of the same Society, for Madras, arrived by the Steamer, on the 3d ultimo.

The Rev. F. D. W. Ward and family, and Mrs. Winslow, of the American Mission, have left Madras for America, by way of England, on account of ill-health.

We are glad to learn that the Rev. Mr. Drew, of the London Mission, formerly at Madras, arrived in the December Steamer at Bombay, and has proceeded down the coast on a visit to the missions of the Society in the Southern part of the Peninsula, on his way to Madras.

MONTHLY MISSIONARY PRAYER MEETING.

There was no Address at the Meeting in the Scotch Church on the 5th ultimo. The devotional services were conducted by the Rev. A. Leitch, and the Rev. J. Roberts.

The Meeting on the 22nd instant, is to be in Davidson Street Chapel.
The principal image in this Plate is Yama, サヴェシュ, or ウヌシェシュ, the Grecian Pluto, the god of death. He is here represented as riding on a buffalo, his usual conveyance, and carrying in one hand a club, サヴェシュ, while with the other three he is throwing the fatal cord ウヌシュ, with which he removes the souls of men. The other figures are the Linga, the phallus of western mythology, here as most frequently is the case, represented by a cylindrical black-stone, almost in the form of a sugar loaf, with a projection at the base for a pedestal. This part is often like the mouth of a spoon.

On the top of the Linga the god Siva appears, with a deer, battle-axe, and trident in his hands, and a young man called Mercanda, having a basket of flowers at his back—from which he has been adorning the image—is seen embracing it with both arms. The reason for this is given in the following legend.

Mercanda, a Rishi, and his consort, Minravally, lived together for a considerable time, childless; in consequence of which, they performed rigid penance and practiced severe austerities, with a view to obtain their wishes. Siva, in process of time, moved in compassion toward the suppliants, made himself visible to them, and asked them if they desired a son gifted with superior knowledge and understanding, but destined to live only a short time; or one without knowledge and good qualities, who would live to a great age. They preferred the former. In process of time a son was born. The parents performed the several ceremonies usual among the Hindus, of feeding the child for the first time, shaving, boring holes in the ears, &c., and of initiating him in the brahminical order. His education was entrusted to an able instructor. The child in time became very conversant with all the arts and sciences, but particularly with divinity and the study of the vedas. Through the grace of Siva, he contracted early habits of piety—never neglected the performance of ablutions and the gathering of flowers for the offering to the Linga, in the temple of Siva—repeating his thousand attributes or names, &c. When the lad was about sixteen years of age, his parents began to be much afflicted about his approaching demise; for Siva had only granted him sixteen years as the full term of his days.

When Mercanda closed his sixteenth year, Yama sent his followers to bring the soul of Mercanda in accordance with the pre-
destination of Siva. They accordingly came down, and finding him gathering flowers for Siva's temple, approached to take away his soul; on which occasion the glory of Siva, encircled him like great flames of fire, which threatened to reduce to ashes those who might approach. They therefore returned to their master, and informed him of this failure. Yama became quite enraged, and sparks of fire issued from his eyes. Immediately mounting his vehicle which is a buffalo, and arming himself with all his weapons—he appeared before Mercanda whom he found performing his pooja to Siva. He attempted with one grasp to seize his soul. Mercanda quite terrified at the hideous appearance of Yama, embraced the Linga, imploring protection. Yama cast his cord over Mercanda and the Linga, and began to pull them very roughly. At this most impious act of Yama, Siva was so exasperated that he issued from the idol, armed with a trident, and stabbing Yama, put an end to his existence. He then granted Mercanda the boon of appearing always in the form of a young man in his sixteenth year.

After the destruction of Yama the inhabitants of the earth, not attacked by death, began to multiply to such an amazing degree that the goddess of earth labouring under her burden, complained of it to Vishnu; requesting him to alleviate her, by reviving Yama from the dead. He told her that it was the prerogative of Siva to revive Yama, but he engaged to go with her to Siva, to intercede in her behalf; so doing, he represented to Siva the grievances of the goddess of the earth, and implored him to raise Yama from the dead, and authorize him to resume his occupation. Siva then in justification of his conduct, told him that he had been under the necessity of destroying him, because of his impious conduct, and the insult offered to the Linga, the representation of himself. He was however graciously pleased to revive Yama; but in presence of all the gods, gave him a particular injunction, never to approach his followers at the point of death. Mercanda ever afterwards continued to worship Siva with much piety and fervent zeal, and was praised and celebrated by all the Rishis. His parents rejoiced to see their son blessed with immortal life on earth. Though many kalpus have elapsed since he was immortalized, Mercanda, still continues to look like a lad of sixteen years.

Accounts of Yama are scattered through all the Hindu writings. He is the son of Surya (the sun) and brother of the personified Yamana, or Jumna river. He is the deity of Naraca, or hell, in which he sits in judgment on the dead, distributing rewards and punishments, sending the good to Swerga and the bad
YUMAU.

Lithographed for the Madras Christian College
By J. A. Bohning and Proceed. in Rum Adelaide.
to that division of Naraca which their crimes require. He is also one of the eight guardian deities of the earth, who guard the eight cardinal points, and king of Vyvasootha, a city of the south. He is the destroyer of life, and therefore called the god of death.

His throne, as judge of the dead, is said to be placed on a bridge slenderly upheld over a fiery gulph, and is overhung by an immense mountain ready to fall, and in such a position that should the support give way he must be instantly crushed by the mountain, and also precipitated into the fiery gulph below. This terrible catastrophe is to follow the least false judgment. There is reason to think, if all this be true, that he holds the balances of justice with a very even hand.

As judge of the dead he is supposed to have two faces of very contrary expression; one inflamed with anger, with which he looks upon the wicked, and the other full of love, with which he beholds the righteous. In general it is said "His dreadful teeth, grim aspect, and terrific shape fill the inhabitants of the three worlds with terror."

We do not find, though he is in Hindu mythology identified with death and time, that he is ever represented as a human skeleton, with an hour glass and scythe; but uniformly as a dark coloured man with inflamed eyes and clothed in red garments. He has a crown on his head, and a flower stuck in his hair; is seen sitting on a buffalo with his club in one hand, while in the other, besides the fatal cord, are sometimes a trident, a discus and a lotus. He has many messengers, whom he sends to call those to him whose period of life on earth is passed. His calls, however, seem not irresistible; at least as to bringing all before him, if we may rely on the various legends related by each sect of the Hindus, to show the efficacy of their respective rites.

As on one instance to magnify the effect of rubbing the forehead, arms, breast, &c., with holy ashes, which is customary among the followers of Siva, it is related that a very wicked man having died, and his body being laid near a heap of ashes on which a dog was lying, the dog started up and went over the corpse, leaving the traces of the ashes from his feet on the head and breast. The messengers of Yama, coming for the soul of the dead man, seeing the body marked with ashes, left it immediately, and the angels of Siva coming, conveyed it to his heaven.

All souls, wherever the persons die, are supposed to go to Yama in four hours and forty minutes. A dead body cannot be burned until that time has elapsed. The different allotments of the good and bad are thus described in the Pudma Purana.
HINDU IDOLS.

Those who perform works of merit are led to Yama's palace along the most excellent roads, in some parts of which the heavenly courtezans are seen dancing or singing; and gods, gundhurvus, &c., are heard chanting the praises of other gods; in others, showers of flowers are falling from heaven; in other parts are houses containing cooling water and excellent food; pools of water covered with nymphs and trees, affording fragrance by their blossoms, and shade by their leaves. The gods are seen to pass on horses or elephants, with white umbrellas carried over them, or in palanquins or chariots, fanned with the chamurus of the gods, while the divurshus are chanting their praises as they pass along. Some, by the glory issuing from their bodies, illumine the ten quarters of the world.

Yama receives the good with much affection, and, feasting them with excellent food, thus addresses them: "Ye are truly meritorious in your deeds; ye are wise; by the power of your merits ascend to an excellent heaven. He who, born in the world, performs meritorious actions, he is my father, brother, and friend."

The wicked have 688,000 miles to travel to the palace of Yama, to receive judgment. In some places they pass over a pavement of fire; in others the earth in which their feet sink is burning hot; or they pass over burning sands, or over stones with sharp edges, or burning hot; sometimes showers of sharp instruments, and at others showers of burning cinders, or scalding water, or stones, fall upon them; burning winds scorch their bodies; every now and then they fall into concealed wells full of darkness, or pass through narrow passages filled with stones, in which serpents lie concealed; sometimes the road is filled with thick darkness; at other times they pass through the branches of trees, the leaves of which are full of thorns; again they walk over broken pots, or over hard clods of earth, bones, putrifying flesh, thorns, or sharp spikes; they meet tigers, jackals, rhinoceroses, elephants, terrible giants, &c.; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked; their hair is in disorder; their throat, lips, &c., are parched; they are covered with blood, or dirt; some wail and shriek as they pass along; others are weeping; others have horror depicted on their countenances; some are dragged along by leathern thongs tied round their necks, waists, or hands; others by cords passed through holes bored in their noses; others by the hair, the ears, the neck, or the heels; and others are carried having their heads and legs tied together.

(To be continued.)