ON NATIVE CONVERSION.

BY THE REV. THOMAS CRYER.

What is conversion, when Natives of a heathen land are its subjects?—Much of difference of opinion on religious subjects arises from an indefinite use of theological terms, therefore I will explain what I mean by the principle word in the question, before I proceed to answer it.

By conversion I mean, a turning to God; and such a turning to God as implies, not only a change of purpose, and a change of conduct, but a change of heart, produced by the Spirit of God. To make this still more definite, I do not mean that change of heart only which produces sorrow for sin, and sincere desires after salvation, though that also is a change produced by the Spirit of God; but that change of heart which implies being "born of the Spirit," and which introduces the individuals who are the subjects of it into spiritual life, and into the peace and joy of faith.

In applying this view of conversion to persons brought into the Church of Christ, in a heathen land, I am prepared to make all necessary allowance for comparative ignorance, and would therefore guard against expecting more than the word of God, and the nature of the change, warrant me to expect; but, on the other hand, caution is needed lest the standard be placed too low.

Conversion, as I have explained it, must produce in its subjects, a new state, new enjoyments, and a new life. Let us
examine these points separately, in the light of Scripture; and, as far as we can, in connexion with Scriptural parallel instances.

The nature of the new state into which converted persons enter, as well as the agencies by which it is produced, is clearly taught by our Lord in his discourse with Nicodemus. The change itself he calls a new birth; "Marvel not that I said unto thee, ye must be born again:" by this he teaches us that as a man by natural birth is introduced to natural life, so a man must be introduced by a spiritual birth, into spiritual life. And this change he teaches us is "Of water and the Spirit;" of water, which is the outward and visible sign; and of the Spirit, whose work is that inward and spiritual grace without which baptism by water will be utterly useless. And finally, the figure used by our Lord teaches us the extent of the change produced. As the natural birth is a change which introduces the whole man into natural life, so the spiritual birth is a change extending to the whole spiritual man.

The Apostle Paul in applying this doctrine of our Lord to the Corinthian church, a church which, by the way, had been very recently brought out of the veriest heathenism, says, "If any man be in Christ Jesus he is a new creature; old things are passed away, and all things are become new." Here the Apostle uses a different figure to the one employed by our Lord; but when we consider it in connexion with parallel passages, we are led to the conclusion that the change taught by the Apostle is identical with the new birth, being produced by the same agencies, and, like that, extending to the whole spiritual man. The parallel passages to which I allude are, "Created in Christ Jesus unto good works;" "The new man, which after God is created in righteousness and true holiness;" and, "Have put on the new man, which is renewed in knowledge after the image of him that created him." One expression in the passage to which these are parallels, leads us to another view of the state of a converted man, that is, that he is also a justified man. For the phrase, "in Christ Jesus," must have the same import when addressed to the Corinthians, as it has in the Epistle to the Romans; and in that the Apostle says,
"There is therefore now no condemnation to them which are in Christ Jesus." This is important; because it fixes the justification and regeneration of the believer at the same moment of time. If any man be in Christ he is justified, he is a new creature. Hence, as there must be some moment of time when it may be said of him that he is in Christ, in that same moment may it be said, that he is both justified and regenerated.

The passage before us is important on another account: that is, it inseparably connects this great spiritual change with being in Christ, and shows that it is without any restriction in its application. If any man be in Christ—Jew or Greek, Barbarian or Scythian, European or Hindu; if any man be in Christ Jesus, he is a new creature, "For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature."

As this point is of great importance, let us pursue it a little further. The Apostle, so far from lowering this great change in order to meet the case of those to whom he writes, insists upon its necessity, and makes it the standard below which no one can be a Christian. Thus, when writing to the Corinthians he says, "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves how that Jesus Christ is in you except ye be reprobates." And to the church at Rome, "Ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." These passages mutually illustrate each other, and unite in fixing the meaning of the passage on the new creation considered above. Doubtless to be in the faith, and, in Christ Jesus, are terms of the same meaning, and consequently imply, as we have already shown, to be both justified and regenerated; but not resting in these changes, great as they are, the Apostle in these passages asserts their still more glorious consequences; that is, that those who are thus justified and regenerated, are made the habitation of the Holy Ghost, and have the manifestation of God in their souls. And on this he rests the fact of conversion; "If so be that the Spirit of God dwell in you," and not else: "are ye in the Spirit;" "Jesus Christ is in you," else are ye "reprobates."
This change, including as we have seen, both justification and regeneration, and putting the individual upon whom it passes in possession of an indwelling Jehovah, is great indeed: but it is not greater than had been promised with reference to this dispensation. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. For I will forgive their iniquity, and I will remember their sin no more." "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." As God hath said, "I will dwell in them, and walk in them; and I will be their God and they shall be my people. And I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." This is, indeed, the Creator inhabiting his new creation; the Lord of the temple residing in his temple and filling it with glory; the loving Father dwelling with his beloved child; it is "Christ in you, the hope of glory."

Such then is the state of men converted to God. They are created anew; they are adopted into the family of God; and in them the triune Jehovah has taken up his dwelling. He is their God, and they are his people.

Before we leave this part of the subject, let us inquire what allowance must be made in applying this to converts in India? It will be seen at a glance, that the allowance made must have a reference to the individuals converted, and not to the Almighty agent in the work. The Holy Spirit must have done His work right; and that too, independent of the previous knowledge or ignorance of the individual. In other words, be the subject of the change, a heathen, or a nominal Christian; an Englishman, or a Hindu; the Holy Ghost must have produced in him that birth which is "of the Spirit;" He must have made him a new creature. To say that He has not done so, forsooth, because the individual was previously an idolater, and ignorant, would be indeed derogatory to the Almighty Spirit. It would be similar to the blasphemous dogma of the Platonists, that the cause of the imperfections existing in the world is the innate, and original imperfection of matter. That is, in plain
English, that God has made as good a world as he could of such bad materials! It follows, that however the individual may blunder in his attempts to explain the great work, and however imperfect his views may be of it, still it must be the same. And the allowance made must go toward palliating those blunders, and excusing those imperfect views, but no farther.

The next branch in the inquiry is, What are the enjoyments of a man thus converted? By the term enjoyments, I mean all that is included in experimental religion; perhaps the latter is the better term of the two, and I will use them indiscriminately. The enjoyments included in experimental religion are always ascribed, in the New Testament, to the Holy Ghost; and the Holy Ghost is as invariably represented as given to all who are converted. Both these are, indeed, according to the promises so often made by our Saviour, and repeated or referred to by his Apostles, “He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this he spake of the Spirit which they that believe on him should receive.” “I will send you another Comforter, even the Holy Ghost.” “Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call.”

Hence we find the fulfilment of these promises mentioned in most cases of New Testament conversion: “They were all filled with the Holy Ghost:” “The Holy Ghost fell on all them which heard the word;” &c. &c. That the receiving of the Holy Ghost included his ordinary, as well as his extraordinary operations, might be easily proved; and the objection urged by some, that the gift of the Holy Ghost in Apostolic times is frequently mentioned with reference to the latter, is of little weight. Neither St. Paul, nor St. Paul’s Master, placed much stress on the power to work miracles; but they both insisted on that experimental religion which is the result of the Spirit’s ordinary operations.

That the Holy Ghost was given to all converts, and not only to a favoured few, will appear from a passage already
quoted—"Ye are not in the flesh," (that is in a natural or unconverted state) "but in the Spirit;" (that is in a converted state, or a state of grace,) "if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." In this passage the Holy Ghost is so plainly said to be the property of all Christians, that not to have him is, not to be a Christian; for "if any man have not the Spirit of Christ," he is not Christ's. This is a hard saying; who can hear it? It is well that it was spoken by an Apostle!

The next step is to ascertain what are those ordinary operations of the Holy Ghost which all who are converted to God experience? Before answering this question I would remark, that the especial presence of the Holy Ghost with believers, is as distinct from His general dwelling among men, as it is from His Immensity as God. As God the Spirit, he is Omnipresent; as the "promise of the Father," and the purchase of the Son, he was poured out on "all flesh," on the day of Pentecost; but by an especial commission He is sent into the hearts of believers. By virtue of the first, He filleth immensity with His presence; by virtue of the second, he dwells among men, to convince them of sin, of righteousness and of judgment; but by the virtue of the third, he enters the hearts of the children of God, to dwell in them as the Comforter, Sealer, and Sanctifier, as the evidence of their present acceptance, and the earnest of their future inheritance. The nature of the subject before us of course leads us to the third, and most especial mode of the Holy Spirit's residence among men; but let none therefore suppose that we lose sight of His work under His general commission. He is the author of all the good found in believers; HE has enlightened their understandings; HE has aroused their consciences; HE has softened their stony hearts; HE has placed before the eye of their faith the precious atonement; and HE has enabled them to believe with their hearts unto righteousness. And it is at this point of the work that He receives His especial commission; "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts."
The first work which the Holy Ghost is represented as performing in the heart of the converted man, is, bearing His testimony to the reconciliation which has been effected. Thus St. Paul in the passage already partly quoted, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." And to the Romans, the same Apostle writes, "The Spirit itself beareth witness with our spirit, that we are the children of God." "Because ye are sons;" that is because God, who is in Christ reconciling the world unto Himself, hath reconciled you, and made you His sons, and because ye are sons, God hath sent forth the spirit of His Son, crying Abba, Father. Observe the Spirit is sent into the heart crying, a present participle intimating a continuation of the action; He continues to cry; it is His first, and His continued work. Nor does His work of testimony end here. He enables believers, to utter the same cry; for He is "the Spirit of adoption whereby we cry Abba, Father."

In inseparable connexion with the witness of the Spirit, is the fruit of the Spirit; which is, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Sometimes a part of this fruit is put for the whole, and sometimes only one part is mentioned: but in such cases, the whole is usually understood. Thus, "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." "Being justified by faith we have peace with God through our Lord Jesus Christ;" and "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

All, then, who are made the sons of God by faith, are made possessors of the witness of the Spirit, and the fruit of the Spirit; and these two constitute what is properly termed, experimental religion.

I am aware that the witness of the Spirit, and the fruit of the Spirit, are often confounded; and that in very many cases, the latter is made to take the place of the former. This arises, I apprehend, from not distinguishing things that differ. When a condemned culprit receives a pardon from his Sovereign, sent to him by a competent and properly authorized messenger,
he is filled with joy. He does not know, however, that he is pardoned because he rejoices, but, he rejoices because he knows he is pardoned; and that knowledge is made certain to him by the testimony of the messenger. So, in the case before us, it is God that justifies—that is, that pardons—for justification and pardon, in New Testament language, are of nearly the same import; and it is the condemned culprit who is pardoned; for God “justifieth the ungodly;” and the Holy Spirit is the competent, and properly authorized messenger, sent into the hearts of believers to testify that they are no longer aliens, but children, that God is their Father, and that they are his sons and daughters.

Such, then, is the happy experience of those who are converted to God; and in this view of the case also, “all things have become new.”

It was to produce this happy experience, that God the Father anointed and sent forth his only begotten Son. “He hath sent me,” says the glorious Redeemer, “to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” And it was to produce this blessed change, that the Holy Ghost, the third person in the Holy Trinity, was poured out; and for this, He still has His residence among men. To all who yield to His strivings, and who submit to be led by Him, He is sent as a Spirit of witness, and as a Spirit of holiness and of love. In such He stills the troubled conscience, produces peace, renews the heart in righteousness, and fills the renewed heart with joy and love.

Here again the question meets us, are we to look for such experience as this in Hindu converts? Certainly; or else they are not “in the faith;” not “in Christ;” have not “the Spirit of Christ;” and, consequently, are “none of his.” Still the
individuals upon whom this great change has passed, may have
difficulty in finding terms to express what they have experienced;
and may even sometimes blunder sadly in giving expression to
their feelings; but, though they lisp with infant tongues, and
though they use uncouth language, yet will all men see that
they have been with Jesus. If their tongues refuse to do their
work, yet will their countenances, and their altered lives speak
for them. And no room will be left for any one to conclude
that the Spirit's new creation is defective, His testimony con­
fused, or His fruit "wild grapes."

It now only remains for us to answer the question, What
is conversion? as it bears on the practice of a man converted
to God.

If I mistake not, writers who have described the Native
Church in India, have lowered the standard of practical Chris­
tianity, in a way unwarranted by the word of God. The men
to whom I allude stand very high in the esteem of good men,
and justly so; but still they may have erred in the point I men­
tion; and, if they have, then is their error more likely to do
harm than that of humbler men.

The Rev. C. T. E. Rhenius says—

"Every true Christian must indeed believe in the Lord Jesus
Christ as his Saviour, forsake idolatry and every sin; but with the
character there may still be mixed much indecorum, and (to us)
indecent carriage, with many superstitious notions and bad habits,
contracted from their very birth; many of which they had been
taught to consider even as decent and proper. We will not here
instance habits which merely refer to manners, and have nothing
sinful in themselves, but go at once to the habit of lying, or pre­
varicating, so common among the Natives. That direct falsehood
is wicked, and must be given up, every Native Christian of course
knows, and the true believer abhors it; but that a cunning way of
speaking (implying falsehood) is wicked also, this he may not know
or feel so immediately, or so strongly, having all along considered
it rather a virtue than a vice. Now, we do not wonder at all, if on
certain occasions, even the true Native Christian is guilty of this
species of falsehood; nor ought we to deny him to be a true Chris­
tian merely on that account—such a mode of speaking among the
Natives is similar to what are called, by Europeans, 'white lies.'
And, alas! how many Europeans are guilty of the same, whose
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conversion to God it would be difficult to question."—Memoir, p. 553.

On the same subject, the Rev. D. Poor, when describing the state of the Native church at Jaffna, Ceylon, says—

"It must, however, be distinctly stated, that we* are reminded at every turn of the heathenish stock from which the Native Church has been taken. Ever and anon we are pained at witnessing developments which show that heathenism is but partially displaced, even from the minds of those who give the best evidence of having received the truth in the love of it: * * * We see the 'old man' of heathenism may exist simultaneously with the new man, and exert a very great, if not for a time, a reigning influence."

Again:

"The Native Church is not valiant for the truth; neither for the truth of God; nor truth betwixt man and man. We are often excessively tried by an exhibition of this trait of character, even where we had hoped some soundness of moral principle had been obtained. On this subject we have some sympathy with David, and are ready to excuse his precipitancy in saying in his haste, 'all men are liars.'"

Mr. Poor, like Mr. Rhenius, takes shelter in the difficulty behind European (or, more probably, American) "white lies."

"How fares heaven-born truth," he asks, "in the world of politeness; the trading world; the world of legal oaths and promises; in the world of polemic or pugnacious theology, &c.?" and then adds, "On instituting such a comparison, we find less reason for abandoning the Native Church."—Instructor for June, 1844.

Another writer in your pages finds the prototypes of every vice, whether practiced by Native Christians or heathens, in the Apostolic Churches of the New Testament: he, of course, has no difficulty in dealing with what Mr. Poor calls, "the deficiencies and deformities in the Native Church." But I think the extracts I have furnished from two Senior Missionaries, are sufficient to show that the standard of practical piety has been placed low. Whether too low, or not, must now be our business to examine.

* The Italics are all Mr. Poor's.
We need not occupy much space in showing that the converted man will have ceased from outward sin. The Scriptures make the giving up of sinful practices an indispensible part of the "fruits meet for repentance." Thus Isaiah, in the Old Testament; "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God, and he will abundantly pardon." And John the Baptist, in the New Testament; "Bring forth therefore fruits meet for repentance;" that is, as he explains it, Exact no more than is due; do no violence to any man; Neither accuse any falsely; Flee from the wrath to come. The Apostle St. John (and indeed which of the Apostles does not?) preaches the same doctrine:"He that committh sin is of the devil; for the devil sinneth from the beginning, &c." Cessation from evil is a good thing; but if conversion went no fururther it would be indeed defective; hence all the inspired writers unite in showing that a new heart will produce a new life. Thus our Saviour—"Either make the tree good and its fruit good; or else make the tree corrupt and its fruit corrupt; for the tree is known by its fruit." Again, "A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man out of the evil treasure of his heart, bringeth forth evil things." These unaccommodating truths spoken by the Master, were repeated by all the servants; and by none of them with greater plainness than by the beloved disciple John: "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him neither known him. Little children let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God."

What is thus so clearly stated in the doctrine of Christ and his Apostles, is as clearly exhibited in practice in the Apostolic churches; indeed the contrast between those churches in their former state as heathens, or Jews, and in their new state, as Christians, forms at once a proof of the divine origin of Christianity, and one of the beauties of the New Testament. The persecuting, blaspheming, murdering, merciless pharisee, ob-
tioned mercy, and became a pattern to the churches. The Romans, who, in their natural state, “yielded their members servants to uncleanness and to iniquity unto iniquity,” in their renewed state were “servants unto God, and had their fruit unto holiness, and the end everlasting life.” Some at least, of the Corinthians, in their heathen state were fornicators, idolaters, adulterers, effeminates, abusers of themselves with mankind, thieves, covetous persons, revilers and extortioners; but in their new state, the Apostle said of them, “but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

I admit that the state of the Corinthian church as described in the first Epistle, was humbling enough; but at the same time there is plenty of room for an “Apology,” without at all endangering the principles I advocate. Let it be borne in mind, that the “much people” contained in the Corinthian church, had been gathered in the short space of a year and a half, out of a thoroughly debased, heathen population; that, at that time, not more than four portions of the New Testament had been written, and probably the Old Testament would be comparatively little known; that, although many eminent ministers of the Gospel are mentioned in connexion with the Corinthian church, yet those men appear to have taken too active a part in the progress of the Gospel in both Europe and Asia to have remained long at Corinth; and, that no sooner did the Corinthians receive this disciplinary Epistle, than they obeyed it. Consequently the Apostle, in the second Epistle, says, “I rejoice therefore that I have confidence in you in all things.” This subject is not exhausted, but I pass on to notice the other churches.

The Ephesians had been dead in trespasses and sins, had walked according to the course of this world, had had their conversation in the lust of the flesh; but in their new state, as Christians, they were God’s “workmanship created in Christ Jesus unto good works.” The Colossians had for some time walked and lived in fornication, uncleanness, inordinate affections, concupiscence and covetousness, but they had “put off the old man with his deeds.” And the Thessalonians had been
idolaters; but they, had "turned from idols to serve the living and true God," &c. &c.

There is yet another view which the Scriptures give us of the new life of Christians, and it is one which sweeps away every refuge of lies, whether white or black; American or European. They represent the new man, not only as the workmanship of God, but as renewed in the image of God, created in righteousness and true holiness, made partaker of the divine nature, &c. Comparative ignorance may induce mistakes in doctrine, and breaches in discipline, but in no case can it make a good tree produce bad fruit. The fruit of the new life is a practical exhibition of the fruit of the Spirit. The once dishonest is now honest, the drunkard has become sober, the liar speaks the truth, and the unclean has become chaste. The new man yields to the dictates of the new principle within him from choice; his attendance on the means of grace is regular; his willingness to do good will be according to his ability, yea, and often beyond his ability; it is his conviction that it is his privilege to give and not to receive; and his obedience to his pastors and teachers will be rendered cheerfully, as unto the servants of Christ. And although the remains of the "old man," the carnal mind, will struggle against "the Spirit," the new man, it will never obtain the dominion; unless, indeed, the individual make shipwreck of faith and a good conscience; in which case he will be shorn of his strength, and become weak as another man: but if he hold fast the beginning of his confidence he shall have a constant victory, "For," says the Apostle, "the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God, sending his son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit;" and again, "For sin shall not have dominion over you, for ye are not under the law but under grace."

Very probably some of your readers, who have been privileged with Christian ancestors, may say on laying down this letter, by so writing you condemn us. In such case I can
only say, let them compare the doctrines taught with the plain letter of the word of God; if they find these doctrines contrary in principle to the word of God, then let them reject them, and try themselves by a safer standard. But if these doctrines are in conformity with the holy Scriptures, and I think they are, then let such readers see to it; the condemnation is not from me.

But in writing this letter my principal object has been to furnish a Scriptural test for the Native Church of India. How far I have succeeded I must leave others to judge. Missionaries now engaged in this country are working very near to the foundation of an immense structure, and it behooves them to take good heed as to what materials they use. "For other foundation can no man lay than that which is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

KNOWLEDGE OF CHRIST NECESSARY TO PRODUCTIVE STUDY.

It is our aim to show that the Knowledge of Christ is necessary to Productive Study. And we remark—

I. In order to study profitably and truly, man must understand his own moral nature.—In what relations does man stand to the system of created things of which he is a part? It is plain that he has a body, which is the home and vehicle of his spirit. He has an intellect, which through this body gathers all its materials for thought outside of itself. It is not a fountain, but rather a receiving and discharging reservoir. It has the power of combining the elements of thought which it gleans; and its genius is visible in the architecture of its mental structures; but it can weave no web of thought, independent of the external world, any more than the spider can spin from
its own bowels, without being nourished by food from its outward sphere. Through the body, therefore, the infant intellect quenches its early thirst at the sources of thought which lie without itself. Thus the body is servant to the mind, and links it in most intimate bonds with the outward world. He has also a moral nature full of religious instincts. Pre-eminently is he a moral being. As one walking past a lamp-post, sees his shadow far before him, mingling with the grotesque shapes of the night, so man walking through this world, even by the dim lamp of nature, discerns his shadow falling far before him among the shapes of eternity; and is conscious of thoughts and aspirations, that have neither interpreter nor meaning, if his distinguishing characteristic is other than his moral nature. And as the body is servant to the intellect, so the intellect itself is ordained a ministering servant to the moral nature, and links it in close union with the whole constitution of external things. Thus man stands, with these uniting links, as the moral nucleus of this created system.

It has been reasoned in all ages, that something is wrong in this system of which man is a part, in consequence of which he is in a state of degradation. To raise him from this state has been the aim of human study; for that alone deserves the name of study which aims at the elevation of the complex being in some of its component parts.

The history of the past tells us a sad story of human experiments for the attainment of this end. Sages have toiled in fruitless labours to originate successful projects for human restoration. Fine spun theories and schemes of large promise, that dawned on the horizon of mighty intellects, have found only a perpetuity of shame; and Institutions, in whose birth genius travailed, stand now like swathed mummies in the catacombs of time.

Now, when man studies the constitution of things in which he himself is the central element, and elaborates some scheme to adjust its disordered parts, if he disregard or misapprehend his own moral nature, his scheme must fail; for he is chiefly a moral being, and if degraded, is chiefly degraded in his moral estate. And since man's moral nature is the pre-eminent con-
stituent in his complex being, in subserviency to which, the intellect and the body and the whole range of external things were created, no scheme for human improvement can have in it any permanent fitness to raise man from his degradation, unless it is based upon a thorough knowledge of the human heart. A man must understand his own moral nature if he would study profitably, for otherwise, he misunderstands the central point, and consequently the mutual relations of the whole system of created things. He is a reasoner, who has started from false premises; the stronger the intellect, the greater the departure from truth.

Here is the key to the failure of innumerable theories and schemes. Why have they failed? Because not being based on a right knowledge of man's necessities, they had not within themselves the elements of indestructible vitality. Because they did not recognize the fact of depravity. The real malady has been overlooked, and man—like an ignorant physician—has blundered in his prescriptions for human melioration, and maddened the diseased constitution with quackish nostrums. What avails it to bandage the limbs ever so skilfully, when there is rottenness at the heart! Still in the same crucible of error, the wisdom of each separate age has been distilled into new institutions aiming to educate man; amid whose mutual confictions distraction has reigned, and riveted upon the human spirit the fetters of its degradation. Yes! The past is a melancholy witness to the position, that in order to study profitably and truly, man must understand his own moral nature.

II. A preached Saviour is the only infallible touchstone of man's moral character.—Man is never likely to study himself out truly. His eyes are on the outside: and visible nature wins and fixes his sight much more quickly than the mysterious pages of his own invisible spirit. And if he turns from the glare of external things to explore the inward world, the inquiring eye is so masked with the spectacles of pride, that it recognizes nothing bad. Therefore man must have an objective moral standard by which to estimate his moral nature. Divine perfection must be drawn out as a mirror in which human impurity may
see itself. Fallen man is a blotted miniature of the eternal and spotless Spirit. God was once his great Prototype. With Him he must compare himself, and see that his own moral nature is not the shadow that Deity would cast. But preaching about the unembodied Deity does not seem to pierce the thick folds with which the heart disguises its loathsome corruption. The lofty and spiritual reality falls upon man's mind like the shadow of a great tree far down upon the troubled depths and along the craggy sides of a deep ravine. From the nature of the abyss over which it hangs, its symmetrical boughs are reflected back in broken and distorted shapes. So depraved man wilfully reflects back such a distorted image of the Divine character, that his own heart can chime in and be at peace with it. There is room for self-delusion here. In the vast distance lying between the fleshly creature and the spiritual Creator, man finds space to project a huge reflection of his own heart, and investing this ghost of impurity with certain attributes, he calls it God; and thus escapes from the searching influences of the Divine character as a touchstone of the heart. Many therefore cheerfully admit the idea of God, while they stoutly maintain the soundness of man's moral nature.

But in Jesus Christ the Divine character is written on a human tablet, so that human beings may read plainly. God's character is in Christ definitely delineated. Embodied Deity walks on the earth as a mirror for human character. It is not God afar off, and incomprehensible in spirituality, but God in human relations, God at the door. There is not room for perversion here. Acknowledgment of a Divine Saviour and denial of depravity can in no way be made to chime; either Christ must be denied to be God, and rejected as such, or depravity owned; He is the palpable "image of the invisible God." He is the plain expounder of man's real relations to Deity. Therefore, though men can say, the world over, that they love God and yet own no innate corruption, they cannot and dare not say that they love Christ as God the Saviour, and yet deny their depravity.

Moreover, preaching Christ as a Divine Saviour calls into ma-
Lignant activity the desperate wickedness of the human heart. Hold this mirror close to it, and its pride will swell in angry billows, "casting up mire and dirt." Go where you will, you will find that preaching Christ lays bare the human heart, and shows its foundation to be selfishness, and its superstructure a God-hating pride. But amid the raging of the passions and the up-heaving of the heart, comes often the blessed Spirit to assuage the storm, and mould the fierce elements into the order and beauty of a new-born soul; even as of old, He subdued the high fury of chaotic elements and builded this beautiful and symmetrical earth. Then the spiritual eyelid is loosed, the disease is traced to its source, the remedy is known and applied, and the moral relations which man sustains to the constitution of things with which he is linked, being rightly understood, with sure and speedy steps he treads through the avenues of study into the wide fields of profitable knowledge. Now, knowing his real necessities, he knows what is adapted to meet them, and learns how to shape things around him so as to make the revealed remedy most applicable and vivifying to every part of his being. And now he may found institutions for the moral, mental and physical improvement of his species, which shall possess the elements of perpetuity; for that which is truly adapted to man's nature cannot die in time, for it gains a vitality from the presence of the living spirit of man. Every plan of practical melioration must be based on the fact of depravity, or it will fail. Countless schemes proceeding on other grounds have failed; and in every age, new political or domestic reformers, concluding that some flaw in the superstructure has worked the ruin of previous schemes, build on the same foundations, to be engulfed in the same quicksand. The more Christ is studied, the more thoroughly will the heart be known, and when the phenomena of depravity are noted for the establishment of every scheme of human improvement, even as the phenomena of nature are noted for the establishment of natural science, we shall see mankind thriving amid the results of profitable study.

If, then, it has been proved that man, being the nucleus of the system of created things, must understand his own moral
nature in order to study profitably; and that a preached Saviour is the only infallible touchstone of his moral character, the inference is sure, that the Knowledge of Christ is necessary to Productive Study. We see many in our day, who with scornful faces, boast of their independence of the great light of the Gospel of Christ. They lay claim to the authorship of great improvements. But in the productiveness of their studies, we do not find the genuine outworkings of ungodliness, for their intellects ripened in the Gospel sunlight, and whatever of true policy as to human improvement pervades their schemes, was borrowed from Christ, and the admixtures of error are the natural products of their own hearts. These things militate nothing against our inference, but only show how beautiful and efficient is the overshadowing influence of that blessed Gospel which reaches even its despisers, and gives, unasked, its perfecting touch to their schemes and inventions.

DESTRUCTION OF THE INQUISITION IN SPAIN.

Several months since an account of this event, as given in the English journals, was copied into some of the newspapers of India. Not only as interesting in itself but because it was given from Colonel Lehmanowsky by a relative of ours—so that we had full assurance of its authenticity—we marked it for early insertion. It was crowded out at the time, but we have now a new motive for giving it a place, in being able to introduce the account with a short notice of the principal actor. It was given by himself in a church of Philadelphia, occupied by a minister of our acquaintance, formerly a missionary at Bombay. We have no doubt that the whole statement is correctly reported, and it is certainly very wonderful. The Colonel it appears, from an account we have seen elsewhere, attributes his capacity to bear fatigue, and his preservation in the midst of sufferings and privations fatal to multitudes, in a great measure to his strict temperance, or rather to his having
constantly abstained from all intoxicating beverages—affording a good argument in favour of total abstinence.

"Truth is more wonderful than fiction. The creations of imagination, as exhibited in the most complicated mazes of romance, are surpassed by events of surprising interest which illustrate the unspeakable goodness of God, and the care of his providence over those who trust in him. A striking example of the truth of this remark, is furnished by the incidents which have marked the life of the Rev. Mr. Lehmanowsky, a minister of the Evangelical Lutheran Church, formerly a Colonel in Napoleon's army.

"On Thursday evening of last week, at the request of many gentlemen who had attended his lectures on Napoleon's campaigns, in the Rev. Mr. Ramsey's church, he narrated the story of some of the prominent events of his remarkable career, in connection with an account of the destruction of the Inquisition in Spain, which was effected under his direction. Our brief notes of his narrative, for which only we have space, cannot do full justice to the subject. It is worthy of a permanent memorial, to remind the world of the devices of the Man of Sin, and to illustrate the divine goodness.

"Colonel Lehmanowsky is a remarkable man. Though more than seventy years old, his gigantic frame is still erect and vigorous. His gait and sprightly motions, the quickness of his eye, his gestures, and the power of his voice, all indicate that he is still able, were it necessary, to re-mount the war-horse, and lead on an armed host to the deadly conflict, and cause his voice to be heard from rank to rank, above the din of battle. But thanks to Him who is the Great Ruler and Arbiter of nations, we trust that there may be no occasion to re-enact the horrid scenes of the battle-ground. We trust that none who have put on the armour of the Gospel, will be tempted to lay it aside for the weapons forged by ambition and the lust of power, to control the destinies of the world.

"Colonel Lehmanowsky said that he was born in Warsaw, Poland, in 1773, of pious parents, who taught him in childhood to fear and honour God. His parents, who were of the Lutheran church, gave him a good education. He was graduated at the college in that city at the age of 16, and entered upon the study of Medicine and Surgery. At the age of 17, his parents sent him to Paris to prosecute his professional studies, with letters to many persons of distinction of that city. Among others, he had a letter to General La Fayette, through whose influence he obtained the place of Assistant Surgeon in the hospital at Paris. On leaving home
his parents gave him a Bible, and exhorted him to read it, and spend a season in devotion morning and evening every day. On his arrival in Paris he followed their pious counsels, and pursued his studies in quiet for nearly two years, though thousands were agitated around him by the Revolution then in progress. At length one morning in 1792, the recruiting officer was marching with a fine band of music by his window, and the desire of leaving his quiet life at the hospital for the field, was wakened in his breast instantaneously, and he resolved in a moment that he would enlist as a soldier. He had not read his Bible that morning! The cry of 'Liberty and Equality' had before rung in his ears without effect. But the strains of martial music, and the glories of a conqueror's career, as imagined by an inexperienced young man, roused him to execute his rash purpose. He repaired immediately to the quarters of the recruiting officer, and enlisted as a soldier. Shortly after he met the Surgeon of the hospital, who on learning that he had enlisted, said—'Young man, you will many a time repent this step.' At times, he said, the thought rose in his heart—'What, am I a soldier of the Cross, and a soldier of France?'

"We pass over various circumstances in this part of his history, to notice a single incident. On a Sunday, a short time after he enlisted, his company, commanded by Napoleon Bonaparte, who was then a Captain, was called out in due military order, to receive the priest's benediction. At the word of command, he said, the whole company kneeled down to be sprinkled with holy water—but he 'stood up straight.' Napoleon, thinking that he might not have understood the order, as he was a fresh recruit, pulled his coat, and told him to kneel down. The young soldier replied—'I cannot; I am a Protestant.' 'Fall back in the rear, then,' said the Captain. Colonel Lehmanowsky said, 'I then thought I will watch that man, for he respects my conscience.' A short time after, Napoleon came to him and asked him to what church he belonged, and told him he need not attend the religious ceremonies of the priests.

"From this period (1792) he was in Napoleon's army till 1814, when he retired from the service. He was soon made an officer, (a fact, however, which he passed over in silence) was with Napoleon in the campaign in Egypt, and at the battle of the Pyramids; was in the campaign of Italy, and at Toulon and Marengo. In 1808 and '9, he was in the service in Spain. He was also in the campaigns of Austria, Holland and Russia—in all, eleven regular campaigns; during which he was engaged
in seventy-six pitched battles, and one hundred and twenty-six smaller engagements. He had been wounded and bruised from the crown of his head to the soles of his feet; sixteen horses had been killed under him. When on the sands of Egypt, under a burning sun, without a drop of water—after draining the last moisture that could be drawn from the stomachs of camels, killed for the purpose—he had opened the veins in his arms and drank his own blood, to slake his burning thirst. On the retreat of Napoleon's army from Moscow, he lived, as others did who survived the horrors of that campaign, twenty-one days on the flesh of dead horses for meat, and the bark of trees for bread, with snow water to drink, barefoot and almost destitute of clothing, in the midst of the snows and ice of a severe winter.

"We must pass over in silence many incidents of most thrilling interest, which occurred during his various campaigns under Napoleon. After the battle of Waterloo, Lehmanowsky was imprisoned, tried, and condemned to be shot. The narrative of his escape from prison by filing and breaking an iron bar in his window, and his subsequent escape from France and from Germany without passports, and in the very presence of military spies searching for him, is a remarkable story. This too we must pass in silence, and also his entrance into the ministry, and his labours in the sacred office, during which he has organized fourteen churches—in order to give his account of the

DESTRUCTION OF THE INQUISITION IN SPAIN.

"In 1809, Colonel Lehmanowsky was attached to the part of Napoleon's army which was stationed in Madrid. And while in that city, said Colonel Lehmanowsky, I used to speak freely among the people what I thought of the Priests and Jesuits, and of the Inquisition. It had been decreed by the Emperor Napoleon, that the Inquisition and Monasteries should be suppressed, but the decree, he said, like some of the laws enacted in this country, was not executed. Months had passed away and the prisons of the Inquisition had not been opened. One night, about 10 or 11 o'clock, as he was walking one of the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and while struggling with them, he saw, at a distance, the lights of the patroles, French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night, to preserve order. He called to them in French, and, as they hastened to his assistance, the assailants took to their heels and escaped, not however
before he saw by their dress that they belonged to the guards of the Inquisition.

"He went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied, that he might go and destroy it. Colonel Lehmanowsky told him that his regiment, (the 9th of the Polish Lancers) was not sufficient for such a service, but if he would give him two additional regiments, the 117th and another, which he named, he would undertake the work. The 117th regiment was under the command of Colonel De Lile, who is now, like Colonel Lehmanowsky, a minister of the gospel, and pastor of an evangelical church in Marseilles, France. The troops required were granted, and I proceeded, (said Colonel Lehmanowsky) to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of my men. This was a signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

"It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breast-work upon the wall, behind which they kept continually, only as they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls, without giving them time to lay a train for blowing us up. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, while his troops kept up a fire to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the Inquisition. Here we met with an incident, which nothing but Jesuitical effrontery is equal to. The Inquisitor general, followed by the father confessors in their priestly robes, all came
out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on; they addressed themselves in the language of rebuke to their own soldiers, saying 'Why do you fight our friends, the French?'

"Their intention, no doubt, was to make us think that this defence was wholly unauthorized by them, hoping, if they could make us believe that they were friendly, they should have a better opportunity in the confusion of the moment to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room, found all perfectly in order, richly furnished, with altars and crucifixes, and wax candles in abundance, but could discover no evidences of iniquity being practised there, nothing of those peculiar features which we expected to find in an Inquisition. We found splendid paintings, and a rich and extensive library. Here was beauty and splendour, and the most perfect order on which my eyes had ever rested. The architecture the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was every thing to please the eye and gratify a cultivated taste: but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy fathers assured us that they had been belied. That we had seen all, and I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

"But Colonel De Lile was not so ready as myself to give up the search, and said to me, 'Colonel, you are commander to-day, and, as you say, so it must be, but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others.' I replied to him, 'do as you please, Colonel,' and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently
Colonel De Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery. The officers with their swords, and the soldiers with their bayonets, seeking to clear out the seam and pry up the slab. Others, with the butts of their muskets, striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the Inquisitors grew pale as Belshazzar when the hand writing appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar, and took from the candlestick one of the candles four feet in length, which was burning, that I might explore the room below. As I was doing this, I was arrested by one of the Inquisitors, who laid his hand gently on my arm, and with a very demure and holy look, said, 'My son, you must not take those lights with your bloody hands; they are holy.' 'Well,' I said, 'I will take a holy thing to shed light on iniquity; I will bear the responsibility!' I took the candle and proceeded down the staircase. As we reached the foot of the stairs, we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat, called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the holy Inquisition.

"From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and here such sights were presented as he hoped never to see again!

"These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odour. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon."
"In other cells, we found living sufferers of both sexes, and of every age, from three score years and ten down to fourteen or fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years! Here too were the middle aged, and the young man and the maiden of 14 years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day—but Colonel Lehmanowsky, aware of the danger, had food given them, and then brought out gradually to the light as they were able to bear it.

"We then proceeded, said Colonel Lehmanowsky to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. Colonel Lehmanowsky here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body, were broken or drawn, one after another, until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw, that he could not move in any way. Over the box was a vessel, from which one drop of water a second, fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound, the machine then being placed between two beams, in which were scores of knives so fixed, that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semicircle was drawn. The victim who passed over this fatal mark, touched a spring, which caused the diabolical engine to open, its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

"Colonel Lehmanowsky said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every Inquisitor and soldier of the Inquisition should be put to the torture. Their rage was ungovernable. Colonel
Lehmanowsky did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the holy fathers. The first they put to death in the machine for breaking the joints. The torture of the Inquisitor, put to death by the dropping of water on his head, was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The Inquisitor General was brought before the infernal engine called 'the Virgin.' The soldiers commanded him to kiss the virgin. He begs to be excused. 'No,' said they, 'you have caused others to kiss her, and now you must do it.' They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Colonel Lehmanowsky said he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

"In the mean time, it was reported through Madrid, that the prisons of the Inquisition were broken open! and multitudes hastened to the fatal spot. And O! what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years, were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognise no friend among the multitude. The scene was such as no tongue can describe.

"When the multitude had retired, Colonel Lehmanowsky caused the library, paintings, furnitures, &c., to be removed, and having sent to the city for a waggon load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connexion with it. All had withdrawn at a distance, and in a few moments there was a most joyful sight to thousands! The walls and turrets of the massive structure rose majestically toward the heavens, impelled by the tremendous explosion, and fell back to the earth an immense heap of ruins. The Inquisition was no more!"—Philadelphia Christian Observer.
MASSACRES OF SANDAL WOOD CREWS.

From the First Missionary voyage of the "John Williams," to the New Hebrides and New Calidonia Groups.

While in this group, we made special inquiry into the late massacres to which we have just alluded; and here we shall note the leading particulars relative to these sad disasters. The first was a boat's crew which was cut off at Mare, towards the end of 1841. This party was six in number, and, we suppose, belonged to the "Martha" of Sydney. Their vessel went to the N. E. side of the island in search of sandal wood. They pulled in to a village called Seruimet, where there is a chief named Uianet. They landed, looked about, and returned to the boat, and, as they were about to push off, the chief begged permission to go and see their vessel. This they refused. He continued to urge his request, and, as the men commenced to pull, one of the oars accidentally struck his head. The beach was crowded with natives, who, on seeing their chief wounded, at once supposed that it had been done intentionally, rushed forward, killed the whole party, and broke the boat to pieces. The Mare people being cannibals they cooked the bodies of the unhappy sufferers.

This was followed by the massacre of the Captain and crew of the brig "Star" at the Isle of Pines. We had Samoan teachers labouring there: as they were superstitiously regarded as the cause of epidemics which occasionally prevailed, their lives were in danger. Matuku, the king, at length told them to leave the island. Captain Ebrill of the "Star" was there at the time, and they arranged with him to take them to Samoa. Captain Ebrill then sailed for Sydney, and returned again to the Isle of Pines, on his way to Samoa with the teachers, on the 31st October, 1842. He anchored at Uao, a place about twelve miles distant from the residence of Matuku. The natives went off to the vessel, and the first inquiries were after Matuku and his sons. The natives deceitfully replied, "They are dead." "O, that is good," said a person on board of the name of William Henry, "that is good, let such chiefs be dead." From some cause, which we cannot ascertain, Captain Ebrill
and his crew were then angry at Matuku; and as a further proof of it, when the latter sent a present of food to the teachers, it was not allowed to be received on board: those who took it had things thrown at them, and two musket shots fired at them. None were killed, only one man was wounded in the knee. All this soon reached the ears of Matuku. "What can they mean," said he, "wishing me and my sons dead in my own land? and why commit such outrages upon my people who went with a present?" Whatever intentions he might have previously had to take the vessel, any one, who knows the old despot, can conceive how such treatment would make his savage heart flame with revenge. Next morning thirty of his own select men were off with intent to kill all on board. They took a quantity of sandal wood with them to sell; and that they might not be suspected, did not arm themselves with clubs, or axes, but with the adzes which they use in dressing the wood. They reached the vessel. The sandal wood pleased all on board, was immediately bought, and the natives allowed to go up on deck to grind their adzes, on pretence that they were going off after more wood. One of the crew was turning the handle of the grindstone, a native grinding an adze, and the Captain close by him. Waiting for a favourable moment, the native swung his adze, and hit the Captain on the face, between the eyes. This was instant death to Captain Ebrill, and the signal for attack all over the vessel. In a few minutes, seventeen of the crew were killed, viz. ten white men, including the Captain, two Marquesans, two Mangaians, one Aitutakian, one New Zealander and one Roratongan teacher. This was on the first November. William Henry, two Samoan teachers, and a native of the New Hebrides, got below and were there all night. Next morning they were promised their lives, if they would go on deck, get up the anchor, and take the vessel farther in towards the beach. They did so, and were then led on shore, where they were immediately killed. Some of the bodies were cooked, but not all. The vessel was then stripped of sails and rigging; every thing was taken out of the cabins, and then they set fire to her. The hold was untouched.

Then followed the attack on the "Brigand" at Mare. This
vessel made the west side of the island on a Friday. That afternoon one of the men went on shore after women, and remained all night. Next morning the vessel cast anchor off a village called Bula, where there is a chief named Uatatène. The same day our teachers, Tataio, and Taniela, whose station is at Keama, about eight miles from Bula, went to the vessel, told the Captain that the natives on shore were savages, and begged him not to land. Towards the afternoon, a young gentleman of the name of R. Manners Sutton, together with another, proposed to accompany Taniela, and spend the Sabbath at his station. Tataio, as requested by the Captain, remained on board. The same evening ten of the crew went on shore in native canoes, again after women. Early on the following morning (Sabbath) a number of natives came off, among whom was one who begged Tataio the teacher to go on shore immediately. Tataio, after much entreaty, consented to go, but knew nothing whatever of the intentions of the natives. Before leaving, fearing that there was something wrong, he told the Captain to look well after the vessel. When he got on shore he was called into a house to have some food; and, immediately, the deadly attack was commenced. Nine of the crew, who had gone on shore the night before, were killed in a few minutes. Tataio and Nesili, the son of Ieui the chief at Keama, ran out in time to save one, who rushed to them, and at once found protection. An attack was made at the same time upon the vessel, and there one white man was killed, and two natives. Tataio now made all haste home, together with Nesili, and the white man they had saved. On reaching Keama, the sad intelligence was before them, and Taniela had sent off Mr. Sutton and his friend to the vessel. On the following morning, the other man was likewise sent off in safety to the vessel.

The next affray at Mare, was more disastrous still, viz. the massacre of the entire crew of the "Sisters," a cutter from Sydney, likewise in search of sandal wood. She anchored at Uelo, on the S. E. side of the island, and about twelve miles from where our teachers reside. Uatinani is the name of the chief there. At this time there was a great feast at Uelo, and many assembled from all parts of the island. Yams were taken
off for sale; and, while bartering, an unhappy circumstance occurred, to which we may trace much that followed. The principal chief offered the Captain two yams, and wanted two pieces of hoop-iron in exchange. The Captain only gave him one piece, and insisted on having the two yams. The chief refused, and on this the Captain seized a rope and gave him a beating. The chief then shouted to his people to be off, and all the natives went on shore. That day they laid the plot to attack the vessel, and on the following morning went on board. They divided themselves into parties, each to lay hold of, and kill one of the crew, and alas! they were but too successful in carrying out their savage intentions. On the signal being given, all on board, consisting of eleven individuals, were overpowered, and fell. None of the natives were killed. Then they plundered the vessel, and set fire to her, as they heard the Isle of Pines people had done with the "Star." While turning over their treasures on shore, they found a quantity of gunpowder. They began to amuse themselves, by throwing small quantities of it into the fire. Presently some sparks fell among the whole, and by the explosion, which blew the house to pieces and wounded many, four were killed. One of the four was an important chief. The natives could not understand it, thought it was a judgment sent by white men, and determined to be further revenged upon them on account of it.

Two boats, and many other things belonging to the vessel, were taken to Lifu. Our teachers there, hearing whence they had come, offered things in exchange, and succeeded in procuring a sextant, chronometer, boat, log-book and memorandum book. These they intended to keep until the missionary vessel came, and then deliver them up. Captain Lewis, of the barque "Magnet," touched there, and forced the teachers to give them up to him. They parted with them reluctantly, and asked Captain Lewis to give them what they gave for the articles, since he must have them. That even was refused, as he thought they only wanted to sell the things; and, subsequently, the most unfounded reports were spread abroad respecting these teachers, which, had Captain Lewis been able
to speak to them, or had even communicated through an honest interpreter, would never have been circulated. We have received from our teachers a writing desk, and some other articles which Captain Morgan will take to Sydney, and hand them to the friends of the unhappy sufferers.

The last attack of the Mare people upon white men was soon after the taking of the "Sisters." A large open boat, with seven men in her, landed at Metu, a place on the S. W. side of the island. It is currently reported that this was a party of convicts from Norfolk Island. The Kuama and Bula people had just been fighting with the Metu people. The Metu people were driven and their village deserted. The boat's crew landed and spent three nights at the deserted village. The fourth day was fixed for a further attack upon the Metu people, by Bula and Kuama. Both parties set out early. The Bula people were in advance, and, on reaching Metu, found five of the white men sitting on the beach by their boat. Their determination to be revenged upon white men for the death of their chief by the explosion of the powder, was now suggested and renewed, and immediately they rushed upon them with their clubs, killed them, and broke their boat to pieces. The other two had gone inland in search of food, and happily met with the Kuama party. Ieui and his sons, who saved the lives of the three belonging to the "Brigand," took them under their protection, and conducted them in safety to Kuama, where our teachers are. Here they remained for a month or two, and were kindly treated by old Ieui and his people. And now, think of what these two men did to requite the old chief for his kindness. One night they robbed him of ten hatchets, four falling axes, a large saw, and four muskets. At the same time they stole from the teachers, four shirts, two knives and an axe, and set off in a canoe belonging to the teachers, intending to go to Lifu, and there join some other white men. In the morning one of the teachers, (Tataio) and a party of natives pursued them. They soon sighted the canoe, and made upon them. The thieves fired a musket or two, but they were pursued still. They then threw all the stolen property into the sea, and, as their pursuers made closer upon them, they
plunged into the sea, thinking that their base conduct would certainly be punished with death, and that they might as well drown themselves at once. But the compassion and forbearance of Tataio and his party were not exhausted. "Let us spare their lives still," they all said, pulled towards them, and, with difficulty, got them up all but dead. The sea was running high, and the canoe broke. The two foreigners lay in the bottom of the canoe helpless; the rest jumped out and swam, dragging along the disabled canoe. Now, as the lives of all were in jeopardy, some proposed to throw them overboard, who had not only robbed them of so much property, but led them into all this danger; but the majority would not consent. Much exhausted, they at length reached a little island. Here all rested for a day or two and then returned to Kuama. On their return, Ieui was, of course, vexed at the loss of his property. Some wished to kill the two scoundrels. Our teachers advised him otherwise, and the old man readily consented, saying, "what good will it do to kill them? it will not bring back my property, no let us spare them still." Well there they lived, and were again kindly treated for a considerable time, until the "Brigand," came and took them both away. Call the natives of Mare heathen, or savage, or treacherous, or whatever we may, here is an example of humane forbearance, which many a civilized people would have found hard to imitate.

It has been reported, that some run away sailors advised the natives of the Isle of Pines and Mare to take these vessels, as a scheme to get property. So far as we can learn, this was not the case. The only party we know, as advising to such things, is Matuku of the Isle of Pines, and his sons. As if anxious to get companions in their wickedness, when they took the "Star," they sent round the group to tell what they had done, and what a royal road to wealth it was, and recommended others to do the same. Of course, we have laid before the people of Mare and Lifu the tremendous evils connected with such horrid work, and our teachers will continue, as they have hitherto done, to oppose it in every way they possibly can.—Samoa.Reporter.
Chillumurum, 12.—Reached this place at break of day, and after washing and dressing at the rest house—quite a comfortable one—we walked over to the Pagodas, which are so celebrated, that it is said to fit a person for heaven to see them once. We entered through one of the four large pyramids, perhaps three hundred feet high, and covered to the very summit with carving and sculpture. The greatness of the work must be seen to be known. After stopping frequently to admire the immense blocks of granite used in its construction—some of them 30 feet or more in length, and from four to six in width—and to wonder at the various figures chiselled upon the walls, we emerged into a large open space, or quadrangle, within the walls, where were shrines for the different objects of worship, and shelter for three thousand brahmins; the number reported to belong to these temples. There is also a large tank with stone steps on every side, down to the bottom—with a verandah passing entirely around. Here were devotees engaged in bathing and worshipping. After dipping their heads in the purifying element, they bowed themselves toward the sun, holding up their clasped hands and muttering over some indistinct sentences, then again dipped the face in the water repeating the same ceremony toward the sun. Much affected with this sight, I turned away and walked onwards. We were soon surrounded by young brahmins offering to conduct us about, and show the wonders of the place. They first took us to what is called the “choultry of a thousand pillars;” and here I was almost mute with astonishment at the immensity of the work. A flight of several steps led us under a low flat roof, composed of massive granite slabs supported by a thousand granite columns, from which it is named. Each of these we found to be sculptured in like manner as the pagoda, through which we first came. Figures of all the gods and goddesses, sacred birds and beasts, flowers, fruits and scroll work, of different forms, covered them from top to the bottom. We wandered to and fro among the thick set columns forming narrow isles, admiring and wondering at this great work of art, and mourning that such a monument of idolatry should be standing in these days of light and knowledge. But alas, there is no light or knowledge here; all is heathenish darkness. All are lying in the arms of the wicked one; and his prolific head has been working in the invention and execution of these efforts to throw a charm over idol worship, and make it most imposing and fascinating.
In our walk through the choultry we looked down upon a garden, where one of the boys told us they cultivated flowers for the gods. Soon they brought us to another pagoda, seven stories in height, and resembling the first; being covered in like manner with sculpture. Much skill and workmanship is displayed in its various parts. There we saw the sacred bull adorned with garlands of flowers, composed of the rich blossoms of the double oleander strung together without any leaves. The animal walked carelessly about, as if seeking food, and apparently quite regardless of his gay trappings. On turning from him we were admitted into the more retired part of this immense building, where we saw the idol seated, lamps burning before it, and brahmins holding up long wreaths of the richest and most delicate flowers with which they were about to adorn it. We were not allowed to go very near. Our distance, together with the dim lights from the lamps, gave to the figures of both priests and idols an indistinctness, or rather an unearthliness, of appearance, difficult to describe. I thought of the spirits of the pit, and of the abode of Satan; of all his dark machinations to ruin the souls of the children of men; and I thought surely this is his stronghold. I was glad to turn away and look at other things. A living elephant, in one corner, was scarcely noticed by us at the time, while so much remained to be seen that served to show the miserable state of the heathen; and with which I consider it my duty to make myself in some sort acquainted, that I may feel and pray more for them.

We visited four of these immense pagodas, besides smaller shrines—saw the wooden peacock, on which the god Kartekya rides—the wooden bull, which is the vehicle of Siva, &c. A particular examination of the whole immense establishment would be the work of many days. We returned to the rest-house followed by a crowd of brahmins and boys; Mr. —— talking on the subject of religion to them, and they listening and talking alternately. At the house we distributed tracts, which they were most eager to receive and promised to read. Some of these persons had very intelligent countenances and fine forms. Their gestures were very expressive. I could understand much that was said by the accompanying looks and gestures. I never was so desirous of possessing a knowledge of the language as now. Indeed I almost envied Mr. —— his privilege of communicating with them. They were unwilling to leave us, but we wished to have prayers and breakfast and requested them to go. As it drew towards evening they again visited us in crowds. A pilgrim, carrying holy water probably from the Ganges, was among the foremost, and appeared most eager in his
inquiries. I sat in my palanquin and listened to one of the most earnest dialogues, perhaps, that I have ever heard. Many tracts were distributed, and all was said in favour of the Christian religion that could be in so short a time.

Myaveram.—Church Mission House, 13.—We reached this place at day-light after a comfortable night's travel; and found the mission house unoccupied. The furniture remains, and in the library is quite a number of books and pamphlets. A native Catechist has charge of the establishment. He soon made us very comfortable. It appears to be a fine situation for a mission family.

At eight o'clock, about 30 persons were assembled for prayers at the Native Chapel, I went with Mr. ——, he read, expounded, and prayed with them; after which we were introduced by the Catechist to some native Christians, among whom was an old woman more than eighty years of age. She has been a Christian about two years, her appearance was very interesting. Her gray hair was nicely parted on the top of the head. A white cloth thrown over it was folded across the breast. It reached a little below the waist, from which a second cloth extended to her feet. These two cloths formed a complete yet simple covering. This afternoon the Catechist expects some of the village schools here; and we hope to have an opportunity to see them before we leave.

Afternoon.—We have been to the Chapel and seen nearly two hundred children, collected in four different classes with their native teachers. Two of the classes read very well, and recited catechisms, the smallest children were learning the Tamil alphabet, by making each letter in the sand, at the same time naming it aloud. Mr. —— addressed the children and the teachers. We are now preparing for our departure.

Coimbatown, April 14.—We had a tolerably cool night, and arrived at this place early this morning. We found the rest-house occupied by a military gentleman and his family. They had been in it several days while repairing their house in the neighbourhood. The gentleman came out and made many apologies—stated that one large room was unoccupied, and that he himself intended to leave the others immediately after breakfast, as his house was now ready. He furthermore insisted that we should all take breakfast with him. We had the palanquins taken into the unoccupied room, and prepared ourselves to accept his kind invitation. We found a very pleasant family. Mr. and Mrs. F. with two fine children. He is a Lieutenant commanding a small detachment here.

Tanjore, 15.—Early this morning we found ourselves entering Tanjore. A letter had been sent on apprising the venerable
Mr. Kholhoff and family of our intended visit. Rooms were consequently ready for us. It was just after day-light, and Mrs. K. was not up. We were able to get through with our toilet before breakfast, at which time we met all the members of this interesting family. Good old Mr. K. was a pupil and colleague of Schwartz. He is all that is venerable in the Christian minister. After seeing him no one will say that age is dark and unlovely. His cheerful reception of us was most gratifying. He told us many interesting anecdotes of Schwartz, which have not appeared in print.

After dinner we went to the Fort to see the lions of the place. The large gun is the first shown. It is placed on an eminence, from which is a most enchanting view of the adjacent country. Palmyras and cocoa-nuts waving in every direction for miles, intermingled with the rich margosa and many other trees, making six or seven distinct shades of beautiful green. The prospect pleased me far more than the gun, although that is a curiosity; being 24 feet in length, and so large that a man may crawl in at its mouth. We saw a time-keeper at this place, as simple and ancient as the brazen candlestick of olden time, which was used as a clock. There was a round flat piece of bell-metal suspended from a wooden beam to sound the hour, to ascertain which a copper bowl with a very small orifice in the bottom, is placed floating in a vessel of water. It is just one hour in filling itself through the hole in the bottom. Some sepoys are always there to watch it, who, instantly it sinks, strike the circular wheel with a large hammer. This gong is heard distinctly through the Fort.

From the eminence we had a fine view of the town, the fort, the rajah's palace, &c. We next visited the Menagerie—saw some very fine wild animals, such as tigers, hyenas, leopards, &c., inclosed in cages; and a large number of tame elephants in the open space; some feeding, some walking about. Permission had been sought and obtained, by young Mr. K., for us to see the marble statue of the late rajah of Tanjore. It is justly celebrated for its surpassing beauty. The delicate folding of the robe, the beautiful bordering and fringe of the shawl thrown over the shoulder, are inimitably fine. He is represented in full dress, and decorated with many jewels and strings of pearl. The statue is placed on a pedestal supported by lions; and the whole rests on an immense block of polished black granite—which was long used in the coronation of the rajahs, as a platform for them to stand on when crowned. We saw on our return all the royal carriages; one of which is very superior, having been sent as a present from England to the late rajah.
In passing through the precincts of the palace, I was much struck with the mixture of the grand and the mean. The dirt and rubbish we passed through were almost sickening. Parts of the palace are evidently fast going to decay. The present rajah is by no means popular with the people. We are told he strives to have every thing as different as possible from his father; who was, you will recollect, early a pupil of Schwartz. It is to be regretted that with such an instructor he never became a Christian, but died as he lived a slave to the superstitions of Hinduism. On passing out from the palace, I noticed the walls on every side daubed with uncouth and heathenish figures of gods, men, monkeys, &c. I turned from them wearied to nervousness, and entered the carriage, glad to escape the throng of natives pressing upon us. A short drive brought us to the church within the falls of the fort, where is the monument of marble erected by the late rajah to the memory of Schwartz. Here I felt quite refreshed. The church was cool and clean. We were not annoyed by the crowd, nor was the train of affecting associations, excited by the scene, broken in upon by noise and confusion. I gazed with deep feeling at the marble which represents Schwartz in his dying moments, the rajah by his side; two of the ministers of state in attendance; one Gospel minister by the head of the bed, and three boys, his pupils, looking on. The whole is finely done in bas-relief of the purest white marble.

Sabbath morning, 17.—I went immediately after breakfast with Mr. —— to the chapel to attend the Tamil service. Found a large native congregation assembled. Prayers were read by Mr. Calthrop, who also preached, and there was a sermon by a native priest. The men and women all sat upon the floor, and seemed quite attentive. Some took notes of the sermon with the style on the ola leaf. After returning to the house, and resting a little while, we went again to chapel to hear Mr. C. preach in English. It was his introductory sermon as he has recently arrived here. He takes the place of Mr. T. who is going to Madras. I enjoyed the services very much.

At evening we had two very interesting visitors. One was an old native priest—brother to Rev. Christian David. He is eighty four years old. Has been a long time a Christian. It was pleasant to hear him say that the Lord Jesus is precious; that His service is a blessed service. Another was a converted Catholic; a Syrian by birth. Mr. —— conversed a long time with them, and I trust it had the effect of strengthening their faith.

(To be continued.)
THE HIDDEN POLISHED SHAFT.

"In the shadow of his hand hath he hid me, and made me a polished shaft: he hath hid me in his quiver." Such is the language of one of God's ancient servants. Christians and ministers should desire to be sharp arrows to pierce the hearts of the king's enemies. But if they expect to do this, they must first be hidden in God's quiver and be drawn out by God's hand. They must be content to lie hid in the quiver till God has some good to effect by them, and when he brings them out to do execution, they must be content to have his hand shoot the arrow, and to have the arrow quite lost sight of in the shadow of God's glory.

It is self that hinders our usefulness. There is self-dependence, or self-seeking, or self-glorification. But we can do no good while full of self; we shall be wells without water; in vain will men come to quench their thirst to the empty curb and bucket. If we are full of self, we shall have nothing but self to impart.

It is only as we begin to be filled with the fulness of God, that we can do good; for when we are full of God, we shall have something of God to impart. Such are the true apostles; the true ambassadors of Christ.

And is not this a grand reason why we do so little good, that there is in all our doings so much of self, so little of God—so much polishing and sharpening the arrow, so little hiding it in God's hand? When Hagar had exhausted her bottle of water in the wilderness, she cast away her son and waited for death. But when God showed her the well near which she was perishing, she drank and lived. So while the church depends on her own supplies, she faints in the wilderness and is ready to perish; she casts away her children in discouragement, and feels that salvation is hoped for in vain. But behold, you are close by the fountain of God's fulness. Cast away your own shriveled empty bottles of skin. Come nigh and drink. Bring also your perishing children; and you and they shall live.

S. H.
The Friend of India, of June 25, contains a long and elaborate article on the endless question of the Government connection with Idolatry. In that article, which is chiefly historical of the connection of the Government with the temple of (Juggernaut) "the Lord of the world" at Puri, the following sentence occurs:

"The opposite conclusions of those who advocate the perpetuity of our connection with Juggernaut, as provided for by Lord Auckland, and those who repudiate it, may be attributed in a great measure to the different points from which they start. The former appear to assume it as the basis of their reasoning, that it would be impolitic to discontinue this connection, inasmuch as it is calculated to conciliate the Natives to the interests of the British Government; the latter believe not only that no such compliances are necessary to the stability of our Government, but that our being thus mixed up with local superstitions is so derogatory to our character, and so inconsistent with our Christian responsibilities, that nothing short of the most distinct and unequivocal pledge will justify its continuance. Hence the different interpretation placed upon the early proceedings of Government with regard to the temple of Juggernaut, the one party contending that we have bound ourselves by a pledge of perpetual obligation; the other, that we are at liberty at any time to wipe our hands clear of the establishment."

It is to the italicised sentence in the paragraph that we call attention. If in this the Friend thinks that he embodies the sentiments of those who have sought for the abolition of this disreputable alliance on religious grounds, he is in error. The sentence is in part, but not fully correct. Those who have sought for the dissolution of the connection on Christian principles, have thought that it "was inconsistent with our Christian responsibilities," but they did not consider that any pledge, if such a thing did exist, however distinct or equivocal, could be binding on Christian men to sanction evil. They took the higher and more Christian ground, that all such alliance, between Christian men and an idol temple, was on
the testimony of God's word wrong, and sinful and hence ought at once and for ever to cease. It was grateful to find that no such pledge had been given; this in itself cleared the way for the more amicable settlement of the question, but it did not alter the high position maintained by those who sought for the abolition of the Government connection with the idolatry of the country, because it was contrary to the behests of the Living and True God, as contained in His Word.—Calcutta Christian Observer.

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Religious Intelligence.

RELIGIOUS ANNIVERSARIES IN PARIS.

Extract of a Letter to a Gentleman in Madras.

I am tempted to wish that you had been here last week. I have been so interested in the Anniversary Meetings which have been held of the various religious societies, especially with a young man, Mr. John Bost, who, when you were here, gave lessons in music to ——. I used then to say, I was sure he would not long remain a music master, his heart was so occupied with higher things. At that time he only allowed himself to be occupied a certain number of hours with his profession, and was very much employed by Monsieur Meyer, one of the pastors of the Duchess of Orleans' Lutheran Church, who gave him charge of a district to visit his poor, and once a month Mr. Bost and several other young men, who were employed in a similar way, met at Mr. Meyer's house, and gave an account of their labours, and received their pastor's instructions. After that he became what is called a colporteur, going about the country with a bag of Testaments, Bibles, and tracts, which he endeavoured to sell to people, endeavouring to interest them in God's word, by reading it to them; from that he went to Montauban and studied for the ministry, and has been for the last two years labouring in the south of France, where he was called by a flock who had a dreadful man placed over them as pastor—that flock having in vain entreated the consistory, (which means much the same as the presbytery) to remove that pastor, but in vain—so they called Mr. Bost to be their pastor. The other has the church, the salary, and 15 hearers,
while worthy Mr. B. has a congregation of peasants to whom he preaches in a room, which is now too small to contain their numbers. They begged of him to build them a church. He answered he had not the means. An old man gave him one franc, saying, if he required a thousand, he was sure they would be given him—he made a collection amongst those peasants, and got 2,400 francs; and again at a second collection he got 2,600 francs; two friends gave him 2,000 francs, so the church is begun. On laying the foundation-stone, it is customary to give the workmen what they call pour boire—he gave the men 30 francs, telling them, this was to be a house of God, and that he could not allow them to drink over the foundation-stone; the men went away quite pleased, saying, that the heretic pastor had been kind to them—that the Cure when he laid the foundation-stone of his house had only given them five francs, and that they threw it in his face—the Cure teaching that man must have good works to save him; while the heretic pastor said man's works could not save him, but yet he worked more than the other! Worthy Mr. Bost intends starting to-morrow for England,* to try and collect money sufficient to build a school for 40 girls—there not being any Protestant school, and the priests trying on that account, to decoy the girls into convents. Several of his flock have in this way been taken from him—the priests offering to board and teach them till the age of 18, when they promise them a portion of 1,000 francs if they wish to leave the convent. He seems to feel himself indeed the father of his flock, who being all very poor, he denies himself every thing he can, to give to them; being very fond of music he had an organ, but sold it, saying, a pastor should not have any luxury—that the only thing he now had, was his watch—he took it out and showed it me, saying, he often wondered if he should part with it; that the reason he did not dispose of it was, that it had a second hand which he required to feel the pulses of the sick! Dear man, you would have liked him I am sure. Madame Frederic Monod, the pastor's wife, when I asked her of what sect Mr. Bost was, answered he should not be called of any sect—he is of the church of Christ, and welcomes all who teach or believe on him. Had he entered the national church of the Protestants, (so called because the government give the pastors a certain allowance)—he should have been obliged to study at Montauban (which is their university) five years. After having been there one year, there was such

* We notice his name mentioned as having been present in Edinburgh at the late Meeting of the Assembly of the Free Church.
a cry for pastors, his Christian friends advised him to accept the
call of the flock at La Force—he is therefore called an indepen­
dent, and the Lord seems there to acknowledge and bless him.
There seems certainly a great awakening in France; a percep­
tion that something more is necessary than the Romish church
in general makes prominent. At the meeting of the Société Evan­
gelique (which is the one that supports the colporteurs) one of
the pastors mentioned that on New Year's day, when coming down
from the pulpit, a woman came to him, and giving him a parcel
said, there is your New Year's gift. I hope you may have many
such. On opening it, he found it contained a crucifix, a rosary,
and such Romish things, which the preaching of the Gospel now
made her renounce. The sight of her change of conduct, was
the means of leading her husband to hear the heretic pastor, and
afterwards of his conversion; he told a sister-in-law, who told
her husband, who had a great many workmen, and they also were
led, and so the leaven spreads. The Lord in mercy give many to
know the truth, and to walk in His light! The newspapers
mention an awful earthquake in Malta, and such a feeling in
Sicily, as makes many watch with anxiety Mount Etna, expecting
an explosion. Many people in various parts of the Mediterranean
dying of apoplexy, from the state of the atmosphere! which makes
me think of 2 Peter, iii. 7, 10. "What manner of persons ought
we to be in all holy conversation and godliness." I heard with
sorrow of a lady who was ill at Malta at the time of the earth­
quake, dying from fear. Oh that all may so know God's pro­
vision, God's gift, as to be led to fear no evil, feeling He is with
them. May we all know what it is to be one in Christ Jesus,
one with God, and one with one another, near in Him, living by
Him, with that life that cannot die, because it is a holy life. The
longer one lives the more evident is it that this alone is the one
thing that is precious. Oh that we may live by it!

"There seemed to me a spirit acknowledging God very much
in the meeting of the Colporteur Society. After the Report was
read, Mr. Monod, one of the pastors, stood up saying, he thought
every one present must feel as he did, thankfulness to God for
the blessing He was granting to the society; he was therefore
sure all would join with him in singing a psalm of praise which
he gave out, and the whole assembly stood up and joined. Later
a Col. Saladin from Geneva, spoke, saying, he had been sent
from Geneva to assure the society of their sympathy, and to unite
with them in prayer to God. As they had been speaking of men
and to men; but he wished now to speak to God, so he stood up,
and all the assembly with him, while he prayed to God; it was delightful to see the old soldier. The Lord give us also to fight the good fight of faith.

WESLEYAN MISSIONARY SOCIETY.

The Annual Meeting of this Society was characterized by what we conceive should mark all such meetings, viz. brethren of different denominations taking part in the proceedings, thus not only showing sympathy with the Society itself, but exhibiting a delightful picture of brethren, uniting together in the cause of Christ. It appears to have been the wish of the Committee that the annual meeting should exhibit a kind of counterpart of the proposed Evangelical Alliance, and steps were accordingly taken to ensure the attendance of ministers of the Churches of England and Scotland, of the Baptists, London Mission, and others. The income of the Society for the year amounted to £112,823-9-6. The following Report, abridged from the “Watchman,” we now give to our readers:

The Report commenced with a most gratifying announcement relative to the financial position of this Society:

"After several years of arduous and painful struggle, arising out of the long-continued inadequacy of its regular yearly income, large and growing as that income has been, to meet the continually augmenting expenditure unavoidably required for the efficient maintenance of its widely-extended missions, and to prevent a ruinous accumulation of deficiencies and embarrassments, the Committee have now the heart-felt delight of stating, that a brighter day has dawned, and that at this moment, as far as the year 1845 and the years preceding it are concerned, the Society is out of debt. This announcement they make with humble joy, with devout thanksgiving to God, and with grateful acknowledgments to all their Christian friends at home, and to the beloved missionaries and their generous supporters in various foreign stations, for those united efforts and increased contributions, by which, under the Divine blessing, this happy result has been at length attained. It is their earnest prayer to the God of all grace, that the year now current, and every future one, may be as prosperous, both financially and spiritually, as 1846 has been, and even much more abundantly."

* * * * *

In conclusion, the Committee say—

"This annual review of the Society's Missions will not fail to strengthen the conviction, that the obligation which now more espe-
cially rests upon the Society is not so much to prepare for embarking in new enterprizes of charity, as to provide the means for giving greater efficiency to its existing mission establishment. Two important facts are made apparent. On the one hand, there is found abundant cause for gratitude to Almighty God for his furthering blessing vouch­safed to the endeavours of the Society’s missionaries in their several spheres of honourable effort, and for the gracious spirit of inquiry produced in the minds of multitudes of heathen people. But, on the other hand, at several of the most important missions there has been a decrease in the number of church members, which decrease has been very little more than met by the additions which have been made at some other stations; so that, on the whole, instead of the Committe having the usual privilege of reporting a net increase of several thousands, in the total number of those who are united together in Christian fellowship at the mission stations occupied by the Society, the returns of this year exhibit an increase of only four hundred individuals above those which were given in the last year’s Report. How does this arise? The answer to the question is found in the Report now submitted by the Committee to the friends and subscribers of the Society; and it would have been rendered still more impressive could the whole of the documents employed in the compilation of this Report have been given without any abridgment or condensation. At the principal stations which have had the first claim on the missionaries, prosperity has been generally enjoyed; but some of the most important missions have been left so long with such an inadequate number of missionaries, that many of the sub-stations have been deprived of the necessary care and attention, and loss has been consequently experienced. This has been the case very especially in the West Indies. In those (the West Indian) colonies, society has been placed, within the last few years, in greatly altered circumstances; and a new state of things is rapidly growing up. In Jamaica, more particularly, many of the working people are purchasing lots of land, and commencing cultivators of the soil on their own account. The population is thus becoming more exten­sively diffused over the face of the country. In this movement, many of the people who were attached to the several stations of the Society in that island, have separated in various directions; and in their new localities find themselves widely distant from each other, and placed in unfavourable circumstances for attending those places of worship in which they had been accustomed to congregate together. But while this process has been going on—a process which created the necessity for such an increase in the number of missionaries as would enable them to follow and watch over their scattered flocks—the pecuniary difficulties of the Society have compelled the Committee to leave, without a supply, important vacancies in our missionary ranks occasioned by sickness or death; and thus, in
effect, to diminish rather than increase the total number of missionaries in actual service. Had all those whom the Society's missionaries were unable, from the paucity of their number to follow, only been provided for by Evangelical ministers of other denominations, they would not have been lost to the Church of Christ, although separated from the missionaries who had been instrumental in first gathering them into the fold; but it is cause of deep regret, that several had been very much absorbed again in 'the world,' have entered anew into its spirit, and devoted themselves with undue ardour to its pursuits; or they remain exposed, without protection, to the unwearied proselyting efforts of those teachers whom no friends of genuine Protestantism, without dereliction of principle, can 'bid God speed.' The same kind of changes experienced in the West Indies has not, indeed, affected the social condition of the inhabitants of the other countries where the Society's missions are established, with, however, one or two exceptions; but almost everywhere a much larger amount of ministerial instruction and pastoral oversight is necessary, to deepen that impression which has been already made, and gather up and secure the fruits of past years of anxious and prayerful toil."—Bombay Witness.

THE PROPAGANDISTS.

We give the following concerning the progress of the Romanists in the islands of the Pacific. A private letter of September 19, 1845, from Samoa states; "What we have so long dreaded has now happened, Roman Catholic priests have arrived and are on the island of Savaii. It is to be feared they will too easily obtain a footing in Samoa. They know that the best way to insinuate themselves into favour with the natives, is to make a great show of property, and that it appears they are doing. It is to be hoped their coming here will not be attended with such fearful results as those at Tahiti."

The Samoan Reporter of September, 1845—with which we have been favoured by a friend, says—

"We doubt whether the British friends of the Polynesian Missions have kept sufficiently before their minds the fact, that the proceedings of the French in Polynesia have been mainly instigated by the Papists. It was to the new French Popish Missionary Society that Pope Leo XII. confided, in 1833, the task of converting to Popery the inhabitants of the Pacific. And since then the priests and French captains, have proceeded hand in hand. It has been so at the Sandwich Islands, the Marquesas, Gambiers' Tahiti, Wallis's, Horne
AN INTERESTING CONVERT AT BARODA.

Amongst the Kunbis, one deserves especial record, from the superiority of his rank, his former superstitious devotedness to Hinduism, the sacrifices which he has made for the truth, and the persecution which he has endured ever since his baptism. I refer to the Desi of Sisavo, four miles distant from the camp. This man was a farmer of the village from Government. He possesses also land with wells. He was first induced in the rains to come here by a tract left by a native teacher, which he had read, and which struck his mind as containing truth. When he first came, he was covered with kuntis and various marks of heathenism. Little did the missionary think that in the inquirer who appeared so heathenish, and in whom he saw at first so little interesting, he was to see in a short time the most consistent of believers, and one whose personal qualities would excite the feelings of friendship. This was the hidden purpose of that God whose ways are in the deep waters, and whose footsteps are not known. He came daily for instruction, treasuring up day and night all that he heard, and growing in knowledge. "God in Christ
reconciling the sinner" was the truth that he caught hold of, and which he held worthy a purchase by the loss of earthly things. The great difficulties which presented themselves before him, should he profess Christ, for a while staggered him—he soon was enabled to act on his convictions. He expressed his own thoughts on the subject in the following apposite language—"The grain of bajari which you throw into the ground, does not bring forth grain unless it first die. So eternal life cannot be enjoyed in heaven till we have died in regard to the world." He said, "I see plainly that it is impossible for me to serve two masters. I cannot hold anything of the world—I must renounce all, if I would be a true believer—my wife, children, and raj (referring to his authority in his own village) must be held as nothing at all, if I would be a real holder of the truth. I have for years spent my substance on idolatry. I have supported a Vairagi to preside over the rites of idolatry. I have been again and again to places of pilgrimage. I have seen one religious sect after another. I have inquired from one and another guru [teacher.] The words which you utter are the truth, and for it I am ready to renounce all."

It was a glorious confession, and it has never been withdrawn. On one hand was the Guicowar Government, which he considered ready to rebuke; on another his family and extensive connections among whom he was especially respected; on another his caste. There was no mean array of opposition. It was no little thing to face all his people and to be branded as polluted, but he declared himself ready to be Christ's, to take up his cross and to follow him. He made the resolve. He has kept it; he has overcome—he has striven unto blood—and has hitherto fought a good fight. After his baptism a storm of persecution arose. Amongst all the surrounding villages his name became "a reproach;" several friends came from their villages to expostulate with him, and restore him from the disgrace they considered he had incurred. One Sunday evening, whilst engaged with us at prayer, a servant came to say his daughter had just died from the bite of a gho [iguana.] I imagined it was but a pretence to get him away from us, but it proved true. The child had died within an hour of the bite. This was the occasion of outcasting him. By the customs of caste he was bound to invite all his relatives to a feast twelve days after the death of the child. He would thus pollute, it was supposed, all his pure relatives. The caste people, therefore, anticipated the evil, and, before three days were completed, assembled a Panchayat, summoned him, heard his confession, and outcasted him.

They then issued a paper through about 40 villages where his relatives were, declaring that all should be excluded who partook of food with him. Then indeed was there a scene of confusion and
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distress in the villages of Sisavo. The wife of the Deski, his two brothers, and their wives, besides others, abode by him, and submitted to be outcasted with him. Whilst they did so, they of course reproached the Desai bitterly for the evil he had brought upon them. From house to house was there weeping and railing. Another Patel, also baptized, was outcasted at the same time, so that for a few days all was confusion. The Desai, though worn in body, and spirits, remained firm and undaunted. His rock was the truth; he rested on it and found peace.

He then resolved to go to all the villages of his relatives, with two believers, and tell them of the reason of his being outcasted, and declare "the Gospel of the grace of God." They had gone to several, when he was forced to return on account of difficulties with the Kumasdar, arising out of his official position as farming the village. He offered his resignation of this office, declaring publicly in the Kucheri that it was impossible to fulfill what was expected of him consistently with the truth he had embraced. He was again and again entreated to retain his situation, but he refused. He was also intimidated by the authorities, but he still persisted. On several occasions he read and spoke in the Kucheri to the Officials and the Patidars who came there on Government affairs. We are in hopes from the sterling character of the Desai that he will be a valuable Evangelist. He has passed over his land with wells and bullocks to the mission to be cultivated by it, and to serve as a means of establishing converts, leaving arrangements as to his support entirely to us—declaring that he does not want secular engagements, but shall spend his life in itinerating and making known the Gospel.—From the First Report of the Baroda Mission, L. M. S.

RENEWED TROUBLES IN TINNEVELLY.

We are concerned to learn that disturbances are renewed in one of the districts of Tinnevelly; where several months ago the Christians were attacked by a heathen mob, and various outrages committed. It appears that in consequence of a difference of opinion among the judges of the higher court, those concerned in the outrages are likely to escape the punishment awarded by the district judge, which of course emboldens the enemies of the mission to renew their system of annoyance. The following is extracted from a letter of the Rev. P. P. Schaftier, as given in the Madras Church Missionary Record of last month.

"The chief ringleaders are not yet out of prison; but as it is now known every where, that most of them are released already by the No. 8.
Sndr Court, the confidence which the heathen have nearly always manifested, while the trials were going on at Court, has now risen to a pitch of exultation and triumph, which knows no bounds. Those who had escaped the different warrants have lately returned to their houses, and some of them are wandering about insulting and threatening the Christians; and they, with their heathen confederates, no more abide by insults and threats, but proceed to open persecutions. One of these escape-warrants is wandering about in the villages near Avideinadanoor with a bag of ashes, and states with much assurance that, as soon as the prisoners have returned to their houses, there will be an end of Christianity; that positive orders also will be issued to that effect, from whom, he does not say; he has thus worked on the fears of some of the Christians to such effect, that many people of the congregation of Paneiyadippatty have discontinued assembling for prayer and rubbed on ashes; and has even succeeded in prevailing upon some wicked men of that congregation to join him in his wicked operations. This news arrived yesterday, and it was soon followed by another, that the heathens of Avideinadanoor had assembled together, and were prohibiting the Christians taking water from the village well, out of which they have been drawing for these 30 years. The Christians of that place came in a body to ask my advice. I told them to draw water in the name of the Lord, without however opposing any violence; and if they were prevented, we should think what to do further. I may say, that while these were yet speaking, another messenger arrived from Shervagarempetty, with a letter stating, that on the previous night a Christian's house of that place had been set fire to, by which two more Christian houses had been reduced to ashes. Shervagarempetty is the nearest congregation to the town of Kadayam.

"May 26.—Our church at Shervagarempetty has been set fire to and reduced to ashes, during the night. This was a new church, built about five months ago, entirely at the expense of the congregation. These things discourage the people very much. There is no guarding against such things. One of the first work of the Kadayam conspirators, after their return from jail, was to give a beating to the witnesses who had deposed against them. Four witnesses are heathens, likewise from Kadayam, and a few of them very respectable people.

"May 28.—I have just received a letter from Shervagarempetty where first the three houses, and afterwards the church were burned down; the people of the congregation are much discouraged and in great fear, as they are aware there is no guarding against the wicked deeds their adversaries have now recourse to. The people of the congregation intend, it seems, giving a petition to the Collector, stating their case, and asking for protection. In the other congregations all is quiet. The Lord will never forsake his inheritance (for I believe he has an inheritance among these congregations) and will help his people in the best way and in the best time."
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CALCUTTA FREE CHURCH MISSION.—Apostasy of two Young Men, and Designation of four Native Youths to the Office of Catechist.—We have to record the very painful intelligence, that two of those young men whose conversion last year excited so deep an interest both in this country and at home, have apostatized from the pure and holy Faith of Christ's Gospel to the "damnable heresies" of Romanism. Through the snares and subtleties of Satan's agents, have they been turned aside from the truth; yet under circumstances and in a manner, which showed, that although they were "with us," they were not "of us." We do not wish to dwell on a subject so painful: suffice it to say, that they were persons in whom we had but little satisfaction after baptism—and that one of them at the very time of his departure from our church, was under a process of church discipline, for the sin of habitual and gross licentiousness—which he himself was compelled to confess to. Thus has the great Harlot (Rev. xvi.) come amongst us and selected her appropriate victims. May it please the Lord mercifully to rescue and finally to save them; if they have not "sinned a sin that is unto death."

But if our mission has thus been sharply chastened and deeply humbled by the apostasy of those two converts, it has been much encouraged and comforted by the fact that four others of the same little band have devoted themselves to an initial department in the ministry of our Lord Jesus Christ. O may the Holy Spirit keep them, so that they may never make shipwreck of faith or character, as so many others have done!—Calcutta Free Churchman.

SECESSION TO ROMANISM.—The Rev. Mr. Wenham, Colonial Chaplain at Kandy, has joined the Romish Communion. We learn that he preached in the Government Church on the morning of Sunday last—was baptized by the French Priest the same evening, and went to confession next morning—St. Peter's day. Very little surprise can be felt in regard to this step by any one acquainted with the sentiments which this young gentleman has been in the habit of expressing—in private and in the pulpit. We have always heard him described as a rank Romanist, who ought long ago to have joined the church of which he is now a member, and of which, seeing that he is fortunately unmarried, he will doubtless shortly be a zealous priest. Our only ground of quarrel with Mr. Wenham is, that he did not long ago quit a church whose constitution he was undermining; and we suppose the real Protestant members of his church will look on his secession as a good riddance.—Colombo Observer.

THE LAW OF HONOUR.—Two musquitoes met upon a cabbage-leaf one fine summer's morning, glutted with the spoils of the preceding
evening. Flushed with success, and anxious for battle, they began to eye each other with no very gentle looks. Still they had no pretence upon which to begin shedding each other’s blood, till one of them ran out his sting, and began to whet it and put it in order for the first emergency. “Do you run your sting out at me?” said the other. “That’s just as you please to take it.” “Sir, that’s a downright insult.” “Very well, sir, I can’t help that.” “Draw, then, and defend yourself!” Upon this challenge, like other duellists, they made a great bluster, and while they prepared for battle with an air of great courage, meanly took great pains to get the advantage of ground and position. After several passes, one was mortally wounded; they then made up, and while one expired, the other, in the most chivalrous manner, said he was a gentleman. So the musquito died with satisfaction.—Museum.

Colonization of Jews.—A letter from Sir Moses Montefiore states that the Emperor has consented to the emigration of 10,000 Jews from Russia to Palestine, or some other settlement which Sir Moses may fix upon. This cheering news having reached the Chief Rabbi (who also had a letter from Sir Moses) on Friday last, the Rev. Doctor, in a sermon delivered on the following Sabbath, at the Duke’s-place Synagogue, most emphatically exhorted the congregation of Israel to thank the Ruler of Providence for the blessing conferred on the missionary labour of Sir Moses, whose example, and devotedness to our God, to his people, and to his cause; whose readiness at all times to “stand in the breach” for his oppressed brethren, the Reverend preacher impressively pointed out for emulation. The text was from the “Ethics of the Fathers,” “The day is short, the task heavy, the labourers indolent, the reward abundant, and the master is pressing.” The sermon, which was full of points and well connected, may be considered one of the best delivered by the Rev. Chief Rabbi since his installation.—Record.

Popish Intolerance.—A letter from Fulda, Hesse Cassel, of the 23d ultimo, relates an atrocious crime, inspired by religious, or rather diabolical fanaticism:

“The report having been circulated that a young Priest of Fulda, the Abbe Louis Athanasius Schuell, had left for Frankfort, and had there renounced the errors of the Romish Church, and embraced the German Catholic Creed founded by M. Ronge; and that he was about to return to Fulda on the Thursday previous at six o’clock in the evening by the Post Office Diligence, about 300 ruffianly blackguards assembled at the Coach Office, armed with sticks and long knives, where they uttered brutal cries of Death to Schuell! Death to the Apostle!
The Diligence arrived a few minutes afterwards, and as M. Schuell was not in it, the crowd rushed to the house of the young ecclesiastic. They there smashed all the casements to shivers, and broke into the house; where finding the sister and the female cousin of M. Schuell alone, they beat them most mercilessly with their clubs, slashed their faces and breasts with their knives in the most dreadful manner; and finished by tearing out both the eyes of Madamoiselle Schuell, after which they retired, vociferating fresh menaces! The police arrived too late to do more than arrest several of the mob; but the authors of the fiendish cruelties perpetrated on the persons of these unhappy and unprotected females have not been apprehended. The wretched victims of this diabolical effusion of Popish malice are now in the hospital, in a state which leaves little ground for any hope of their recovery.'—From the Bucks Herald Journal, dated 16th May, 1846.

The Baptist Missionary Society.—The last Annual Meeting of the Society was held in London in the beginning of May, and was marked by a more solemn, earnest and dignified tone of feeling, than has been usual on such occasions. There was a total absence of that platform fustian, and clap-trap declamation which have led the enemies of benevolent societies to denominate the May meetings, the Protestant Carnival. The addresses were eminently calculated to stir up the warmest emotions of the heart, and to enforce on the audience a deep sense of the responsibility which lay on them not to allow the missionary efforts of the Society to languish for want of support. The Chair was filled by Mr. Peto, to whom the construction of the Houses of Parliament has been entrusted, and he set the example of a noble generosity by a donation of £2,000. His father-in-law, moved by the same impulse, added £500 more; and the largeness of the subscriptions which poured in, showed that the Christian zeal of the denomination only required the stimulant of a great exigency for its development.—Friend of India.

Rajkot: Baptism.—"I am thankful," writes the Rev. James Glasgow, "to be able to inform you, which I shall do very briefly, that it has been our privilege to baptize the eldest son of the Venerable Chāran priest whom we received formerly. He is in his 30th year; and his being the eldest son may be a means in God's hand of smoothing the way for other members of the family, as his father's conversion smoothed the way for him. His attention, and the desire he manifested for Scripture knowledge, were very pleasing; and we are hopeful that God has opened his heart. He and other converts have the baptism of their children under contemplation; and, though difficulties frown, we trust God will level the mountains before them, and
make His truth prosper among them. On their behalf, and our own we bespeak the prayers of Christians.—*Oriental Christian Spectator.*

**Nagpur: Baptisms.**—We are glad to hear that, on 4th June, two natives were admitted into the church by baptism at Kampti, Nagpur. Their names are Monkhali and Veerapa, and their fathers, who are still living, are Tamil Lascars. Both of them, having been servants to Europeans, for some time, had had opportunities of becoming acquainted with Christianity before the mission of the Free Church was established in central India. Upwards of six years ago Veerapa was convinced of the folly of idolatry from reading a Tamil Tract entitled, “The Blind Way.” But it would appear he had no feeling of his personal guilt, or knowledge of the way by which sin can be removed from the conscience and the heart, until he attended the Sabbath services conducted by the Rev. S. Hislop. Then the truth nearly at the same time, though in different ways, was carried home to him and Monkhali, who also was in the habit of assembling with the Native Christian congregation. When their desire for baptism became known to their parents, their constancy was not a little tested; but they remained firm, preferring the authority of God, and the claims of their Saviour, to the favour of their dearest relatives. For some months they continued under instruction and probation, during which they exhibited all the evidences of a saving work in the heart. In these circumstances Mr. Hislop felt himself fully warranted in proceeding to administer the ordinance, that signifies and seals the internal change, which, it is believed, in their case had already taken place. The two Tamil people now spoken of are the first-fruits of the Nagpur Mission from among the heathen. When will there be an in-gathering from among the Marathi population? In connection with this desirable object we are happy to learn that an Institution was established in the native city by the mission, on 2d May. May the Lord make it a nursery of many souls for heaven.—*Ibid.*

**Calcutta: Baptisms.**—Babu Chundee Churn Singha, referred to in our last, “late a student, and holding a Scholarship, in the Hindu, College, was baptized at Christ Church, on Sunday evening, May 24th, by the Archdeacon, the Rev. K. M. Banerjea preaching an appropriate Sermon on the occasion.”—*Cal. Christ. Int.*

The *Hurkaru* in reference to the case of Baboo Chundee Churn Sing, who has recently embraced Christianity, states, that the convert’s father who is a Vishnuyu, and suspected his son’s predilection for the religion of the Bible, requested his family priest to disabuse the young man’s mind. The priest, who was no bigot, and well acquainted with the subject of Christian theology, had many discussions with him.
The young man's doubts had reference chiefly to the doctrine of the Trinity. The priest one day told him that, if the Christian shamers were acknowledged as true, the Trinity might easily be believed. The remark accelerated the young man's conversion. The priest was hereupon suspected of being a traitor in the camp, and was arraigned before the spiritual court of the Vishnuvu. His remark about the Trinity was brought against him, and a Bible that was found in his possession was considered as a farther proof of his guilt. He was accordingly convicted of the charge of apostasy, and declared incapable of taking his seat in any Vishnuvu meeting. His emoluments which are thus forfeited amounted to between 20 and 30 Rupees a month.—Friend of India.

Obituary.

Death of the Rev. Mr. Dredge, and Nanchery.—It is not very long since we had to record the death of the excellent Warth of the Nasik Mission. Still more lately we mourned over the admirable Valentine, and lamented the departure of the good and laborious Dixon. Now we have to add to the sorrowful list the name of a young man of fine spirit and of great promise, the Rev. Mr. Dredge. He had been scarcely more than a year in India, when he was cut of by cholera. He came out from England on the 24th of March, 1845, and on the 3d of June, 1846, he was no more. So rapid was the progress of the disease, that, beginning at 11 a. m. it had completed its fatal course at a quarter after seven in the evening. But the servant, though called suddenly, was found ready. His faith seized the well-known objects of its embrace; and, "the Lord will receive me," is said to have been one of his last expressions.

Nanchery, the wife of Ramkrishna, one of the Catechists, has also been taken away. She was brought up under the American Mission, Bombay, and appears to have been a decided, consistent, and exemplary Christian.

Two or three other members of the Native Church also were cut off during the prevalence of cholera; which has been exceedingly destructive in and around Nasik.—Oriental Christian Spectator.

Death of Pope Gregory XVI.—The Overland Mail of the 20th ultimo, brought intelligence of the death of the Roman Pontiff. It appears that he had been suffering from a chronic affection in the legs, caused by the habit of passing the greater part of each day at his desk. A surgical operation performed on one of his limbs brought on a violent inflammation, which ended his life on the 1st June, between nine and ten in the morning; in the 81st year of his age. His name was Mauro Capellari. When a monk he obtained great reputation for sanctity and talent. He was created Cardinal in 1825, and elected Pope on the 2d February, 1831. Though a
spiritual Pope, and temporal sovereign, if he has entered heaven, it
has been only by faith in Christ, and not by any works of righte-
ousness which he had done, or any merit of the saints or of the whole
church. He now knows whether he was guided by the Infallible
Spirit in opposing Bible Societies and the free dissemination of light
and truth. He has gone to that impartial tribunal before which we
must all shortly appear.

ECCLESIASTICAL MOVEMENTS.

Since our last we are happy to announce the arrival of the follow-
ing fellow-labourers in the missionary field:—Rev. Messrs Ausorge,
Bucknald and Batsch, of the Missionary Association found by pas-
tor Gossner at Berlin—proceeding to Chota Nagpur. Rev. Messrs
Grönning and Heise, of the Missionary Society of Northern Ger-

The Rev. James Wallace, of the Wesleyan Mission, in Ceylon,
when on his voyage to Batticolo from Point Pedro, in a Native
Dhony, was near being lost. For four days he had only a little
raw rice, and some preserve, and during that time had only one
wine glass of water, and was also destitute of any other liquid. He,
with the crew and numerous passengers, drank sea water, but
found themselves worse. The sea broke over the vessel, and he
assisted to bale out the water, and was obliged to throw his palan-
keen over board.

For eight days they were out of sight of land, and at length to
their great joy, saw the Palavaram hill and the Mount, which the
sailors declared must be Trincomalee!! They could not make the
Madras Roads, but cast anchor off Ennore. Coming a-shore in a
small canoe! Mr. Wallace was up-set in the surf, and narrowly
escaped being drowned. He was reported to a gentleman residing
at Ennore as a shipwrecked sailor, and received every possible atten-
tion. On arriving in Madras, he was greatly exhausted, and for several
days was very unwell. He has, however, through the goodness of
God recovered, and has returned by land to Negapatam; whence
he will proceed to Ceylon.

The Rev. R. K. Hamilton, m. a., Junior Chaplain of the Scotch
Church, has returned from the Hills, after an absence of three months,
in improved health.

The Rev. Charles Rhenius and family, have proceeded from Madras
to join the Church Mission in Tinnevelly.

MONTHLY MISSIONARY PRAYER MEETING.

The substance of the Address by the Rev. M. Winslow, at the last Meeting, on a "Religious
Revival, why to be desired," &c. will be given in a subsequent number of this Journal.

The Meeting on the 3d instant, will be at the Free General Assembly's Institution; and
the time occupied in Prayer and reading the Scriptures, with short Addresses.