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A table of contents for the *Calcutta Christian Observer* can be found here:

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

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NEW SERIES, VOL. VI. No. 61.—OLD SERIES, VOL. XIV. No. 152.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JANUARY, 1845.

* The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

CONTENTS.

	Page
I.—Introductory Remarks.	1
II.—The Rule of Faith : Tradition unwarranted and indefensible. By Rev. W. H. Denham.	3
III.—Account of the Neilgherry Hill Tribes, by the Rev. C. F. Muzzy.	26
IV.—Brief Review of the Schools and Mission of the Free Church of Scotland, Madras, during the past sixteen months.	32
V.—Baptism at Porbandar.	40
VI.—The Koolce Tribes near Chittagong.	42

REVIEW.

"Memoirs of the Life of the Rev. John Williams, Missionary to Polynesia ; by the Rev. E. Prout of Halstead. 8vo. pp. 618, Snow, London."	49
---	----

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary and Ecclesiastical Movements.	67
2.—Our Anniversaries.	<i>ib.</i>
3.—Lectures on Pöpery at the Union Chapel.	68
4.—Presentation of an Address to the Governor General.	70
5.—The United Monthly Missionary Prayer Meeting.	72
6.—The Twenty-sixth Annual Meeting of the Friends of the Episcopal Church Missionary Society.	74
7.—Ordination at Mirzapur, Upper India.	75
8.—Funeral Sermon for Rev. W. Moore.	<i>ib.</i>
9.—Missionary Journal in French.	76
10.—Baptism of Converted Jews at the Free Scotch Church.	<i>ib.</i>
11.—The Case of the Jewish Convert and his Child in the Supreme Court.	77
12.—Examination of the Benevolent Institution.	79
13.—The Annual Examination of the Pupils of the Free School.	<i>ib.</i>
14.—The Examination of the Scholars of the Native Christian School.	<i>ib.</i>
15.—The Examination of the Pupils of the Parental Academic Institution.	<i>ib.</i>
16.—Lyceum—the Calcutta Mechanics' Institute.	80
17.—The Examination of the Pupils of the High School.	<i>ib.</i>
18.—A New Grammar in Verse in Urdu.	<i>ib.</i>
19.—Christian Seminary at Agra.	81
20.—Cannanore.	<i>ib.</i>
21.—Journal of the American Board of Missions.	<i>ib.</i>
22.—A New Episcopal Church in Arracan.	82
23.—Bombay.—Shripat Sheshadri.	<i>ib.</i>
24.—Church of England Mission.	83
25.—The Parsis.	<i>ib.</i>
26.—Baptism at Nasik.	84
27.—Death of the Rev. H. Pratt.	<i>ib.</i>

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1845.

FUNDAMENTAL RULES.

I. That the **CALCUTTA CHRISTIAN OBSERVER** be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

The United Monthly Missionary Prayer Meetings will (D. V.) be held on the first Monday in every month at the following places :—

Jan. 6th at Lal Bazar Chapel ;	} Service to commence at half past seven o'clock.
Feb. 3rd at the Union Chapel,	
March 3rd at the Circular Road Chapel.	

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday in every month at the Old Church Rooms, at 9 o'clock in the morning.

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THE
CALCUTTA
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NEW SERIES, VOL. VI. No. 61.—OLD SERIES, VOL. XIV. No. 152.

JANUARY, 1845.

I.—*Introductory Remarks.*

THE *past* is crowded with sad and pleasing images, nay, rather with cheering and depressing realities. The *present* time, studded with objects calculated to excite every emotion of the heart, and all the energies of life of every member of the human family. The *future*, what a wide and fruitful field for legitimate speculation, for fear and hope! The *issue* of the past, present and future, how bright and cheering to the Christian! Never, in the history of the world or the church, was it more imperatively needful for the faithful to cast themselves on the experience of the past as their guide in present emergencies or in their future movements.

The agitated condition of the world, and the riven and torn state of the church, how do they call, combined with experience, for the exercise of every gift and grace of the Spirit of God, in the members of the spiritual body of Christ!

Especially should we all strive to maintain inviolate those uniting and saving doctrines and catholic views, on which the *Calcutta Christian Observer* is based, and has been ever con-

ducted. Love, sincere love, to all who love the Saviour in truth, without reference to sect or party—reliance on his atonement alone for salvation—in his righteousness for justification,—and on his Spirit and word for sanctification. These, combined with a holy practice and intense desire for the coming of the Saviour's Kingdom amongst the Heathen and Muhammadan nations, have been the items, together with a Chronicle of events, bearing on the welfare of the Catholic church, on which, for many years past, we have loved to dwell, and we shall, by the aids of God's grace, continue to uphold and enforce views which we deem essential to the well being of the church, and her prosperity in all that pertains to Mission work.

We once more solicit the prayerful aid and active co-operation of our esteemed friends throughout the country. We are specially desirous of obtaining records of Mission observation and labor—Reviews of works on Missions—papers immediately identified with the religious and moral welfare of the people of India. For such articles we shall be specially grateful, and not less for faithful accounts of the establishment of schools, churches, and other useful institutions. To advance the interests of such objects will ever be our desire and prayer. In the midst of so many aspirants to the patronage and attention of the Christian Church, we hope so long established and Catholic an organ as the *CALCUTTA CHRISTIAN OBSERVER*, will not be without its meed of supporters and friends.

II.—*The Rule of Faith : Tradition unwarranted and indefensible.* By Rev. W. H. DENHAM.

CHRISTIAN FRIENDS,

It is with no small degree of hesitation, coupled with considerable anxiety, I appear before you. It was with reluctance I consented to undertake the task assigned me, and were it fitting to occupy your time with an apology, I think mine would be available. I trust I am in a measure aware of the importance of my subject, that it entails no small degree of responsibility; I am anxious not only that my own ground be secure but a good foundation laid for succeeding lecturers. I beg to remind you of the statement made by the Rev. Mr. Macdonald on Wednesday evening last, and to assure our Romanist friends in particular that we entertain no unfriendly or personal feeling towards them as individuals; we assume no dogmatism, and while we desire to love and recognise all who love Jesus, we owe a duty to *Him*, to ourselves, to all—we cannot sacrifice truth to courtesy. The object of the present lecture is simply a candid statement of the sufficiency and perspicuity of the Bible as a *rule of faith and duty*, and to repel in a conciliatory but uncompromising spirit any effort that would go to subvert this position. It is a subject which, from its relation to the great truths of christianity, no thoughtful man can treat with lightness, nor can we allow any man to deserve the name of Christian who refuses to bend the entire energies of his mind to its investigation. As Christians we believe every doctrine is based upon, and derives its authority from the Scriptures, and that every differing point in opinion and practice avowed by the Romish church rests upon the ever-widening circle of human traditions. If this be the case, it is obvious the systems have no common bond, no common ground, believing as we do this book is an immediate revelation from God, a light shining in a dark place, a guide, an unerring guide in life, a safe and sacred conduct to the glories of immortality. This is the topic entrusted to me, and may be considered introductory to the course. Were I to select a motto for illustration, I should adopt an example and sentiment recorded of the apostle Paul, "*His manner*," says our version, "*His custom*" say the Douay translators, was to *reason*, to *discourse* with men out of *the Scriptures*." Acts xvii. 2. This I say should be my text. The words record a simple fact. I touch not the narration in detail. I beg to mention it as introductory. It is artlessly interwoven in the brief relation before us, though its very place and context is most important, did our time permit, (see verses 1 to 13.) Had it appeared as a formal statement or moral injunction it might have given rise to a demur, and have been explained away; not so in its present connection, no doubt can arise to affect its consistency, no traditionary assumption prejudice its utility. For centuries the apostle's *custom* was the universal rule, no exception was taken, the reading of the scriptures was *not* forbidden. One thing is clear from the New Testament, that the Scriptures were publicly read and publicly expounded. Paul read the

Scriptures in the presence of all people there assembled ; the illiterate as well as the better instructed met together to listen to the word of God. The apostle felt the evidences of truth might be generally appreciated and understood. Genius was not necessary, learning was not essential. Truth was truth for *all men* and level to the capacities of every mind. He therefore read the Scriptures and very naturally reasoned from them, they were his *standard of appeal*. These two facts involve the fundamental principles of protestantism.

Consider for a moment, the man, the men, the age. Inspiration and real infallibility characterized the time. The speaker himself was invested with a commission and furnished with a pure and immediate intimation from heaven concerning the truths he taught. The men, the age, was traditionary, and tradition loving to a proverb, yet were the Scriptures simply insisted on : Paul, no inconsiderable dialectician, versed in the laws and intricacies of rabbinical interpretation, never once appeals to them, but reasons in the common and familiar language of ordinary life. Now *this* is Protestantism : its foundation is the Bible, and involves principles legitimate, rational and true, equally destructive to the traditionary institutions of the Jews, the gloss of the Romanist, and the wild theories and oracular dicta of ill-judging fanaticism. The principles for which we contend are richly illustrated in the character, teaching and writings of Paul. I need scarcely add they are questioned by the Romanist. He denies them both. He denies the right to read the Scriptures, and his Councils pronounce an anathema if we reason from them independently of the concurring voice of antiquity and the Fathers. Hear the language of the council of Trent :

“ Inasmuch as it is manifest from experience that if the Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of man will cause more evil than good to arise from it,” &c. Again “ if any one shall have the presumption to *read or possess the Scriptures without written permission*, he shall not receive absolution until he have first delivered up such Bible to the ordinary.” —Reg. de Lib. prohibitis, R. iv.

“ In order to restrain petulant minds, the council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one confiding in his own judgment shall dare to wrest the Sacred Scriptures to his own sense of them *contrary to that which hath been held* and still is held by Holy Mother Church, whose right it is to judge of the true meaning and interpretation of the sacred writings : or contrary to the *unanimous consent* of the Fathers : *even though such interpretations should never be published*. If any disobey let them be denounced by the ordinaries and punished according to law.”—Conc. Trid. Sess. iv.

The celebrated creed of Pope Pius, which every Romish priest swears to keep inviolate, epitomizes the above in its third article.

“ I admit the Sacred Scriptures *according to the sense* which Holy Mother Church has held and does hold, *to whom it belongs to judge* of the true sense and interpretation of the Holy Scriptures : nor will I ever take and interpret them, otherwise than according to the unanimous consent of the Fathers.”

These accredited extracts from the decrees of Rome do not leave us in doubt as to the sentiment contained. Sheets may be filled with similar passages, but these are from her authenticated standards and are sufficient. To their refutation we devote this evening. Protestants fearlessly avow their attachment to the principles here condemned. They have no purpose save the cause of truth and righteousness. They have no wish beyond its real and lasting success. Make known to the true Protestant the mind of God and he will cheerfully and swiftly obey. Among them there may be, there are minor differences, but in things essential to eternal safety *none*, and why? Here is our *one foundation*, enduring, majestic. Here our common *bond* and only standard. Names may distinguish us—names distinguish the stars of God. The sun-beam paints a thousand hues. The rose, the violet, the lily are distinct in name, fragrance, tint and loveliness. Unity and diversity is beauty here, and why not in the church of God? As soon may the circling stars be deemed inharmonious, or endless diversity in configuration, fragrance, and hue, a blemish, as the minor differences subsisting among ourselves: whatever they may be, are they not all lost in the magnificence of that *Faith* and *Hope* and *Love* which bind us all in christian brotherhood? This is our common ground, the sufficiency and authority of the Scriptures. We glory not in names but truth. We may be Presbyterian, Independant, Baptist. We differ, but we are essentially one in heart. Emulation may distinguish our denominational efforts, but it is generous and sympathizing. We profess not, we expect not, we require not, mechanical monotony of creed, or ritual service but amicableness of heart in Bible sentiment, "*our enemies being judges.*" No exceptions then may be taken to our minor differences, with these is holy unity and dear relationship, each and every one anxious to embody practically the Saviour's prayer "*that we all may be one.*" I feel authorized in the name of my brethren and all true Protestants to affirm, in contradistinction to the sentiments of Rome in her standards, just expressed:—that—

I. The sacred Scriptures are *complete*,—they need no addition.

II. That they are *clear in every essential point*,—they require no ecclesiastical interpretation.

These are our canons, they are simple and based upon the word of God; so obvious, that they may be understood by the simplest capacity. They are true, therefore the more they are contemplated the greater will be the satisfaction they afford. They affirm the Bible to be complete as a rule, and clear as a revelation. In their several illustrations we hope to shew satisfactorily, first, that the sacred word furnishes intrinsic evidence of its own completeness and judicial authority, and that the books of the Scripture are integrally and substantially what they were in every respect, in the time of Christ and the apostles: under the second remark we hope to demonstrate, so far as moral evidence admits of, the application of the term demonstration, the utter untenableness and impracticability of the traditional scheme of Scripture interpretation. It will be perceived the ground taken restricts the selection of proof to the Scripture and fair induction from it. It does not permit reference to the Fathers, even of the first three centuries, save to

illustrate the meaning and doctrine of tradition as held by them. We repudiate their claim, did they require it. Had we the fullest documents and most authentic records of the Fathers we would place no reliance on them as proof in things to be believed and practised while we possess the Bible. Their own writings show that they ran foul of breakers even in apostolic times. Ecclesiastical history records it as a fact that has proved fatal in every age. This then is our first principle, without it we cannot proceed a step, the Bible furnishes its own evidence, the man who requires tradition to authenticate God's testimony would not believe though one rose from the dead. The authoritative documents of revealed religion are the Old and New Testaments. Under the term Old Testament we wish to be understood to refer to those Books which are of undoubted authority, cited as such by the Lord Jesus Christ himself. By the New Testament that collection of books or writings of the Apostles and Evangelists, containing in themselves traces most indisputable, evidences most complete of their own authenticity and uncorruptedness. These we call authoritative documents of revealed religion. The Old Testament is cited by our Lord Jesus Christ in the same order in which it is preserved in our Hebrew Bibles to the present day.* Citations from every book in the Old Testament, or allusions too plain to be mistaken, are contained in the pages of the New, while the tradition of the elders is utterly and entirely contemned. The example and sanction of the Lord Jesus Christ and his Apostles yields decisive evidence of its authority. On this we found our first remark: the perfection and completeness of the Scriptures of the Old Testament.

1. The revelation God made from the earliest times was a *complete* and *perfect* revelation.

The first promise was a complete revelation. Possessing in itself such evidence as commands conviction. It told of a provision for the needy, a sacrifice for the guilty, and was in itself a germ of hope, immortality and peace. The covenants with Noah, Abraham and Israel discover the same invariable truth. The perfection of the revelation of God consists not in the form and particular channel of its communication but in adaptation to the end for which it was given, in the autho-

* "The Law, Prophets and Psalms," Luke xxiv. 44. "From Abel to Zechariah," Mathew xxiii. 35, i. e. from the history of Abel in the book of Genesis to that of the death of Zechariah recorded in the latter part of the 2nd book of Chronicles. Which is the last in order, in the arrangement of the Hebrew Scriptures by the Jews. The Jewish writings contain notices of the classifications in Luke xxiv. Philo uses terms very similar in his tract: *De vita contemplativa*. Josephus is equally explicit. *Cont. Apionem*. Lib. 1. 7. 8. In his time it appears that Ruth was reckoned an appendix to Judges, and the Lamentations to Jeremiah, Ezra and Nehemiah always went together as one book. In regard of the two former there was a slight alteration made by the Jews. The Talmudists placed Ruth and the Lamentations with the devotional books, the first of which is the book of Psalms. *Ialm*, in *Bava Bathra*, Cap. 1. fol. 13, 14. *Targ. in Cant.* Cap. v. 10 Edit. Ven. The Jews of the present day, when speaking of the Scriptures call them "*The Tanach*," a technical word composed of the Hebrew initials—Law, Prophets and Devotional writings.

It is worthy of notice in Josephus, above cited, (section 8) that no one to his time had ventured to *alter, take from, or make any change* in the Bible. The Greek Jews did not receive the Apocrypha. Philo never quotes, allegorizes or adduces from the Apocryphal writings. The Son of Syrach expressly distinguishes his *moral sayings* from "the Law, Prophets and other" devotional writings. The ancient Fathers as if to pour contempt on the *sacro-sancta œcumenica et generalis Tridentina Synodus*—unanimously reject the apocryphal additions.

urity and sanction with which it is invested. When the world was in its swaddling bands, the simplest elements were employed,—the type, the shaded outline, the sacrifice of blood, were so many means devised by infinite wisdom to instruct and bless the human race. Each wore the impress of perfection, in kind if not in degree, and was designed by a gracious parent to train and mature mankind for heaven and endless joys. The language, style, costume of thought and mode of treating each subject is so purely characteristic and in keeping with the spirit of the times, in which the authors are said to have lived, that infidelity with all its aids and efforts, has never been able to invalidate their authority effectually. In the earlier books every thing is natural and consistent, just as would be in the infancy of the world. The history, polity, customs, though succinct and passing, are amazingly and minutely accurate. Here are no preposterous fables such as disfigure the pages of other early records, and from which no eastern could have possibly emancipated himself, and from which no traditional lore either Jewish, Oriental, Greek or Roman is free. Incidental and particular references to kingdoms and peoples are true to the slightest characteristics of shade. Disfigured by no anachronisms, no real discrepancies. Modern ethnical researches only tend to confirm the Mosaic and early notices of the nations of the world. Where is the *external* testimony that can affect Moses' veracity, or the *internal* marks of ought save venerable antiquity, universal accuracy, and beautiful adaptation, bearing decisive indications of its original design to aid and instruct and bless the human family in all its progressive stages from its earliest days to manhood, years and perfection? I need scarcely remind a Protestant auditor that the law was delivered with the utmost publicity, that its commands were universally binding. It was the *people's* right and inheritance, not the possession of a particular class, but of all Israel. The head of every family was bound to meditate therein continually, and to teach and instruct his children. Deut. vi. 6, 7; iv. 9, 10. Even prior to the giving of the Law it is certain this was the case, Gen. xviii. 19; and that the Patriarchs possessed some injunctions now incorporated in the writings of Moses is more than probable, Gen. xxvi. 5. Enoch, Noah, Abraham are noble representatives of God's accredited service, and severally mentioned as exercising the functions and gift of prophecy. Of Israel's immediate progenitor it is recorded, that he gave exact heed to every precept and ritual institution it had pleased God to appoint: the language of Moses is unequivocal, well defined and copious in the choice of terms, which in other parts of the word of God indicate a written code: "Abraham obeyed my voice, and kept my charge, my commandments, *my statutes and my laws.*"

From a general survey of God's word, and an induction of particulars one thing is clear and indisputable, God's word, God's *written* commands unaccompanied by tradition were peremptory and binding. This fact is equally clear whether the form of government was patriarchal, judicial or regal. The judges who neglected to keep and enforce his mandates entailed God's indignation upon themselves and Israel. The monarchs who presumed to tamper with God's commands, God's statutes and laws were visited with judgments that speedily taught them

his word was sharper than a two-edged sword, and from its swift destruction there was no possibility of escape but by immediate compliance and submission: till Israel having made void God's law by vain tradition, released from all restraint, filled up the fearful measure of its iniquity, and brought down upon her princes, her priests, her people, the awful catastrophe that swept the land as with the besom of destruction. These general facts occupy the foreground of the Bible history, from them can we fail to learn the character and assumptions of the written word? The jealousy [of the Lord of hosts mysteriously guarded the truth and accomplished the penalty he had annexed to its infringement; from Moses to Ezra, from Ezra to Paul God's revelation was regarded as a complete rule, a legitimate and exclusive ground of appeal. The written word and Israel's happiness were associated while tradition and Israel's misery were inseparable.

2. As the revelation of God was *complete* and perfectly adapted to the end for which it was given, so was it *exclusive*.

It was *alone*, it admitted of no companion, it tolerated no other rule as authoritative. The very instruments employed in transmitting its communications were subject to its decisions. It was emphatically and at all times the *power* as well as the wisdom of God. Men have been the channels, but the Holy Ghost moved them: holy men of old spake as they were moved by the Holy Ghost. In the earliest times the Holy Spirit taught them, brought all things to their remembrance, and guided them into truth. If a prophet arose in Israel professing to have received a message from the Lord, the law and testimony was the fixed rule and judge. No personal assumptions, no official prerogatives or claims sufficed to supercede it. From its decisions there was no appeal, "*if they speak not according to this word it is because there is no light in them.*" Isa. viii. 20. Jer. xxiii. 21—29. Prov. xxx. 5, 6. Deut. iv. 2, 5, 6. Deut. xviii. 20.

Ponder, I beseech you, the words I have just cited. Hosea, Amos, Isaiah prophesied contemporaneously: theirs was a period favourable to the arguments of our antagonists. They were messengers, accredited messengers from the presence of God—yet even these were to be tested by the only standard the Law and Testimony of Israel. No pretensions, no visions, no dreams, no oracular announcements were to be entertained for a moment. The Law was the true antiquity. The voice of the Church the word of the ever-living God. Isaiah's language and appeal is manly and consonant with truth. Let it have an abiding place in your heart. While we are repeatedly and urgently reminded to yield implicit regard to the word of God, we are no less frequently warned against the presumptive efforts of men and human tradition. The reason for this is sufficiently obvious, the Holy Scriptures are from God and are able to make wise unto salvation. Tradition is the word of man, and releases him from scriptural obligation. All Scripture is given by inspiration of God, and is profitable for doctrine reproof, correction and instruction in righteousness. Its design and teaching is that the man of God may be perfect, thoroughly furnished unto good works. But we are sometimes reminded this passage and these references apply to the Old Testament. Very well, if the Old Testament Scriptures,

which in *some parts* are confessedly hard to be understood, were permitted to be read, and in fact were read—nay more—were enjoined to be taught to very children, (2 Tim. iii. 15, 17. Ps. lxxviii. 4, 8. Deut. iv. 9.) how much more that clearer and more distinct portion of God's word—the New Testament! It is certainly applied *a fortiori* to the New Testament, for it excels in perspicuity and glory. "Whatsoever things were *written* aforetime were written for our learning, that we through patience and comfort of the Holy Scriptures might have hope," Rom. xv. 4; 2 Cor. iii. 9, 11. I should detain you unreasonably were I to attempt to supply examples to illustrate the practical adherence of God's ancient saints to the sentiment here inculcated: we request you to submit their character and history to the test it affords. Behold, my brethren, "the Prophets who have spoken in the name of the Lord." Scan their procedure well: "remember them who have spoken unto you the word of God; consider the end of their conversation:" "look to Jesus the author and finisher of our faith," and judge ye whether his custom habitually, his course universally, were consonant or not to the sentiment which would lead men to read and to reason from the Scriptures? His example *is* authoritative, the true disciple knows of no law but his injunction, and while he simply adheres to Jesus' example irrespective of the opinions of man, he meekly but firmly replies to the man who questions the integrity of his procedure, 'Ye do err *not knowing* the Scriptures.'" Matthew xxii. 29. On the most momentous topics Jesus' language was, "What saith the Scripture?" "Thus it is written." "They have Moses and the prophets:" nor when risen from the dead, perfected through sufferings, redolent with the fragrance and deep joys of immortality did his spirit seem less influenced by their authority. His last appeal was to them. His latest tones thrilled with their emphasis, he urged them upon his disciples' memory, and pleaded them as his authority. Luke xxiv. 25, 26, 27, 28—32. Awful fact, truest index to their obligation; surely the evidence must be irresistible, the authority most complete and established. Brethren, with *such* an example error itself must be undeceived, objection the merest quibble.

To deny the exclusiveness of their authority, or to question the right of men to the possession and perusal of the Scriptures, as is done in the decrees of the Council of Trent, is a daring violation of the truth, was it to no purpose St. John wrote his first epistle "to *Fathers*"—"to *young men and children*," his second "to a *lady and her children*:" his third "to a *layman*!" That St. Luke wrote his Gospel and Acts for another *layman*: that St. Peter (who by the bye we are told was the first pope) issues his first letter "Peter, an apostle of Jesus Christ, to the *strangers* scattered abroad." In all this is there the remotest hint of or deference paid to oral instructions, or priestly right to the sole use of the Scriptures! Apostles and Evangelists guilty of commending the Scriptures to men, women and children! guilty of penning them for their use distinctly and primarily, and enforcing them as their guide and directory! The sentiments of Protestant churches are honoured, not with apostolic tradition, but with apostolic sanction, and by it are we enabled to prove, most triumphantly to prove the character of the Scripture as an exclusive

rule and the right ; nay more, the necessity of the Bible's free and unfettered use. To assume a tradition as necessary or authoritative in the face of passages like these, is to assume the necessity of a flickering taper in this city of the land of the sun at noon day ! Brethren, I can scarcely repress my indignation—a traditionary dogma so utterly discountenanced, so entirely disclaimed by the Bible, is an offence against the divine government, an atrocious imputation on the wisdom and administration of the Majesty on high : and as such will be visited with the plagues of them who repent not to give him glory, “ For I testify unto every man who heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book.” Rev. xxii. 18, 19.

3. We proceed to notice, that as the sacred Scriptures are perfect and admit of no augmentation, so are they integrally and substantially what they were in the time of the apostles, or in other words they have suffered no deterioration nor diminution.

This point, in the estimation of Romanists, is peculiarly valuable. Disingenuousness has invested it with much imaginary difficulty. Declamation has indulged her loftiest vaunts ; well, be it so, the cause of God and righteousness has nothing to fear. Religion may be interested in the removal of the doubt that obscures her path and progress, but difficulties and implications subsist at times with the best of causes. We shrink from no charge in which the Bible is implicated ; to stand or fall with it is our highest honour, “ to lose our lives in such service is to preserve them to life eternal.” We are prepared to defend ourselves from every attack made upon our faith on the ground of embarrassments, such as Romanists feign in the imputations they cast on the Scriptures. Convinced of the weakness of the argument generally adduced in support of apocryphal additions, that their tradition is incapable of defence against plain Bible statement, that the apocryphal books contain in themselves indications of their earthly origin, that the least objectionable disclaim their own inspiration,* Rome shifts her course, abandons her traditions and attacks us through the Bible, and charges upon *us* inconsistency. Is it reasonable, she enquires, is it consistent to maintain the perfection of the Bible while the Bible itself contains positive evidence to its own deficiencies. There are books mentioned in the Bible by name which are not now contained in it, these books are irrecoverably lost ; in their absence, will Protestants maintain the Bible's completeness and perfection ? Where is the book of Enoch and the book of Jazer, and the book of Gad the seer, and the book of Nathan the prophet ? Not only has the Bible suffered abscission by the hand of time, but the actual condition of the books which have reached our time is such as renders their authority extremely questionable. It is no longer an opinion for which we contend, but a fact which you yourselves admit : this startles us and induces hesitancy ere we can coincide in the Scripture's exclusive authority, sanction and infallibility. We feel the bosom of the Romish Church to be the only safe

* See 2 Maccabees xi. 23, 32, and the prologue of the son of Syrach to Ecclesiasticus.

ground. We, therefore, say, in the language of the creed* “ I admit the Scriptures, and I *most heartily welcome* her supplementary traditions which supply the deficiency they have sustained.”

Let us examine these objections. We have stated them strongly; if there be any weight in them something may be proved by them: if not, the Bible will remain uninjured by the assault. Though I have frequently heard these objections urged, I candidly confess they have never weighed with me. In the case of the lost books and multiplied readings, I feel no difficulty, and I think I may safely answer for my brethren that they feel no difficulty on either of these grounds. If there *be* any weight in them when applied to the reasoning of Protestants, I shall shew, in the sequel, it must grind Popery to powder. Now we admit this account in every tittle; we admit certain books *named* in the Bible to be gone, if you please irrecoverably gone: we admit the variation of Scripture readings, still we maintain the Bible’s integrity, and that the interests of true religion remain untouched. I deny the legitimacy of the inference. I cannot admit the inspiration of these lost books without proof. The mere supposition of their inspiration will never satisfy a thinking mind. Romanism takes for granted, that which she is bound to prove. Her objection may be plausible, but seen in its proper light is *plausible* only. It has been stated already, “ the perfection of God’s revelation consists not in the form or particular channel of its communication but in its adaptation to the end for which it is given, in the authority and sanction with which it is invested.” The revelation, of God to Moses and to Israel, in the various eras of its history, wore the impress of consistency and divine perfection; the ray of the morning is not essentially different nor less perfect in kind than the brightness it assumes at meridian day.

2. Neither can this objection affect the *canon* of Scripture according to their own mode of showing. The list of books, as accorded by the Talmuds, Josephus, and Philo, does not differ from that found in the Fathers. This is enough to silence Rome. But suppose some of the books to have perished, does it necessarily affect the Protestant argument, or will the cause of Christ and truth suffer materially? That the lost books were inspired cannot be proved: but suppose inspired instructions to have been lost, how does this invalidate the argument? In what respects does it militate against the Scripture’s perfection? I cannot, for the life of me, see any force in it. I see nothing inconsistent in the supposition nor even in the admission, that should God have suffered an inspired book to be lost, that the Scripture would nevertheless be perfect, because containing all the information we need for saving purposes.

Were not the instructions of Jesus Christ inspired? Yet many of them, any most of them† have perished; does it follow from this admission that the New Testament is imperfect?

* I most firmly admit and embrace the apostolical and ecclesiastical traditions and all other constructions and observances of the same church.

† I also admit the sacred Scriptures, according to the sense which the Holy Mother Church has held and does hold, &c. See Pope Pius’ Creed, in page 4.

† John xxi. 24, 25.

In order then that this first objection avail the Roman Church, she is bound to shew : That the lost books were a part of the *inspired* code : and when she has completed her task, she must further shew how the loss of these inspired books affects the rest ; let her select any book she pleases and shew in what respects it affects the authority, decision, or perfection of God's revelation as a rule of faith and duty.

3. Having shewn from scripture evidence and reasonable deduction, the perfection of the Scripture, we remark thirdly, that the integrity of a writing is not affected by various readings.

If this be incorrect, we have not an ancient book in existence that can be said to belong to its original author ! This objection cannot be restricted to the Scripture, it tends to unsettle every ancient authority. It is impossible but that various readings must arise unless prevented by continued miracle. It would be monstrous to suppose every hired transcriber to have been presided over while pursuing his calling. There are thousands of various readings in every ancient author of whose writings we possess but a few MSS., while such as Velleius, Paterculus and Hesychius, of each of whose writings one MS. only remains, the defects are so numerous as to preclude the hope of redress. In proportion to the number of MSS. of an author are the various readings of that author ; these when collated and compared and skilfully adjusted by judicious hands, lead not to the deterioration but to the perfection and establishment of the authority of that author. For the sake of simplification, I call your attention to the book I hold in my hand. It is the Medicean Virgil, a fac-simile of the famous Codex Mediceus. Line for line, letter for letter, correction for correction. I open its pages and glance my eye over its lines, and numberless deviations meet me. But of what *kind* are they ? Do they affect the integrity or genuinicity of Virgil ? Not at all, many of these deviations are so unimportant as to produce no sensible alteration in the text ; of this kind are the majority of the readings. Now, will any one tell me that this is not a genuine copy of the works of Virgil, *integrally and substantially the same in all essential respects as it was in the days of the Cæsars* ? No man will be found hardy enough to do so. Now this is just my argument for the integrity of the New Testament. I solemnly assure this assembly, and my brethren will bear me testimony, each as in sight of the heart-searching God, and in expectation of eternal judgment, that no vital truth, no doctrinal sentiment *is or can be* affected by its various readings : nay it is undeniable and certain, that so far from rendering the authority of the Scriptures precarious, it has established that authority upon the firmest basis. The slightest variation has been noted with scrupulous fidelity, not only in MSS. widely dispersed throughout the world, but versions of various ages and in various tongues, such as the Syriac, Latin, Ethiopic, Arabic, Coptic, Gothic, and Sclavonian ; and though the readings swell the list to many thousands, it is no mean argument for the unblemished authority of the word to be able to affirm, in an assembly like the present, and before men eminent in every branch of literary enquiry, that these MSS. and versions agree in every important particular.* Let these considerations support the faith of the humble

* In the editions of the Vulgate, viz. the Sixtine and Clementine, how numerous are the

Christian when attacked by specious objections, which for evident reasons he is unable to answer. One word more, and I have done with this part of our argument. I address myself to my Romanist friends. I entreat them to consider the facts advanced. Yield your assent no longer to dogmatic assertions, your souls are unappreciably valuable. Let not your priests abuse your minds with objections, the fallacy of which has been demonstrated. They fear to trust the Bible to your hands unaccompanied with their tradition, for it is fatal to their arrogant assumptions. They traduce the Scripture and aim to unsettle its authority by their imputations of deficiency and imperfection, that its writings are unsafe and corrupted, that they may make way for their tradition. But ask your priests how can we trust our souls in your keeping, when by your own confession you have been unfaithful to the trust reposed in you. How can we trust to your *unwritten tradition* that you have preserved it inviolate, seeing you "the pillar and ground of truth, have lost from your custody the writings of the Book of God! Slumbering priests, who extracted from your safe keeping the hope and happiness of man? Who corrupted, while in your charge, that sacred deposit, more precious than gold and silver! Go, go, get you hence, out of your own mouths are ye judged ye slothful servants, if ye have been unfaithful to the written word, who shall yeild to your unwritten tradition the heed ye ridiculously claim? I am a plain man and speak plainly, the reasons I assign are common sense and the Bible. The revelation God made from the earliest time was complete and perfect. It was a law, an exclusive law to our fathers, and will remain an authority undiminished and exclusive and perfect to the remotest period. It is God's truth, it has stood every test. Powerful minds have been enlisted against it. Philosophy so-called has sought to darken it. Jewish prejudices to explode it, and fanaticism to corrupt its pages. Romanism has striven hard to hide its light, the cloud may intercept the sun, it cannot tarnish its beams: but here is the Bible notwithstanding, in all its simplicity, in all its purity, a balm to the broken-hearted, a solace to the sorrowful, bringing life and immortality to light, suited to every class and clime and grade and distinction of men, pouring upon them its blessings in ceaseless and untiring beneficence. Amid the decay of nations it is the same, while men, a countless host, fluctuate onward to a common destiny, the grave: whether in ancestral pomp, village yard, or ocean's gloom. But *this* word shall endure, death may blast us, but the word of our God shall endure for ever. Isa. xl. 8. Thus saith the Lord, "the grass withereth, the flower fadeth, but MY WORD SHALL ENDURE FOR EVER."

Well, what are ages and the lapse of time,
 Matched against truths as lasting as sublime?
 Can length of time on God himself exact?
 Or make that fiction which was once a fact?
 No—marble and recording brass decay,
 And like the graver's memory pass away;

discrepancies! Upwards of 2000 variations, some of a serious character, have been pointed out. The first edition of the Douay Bible (published by Consturier, 1635, 4to.) contains a large number of errors. Suppose we were to retort upon the Romanists their own argument, how would they reply?

The works of man inherit, as 'tis just,
 Their author's frailty, and return to dust ;
 But truth divine for ever stands secure,
 Its head is guarded as its base is sure :
 Fixed in the rolling flood of endless years,
 The pillar of the eternal plan appears,
 The raging storm, the dashing wave defies :
 Built by the Architect, who built the skies.

II. We advance to the second point, the Scriptures are not only perfect as a rule but clear as a revelation.

This is the second grand principle of protestantism. We have been obliged to state repeatedly that the Romanist canons not only lay a restriction on the free perusal of the word of God, but are calculated and *designed* to rivet the claims she has imposed upon the understanding of her votaries, annulling " God's commands by her traditions." Her haughty spirit contemplated the entire bondage of the human intellect, and for ages did she not partially succeed ? Her indignant scowl put silence on the tongue. The stigma and peril of heresy was affixed to every violation of her assumptions. Must not the cause be desperate that would lay any branch of evidence under the ban—that would deny the right of the principle witness to appear in court ? As long as that ban and those restrictions had weight with your Lecturer, his mind was held in vassalage, and had not an earnest desire to know the truth burnt within him, and which eventually led him to look upon the pages of that forbidden book, first for reasons for his own creed, he would have been in bondage still. The tyrant need not abrogate the just and constitutional statutes of the realm, the subjects of which he designs to enslave. Nor need he tamper with its righteous records, no, an easier and securer course may be, and frequently has been, successfully pursued. Let him but bribe its guardians, its authorized expositors to make its statutes speak and its records enforce his purposes, and the ruin of his victims is complete. Rome darkened when she dared not openly abolish the Church's statute-book ; to have abandoned its authority would have been fatal to her claims. Had she corrupted that statute-book, or attempted to annul its sacred injunctions, her character as a church would have been gone, irrecoverably gone. But there was a reserve, a show of decency about her. She stooped and symbolized, she disguised and compromised. She was ceremonial and mystical and sycophant. In the apocalyptic vision,* she is likened unto a lamb, but possessing a *dragon's heart*, out of the abundance of which her mouth spake. Her wily humility deceived the unsuspecting, and her careful insinuation blind credulousness. On a future evening we shall trace the steps by which ambitious men, under the pretext of ecclesiastical vigilance, succeeded in corrupting mankind preparatory to the universal profanation which at one time, threatened to shake Christianity itself to its foundations. At the period of the apostolic ministrations when the common God and common Saviour was proclaimed ; man began to feel a bond, a brotherhood and Christianity sought to perpetuate universal blessedness among them. But

* Rev. xiii. 2.

there was an earthly rival contrasting in every conceivable degree with the power and kingdom which was from above. The imperial power was earthly but sought to grasp things divine. Christianity was heavenly, and sought to deliver earth from all things deteriorating her happiness and freedom. To delineate the strife, to exhibit the imperious oppression and antichristian efforts made to sound a truce with the earthly empire is not our province. Our motive in reference to this subject is simply to introduce to your notice the elements of that tradition which Rome regards with more than a mother's tenderness, for the goodly countenance and support it has ever yielded her. If the catacombs suggested the worship of the martyrs, if the olympic gods gave existence to the shrines of the saints, if the religio-political system was the model of the patriarchal and pontifical hierarchies, and afforded a pretext for a temple and propitiatory gifts, is it idle to assert that *these* and other circumstances, combined to hurry onward a spiritual declension that stayed not till the word was hidden, the church secularized and darkness covered the earth, and gross darkness the nations and peoples. The mystery of iniquity began to develop itself by the establishment of a principle, humble in appearance, affecting a jealous orthodoxy and intimate communion with the Church. It enforced the Scriptures and innocently referred to *apostolic authority* and cried, "I am exceedingly jealous for Jerusalem and for Zion with a great jealousy, and I am very sore displeased with those that are at ease." Good men were beguiled and snared and taken, they yielded an unguarded assent, and by insensible degrees the Church became subject to the yoke of ecclesiastical tradition. The tradition mentioned in the New Testament bears no relationship to that which afterwards assumed its name and made pretensions to its office. But conceding, for the sake of argument, the being, the existence, of a tradition as Rome asserts, will it avail her in this case? The canon, be it remembered, was uncompleted. Several books of the New Testament Scriptures were at that time unwritten. The Apostles were alive and surely an appeal to their hearers, a reference to instructions delivered in their presence does not involve the *proof* of ecclesiastical tradition.

I fully and freely admit the early church held a tradition—that the Fathers frequently and distinctly mention it. I admit the premises, the fathers held a tradition, but I deny the inference, it was *not identical* with that put forth by Pope Pius, and which had been rendered authentic by the Council of Trent. There may be a likeness, but they are not identical. *Likeness is resemblance, not identity.* When Romanists confidently appeal to antiquity, and the *unanimous consent* of antiquity, triumphantly enumerating Justin and Clemens, and Irenæus and Tertullian, and a long list besides, and enquire do not the writings, the unquestioned writings of these, the Fathers, substantiate our views and effectually clear us from the obloquy and charge alledged against us by Protestants. To some minds such an appeal may appear imposing, perhaps conclusive, but as for ourselves we deny the identity of the tradition held by them and that taught by the Council of Trent. Not that I have any sympathy with the Fathers on the subject of tradition. I utterly deny their authority. If the Fathers to a man, if the Church so-called had rested her authority upon the tradition of the Fathers to the

present day, I would deny her foundation, I would question her authority, I would throw the proof of her consistency upon her and fall back upon *the book* which is competent to try every doctrine and revise every decision of a human church and say, "I marvel that ye are so soon removed from him, that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ; but though *we* or an *angel from heaven* preach any other gospel unto you than that we have preached unto you let him be accursed: as we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 6—10. If in the case of an inspired apostle or angel there be no exception, no reserve, but each equally included in the severest rebuke and denunciation, how much weightier punishment, judge ye, will be assigned to the men who sanction and perpetuate puerile and monstrous dogmas, utterly groundless in truth and the nature of things, and diametrically opposed to Scripture. Let me be understood distinctly. I say the Fathers held a tradition but it yields no shelter to the dogmas of Rome. Where do the Fathers, I mean the early Fathers, forbid the reading of the Bible, authorize image worship, purgatory, celibacy, infallibility, transubstantiation, auricular confession, or the worship of the host? These are accredited dogmas of the papacy; is the tradition of the Fathers favourable, nay rather is it not perfectly abhorrent to them? Beloved friends, the tradition of the early church was a popular view of Scripture language and Scripture truth, not superior to, but supposed to be based upon the word of God. For a few moments let us hear the Fathers.

Justin Martyr says, "If we will be safe in all things, we must fly to the Scriptures: we must believe God only, and rest wholly on his institutions, *not on men's traditions*;" and again, in his apology to the Roman Emperor, he nobly expresses himself, "*truth alone* is to be had in the highest honour, and hold the first place in our affections, *and the ancients to be followed not one step further than they are followers of truth* * * * a lover of truth must by all means, and before life itself, and in defiance of all the menaces of death, choose to square his words and actions by the rules of justice, whatever it cost him."* Just. Apol. Sect. 2. Uniform with this sentiment are the views propounded by Clement of Alexandria, and the following unfolds them accurately;—"We say that there is but one ancient and universal church in the unity of the one faith, which is according to its own covenants, or rather according to the covenant that was one at different times," (i. e. the covenants made with the Patriarchs and subsequently with Moses were distinct but not dissimilar revelations. Heb. i. 1, 2, 3.) * * * All things are right, saith the Scriptures, in the eyes of those who understand; that is of such as having received the Scripture made known by Christ himself, agreeably to *the ecclesiastical rule*, abide by it. NOW THIS ECCLESIASTICAL RULE IS THE HARMONY OF THE LAW AND THE PROPHETS WITH THE COVENANT DELIVERED BY THE LORD during his presence on earth."† That is the Law, Prophets and new Cove-

* Justin Martyr contra Tryphonem.

† Clement. Stromata. Lib. vii. p. 765. Lib. vi. p. 676. Edit. Sylb. 1641.

nant are one beautiful whole, one system of mercy and righteousness.

Irenæus simply says,—“The true tradition is the DOCTRINE OF THE APOSTLES and the original system of the church in the whole world.” Irenæus, Lib. iv. cap. 63.

Tertullian, a Father, but not a saint : unquestionably one of the best and most learned of the Latins, thus teaches : “We prefer to be less wise perhaps in the Scriptures THAN TO BE MORE WISE THAN THE SCRIPTURES. We ought therefore to guard the sense intended by the Lord, as well as his precept. A fault in the interpretation is not of less magnitude than a fault in the life.” Tert. Opera. de Pudicitia. cap. 9.

Citations may be readily multiplied and names amassed. Our object is to simplify not embarrass. The tradition of the early Fathers will be found on examination to be that which we affirmed, a popular epitome of truth as held by them. Let this be borne in mind when reading their writings, and it will preserve from much confusion. It will be found vastly dissimilar from the huge farrago Romanists imagine to have existed under the imposing title of ecclesiastical tradition. It is vain for Romanists to appeal to the early Fathers, their tradition existed *in the written word*, to it they had recourse “as unto a light that shineth in a dark place.” In this early age they were unfettered by controversial distinctions and dubious acceptations. They professed to have no knowledge apart from the Scriptures. They were poor interpreters it is true, but the Bible was common ground ; they proclaimed its sufficiency, and on this point reasoned as Protestants. The accuracy of my inference may be questioned, may be denied, but this will not suffice. I demand it to be fairly met. Our Romanist friends should bear in mind their church is bound to produce her evidences as we produce ours. On them lies the burden of proof. We deny the very existence of a tradition in the sense she understands it. We deny the existence of the unanimous consent of the Fathers. We deny the authority of councils and that of Trent in particular. If our interpretation be rejected, then we demand *what* is tradition ? *Where* is it ? Let it be produced, “he that doeth truth cometh to the light.” In *whose* safe keeping has it been deposited ? We demand distinct and unambiguous replies. Till this be done we will continue to deny the existence of the foundation of Papal Rome. The value of evidence is unheeded if not produced in open court, nay, its very existence may be legally denied. A nameless and *absent* witness cannot harm me ; an absent document cannot be alledged against me. If this hold good in secular much more in spiritual things ? In comparison with Papal tradition Jewish tradition is honest, nay immaculate. The Jew has fairly and honestly written the tradition of his Fathers. He puts it into my hand, here it is ;* he tells me it is his traditional law. He names its authors and compilers and allows me to examine it. Let the Romanist produce his tradition in like manner, and we promise him a patient investigation, proportioned to its merits in the controversy. If he cannot do this let him give place and modestly confess his inability, and

* The Lecturer held in his hand a copy of the Misnah.

the utter incompetency and worthlessness of his witness. In the language of a Father, no mean authority with Rome, (St. Cyprian I mean,) I close this part of my argument, "were a canal conducting water, which formerly flowed copiously and abundantly to fail on a sudden: would not recourse be had at once to the fountain-head, that, the reason of the failure might be known: that the canal might be refitted and repaired should there be any defect in it: and the water be again collected and flow in the same abundance and purity in which it springs from the fountain-head? The same thing ought we, the priests of God, to do now: preserving the divine precepts, so that if the truth has suffered the least vacillation or change, we may return to the original fountain of our Lord and of the Gospels, and to Apostolic tradition," &c. Cyp. Opera (Epist. lxxiv.) Ed. Lipsiæ. 1838, p. 228.

This advice is good and we intend to follow it. The fountain is valuable, the means of its conveyance is important. Helps are valuable in their way, and we are very far from dispensing with them when within our reach.* It is one thing to use helps to enable us to form our judgment and another to surrender it. There is a vast difference between asking the way when at a loss, and allowing ourselves to be blind-folded and led by others. To exercise our reason in the freest and most unfettered manner, without any control or restraint of man is the highest and noblest prerogative of our nature. It belongs alike to laity and clergy, to peasant and philosopher, beggar and king. At the same time we scripturally hold every one to be deeply responsible to God the righteous Judge for the proper use of this prerogative. "For every one of us shall give an account of himself to God." Rom. xiv. 12.

This is the sentiment of the Bible, not of Rome: she hints at its insufficiency and probable corruption, and unblushingly announces the superior clearness of her tradition. The Bible is dark and mystical and unintelligible, but tradition is perfect, perfecting, lucid and plain! And yet the Bible and tradition are (we are told) from the self-same wise and holy God! What, while her Fathers contradict her Fathers, her councils anathematize her councils, and her interpretations ridiculously and notoriously contravene each other! The theory is preposterous and its working *impracticable*.

We have admitted the truth, the cheering truth, that Christ has ever had a church upon the earth, spiritual, visible, catholic, not merely in name and profession, but in sincerity and truth: possessing correct conceptions on all things essential to salvation. *Infalible*, if you please, for the spirit of truth has ever guided it into all necessary truth. In great principles all its members agree and their unanimous voice in cardinal points is the *only tradition*, but how can we learn what things are essential and what *non-essential*: who are God's people and who are not God's people: which the distinctive features of the Church of the first born, and which the lineaments of the great apostacy! Can we learn these truths apart from the Bible? Tradition *cannot* aid me, nay it abandons me? Can the treacherous and ever-shifting sand-bank shelter me from the waves? No, let me

* I quote from Professor Neander of Berlin. I give the substance of his argument, unless I am much mistaken, his essay is little, if at all known in this country.

buffet the billow, let me but gain the rock and I am safe. The theory of Rome drives me as a thinking man to the Bible. Does not her golden-mouthed Chrysostom* bid me, back, back to the Bible? "All Christians, says he, ought to have recourse to the Scriptures, for now, since heresy has infected the churches, the divine Scriptures alone can afford a proof of genuine Christianity, and a refuge to those who are desirous of arriving at the true faith. Formerly (meaning in apostolic times) it might have been ascertained by various means where was the true church. But at present, (about the latter part of the 4th century) there is no other method left for those who are willing to discover the true church of Christ but by the Scriptures alone. And why, mark I beseech you his reply, because heresy has all the outward observances in common with her. If a man therefore be desirous of knowing the true church, how will he be able to do it amidst so great a resemblance but by the Scriptures alone. Wherefore our Lord, foreseeing so great a confusion of things would take place in the latter days, ordered Christians to have recourse to nothing but the Scriptures." If this great and good man be heeded, tradition must be abandoned and the truth be sought from the Bible. Bishops and priests may err; the very nature of the case is such that if we will seriously learn what and where the Christian church is, and which the sentiments of man, and which the sentiments of God, we must go back to the Bible, as Chrysostom and Cyprian advise, for the only practicable way is to compare sentiments and characters, and decisions with the infallible standard THE WORD OF THE EVER-LIVING GOD.

Now secondly. St. Chrysostom having shewn us that the working of the traditional scheme in his day was impracticable, St. Cyprian reminds us it is unnecessary. He remonstrates and says, "go at once to the fountain." If I may approach the pure and everlasting spring why should I seek to drink from earthen channels which carry with them the elements of impurity? Were it possible to go to men or councils of men, or to the true church itself, it would be unnecessary to do so, and that for two reasons.

1. On all necessary points the Bible is clear. If it be not clear as a revelation for what end was it given? Is it called a revelation, are its pages dim? A heavenly guide, will it lead men astray? From the page of creation and the light of the natural mind much may be learned of "man's duty and God's glory, so that men are without excuse." Rom. i. Revelation surely is not to diminish that light, that knowledge of God and truth. It is libel on the gospel, it is an impious reflection on the wisdom of its author to insinuate, that instead of a revelation of light he has given a mass of misty obscurity and palpable darkness. Suppose the case of a native of this land anxious to know the truth: he hears that God has graciously revealed himself to man, he peruses the record that he may enjoy its guidance; judge of his astonishment when told it is indeed a revelation, but—it wants clearness; it is indeed a guide, but, he must be cautious or it will lead him astray! From such degrading sentiments let us turn away. "The heavens declare the glory of God, the firmament sheweth his handy-work. Day unto day uttereth speech, and

* He was born according to Cave, A. D. 353, and died in 407.

night unto night sheweth forth knowledge. Though there be no audible speech, nor language, nor voice, yet their sound goeth through all the earth, and their words to the ends of the world." But intelligible and impressive as those words are, they are not to be compared with that law which is PERFECT converting the soul; with those testimonies which are SURE making wise the simple; those precepts which are RIGHT rejoicing the heart, those commandments which are CLEAR enlightening the eyes, those judgments which are TRUE and RIGHTEOUS ALTOGETHER. The cxix. Psalm is one continued eulogy upon the clearness and excellency of God's law as an unerring and perfect rule. Of the high and holy way to Zion it is said, the wayfaring man, though a fool, shall not err therein. Isaiah xxxv. If this be said of the Old Testament much more so of the New. Great is its plainness of speech. Shew us a writing more perspicuous than the life of Christ in the gospels. What can be conceived more inimitably simple than his sermons, teaching, parables; the common people heard him gladly. The apostolic epistles were sent to simple and untutored laymen, "not many wise men after the flesh, not many mighty, not many noble were called." A large portion of the Bible consists not in abstract doctrine but in fascinating and touching biography, simple and attracting narrative, even children can understand and relish its simplicity; needs it profundity of intellect to comprehend the faithful saying, Jesus Christ came into the world to save sinners! As in nature, so in revelation, there are *some things* hard to be understood, mysteries we cannot penetrate, depths we cannot explore; but in all things necessary to salvation, whether of doctrine or duty, "the words of wisdom are plain to him who understandeth, and right to them that find knowledge." Prov. viii. 9. Hosea xiv. 9. In the path of faith and holiness no honest, attentive, prayerful, enquirer shall ever be allowed to stray far, nor shall ever finally be lost.

While we maintain, however, that all things necessary to the Christian life are clearly revealed in the Book of God: we admit there is in man much sluggishness of conception, much blindness of vision, which prevents him from perceiving with clearness or contemplating with interest truths most manifested in the Bible. Hence we remark, 2ndly. That God has promised *the assistance of the Holy Spirit to every sincere enquirer to guide him into truth*. In the hearing of the multitude, Jesus said, "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you: for every one that asketh receiveth, and He that seeketh findeth: and to him that knocketh it shall be opened. What man is there of you, whom if his son ask bread will he give him a stone, or if he ask a fish will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Matt. vii. 7—11. But we are told that these and similar promises are made to Pastors only, that ordinary Christians are to seek their guidance from the priest, but it is also written, "If ANY MAN lack wisdom (be he who he may) LET HIM ASK OF GOD WHO GIVETH TO ALL MEN LIBERALLY and upbraideth not, and it shall be given him." James 1. 5. And we know

who has said, "I thank thee, O Father, Lord of heaven and earth, because having hidden these things from the wise and prudent thou hast revealed them even unto BABES," &c. Matt. xi. 25—30.

Yet in the face of plain and explicit declarations, the Romish clergy have the assurance to tell their brethren, who have souls to be saved as well as themselves, that they have no right to the promise of the Holy Spirit; that to the priests belong, not only the Scriptures and their interpretation, but spiritual illumination; and that, it is theirs, to enjoy exclusively the privilege of old imparted to ALL GOD'S CHILDREN, John vi. 45; thus withholding from them God's best gift to the world after the gift of his son, the blessing and promise of the Holy Spirit: and unblushingly substituting in its place, and enjoining all on pain of eternal anathema to receive—a priestly interpretation, a so-called infallible tradition! But in effecting this is she not inconsistent with herself? In the establishment of this priestly dogma does she not aim to substantiate it from the Scripture? Hence her books of Scripture extracts and manuals for the Laity. The leading and fundamental principle of the Council of Trent and the creed of Pope Pius is that no private individual possesses the right or the ability to interpret the Scripture—yet she sends her children to her Scripture selections and *her* Scripture proofs! Now, are her children permitted to exert their judgment upon them or not? If this be answered in the affirmative, then is the point conceded, the Scripture after all is the only standard: this is the precise point for which protestants contend. If they are neither required nor permitted to do so, for what practical purpose are they adduced? Let them choose their alternative, the Holy Scriptures are either *clear* as proof, then they have no refuge; or they are driven to the humiliating confession, their citations from the Scriptures are nothing, are unnecessarily adduced and prove nothing to the point; which, to say the least of, is unscriptural and absurd. The inconsistency of her priests is farther apparent, when asked to authenticate their Church's claim to the title and privileges she assumes, they proceed at once to the Scripture and cite some of the most figurative passages, and appeal to a man's judgment! How can they avoid it, they must appeal to his judgment! But mark you, as soon as he has discovered that—which certainly does not appear at first sight—that by the *rock* on which the Christian Church is built is meant the Pope of Rome; or that by the *mountain* of the Lord's house we are to understand the *great harlot* of the seven hills, or that by the *pillar* and *ground of truth*, a council of ignorant and immoral Bishops in the dark ages, and that these are infallible interpreters of Scripture: from that moment an extinguisher is put upon his understanding, the rational man disappears, and reason, judgment and conscience are swallowed up and lost in the ocean of infallibility! Tell it not in Gath, publish it not in the streets of Askelon, that Rome reasons with us out of the Scriptures to shew us we have no right to reason out of them at all! He must be an ingenious sophist who can render such contradictions plausible. We are allowed to interpret certain passages independently, we can arrive at the true sense of texts concerning infallibility *without an infallible guide*, but we cannot discover the meaning of other

texts infinitely more simple and plain! The Sanhedrim was a dignified assembly compared with the conclave of Rome. It never laid claim to infallibility, not a single passage can be adduced from the *Mishna* to prove that the Traditionists of the Jewish church assumed a character so preposterous, how could they? Moses and the Prophets were read in their synagogues daily. The priests of the church may tell me the Jewish councils nevertheless possessed it: my reply is at hand—be it so: and let them never forget, let it be imprinted in ineffaceable remembrance, that it was the *tradition-loving, the tradition-blinded*, council of Jerusalem which embued its hands in the blood of Immanuel, Lord of Glory.

Lastly. Rome's theory is *Irrational*. It interferes with the exercise of reason, it violates the rights of conscience, renders faith an impossibility, and goes to destroy all sense of personal accountability to God. It teaches me to fear a man that shall die, the son of man, who is as grass, and to forget the Lord my maker who spread abroad the heavens and laid the foundations of the earth. Isaiah li. 12, 13. The faculty of reason, though greatly perverted through sin, is nevertheless a noble endowment from a gracious Creator, a gift that is certainly imparted in order to be exercised. The natural rights of men are equal, If all have an equal right to liberty of body, not less have all an inalienable right to liberty of soul. Who possesses the right to fetter the understanding, to enslave the mind! Well is it for the honour and dignity of our common nature, for the intellectual and moral improvement of the species, that the human mind is so formed, that if it become enlightened into the knowledge of its own prerogatives and powers, it can and will refuse to let its motions be controlled by any extraneous influence. My body *may* be put under restraint during the whole term of its earthly existence, my liberty of speech and liberty of action may be destroyed, but my immortal spirit scorns all durance. No created power, no kingly or priestly dominion, can invade the impenetrable recesses of my soul. There is in the spirit of man that goeth upward an elastic spring, which bursts asunder the chains by which tyrants would enslave it, which enables it to soar aloft into the regions of intelligence and feeling. My Brethren, beware lest this noble faculty be abused, beware of the man, of the men, of the principles that would degrade and debase it: let it be devoted to the purposes for which the Giver of all good has bestowed it. The man that allows his fellow-men to enslave his soul is base-born and degenerate, his faculties are in bondage, his mental powers are unnerved, and will be unknowingly a slave in his whole conduct: while he who is free, in the inmost sanctuary of his soul, looks freely and boldly around him and becomes disposed for every thing great and good.

It is true there are topics upon which I may safely adopt, without protracted enquiry, and without conviction, the sentiments of others, but in my religious opinions I am accountable to God, and for those opinions no power on earth has a right to interfere. Subject the conscience of a man to a human tribunal, and you deprive him of liberty of thought in understanding the divine will, of liberty of acting, in following out the conviction of its dictates, and take from him a portion of that free agency,

which is essential to final accountability. Can the Romanist then maintain his system is productive of no serious ills? Look at its deteriorating effects in countries thoroughly Catholic, Spain, Portugal, Italy, the centre of their boasted unity: contrast these with nations imbued with the principles of a Bible protestantism. The provinces where the system of Rome is in full and undisguised operation, uncountenanced by Protestant influence, the common, the national mind, is paralyzed, stagnated as the sea of death: in the other, the national heart throbs with a generous and living impulse, sending forth its vitalizing influences to the masses, within, without, beyond, blessed and diffusing blessings. I take my Bible in my hand and gaze on the nations. I look to home, to my native land, to the rocky and sea-girt isle, the mountain breeze is strong and freshly new, its populous cities, its crowded marts, its noble-hearted sons, its resounding hamlets swell the song, "righteousness exalteth a nation, but sin is a reproach to any people." Keep your eye upon the Bible; travel southward, look at France and Belgium; traverse the mighty barriers God has imposed, and contemplate Protestant Switzerland. Go enter its homes and its liberty-loving children; mark its lands; are not its mountain pastures clothed with flocks? its valleys also are covered with corn: they shout for joy they also sing! Contrast its so-called Catholic cantons, their indolence, their beggars, priests, mendicant monks and degraded wretchedness. Now turn your thought to Caledonia and its hardy race, its rocky mountains, its grey woods, its murkey glens; the majorities are everywhere against this land, when its twin sister's natural advantages are contrasted and compared: Ireland's genial sun, splendored clime and rich prolific soil! Ireland's sons are noble and generous and talented and brave, yet is not the scene affecting to a pensive mind? poverty, superstition, disturbance, emphatic and increasing wretchedness! In a word, the one division, the sport of a designing priesthood, superstitious and enslaved, because destitute of the truth that makes man free: the other virtuous, enobled, enlightened, imbued with the sacred principles of the word of God, actuated by the maxims of a pure and undefiled faith. Blush, blush ye impugners of the Bible and be dismayed! See the nations called protestant, at once the strong dike against oppression, the palladium of freedom and righteousness, intrusted with the conservation of that word, and those means which, succeeded by the potent energies of the mighty Spirit, shall impart to a guilty and dying world health and life and peace.

I have done, argument is no longer needed. Proofs of the Bible's sufficiency, and the right of all men to its possession and perusal have been laid before you. How far I have succeeded in producing or deepening conviction of the unscriptural and unreasonable views of Rome, I leave. I have delivered my conscience and am clear of blood. I feel my subject to be peculiarly momentous and solemn, and I cannot quit your presence without enquiring—*Is not traditionary religion a false religion? Is it not contrary to God's word and subversive of righteousness? Does it not absolve men from their allegiance to the law of God? Does it not contravene the language of Christ, and bid men listen to what he emphatically condemned? Does it*

not do despite to the Spirit, substituting a tissue of fables grossly puerile and heathenish in the place of his saving truth and influences? Is not man elevated to the throne of God, and the creature worshipped and served rather than the Creator? Is not a dispensation granted in consequence and consideration of masses, saintly intercession, penances and gold? Though the Bible says, "there is but *one* Mediator, 1 Tim. xi. 5. Without the *shedding of blood* there is no remission, Heb. ix. and without *holiness* no man shall see the Lord." Heb. xii. 14. Romanism is this false religion, for by its own confession it is a traditionary religion. The *testimony* of the men who aid and abet tradition is inadmissible: they stand convicted of falsehood, they are propagators of falsehood. Charges are brought by them against the written word which they are unable to sustain. Their followers are deluded into the belief of traditions which they cannot produce. Men are canonized by them who were the pests of society, and addicted to every dishonorable and degrading vice.

I do not make these remarks in respect of Romanists, but Romanism. The system known in the Bible as the *mystery of iniquity*. The harlot who usurps the place of the rightful sponse. The persecuting apostacy, drunken with the blood of the saints, and with the blood of the martyrs of Jesus. I do not mean to say that every Romanist is a false man, but I do say every Romanist is a *deceived* man. My heart yearns for them, my prayer is to God for them. I know the mental struggle, the fear and trembling of the heart determined to abandon the church of Rome if found false before God. Protestants with the Bible in their hand, the page of Europe, aye, and of India too, open before their eyes, may see, may learn the character of Romanism as it really is, but not so the Romanist himself; his church has deceived him; she has dispossessed him of the Bible, lest he should learn her contradictory dogmas; she has imposed upon him fetters lest he should go abroad and learn his bondage; she records her statutes in a strange tongue and annexes penalties and prohibitions to their disclosure lest he should discover her Pagan origin; she fans her senses with her incense gales and balmy odours, lulls his senses by her anthems and splendid decorations, her processions and mysteries lest he should discover the foot-print and trail of blood! The Romanist cradled, like myself, in her bosom sees her as priests have described her to be, a queen, seated on the throne of nations, wielding the sceptre of earth and the unseen world! Kings her vassals, princes and warriors, and the thousands of the mighty dead her votaries! But in the light of the Bible, she is stripped of every disguise, pronounced guilty of every abomination; her universal domination, the boast of her priests, her brand, the mark of her apostacy and crime.

Protestant Christians, men whom the truth has made free; prize this word, it has been handed down to you unimpaired; holy men have prized it and died for its safe preservation. Jesus' blood seals it, Jesus' Spirit inspired it. It tells of a state, effulgent, blissful; of a crown brighter than purest gold; a robe more splendid than throned ones wear; a salvation more enduring than heart can conceive, that shall outlive creation, and pour eternal glories upon Him who planned and wrought and consummated the happiness of an unnumbered host! O prize this

Book! diffuse, circulate it, and above all, live by its truths as you hope to realize its glories.

Protestants in name, undecided men, the theme to me is one of affecting concern, in respect of you it is invested with a fearful interest: nominal religion is at all times perilous; mere theory can never benefit you, mere light will never sanctify you, quell the anguish of a dying moment, nor render the darkness of hell less terrible. To yourselves, your position is awfully solemn. The laxity of your views enfeebles your character. Men look at you and call you Christian, your inferior sense of religion and neglect of the Bible is imputed to the system you are supposed to profess. You have every element around you, the Idolator, the proud Musalmán, nominal Christians like yourselves, and Romanists too: in this great city neutrality to Christ is an *awful* thing. Neutrality! positive hostility, your example and influence is injurious to the cause of Christ, and leads the men among whom you dwell to relax their heed to the claims of the Gospel of Jesus. Talk not of Heathenism, strange infatuation, and senseless idolatries after this! Blood-guiltiness lies heavy upon *your* soul! How can you escape if you *neglect* so great salvation! Heb. ii. 3.

Romanists, permit one brought up in your communion to appeal to you—we must each stand before the judgment seat of Christ, we must each render *an account of himself* to God. Rev. xiv. 11, 12.—The record your priests deny you is “*the Gospel of your salvation.*” Ephes. i. 13. I beseech you as you love your souls, I entreat you by all you deem sacred, by the blessings that are eternal and enduring, to examine the sacred word. It is the command of your Saviour, “*search the Scriptures,*” John v. 39. Will ye not do it! Are your priests to be heeded and your Saviour despised? This is the book of your Father, your God: he has blessed you with it—is it right to treat it with unconcern? If sin has darkened our intellect, and light from on high be needed to realize its blessings, shall we not apply to our Father for the fulfilment of his promise and the influence and gracious teaching of his Spirit? Listen to his soul-subduing accents. “If ye being evil know how to give good gifts unto your children, how much more shall your *Father* which is in heaven, give the Holy Spirit unto them that ask him.” Luke xi. 13. I, a Romanist, once as indifferent to the Bible as you can possibly be, at the request of a female, a stranger, now in India, then in a far distant land—seriously determined to read this Book. She said “I hope you will read this Book, it is *God’s* word, you may safely venture your soul upon it.” I took it, and read it; it affected and broke my heart, and brought me with genuine repentance, with true contrition, not to the priests—but to Jesus. May I recommend this course to you? Here have I learned truths I vainly sought apart from its instructions. Romanism never taught that God is love. It never taught me to love a *holy God*. It taught me sin was a light thing, was *venial*.* It never taught me God is a Spirit and must be worshipped spiritually; it imposed its rites and ceremonies, its penances and masses and fasts, but *it told me not of the blood*

* See Council of Trent, Sess. v. “*De peccato originali.*” Sect. 5 Hunc concupiscentiam, quam aliquando, etc. Sess. xiv. Canon xiv. especially.

that cleanseth from all sin. 1 John i. 7. In a word, Romanism never did nor ever can afford to the conscience spiritual and abiding peace. But the Bible bade my heart strings cease their throbings; shewed me that Jesus cleanseth the soul and saveth to the uttermost. Heb. vii. 25. His grace relieved me from the evil and bitterness of guilt, his Spirit and promise afforded the evidence of a humble but certain hope of tranquillity and joy beyond the grave, and induced an ardent love to his statutes which are pure and just, and honest, true and lovely and of good report: and to their diffusion I gratefully consecrate my days.

Brethren, my prayer, my earnest prayer to God is, that we may be stedfast, immoveable; the final issue and triumphs of Jesus' cause are certain: those triumphs are progressing and shall be universal: let us exalt him in the declaration of his gospel, the ministers of which we profess ourselves; around the word which contains that gospel is his omnipotent protection, above the thunder of his eternal judgments; against it the combined powers of earth and hell shall never, no never finally prevail.

III.—*Account of the Neilgherry Hill Tribes, by the Rev. C. F. Muzzy.*

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

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

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

Funeral Ceremonies of the Burghers.

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

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

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

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

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

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

The Todas and their Religion.

The Todas, or Todavas, are another tribe, differing, not only from their immediate neighbours, but from all the tribes in this part of the world. They are the oldest inhabitants and are considered, even by the other tribes,

as the aborigines of the Hills.* Their appearance is very prepossessing. Generally they are above the common stature, athletic, and well made; and their open and expressive countenances and bold and manly bearing form a striking contrast with the stupid, pusillanimous, cringing appearance of the natives of the plain. They never wear any covering upon the head, whatever the weather may be. The hair is allowed to grow to an equal length of about six inches all over the head. From the centre in front it parts up to the crown, and hangs in natural bushy ringlets all around, which at a short distance much more resembles tasteful artificial curls, than the simple adornments of nature. The color is a jet black. A large full and speaking eye, Roman nose, fine teeth, a sensible pleasing countenance, having occasionally the appearance of great gravity, but seemingly ever ready to fall into an expression of cheerfulness and good humour, are natural marks, prominently distinguishing them from all the natives on this side the globe.

Their dress consists of a short under-garment, folded around the waist and fastened by a girdle, and an upper one, a mantle or piece of cloth with stripes of different colors at the end for a border, which covers the entire body, with the exception of the head, legs, and occasionally the right arm; these are left bare, the folds of the garment terminating with the left shoulder, over which the bordered end is allowed to hang loosely. These constitute their only clothing night and day. They wear nothing upon the feet. They appear to be a very harmless race, having no weapons of defence, and not even knowing the use of any. They always carry a small rod or cane in their right hand, with which they drive their herds. The women are of a stature proportionate to that of the men, but of a complexion some shades lighter, owing, perhaps, to less exposure to the weather. With a strongly feminine cast of the same expressive features as the men, most of them, and especially the younger, have beautiful long black tresses, which flow in unrestrained luxuriance over their neck and shoulders. With a modest retiring demeanor, they are perfectly free from the ungracious menial-like timidity of the generality of the sex in the low countries. They enter into conversation with a stranger freely, having a very proper share of that confidence, which, in the eyes of the Europeans, is so becoming. Their ornaments are a necklace of braided hair or black thread with silver clasps, large round rings of silver worn in the ears, a belt or chain of silver, or of silver and some other metal about the waist, brass armlets worn about the elbows, and silver bracelets upon the wrists, together with various rings for the fingers. Their dress is similar to that of the men, with the exception that it covers the whole person.

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

* Their right to the soil is acknowledged, and the other tribes pay them a sort of tribute which amounts only to a very small sum; and is generally paid in grain or some of the products of the soil.

the same degree of knowledge and civilization, can lay an equal claim to the appellation of nature's gentlemen, as can the Todas of these Hills.

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

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

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

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

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

The unadulterated Toda religion has, as far as is known, no resemblance, either to Buddhism, Islamism, or to any other religion at present known. They salute the sun and a burning lamp when first seen, and pray before their sacred places with their faces toward heaven. They believe that the soul after death goes to the *om norr*, or large country, about which they have scarcely an idea. They sacrifice cattle, but to what divinity is unknown.

On some occasions the victim is a calf, in the selection of which great pains are taken. It must be of a certain age and free from all blemishes; numbers are often rejected before a proper one is found. When the victim has been selected it is brought to a thick and dark forest, where a pile of wood and brush is erected. The officiator, having received a piece of money from the offerer, approaches, having in one hand a bunch of the leaves of the sacred tree, and in the other a short thick club. After waving the leaves many times around the victim and making many salutations to the east, he strikes it with the club on the back part of its head, which generally proves fatal in the first instance. Immediately, whilst the limbs are yet quivering, all present throw up their hands and eyes to heaven and exclaim, "May it be an offering from —," naming first one and then another of their several places. The waving of leaves then continues, after which the skin is taken off, and the various pieces into which the body had been cut are laid upon it; the whole of which, with the exception of the head, feet, and entrails, is sprinkled with the blood by means of the bunch of leaves. The pieces are then put upon skewers, one end of which is stuck into the ground in a circle close around the pile, which has been set on fire. When the meat is singed a little, small pieces are torn off, and with the head, caste into the fire; a skewer is then given to each one of the party, together with a little newly made butter, in which a little of the meat is rolled up and eaten: the remainder is equally divided and sent to each of the families of the tribe throughout the Hills.

Language and Burial Rites of the Todas.

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

The corpse is brought, sometimes upon a bier made of the limbs and leaves of trees; sometimes in the arms of females accompanied with tom-toms, and other instruments of music and the responsive wail of the relatives, to the *kert morrt* or house of death, which is generally a small thatched temple situated close by a smooth green, surrounded on all sides by a thick dark wood, and covered nearly over with the bleaching bones of buffaloes. As this is a deep, lonely valley, it is not an unfit emblem of that "dark valley" so much the dread and horror of all the living. Around the corpse, wrapped in a new mantle and ornamented with jewels and placed in the inner apartment of this temple, sit the relatives and all as they come in, upon the floor, and unite in the solemn wail. When the place becomes full, a part go out and make room for others. Sometimes misunderstandings of long continuance are on these occasions settled. This is done in an assembly of the men in a retired part of the valley, which is often the scene of animated debate and afford occasions for the display of much native eloquence. These proceedings being over, all resort to the open space above mentioned, and a part unite in a kind of wild dance, joining hands and moving in a circle and with a measured step around the corpse, which is

brought out for the purpose, all the while keeping time with the mourning pipe and the solemn wail. After an hour or so spent here, a part of the men go to the *tuel* or round inclosure for the herd, and in the midst of a large number of buffaloes, join hands and resume the same kind of dance as before. This frightens and infuriates that generally savage animal to a fearful degree; when, at a given signal, all rush upon the brutes and endeavour to put a bell upon them. So wild and fierce are the buffaloes that this is no easy task to accomplish. It is often the case that six or eight men are required to overcome one buffalo, and then it is only after the receipt of many wounds and at the great risk of life that they succeed. But as the whole party composed of the fathers, mothers, brothers, sisters, sweet-hearts, &c., stand upon the inclosure to cheer and urge them on, they are very courageous. When the bells are attached, the whole party return to the green, and, arranging themselves in rows, partake of a repast of rice and ghee, and spend the remainder of the day in the wail and the dance. All spend the night upon the spot, and early the next morning the dance commences, both on the green and in the *tuel* or inclosure, as from time to time new victims are brought in. After the bell has been put upon all, the mantle containing the remains of the deceased is brought from the temple and placed before the barricaded door of the inclosure. Around which assemble the male relatives, the oldest of whom, covering his head in his mantle, bows it to the ground in the small space between the inclosure and the body. He then digs up, with the wand or ensign staff of the deceased a little earth, and taking it in his hand, and asking the consent of the bystanders, he sprinkles some three times towards the east, over the body, and also towards the west, into the inclosure. He then gives place, to the next relative, who goes through with the same ceremony, and so on, until all have done the same. The body is then brought back to the temple and a heifer led up and tied to a post near, upon whose head the sacrificer lays his hand and then kills it. The mantle containing the body, being sprinkled with the blood, is now taken to the green, around which the female relatives seat themselves, repeating the lament and shedding abundance of tears.

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

pared for the purpose and burned ; over this each one of the party in succession passes, bowing his head to the ground with the prayer, " Health be to us," and takes his way to his dwelling.

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

Toda Marriages—Erulars and Corambars.

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

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

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

IV.—*Brief Review of the Schools and Mission of the Free Church of Scotland, Madras, during the past sixteen months.*

The Missionaries of the Free Church of Scotland in Madras deem it advisable at this season to lay before their friends and supporters a brief review of the principal events connected with the Schools and Mission under their superintendence, since they assumed their new position, July 1843.

Their friends in the Presidency have been made fully aware, through the *Native Herald* and the public journals, that the Local Financial Board resolved to manage, as heretofore, the funds contributed for the support of the Schools and Mission,

as publicly announced by them in their intimation of 3d August last year. With the view of relieving the extraordinary pressure on the funds of the Free Church at home "occasioned by the erection of 600 Churches and the sustentation of 700 Ministers and Preachers," the Secretary was instructed by the Board, at a meeting on 21st November, 1843, to prepare a Circular Letter to Christians in this Presidency, soliciting their sympathy and co-operation in behalf of the Madras Branch of the Free Church, India Mission. The Circular was issued on the 6th of December, and it is with unfeigned thankfulness to God and gratitude to their friends that the Missionaries are now privileged to announce the result. Since August 1843 up to the present date a period of sixteen months—the subscriptions and donations amount to upwards of Twenty Thousand Rupees;—for the General Purposes of the Mission Rs. 10,307-0-8, and for Schools Rs. 6,860-0-3. Most of the subscriptions and donations have been sent in, though a few still remain unpaid.

Through this generous liberality the Missionaries have been enabled to meet, during the period specified above, all the expenses of the Parent Institution and the three Branch Schools, besides maintaining themselves and the Converts during the whole of the current year, without drawing upon the India Mission Fund in Scotland. It will gratify all their well-wishers and Christian friends to see that in this way the object aimed at in the Circular has been for this year fully attained.

It will readily occur to all who have intelligently observed the demands at home and abroad on the resources of the Free Church of Scotland,—the erection of 200 additional Churches for Congregations already formed at home, and the urgent and incessant calls for more labourers to India, Africa, the Jews both in Asia and Europe, and to almost all the British colonies in America and the Mediterranean,—that though the great emergency in regard to funds is past, it is still the imperative duty of the Missionaries of the Free Church in India to do what they can to obtain contributions on the spot for the support of their respective Missions. If the cause of Christian Missions and Education among the Natives of this country is to advance, and if a pious and educated Native ministry is to go forth and preach a free gospel to their perishing fellow-countrymen, it is obvious that the Churches at home with the manifold claims upon them from all parts of the world can never fully meet such necessities, and that the Christians of India who derive their wealth from her soil must do greatly more than they have ever yet done for the support and extension of present Missionary operations.

It is upon such grounds as these that the Madras Missionaries of the Free Church of Scotland look for the continued sympathy and aid of Christians in the Presidency, and, from what they have already experienced, they are persuaded that, under the blessing of God, they will not have to look in vain.

The Missionaries would now advert to some of the prominent features of the work itself, for the sake of which they have been so deeply sympathized with and so liberally supplied with funds.—The Annual Examination of the pupils of the Institution and the Triplicane Branch School on the 9th of January last was a visible proof to the friends of Missions and Bible Education present that the process of sowing God's truth and implanting it deeply in the mind was prospering, in spite of many adverse elements and hindrances inseparable from such an arduous work. On that occasion there were present, 540 pupils from Madras and Triplicane, a larger number than at any former examination. The results of that examination were testified to in some of the leading Journals of Madras by intelligent and disinterested persons present, in a way fitted to encourage and give confidence to the friends of the Natives of this country in the efforts now made to impart to them that knowledge which, while it fits them for the duties of this life, maketh as many as believe wise unto salvation. The details of the Examination, taken down on the spot, and given in the *Native Herald*, would enable friends at a distance to judge for themselves of the character and progress of the work.

Towards the end of January the Missionaries accompanied by the three first Converts visited and examined the Branch Schools at Conjeveram and Chingleput, numbering 130 in the former and about 70 in the latter. The state and character of these Schools, and the addresses delivered to the pupils by the Native Converts were given pretty fully in the *Heralds* of February and March. These Converts, as the friends of the Mission know, are far advanced in their studies preparatory to the ministry, and enjoyed both at Conjeveram and Chingleput most favourable opportunities of making known the gospel of Christ not only to the young but to some classes of adults, not usually reached by Missionaries. They made known the way of salvation in their addresses through the medium of English, Tamil, and Telugu; and had thus an opportunity of exercising their gifts to the best possible advantage.

The Institution and its branches, re-opened in February, and went on with great energy and increasing numbers till the end of March. During this interval there were visible symptoms of the Word of God pricking the hearts of at least ten in the

Parent Institution. At Triplicane too there were not wanting tokens of its sharp and searching energy.

The baptism of Viswanauthun, a Jaina brahman, on the 29th of March, was the great event of the year. It sifted and tried the character and strength of these convictions. Three other Hindu youths strove to enter into the church of Christ along with Viswanauthun, but were not able, and fell away in the hour of temptation. Every body knows how great a panic seized and spread through the community. The number of pupils at Madras and Triplicane was brought nearly as low as at the first baptisms in 1841. Upwards of three hundred youths, many of them pupils of two years standing and well acquainted with the way of salvation through Christ, were immediately withdrawn by their parents and relatives. Hardly any of these youths have since returned. The Missionaries, every time that the Lord is pleased to visit them in their work, are thus called to sing of judgment as well as mercy, and to begin afresh on the broken and shattered fragments of schools from which all the best trained pupils have been withdrawn. This is a trial to the faith not only of the Missionaries, but of the Converts who do not eat the bread of idleness, but cheerfully labour hand in hand with their instructors, and rejoice and suffer with them daily in all their joys and afflictions. It was a sore trial to them to be separated so rudely from their attached Bible pupils in a single day.

The sensation caused by Viswanauthun's baptism was felt throughout all the southern parts of India, and gave rise to a bitter enmity, and a systematic opposition that affects the Institution to this day. Blessed be God, Viswanauthun continues to stand fast, and appears to be growing day by day in a child-like, believing spirit. This is more than a compensation for the loss of hundreds of scholars and the endurance of many trials.

About the end of February a regular service was begun in the Triplicane school-room on the Mount Road every sabbath evening, to bring the Gospel nearer to the more advanced Hindu and Muhammadan pupils, and to supply the means of grace to as many others in that neighbourhood as chose to avail themselves of them. In addition to an encouraging number of Europeans and East Indians, upwards of sixty young Hindus and Muhammadans attended for several sabbaths, but the baptism at the end of March put the greater number of them to flight. There are good grounds for believing that the preaching of Christ and His righteousness was on these occasions blessed to the comfort of some souls already in the fold, and to the conviction, and it is to be hoped the conversion, of others.

Conformably to an Act of Assembly of the Free Church of

Scotland, held at Glasgow in October, 1843, the Missionaries constituted themselves into a Presbytery on the 13th of March last. This they did with the view of advancing the great objects of the Mission,—the preparing, and in due time licensing and ordaining to the office of the ministry, such Native Converts or others in connection with them, as should appear to have received the proper gifts and qualifications for that work. The first three Converts have from the time of their baptism in 1841 manifested a desire to preach the Gospel to their countrymen, and are now far advanced in their studies. It will be a joyful day to the Missionaries and to the Church at home when they are found fully qualified to be ordained as Preachers in connection with the Mission. This, as stated from the beginning, is the great end contemplated and steadily aimed at, viz. the raising up from among the converts a pious and educated Native Ministry.

The return of S. P. Ramanoojooloo, accompanied by his wife, to the Mission House, on the evening of 12th July, after a grievous apostacy of two years, is in some respects the most remarkable event that has happened since the commencement of the Mission. Though sadly shattered both in body and mind when he came back, he is now much restored, and will prove, it is to be hoped, an ensample of the sovereign grace and wondrous long-suffering of the Lord Jesus. His wife Aleemalummah, though still unbaptized, is daily growing in knowledge and professes a willingness to receive Christ as her Saviour. Let all who love souls, especially those who are interested in the degraded females of India, pray that she may be truly taught of God, and be born again of water and of the Spirit. Since she came with her husband into the Mission a regular Tamil service has been begun between four and five in the afternoon of the sabbath, at which one of the Missionaries presides, and the Converts in turn expound the word of God and often apply it with great earnestness to the consciences of the males and females present.

The next event that stands out is the baptism and sudden fall of Arjunun, one of the two youths who came at the beginning of April and asked for baptism, but in the hour of trial then yielded to the force of natural affection and went back to his heathen relatives. He seemed constrained to come back the second time by his experiencing it to be a bitter thing to forsake God, and was baptized on the 28th August. The joy of the Missionaries and Converts was quickly turned into mourning by his secretly leaving the Mission premises early on the morning after his baptism. It may interest those who have made his case the subject of prayer to hear that the Lord is not letting

him alone, and that at times he seems struggling to get free, like a silly bird, from the cruel snares of fear and natural affection with which Satan holds fast and entangles his helpless victims.

The last event of importance affecting the Mission was the election by the members of the Congregation and the Ordination by the missionaries, as a Presbytery, of two Ruling Elders over the congregation that meets on sabbath in the Hall of the Institution—A. F. Bruce, Esq. and George Thomson, Esq. The particulars of their ordination on Sabbath 17th November, were given in the last number of the *Herald*. The appointment of two such men cannot fail, under the Divine blessing, to give strength to the mission and to help to build up the souls of converts and others in the faith and hope of the Gospel.

The *Native Herald*, started in October, 1841, is the organ of the mission, and has now entered on its fourth year. Its object is sufficiently known, and it has proved interesting and acceptable, not only to Native young men educated in English for whom it was primarily designed, but to many friends of missions both in India and Europe. It has this peculiarity that it chronicles the events of the mission in the order in which they arise, and gives scope to the pen of Native writers in English, both christian and heathen. Under its new form it has since January last contained much of the most important intelligence connected with the proceedings of the Free Church in Scotland and her missionary labours among Jews and Gentiles.

Though in regard to expenditure, even with the liberal donations of a few friends, the *Herald* from its being primarily designed for Natives has not nearly paid itself; yet in regard to the great object for which it was set a going it has fully answered its end. The knowledge of its usefulness in many directions encourages the Missionaries to persevere in sending it forth, and gladly to give their labour to supply it with fitting materials.

This sketch may now be concluded by saying a word or two about the present state of the Schools and Mission.

The Parent Institution has been recovering for some time from the great shock it sustained at the end of March. It is daily on the increase. The attendance in the English Department is now a hundred and thirty, though it must not be overlooked that the great majority of these youths are new, and many of them very young. In the Hindustani School there are above thirty; in the Tamil School between forty and fifty, and in the Telugu School more than a hundred. In all these Schools the elements of English are taught along with the vernaculars, Tamil, Telugu and Hindustani. Some scriptural knowledge is

daily communicated to these youths, and they are occasionally addressed on the things that concern their salvation.

Perhaps the most interesting feature of the Institution this year is the Native School on the premises for caste girls. It has succeeded beyond expectation. Before Viswanauthun's baptism there were nearly fifty girls at Madras, and ten at Triplicane. That event of course dispersed them, and for a time there was little hope of any of them returning. A few of these girls have come back, and with recent additions they now amount to upwards of a hundred and twenty at Madras, and fifty at Triplicane. This is wonderful success, when the prejudices in this community against Female Education are considered. It is already sufficiently known that this most interesting field is immediately under the eye of the Missionaries and that Aleemalumamah, Ramanoojooloo's wife, and the more advanced girls are daily instructed by Mrs. Braidwood. They are all learning—some of them now with great spirit, a little English, along with Tamil and Telugu, and are at fitting seasons addressed by Ramanoojooloo and some of the other Converts in their own tongues. It is a nursery of tender plants. May the dew of the Spirit fall and water them abundantly; for the ground is very dry, and the heavens have for ages been like brass as regards the females of India.

The three Branch Schools at Conjeveram, Chingleput and Triplicane are at present in a prosperous state. The other day when a Christian friend visited the Conjeveram School he found ninety-nine present, and all in a state of life and activity. The Chingleput School has increased to nearly a hundred, since Mr. Paezold was appointed to take charge of it, and is also going on with vigour. The Triplicane School under the care of Mr. Whitely, is undoubtedly the most prosperous of the Branch Schools. It again numbers a hundred and twelve lads, between thirty and forty of whom are Muhammadans, the rest are Hindus. This School was also greatly broken in March by the baptism, and reduced from a hundred and fifty to less than fifty. Several of the youths who acquitted themselves so well at the last annual examination have been placed by their parents at the Madras High School and University where no Bible is read. This is a painful thing, but the School is again prospering with a new set of boys: and the Female School of fifty caste girls is a feature of high and peculiar interest. O for more faith to wrestle with God for His Spirit, to enable those who labour in His cause to believe and hope all things even against hope.

Throughout the year the word of God has not been bound and the congregation connected with the Mission have experienced times of refreshing, not only when Christ was preached

on the sabbath mornings and evenings, but in connection with the conversion and restoration of lost souls. The Lord's Supper has been twice dispensed during the year ; about thirty sat down at the last communion. Latterly the members of the congregation and others have met together for prayer and praise, and the reading of God's Word, every Wednesday evening, at half past six, in the Hall of the Institution. On the Saturdays each of the three elder converts in turn continues to address in English and in Tamil and Telugu the advanced youths of the English Department on the great things of salvation from some passage of God's Word, while all the other classes in all the Schools are addressed as they are able to understand and bear it. The singing of psalms and hymns is an exercise in which many of the youths, both Christian and heathen, take increasing interest and delight.

In looking back on all the way by which the Lord has been leading them these last sixteen months, though some of the events that have befallen them in their work are of a mixed and painful nature, the Missionaries desire humbly to give thanks to God through Jesus Christ who in a very special and wonderful way has been making His goodness and mercy follow them. Never before did they receive so much lively Christian sympathy, in some instances from most unexpected quarters ; and in no year have they been called to witness such sovereign acts of Divine judgment and mercy towards souls in connection with their great work. They desire gratefully to set up a pillar of remembrance, and constrained by the love of Christ, to devote themselves afresh to a service which, when entered on as it ought to be, is felt to be not grievous, but perfect joy and freedom.

Faith thus quickened by sense and the sympathies of Christ's members, sees the day breaking through the horror of deep darkness that still broods over India ; and, grasping the sure word of promise, descries undismayed on the horizon the signs of the coming storm through which the morning shall emerge—a morning without clouds and like clear shining after rain.—*Madras Native Herald.*

V.—Baptism at Porbandar.

TO THE EDITOR OF THE ORIENTAL CHRISTIAN SPECTATOR.

Porbandar, 9th November, 1844.

And of Zion it shall be said, this and that man was born in her; and the Highest himself shall establish her.—Ps. LXXXVII.

My dear Mr. Editor,—Twelve months ago it was our privilege to advise your readers, of the birth by water, and, we trusted, by the Spirit, of the Church's first born in Porbandar. And, in the mean time, our hearts have been strengthened and encouraged, in the midst of our many difficulties, by witnessing his steady growth in grace, and in the knowledge of our Lord Jesus Christ. Again it has pleased the Lord to make known his saving health among us; and to enable us to announce the birth of the second and third-born of Zion in this place. May He reckon them among the children of the new Jerusalem, when He takes an account of the people.

On the Lord's-day, 27th of last month, we administered the ordinance of baptism to a Hindu, of the Bhil caste, named Bhagawánji, and to Devraj his infant son; having been previously fully satisfied, in the judgment of charity, of the genuine faith and conversion to God of the former. Bhagawánji has been in my employment, as a house hamal, for upwards of two years; and has always been a faithful servant. During that time he has learned to read the Gújarátí language; has acquired a considerable knowledge of Christian doctrine; and, we hope, has found the pearl of great price, the precious Saviour. He was constant in his attendance on the reading of the Scriptures with my servants on the Lord's-days; and I always found him the most ready to answer the questions which arose in the course of our reading. He has, also, continued to make one of our small congregation of native worshippers, since the commencement, about three months ago, of our regular Gújarátí church service; and, for several months past, he has read and conversed, almost daily, with Abdúl Rahmán, the former convert. These, together with his own private reading and much inquiry, are the means of grace in the use of which he has continued watching daily at wisdom's gates, and waiting at the ports of her doors; and we have reason to hope that he has at length been admitted into the palace, to partake of the rich feast which Incarnate Wisdom has provided for all his guests.

On Sabbath, the 15th of September last, the conclusion of our Gújarátí discourse was an earnest appeal to those who were present, respecting the sin and danger of trifling with convictions, and acting contrary to known duty. The bow was drawn at a venture. But the Spirit seems to have directed the arrow to the heart of Bhagawánji. He was convinced that "*now* is the accepted time," and he resolved no longer to delay the surrendering of himself entirely to the influence of that gospel which his understanding had long since confessed to be the truth of God. Shortly after the small congregation had left the place of worship, he re-entered, in much apparent concern, earnestly entreating he might be more fully taught "to pray, and to serve the living God." His conduct, on the occasion, forcibly reminded us of that of the Philippian jailor, when, according to the graphic language of Scripture delineation, "he sprang in, and came trembling, and fell down before Paul and Silas, and said, Sirs, what must I do to be saved?" Our message also, to him, was the same which, in that instance, brought peace to the troubled soul. "Believe on the Lord Jesus Christ; and thou shalt be saved. I am the way, the truth, and the life. No man cometh unto the Father but by me." From that day we took him under

more particular religious training, and have had the satisfaction of seeing him manifest so much consistency, and so many evidences of humble piety, as to warrant us in acceding to his request to be admitted into the church of Christ. He is a low caste man; and therefore his conversion makes, comparatively, little stir. But every soul is inconceivably precious in the sight of Him who shed his blood for the lowest as well as the highest of the sons of men. To sovereign grace be all the glory.

Yet Bhagawánjí has not escaped the trials which all who will live godly in Christ Jesus, must make up their minds to encounter. He has been subjected to all the parts, except the last, of that severest of all tests of discipleship, recorded in Luke xiv. 26. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." His aged mother had lived with him for many months previous to his conversion. Hearing him read the scriptures, and being gently reproved by him for her frequent invocation of the Hindu gods, she besought him much to give up reading, and be satisfied with the religion and the gods of his fathers. When, however, he declared to her his purpose of not only continuing to read the Scriptures, but also of becoming a Christian, she became exceedingly distressed, and desired him, immediately to send for her elder son, that he might remove her from Porbandar. Her son, accordingly, came; and there was much disputation between the two brothers. Arguments and promises, and threats, were all employed to induce Bhagawánjí to abandon his purpose, and accompany his brother to Rajcot. With *him* they were ineffectual. But they succeeded in terrifying his young wife into a determination to abandon her husband, and take away their child, and thus, at the same moment, rudely to rend asunder the tender ties which unite husband and wife, and those which bind the heart of the father to his first-born son. This prospect deeply affected Bhagawánjí. But he seems to have counted the cost. Though he was distinctly informed that, notwithstanding his previous application for baptism, he was at full liberty, if he wished it, to go with his mother and brother, he remained firm in cleaving to the Lord. Subsequently his wife was persuaded, chiefly through the intervention of Abdúl Rahman, to remain with her husband; and has resumed her attendance with Mrs. Montgomery for instruction. May the Holy Spirit enlighten her mind in the knowledge of Christ; and make her a help-meet for her partner in prosecuting the high objects of his heavenly calling.

Much opposition continues to be given to the cause of God in this place; and we are not without fear that we shall, ere long, be compelled to shake off the dust of our feet for a testimony against it. The native authorities reckon, in the list of crimes against the state, attendance on the instructions of the Padres. A short time ago a *masal* was sent upon a poor old man, an inhabitant of a neighbouring village, merely because it was alleged he had called the Padres to his house. Of such a crime the poor man was perfectly innocent. We had gone, of our own accord, to remonstrate with him on account of the harsh treatment he was giving his son, who had declared his intention of renouncing Islamism and embracing Christianity.

Our endeavours to obtain a site for mission premises have, hitherto, been ineffectual; and there is little to encourage hope that we shall be more successful in future. On the faith of a previous promise of the *Darbar*, we purchased a small house in the town, with the intention of converting it into a school-room and church, and were enabled by the liberality of some friends to undertake the necessary repairs. But we have not been able, hitherto, to accomplish our purpose, owing to the violent opposition of the Musalmans, from one of whom we purchased the house. The *Turia*

caste declare their unanimous determination to abandon the town, if we be allowed to possess the property we have bought.

Few, of any class, visit us for religious instruction. We have, however, an interesting field of labour in the neighbouring villages, where the people hear the word of God gladly. In the streets of Porbandar, also, we can always have a sufficiently large audience; though, occasionally, a Musalman or an interested Brahman, succeeds in diverting the attention of the people from the word of salvation, to some impertinent and frivolous questions of his own. The spirit of inquiry is abroad. There is a stir among the dry bones. And he who has agitated them, can cause the sinews and the flesh to come up upon them, and send his Spirit to breathe upon them that they may live. May he hasten it in its time.

Our brother Abdúl Rahmán is engaged as a scripture-reader; from whose devoted labours under the Divine blessing, we anticipate much good. A Christian brother, whose liberality we have had many opportunities of acknowledging, has contributed his salary for five months, from the 1st of September; and we are confident that He whose are the silver and the gold, will not suffer an agency so efficient to be discontinued, from the want of adequate support. We call upon the godly among your readers, to join us in giving thanks to God for his great goodness, in having so early set his seal upon our mission to the Gentiles, in this province; and to their prayers and sympathies we commend our infant church in Porbandar. Excuse the length of this communication, and believe me,

My dear Sir,
Your's affectionately in the Lord,
ROBERT MONTGOMERY.

VI.—*The Kookee Tribes near Chittagong.*

I had been long desirous to visit the Kookees and examine their character and social institutions, but my clerical duties here had always prevented me. A favourable opportunity at length offered, and on the 29th of the last month, I proceeded from Chittagong in a small boat, to see these interesting people. Both sides of the river are well cultivated. Small villages inhabited by Mussalmen, or fishermen, are very numerous. We passed the foot of the Heco hills, elevated about 150 feet above the level of the water; no boats pass them without abusing or calling the crama or echo. I reached a small Mug village where a Burman was living who had promised to accompany me to the Kookees. In the evening we entered the territories of the Ranee; there is a chokie where all boats going to cut timber and bamboo are obliged to pay so much for each person on board. We passed the Setetagra, called blue hills, elevated 1,500 feet above the water, some spots of ground might be seen cultivated, with sheds built over them. To the south of these hills are some beautiful plains where the Gaial* is found. The wild goat† with strong and straight horns, hair about one foot in length, of white colour, with some black spots, is seen there. The gibbon of which there are two species, one of a black colour, with the forehead and beard white, called hooloo, and the other of a brown colour, is also found.‡ At the foot of these hills, I found a plant bearing a strong resemblance to

* A peculiar race of wild cattle.

† Probably an antelope of some undescribed kind.

‡ *Scimia hylobates*, a kind of ape.

ten, a specimen of which I have sent to the Museum. This shrub is very common on the Tenasserim coast and is known to the Burmese by the name of wild tea or "To ladpe." In the evening we reached another Mug village. Some of the people there, whom I had known at Chittagong, offered to accompany me to the Kookees; as they had a boat smaller than mine, I accepted their offer. We started in the night; at 6 o'clock in the morning we reached a nearly perpendicular rock elevated about an hundred feet above the water. The legend says that a king who had an only daughter, offered her hand to the young inan who could climb the rock. Seven persons began the ascent and proceeded more or less in the task, but the whole of them fell and became the victims of the Careca Cupido. The eighth was more fortunate, and he received the reward of the fair maiden's hand.

We saw several deserted villages. During this year many persons living on the banks of the river, have been the victims of cholera. We entered in the evening the Kaidai whose direction is east and south-east. On either side of this creek, hills nearly perpendicular, their base resting on the water's edge, rise to the summit of from 100 to 200 feet. They were covered to the top with shrubs, wild plantains and other varieties of plants. On the evening of the next day, we reached a large Mug village composed of 80 houses. We saw only one person in it, as the people had gone to the different hills for their harvest and were not expected to return till November. I sent for the head-man, who came with a few followers, bringing fowls, rice and fruit; he promised to accompany me on the next day to the Kookees, and said that (understanding something of the language) he could be of service to me. I gladly embraced the offer, and we started early in the morning and ascended a steep hill raised about 200 feet above the level of the creek. The track was what the Burmese call "*Myouk Lan*," or monkey pathway. The bamboos and high grass on both sides of the way, saturated with the heavy dew of the night, were so close together, that it was with the greatest difficulty we could ascend. From the top of the hill, we could see the Kookee villages appearing quite near, lying towards the east. We could also perceive on different hills, some patches of cultivated ground, and with temporary sheds raised from ten to twelve feet from the surface. But the greatest part of the country was covered with bamboos and some large trees. We then descended to a small stream by the precipitous side of the hill, and followed its course for a mile, being obliged to wade knee-deep in the water. We had to proceed in this way, on account of the narrow bed of the stream, in single file. On the way, one of my people happened to catch hold of a creeping plant, called by the Mugs "*Mnezonge*," and whose touch produces a prickly sensation similar to that of the nettle. For three days it tormented him with severe pain. Close to this plant we discovered another of the parasite nature "*folia lanceolatis*," about ten inches long, the extremities of whose topmost leaves being furnished with roots, bend downwards and so propagate its species. Following the course of the stream, we came to a wider one running at the foot of the Kookee hills, and which discharges itself in the Kadai about five miles to the south. We then ascended a hill of a scaly structure, which was very steep for the first twenty feet. The ascent was nearly perpendicular. Some crevices of the rock and holes made in it, were the only places where we could fix the extremity of our feet. To ascend with our shoes on, was out of the question. The remainder of the way was sufficiently easy, and after ascending 150 feet, we gained the summit. We saw a range of houses built in as regular a structure as the nature of the ground could admit. These dwellings are formed entirely of bamboos, the walls, supporters, floors and roofs being covered with its leaves. They are elevated from the ground about five or six feet. The Kookees remaining only for the period of four or five years on the same hill,

these houses are intended by them to last only so long. These buildings consist of two verandahs and two rooms. In one verandah they pound rice and keep the heads of the wild animals which they kill in their hunting excursions. The other serves them for culinary purposes. In the village there are two houses, one intended for the reception of strangers and the other for their public amusement. On one side of the hill, about 50 feet towards its declivity, is a beautiful spring which supplies the village; the water is carried up by women and children on their backs in bamboos and courses, in conical baskets fastened by a flat ratan strap passing round their foreheads. The hill being nearly inaccessible from three sides, these people cannot be easily surprised by their foes; the remaining side being stockaded and studded with sharp bamboo spikes. Their arms are spears, arrows and muskets, these last are imported by the Bengali and Mussalmen traders, who exchange them for cotton, rice and ivory. Some of these spears, manufactured by the Kookees themselves, are of such excellent material, so well tempered and sharp-pointed, that they are capable of drilling holes in the blades of their knives. When I arrived in the village, the greater part of the inhabitants had gone to their work.

The first year they cultivate the adjacent land, but as they cannot raise a crop on the same ground the following year, in consequence of the rich surface being washed away by the heavy rains which fall in torrents during the south-west monsoon, they are forced to a great distance from their dwellings, in search of a more favourable soil. Afraid, however, of an attack from the other Kookees, or Kions, they seldom remain out of their villages during the night. Every year, therefore, they must clear new ground by bamboo, which work they perform during the cold season, and in the months of April and May they burn the hewn timber. When the rains set in, small holes are dug, in which paddy mixed with cotton seed are deposited. The paddy is ripe in August or September, and the cotton in November or December. They plant also, some vegetables, such as pumpkins and gourds. At this season grow also, in the open field, melons of exquisite flavour.

It is written in the Burmese books that there are one hundred and ten nations in the world, and one hundred and twenty species of rice. A person well informed has told me, that from fifty to sixty species of paddy are grown on the hills of this district. The paddy varies in produce, according to the quality of the soil. Some of the Ranganhai hills give a produce from 70 to 80 fold, but generally speaking, if the produce be from 25 to 30, the natives are content. This year having proved unfavourable, the produce has averaged but 12 fold.

On the Tenasserim coast, there is a species of paddy of a very small kind, cultivated on the hills close to the sea, which gives a produce from 80 to an 100 fold.

Having ascertained that the people would not return from the labours of the field till after sunset, I descended the hill, to follow the course of the stream. A woman who appeared about 80 years of age, pointed out to us another path, which I took in preference to the one by which I ascended, thinking it to be of more easy descent. I was sadly disappointed, and had I not caught hold of the straggling branches and bamboos by the way, I should have reached the bottom of the hill in a much quicker space of time than would be desirable. The path was furrowed by the track of the species of wild cow called by the Kookees, *Shio*, and by the Bengalia, *Surgai*. Had I not seen their traces, I could never have believed, that an animal of such large dimensions, was capable of descending so precipitous a way. I ascertained from the person who accompanied me, that the *Shio* can follow a man through the steepest defile. We saw at the foot of the hill two females of these animals with their young ones. One of them was entirely black,

with the exception of the forehead, which in these animals is invariably grey; the other was of a dun colour, with the exception of the belly, legs and the extremity of the thighs, which were white. The female goes with young for nine months. The horns are directed backwards and marked by longitudinal ridges. The horns of the two females which I saw, were not longer than one foot; but I obtained the horn of a bull which was two feet four inches long and 15 inches in circumference. I measured a female who had reached her full growth, of the following dimensions: From the muzzle to the root of the thigh 9 feet 7 inches; tail, 3 feet 6 inches. From the tip of the shoulder to the ground, 4 feet 6 inches. Do. behind, 4 feet 2 inches. The circumference of the body 7 feet.

The Kookees, Mugs and Bengalis say that this *Shio* is different from the *Gaial*. The shape of the body, the collar, the skin, that falls down the front of the neck, the edge of which is clothed with long, black hair, is not seen in the *Gaial*. Several of these bovine species have been sent from Chittagong to Calcutta by the name of *Gaial*. Although called by the name of wild cow, they are, in reality, tame, remaining the greatest part of the day close to the house and feeding principally on bamboo leaves. I was particularly struck with the ingenious dexterity by which these animals approach the leaves of the bamboo tree. They bend it with the neck and continue keeping it bent, till they reach its topmost leaf. In the village are kept from 50 to 60 of these animals; amongst them is a large bull who generally strays into the jungle for four or six days and then returns to the herd. They are never yoked to any work. In their great festivals they are slaughtered.

We followed the creek which was from 4 to 5 feet in breadth. This excellent spring was one of the best natural beauties I ever saw. It glides along a bed of variegated shell, and passes between two ranges of nearly perpendicular hills, rising from the water from 100 to 200 feet. Bamboos, shrubs and trees growing from out the crevices of the rock, twisting their branches with those of the opposite side, so beautifully shadowed the place, that not a single ray of the meridian sun could pierce the umbrageous foliage. We waded against the current for about two hours, enjoying nearly the whole time the same picturesque and refreshing scenery. On one spot covered with sand, could be distinguished the traces of two tigers, who had been, the preceding night, prowling there in search of prey. We also saw birds of beautiful plumage, and I was fortunate enough to kill some which I stuffed and sent to the museum. Amongst them was the *Hynet Meng*, or Governor bird, of red colour, with the head and wings black. I killed also a large brown monkey with a long tail.

We ascended the Kookees hill by the third side. The ascent was nearly as perpendicular as the other two, but being more frequented, as it led to the cultivated grounds, the path was better. The village contains about 70 houses and about 300 inhabitants. The people returned from their field occupations at 6 o'clock, in one body. They brought in their conical baskets of paddy and vegetables. Some of the young men were armed with spears or firelocks. They were, of course, surprised to see amongst them a white face, but manifested neither alarm nor anxiety. They all approached close to me, remaining there for some time, and presented me with fruits and vegetables. The Kookees are of a fair complexion and much resemble the Burmese in feature: round face, flat nose, large holes in their ears, long hair which they tie in the same fashion on the forehead as the Burmese, or behind as do the Mugs of the country. They are strongly built, but lower in stature than the Burmese. Men and women are but scantily clothed, the former wearing a piece of cloth of about one foot square, in front, whilst the latter are covered all around the waist, the cloth, however, does not extend

to the knees. Some of the young females wore a black covering of the like dimension, ornamented with a kind of fruit, inserted in the manner of bead-work, and according to their notions, tastefully arranged. The complexion of some of the females was very fair and of mild expression of countenance. The women are decorated with glass beads round the neck. They in general prefer those of a red colour. The young men wear silver bracelets, and above the elbow rings of polished iron, nearly $2\frac{1}{2}$ inches in thickness. They appeared vigorous and hale. I admired the strength of these people and the activity and vigour of the females, particularly, when I beheld young girls from eight to ten years carrying up the steep on their backs and fastened on their forehead, the conical baskets of the country, filled to overflowing with fruits and vegetables. I also remarked an aged couple of 80 years each, ascending the hill, walking with all the elasticity of youth and bearing on their backs a load which would weary much younger persons not habituated to the toil. But the Kookees do not invariably enjoy the same rude health; this I ascertained during the visit which I made last year to *Barra-cool*, on the *Great Lake*, where I learned from the people whom I had sent to the Kookees, that they appeared to be very sickly. Many of the children were affected with dropsical tumour in their legs and arms, and the greatest portion of the grown population were attacked with the itch. There is no doubt, but that the hills when not cleared, are very insalubrious. The decayed leaves falling in the water, which then becomes vitiated, is, in the opinion of the inhabitants, the chief cause of their sickly condition. They say, that in the hills, copper ore is found to some extent; if such be the case the water flowing from the hill, becomes impregnated with the mineral properties, and is therefore vitiated.

After their meal the men came to converse with me, and commenced speaking on the subject of religion; but I could not make myself sufficiently understood nor clearly convey to them the important truths of Christianity as the Mug who served as my interpreter, knew very little of their language. Some of the Kookees understand as much of the Mug dialect, as barely enables them to transact the necessary business of barter.

They then brought a large earthen vessel, called *Chattah*, filled with rice, which had been boiled one year before, and, by being exposed to the sun, was preserved perfectly dry. They mixed with it certain ingredients with whose peculiar properties I am unacquainted, upon which they poured water which produced fermentation. After this process, they racked off the spirit into another *Chattah*, by means of two bamboos joined at the ends and forming a figure somewhat triangular; one leg of which was placed in the *Chattah* vat, and, by means of suction, they carried off the liquor into the other *Chattah*. They offered me some, which, not to displease them, I accepted. The liquor was tasteless and appeared without body; but I could learn, that, when taken in large quantities, it causes sickening intoxication. All who were present drank after me. During the time of the potation, the music commenced, which was composed of three different instruments, the big drum, a cource in which were fixed six bamboo pipes which when blown through, produced a melodious sound, and two horns of the wild cow, which were struck in the manner of a cymbal. Then one of the oldest of the party, commenced the dance in the same fashion as the Burmese perform it. At 12 o'clock at night the party retired, with the exception of a few of the young men, who slept in the house with me. Early in the morning, the children and adults, male and female, armed with spears, departed in company for their daily labours.

These hill tribes are unacquainted with letters, and their method of computing time is by calculating the number of the successive crops which they grow on the mountain. When, for instance, speaking to a man who told me

that his age was 35 years, I asked him, how did he know his precise age? He replied, I was born on such a hill where we had four crops, and from thence we went to another, where we had three, and so on. Thus, by adding together the crops, he arrived at the number of the years.

Two of the most respectable men accompanied me to my boat, where I presented them in return for their civilities, medicine, powder, &c. They furnished me with the following information :—

They admit the existence of a Supreme Being, but do not worship him, as far as I could collect from them, on the principle that He, being good, will not harm them, and that, therefore it is useless to adore Him. So it is with the Karians on the Tenasserim coast, who worship no God, but sacrifice to the Devil. They say that the Supreme Being came from heaven and summoned all nations to give them a code of worship on a certain high mountain. The Karians, who engaged in the cultivation of their fields, could not attend on the day appointed, but did on the following one, when they did not meet God who had departed from the mountain. They supplicated him for the law, and he heard their prayer and left in on the mountain, but the rain came and disfigured it. Then exposed it to the sun, but the fowls of the air came and devoured it. The Kookees also adore the Devil; being aware of his propensity to do harm, they appease him with offerings of fowls, &c. They recognise two distinct future states, one on the top of a very high hill from whence can be surveyed all the beauties of nature, and to entitle them to enjoy its happiness they present to the guardian angel of the mountain, the heads of monkeys, deer, hogs and of other animals which they have slain in their hunting excursions. For this reason they preserve with much care the heads of the animals which I have seen in their houses; but if a person has not good fortune to possess one of those heads, he is sent to hell, as good for nothing. Asking them if they who had committed murder, theft, &c. would be admitted to the happy state, by presenting heads to the Angel, they appeared quite ignorant of the subject. Concerning marriage, the young man is obliged to give the relations of the girl a wild cow or 50 rupees. In case of divorce, when the woman wishes to separate, she must return her husband the dowry he had given, but, if the husband send her away, he has no claim. Should the woman be guilty of adultery, her seducer must pay the husband the original dowry. In all cases of divorce the children, male and female, remain with the father. A person guilty of robbery is sentenced by the head of the village to pay to the party whom he has robbed, double the amount stolen. When a doctor cannot cure his patient by the medicines known to him, he concludes that the sick person is in the power of the Devil, who is then propitiated by the usual offerings. When a person dies, the Kookees have different ways of disposing of the corpse. In some villages, they perforate the belly in different places, and then, placing the body over a fire, they continue turning it, till all the humours are wasted and the flesh becomes perfectly hardened. They preserve it in this state, in the house for one year. In other villages, they hollow the trunk of a tree and place the body inside, fencing the place, to prevent the wild beasts from approaching it. One year after death, they erect a shed close to the place where the body is preserved, and there the relations and friends of the deceased, assemble to lament, sing and dance for the space of four days, after which they remove the bones to the summit of a hill, where are deposited the remains of others of the same tribe; taking with them, the arms, gold, silver, clothes and every article which belonged to the deceased, with the heads of the animals he has slain during life; even his dearest friends do not appropriate to them-

selves, the most trifling article. All is left there and even the most daring robber would not venture to touch them.*

Every one acquainted with the customs of the Burmese and Karians will immediately recognise them in the usages of the Kookees. The practice of preserving the heads of animals is common to the adjacent tribes, in the Birman Empire. The Karians keep not only the heads of animals, but even of persons whom they have conquered in war. A person having a hundred heads of men and animals is entitled to become the chief of the tribe. The Karians adopt the same customs. The Diaks, a savage tribe living in the interior of Borneo, preserve with scrupulous care the heads of persons slain by them; and when a young man applies for a wife the first question demanded, is, "how many heads he possesses?" Should the number be less than half of those in her father's possession, he must return to the wars and add to his stock, when his application will be successful.

I showed the Kookees a specimen of coal and asked them, if they had ever seen the like? They said that they had frequently observed such in the hills, but not knowing its use, they gave it no particular attention. Should the Government, however, encourage them, I think that these people would indicate the particular localities where it may be found, and perhaps in large quantities.

Last year, during my trip, I ascertained that two species of dogs were seen in the hills. The smaller has pointed and straight ears. They roam in packs from 15 to 20 in number. This species is common on the Tenasserim coast. The other species is much larger, and they are never seen more than two or three together. The Mugs and the Shamma assured me that they have long and pendant ears. The Kookees having given me the same description, I can have no doubt, that there is a new species of dog, as yet unknown to naturalists. I was also told on the Tenasserim coast, that a large species of dog is seen there of a dark brown colour; but as it never occurred to me, to inquire what was the size and shape of the ears, I cannot say if the species be similar to that of the Kookee district.

The people living on the hills at the foot of which runs the Chittagong river are the *Daino*, *Shamma*, *Laugat*, *Shiamdu*, *Benzoo* and *Rian*.—*Catholic Herald*.

* The Karians have a custom, like the Kookees, of disposing of their dead, but they burn the whole body to ashes with the exception of one bone, which they preserve for a year, and then, after a feast of several days, they dispose of it with the property of the deceased in the same fashion as the Kookees.

REVIEW.

“*Memoirs of the Life of the Rev. JOHN WILLIAMS, Missionary to Polynesia ; by the Rev. E. Prout of Halstead. 8vo. pp. 618, Snow, London.*”

Missionary literature now ranks amongst its contributions works neither few in number nor inferior in excellence. Those conquests which in modern times have been made in heathen lands by the word of the Redeemer, the Church has proved its readiness to record and to defend. Into its modes of operation, it fearlessly challenges the strictest enquiry. The character of its agents, the nature of their plans, the doctrines which they teach, it places fully before its own members and before the world : and while it demands the tribute of honour to the Lord who has given testimony to the word of grace, it asks all to judge, whether that which it has done, has been marked or not by the spirit of obedience which alone He will approve. The works thus presented to us may be divided into three classes : one, giving the details of Missionary labour in various countries, their origin, progress, difficulties and results : a second, furnishing the life, character and plans of some of those servants of the Lord whose earthly labours have ceased : a third, generalizing the facts which others have related, and embodying the instructions which they are calculated to convey. The use of these records is twofold. They declare the *fact* that the gospel of Christ alone is still the power of God to the salvation of souls ; that of all remedies for the ills of this life, it is the most efficient and the most speedy ; that its strength is undecayed, its influence undiminished :—and they teach the *lesson*, that the degree in which such grand objects as those which the gospel aims at shall be attained, bear proportion to the pureness of motive, the diligence of effort, the strength of dependence on God, and the fervour of prayer found in the Church that proclaims it abroad. To this mission library, we consider the present volume a most valuable addition. It is a biography of a high order, inasmuch as it conveys a living picture of the man whose life it records. It appeared in England at the commencement of last year, and would have been published earlier after the death of him of whom it speaks, had all the materials reached the author as he expected. Those, however, who read it will judge whether the additional labour which, through the unavoidable delay he was enabled to spend upon it, was fruitlessly bestowed.

It might be expected that these memoirs would be no more than a repetition of Mr. Williams's own publication, the "Missionary Enterprises," or at least substantially so. But such is by no means the case; and he who attentively examines both works will be as much surprised, as we trust he will be delighted, at what is not only new but striking in the "Life" now published. The two works are quite distinct. Each is a valuable aid to, and comment upon, the other. The one contains a statement of all the facts in general: the other presents a portion only of those facts in full detail. The latter (the "Enterprises") may be better read after the former, as in this, the order of the narrative is preserved unbroken. The former (the memoirs) though in itself most complete, still becomes an excellent sequel to the latter. If the same facts are referred to in it, as are found in the "Enterprises" it is only to develop them better or shew the use to which they may be applied. The author's plan has been to describe plainly the facts of his beloved friend's history, and from those facts carefully weighed to draw forth not only the features of his character which they display, but also those truths which they may teach or may illustrate in relation to the subject of missions at large. In a word, the facts of Mr. Williams's life are generalized and principles are deduced, which not only exhibit the character of the labourer, but form the foundation and mark out the spirit of his toil. The memoirs are written in a chaste and graceful style; sometimes pithy and concise, at all times clear and smooth. The descriptions of the various scenes to which the author leads us, of the condition of the people, of the events which happened, are marked by great beauty and taste: so that the narrative, detailing stirring facts of an intensely interesting character, preserves its fascination fully to the close. To such a work it is impossible to do justice in a short Review. We intend rather by its help to draw a sketch of the life which it narrates, hoping that such a slight knowledge of it as we may convey, will induce our readers to procure and to study well a book so worthy of their notice.

JOHN WILLIAMS was born at Tottenham, near London, in 1796; both his father and mother were the children of pious parents. His father, however, though he respected religion, felt not its power, nor did he for many years after his son's departure into the field of missions, but was a practical drawback to the growth and exhibition of piety in his children. His mother had in early life attended on the ministry of that truly pious clergyman, Mr. Romaine, in London, and though then much opposed to spiritual religion, was afterwards brought by the grace of God to value its benefits, while residing at Oxford,

to which city she had removed on her marriage. This excellent woman set herself with her whole heart to educate her family in the fear of God ; and only applied herself to this important task with the greater diligence from seeing her husband and their father, so indifferent to spiritual concerns.

While John Williams thus enjoyed, with his brothers and sisters, the inestimable advantage of daily religious instruction, his general education was but "imperfect:" being apparently conducted upon the principle so often acted on, that the best way to train a boy is not to cultivate and expand his natural abilities, but only to give him that knowledge which has relation merely to his destined sphere of life ; a principle as unsound in theory as it is mischievous in its results. He was, however, active and quick in observation, and was thus able to search out paths of knowledge for his own gratification and improvement. When he was entering on the business of life, in 1810, his ever watchful mother made it her chief object to place him in circumstances favourable to the growth of his piety : and the providence of God directed her so wisely in this matter that not only was her object secured, but in the situation which he occupied, he received the best preparation for that future sphere of labour which, unknown to all, the Redeemer had marked out for him. He was bound apprentice to an ironmonger in the City Road, London : and the intention was, that he should be taught, not the construction of articles employed in the trade, but what was connected merely with their sale. This latter branch he soon mastered, and at once, with all the eagerness of deepest interest gave himself to the former ; he would watch the workmen in their labour, and when they had gone home, apply practically the knowledge he had gained. The forge, the hammer, and the anvil were now his delight, and such skill did he acquire in their use that he became superior as a workman to many who had spent years upon their processes. But his fond mother remarked with sorrow that as he improved in his worldly knowledge he declined in religion ; his early youth had given the prospect of a pious manhood ; private prayer and pleasure in God's ordinances had made her hope that her instructions were being blessed, and that the buds of promise would blossom and bring forth "good fruit." But she was to bear disappointment. These hopes withered. Gradually his interest in religion decreased, until with young associates he could break the Sabbath and scoff at the Saviour's name.

In this fact we realise one of the incidents of London life. In that vast city, with its teeming population, its varied society, there are undoubtedly opportunities of mental improvement which may be found but in few places elsewhere. In its muse-

ums, picture galleries, and collections of the products of mechanical skill; in its libraries and its excellent schools of instruction there may be much that is most valuable. But these are not all. To a young man are not such advantages counterbalanced by what may be placed on the unfavourable side of the question. Years of experience compel us to affirm that its temptations are most fearful and destructive. Sin is presented in so many forms that the eye can turn no where without meeting it. Day and night its attractions allure; and he who would resist them must carry on a struggle as ceaseless as it is arduous. Upon the Sabbath thousands on thousands go forth in search of health and pleasure, taking with them the young and inexperienced, who are thus easily carried away. Upon the week day the theatre with all its horrid evils, the cigar Divan, the billiard room, the club, lead on from bad to worse in a course of guilt, which, but for the grace of God, must end in ruin. If the numberless temptations spread before the eye and influencing the heart furnish painful and humiliating conflicts to those who seek to obey God's law, what must they be to young men who have no secure principles on the strength of which they may be resisted at all? How many will trace their soul's destruction to them, as having furnished occasion for the beginnings of sin!

But Mr. Williams was not to be left in the perilous condition just mentioned. He had engaged to spend the sabbath evening at a particular tavern in London. His companions were not punctual to their appointment, and while he was waiting for them, the kind friend with whom he was living, and who happened to pass that way, invited him to accompany her to the Tabernacle; he went reluctantly, but the issue proved he went for profit. That night he became a "new creature in Christ Jesus." He soon after became a member of the church assembling in that place of worship, then presided over by the late Rev. Matthew Wilks. Under the able ministry and the private instructions of this peculiar servant of God, his character became more stable, his piety more solid, his zeal more practical; and not the least, his preparation for missionary labour considerably enlarged. The Tabernacle church was at that time greatly marked for its missionary spirit, and Mr. Williams amongst others felt its influence upon his mind so powerfully, that after earnest prayer and due deliberation with his pastor, he resolved to offer himself to the London Missionary Society. The time when the offer was made, was that peculiarly exciting season, when the first labourers in the South Seas had, after years of seemingly fruitless toil, been rewarded by largest success; and as in a moment feeling their strength

utterly inadequate to the work thrown upon them, had implored the Directors to increase their number. In answer to their cry, the Directors had just sent four men, and were resolved to send four others, even though from the urgency of the case, the preparation for their work was not so full as in *ordinary* circumstances they would have wished. On the 30th September, 1816, Mr. Williams with eight other brethren was ordained at Surrey Chapel. The names of all those brethren are known to Missionary readers: some still survive and labour still in the work of God with an honoured name. But amongst them there was one, who after leaving his country to penetrate the deserts of Africa and throw himself into the wildness of savage life, recently started as it were from the dead, and sent forth with witching power details of his wondrous history such as thrilled through the churches of Britain, and awoke them to the full consciousness of a Divine Providence working in the field of missions in a manner and to a degree which they had never imagined or hoped for. It was a striking coincidence and wonderful, that John Williams and Robert Moffat should thus meet and should thus be consecrated together to the work of God: men who were so peculiarly honoured in their day and in their toil; men who will ever hold a foremost place among those who are truly designated as "the messengers of the churches and the glory of Christ."

Mr. Williams with his beloved partner, to whom the author of the memoir here pays a most deserved tribute of praise, embarked at Gravesend in the "Harriet," Nov. 17, 1816, and thence sailed for Sydney. The voyage proved to his active mind a season of much enjoyment and profit, from the many interesting novelties it presented in the wonders of the sea, and the employments of sea-life. But the vessel, its structure and rigging, were his chief study, and from this he learnt much that enlarged his usefulness in after days. At Rio, where the ship touched, he was greatly affected by the sight of slavery then undiminished in power. Here the missionary party were joined by Mr. and Mrs. Threlkeld, who had left England in January previous, and prosecuting their voyage in company with these brethren arrived at Sydney in May 12, 1817. After some delay they embarked once more on board the "Active," together with Mr. and Mrs. Barff, who still live honoured and beloved in the scenes of their toil; and having enjoyed for a few days delightful fellowship with their brethren of the Church Missionary Society in New Zealand, arrived at their ultimate destination, the island of Eimeo, on the 17th of November, 1817: exactly 12 months from their embarkation in England.

At that time the South Sea mission presented features of

peculiar interest. Light had sprung up amidst darkness, and as yet the darkness comprehended it not. It was the time when the Gospel, once more standing forth in its true and simple energy, had met in contest with heathenism the most debased, planted amongst men the most brutish, and with this double disadvantage had fully triumphed. It was the time when idolaters had learnt to fear the name of Jehovah, and were seeking to know more of his will. It was a time of excitement, a time of romance.

There is something most ennobling in the spirit which should make a Missionary. The sublime end he has in view : the high sanctions under which his purpose is formed, his plans carried out : the simple yet all-powerful law which rules him, in obedience to which alone he acts : the splendid example which in his own character, his own doings, he may seek to follow—the devotedness, the life, the words of the Son of God : the lasting nature of the results which shall follow his toil : the eternal bliss for which his own spirit strives, and toward which he labours to lead the lost : the endless woe from which he seeks to deliver them:—these constitute a class of objects, which forming the matter of his daily thoughts, entering into the little details of his life, becoming the rule, the end, the motive of his whole sphere of action, cannot but tend from their high character to raise his views, to elevate his tone of mind, and lead him away from earth to the contemplation of the glories of heaven. Yet with these is associated something which acts as an admirable counterpoise to prevent the error into which a constant contemplation of such themes would inevitably lead. It is this. Wherever he turns, to whatever he puts his hand, he is made to feel at every step the weakness, the utter insufficiency of that agency he employs to accomplish the purpose at which it aims, and the necessity of maintaining a simple yet complete dependence upon the help of the Holy Spirit. These two antagonistic principles are thus made to counteract and check each other, and where duly watched over, preserve that healthy tone of mind which is most suited to the position which the labourer in Christ's vineyard occupies, as at once an honoured but unprofitable servant.

It was so in the present case. When Mr. Williams arrived, the state in which he found the mission made him exclaim, "Surely the work is done, there is no need of us." But after a time, when he saw the heathen practices still prevalent, overlaid merely with an outward dress of ceremonial service he felt that that work was just begun. His first impressions were completely changed. But animated with the true missionary spirit, this fact only made him apply with greater diligence to the accomplish-

ment of his own part. He saw it in its true light at the outset of his toil ; he began at the outset to exercise his ministry upon true grounds ; and through all the phases of his chequered life continued to do so to the very last.

There were at this time but two missions among the islands : those at Tahiti and at its little dependent island Eimeo. In the latter there were eight missionaries occupying two stations. To these stations was shortly added another, and that under most encouraging circumstances. The chiefs who had supported Pomare in his attempts to regain the throne of Tahiti were now returning to their homes in the Leeward or Society Islands. As they had stayed long in Eimeo in order to learn the Gospel, and had displayed much anxiety to improve in knowledge, three of the missionaries with their wives determined to take up their abode among them ; and Huahine, an island remarkable for its exceeding beauty, was fixed upon as the new station. To this island they removed in June, 1818, and were received by the people with the greatest delight. They had not been there long before the population of the whole group began to feel deeply interested in their engagements, and having come from their different islands, begged from the Missionaries the means of Christian instruction ; of the applications thus made, that of *Tamatoa*, the king of Raiatea, was confessedly the most important.

Raiatea in size is the largest of the Society Islands : in political rank its ruler had been long considered as the Lord Paramount both of the Leeward and Windward groups ; but in religion especially was its supremacy seen. It was the main stay of idolatry ; its king was worshipped as a God, and its great Marai had been hitherto the chief altar for human sacrifices. But it had recently undergone a change. One of the Missionaries with Pomare and 19 Tahitians had been carried thither by a gale of wind, and detained three months ; but such was the impression made by their labours, that after they had gone, Tamatoa built a Chapel, observed the Sabbath, and without books maintained, as far as his ignorance allowed, Christian worship and Christian practices for two years. When therefore he heard that missionaries had come to Huahine, only 30 miles from his own home, he set out and urged them to settle permanently among his people. Mr. Williams was much moved by his statements and by the indications of God's providence which this fact displayed ; and with Mr. and Mrs. Threlkeld and his wife soon after went to take up his abode in Raiatea : that island which was to be the sphere of anxious toil, the sphere of most wonderful success during several years. They landed

September 11th, 1818. Mr. and Mrs. Orsmond followed them a few months after.

They found the people, though willing to learn, excessively indolent in their habits, and grossly immoral. They were moreover scattered widely throughout the island, and hence from the rocky paths which were to be trodden, the almost numberless bays and mountain streams which were to be crost, unfavourably situated for constant and efficient instruction. This latter evil was therefore *first* to be remedied in order to furnish the opportunity of removing the former and more important one. It was done by establishing a single settlement for the population; a thing accomplished with the unanimous consent of the whole community. The site selected was at Vaóara, on the lee side of the Island, and thither the people speedily removed. Henceforth, there was carried on the regular business of an active community, daily labour intermingled with daily instruction concerning the "one thing needful." The first public work was the erection of a Chapel and School-house. In the latter, instruction was delivered daily to almost the entire population. In the former. Mr. Williams preached three times a week. He had now been in the islands eleven months, but had attained such proficiency in the native tongue that he could perform the above amount of labour with ease to himself, and in a way readily understood by his hearers. It will be interesting to know how this had been done. His biographer informs us, that instead of learning the language from books, he had gone much among the people, speaking with them continually on all kinds of subjects; and being endowed with great tact and quickness, he soon acquired not only the words but their correct pronunciation, and ready use. With this power he and his brother Mr. Threlkeld laid down the routine of spiritual services to be adopted for the accomplishment of the great object for which they had come to the island; and to this they faithfully adhered amid all the secular toils in which, with their people, they were now so fully engaged.

Having thus provided for their spiritual benefit, in accordance with the Directors' instructions, he turned his thoughts to their civilization. To promote this in one way, he determined to build for himself and to furnish a good house; that so he might shew to the people how much their domestic comfort would be increased by exchanging their present small single-roomed huts for larger and better-arranged dwellings. He accordingly set himself to the task, and though necessarily the larger portion of toil devolved on himself, in a short time the whole was completed. The house was a bungalow, having

seven rooms, surrounded by a verandah; all the windows were fitted with venetians; the walls, plastered and coloured. The floors were carpeted, and the rooms neatly furnished with tables, chairs, sofas, &c. having carved and polished legs, the work of his own hands. Before it, was a large garden with flower beds and walks and grass plots: behind,—a kitchen-garden and a yard stocked with fowls and ducks. The natives were filled with admiration at the sight, and as they were only just building their own houses and establishing their settlement, many failed not, in a humble way, to imitate the noble model that had been set before them. They were now employing their energies on things, which till lately they had never seen; and the methods of sawing, carpentering, plaster-making, and working in iron, became quite common knowledge among them. To these was shortly added an improved mode of boat-building. Advice upon all things connected with these subjects was sought from Mr. W. and his brethren at all hours of the day. The result was that in twelve months, that sea-beach which had hitherto been covered with thick and tangled bushes, presented a clear smooth road, bordered with neat cottages containing a population of nearly 1000 inhabitants. Amidst these labours the work of God was going on; the people attended the services of the Chapel diligently, (the congregation being frequently above 1000); almost every one went to the daily school; they were eager for books, and examined well the few prepared for them; they were anxious in their enquiries, and eager to have difficulties solved; family worship was generally maintained, and it was hoped that some few had been truly converted to God. Among the latter was the king Tamatoa, once the most bloody warrior of the islands; now the docile, humble, consistent follower of Christ. Besides this, the natives of their own accord came forward to form an Auxiliary Missionary Society, such as they already saw in Tabiti and Huahine. The spirited account which Mr. Williams, used to tell in England of the Meeting held for the purpose of establishing it, created the deepest interest. The Chapel was enlarged for the occasion, and even then proved too small for the multitude that came together; its sides therefore were taken out, and when the resolution was proposed for forming the Society, “a forest of naked arms” was held up in approval of it.

The efforts of Mr. Williams and his colleague were not confined to Raiatea. Other islands of the group claimed their help, and thankfully received what little they could afford. In one, (Tahaa) they had already fixed two preaching stations, and purposed establishing schools.

The people in a few months began to see something of their real condition. Knowledge had come to them in their darkness, and as it shone more brightly, it revealed to them more and more of their own social defects. Their rising thoughts were judiciously directed by their new counsellors, and suggestions were offered as to the way of removing such defects from amongst them. Hitherto their government had very little answered the purposes for which governments are formed. It had been a pure absolutism: the will of the king had been the only law; and chiefs had full power to treat their followers as they would. The consequence was that the people were grievously oppressed. All parties however, saw that such a state of things was inconsistent with the lovely spirit of that Gospel they had now embraced, and having obtained some information about the administration of justice in England, and feeling that it would be a great public benefit to have fixed rules of government, the chiefs even, whose ancient privileges were sure to be curtailed by the introduction of more popular elements into the rule of the kingdom, called a meeting, and took preliminary steps for accomplishing such a valued object. After frequent consultation with the missionaries and examination into the word of God, a solemn assembly was held of both chiefs and people; laws, forming a complete code were proposed and discussed one by one: and unanimously adopted by the whole community as the basis and the rule of their public government. At this meeting trial by Jury was established for the first time in the South Sea Islands. The steps taken afterwards for the proper administration of the law were carefully watched over by Mr. Williams and his colleagues, and suitable advice given in the new circumstances in which the people were placed.

In this little series of events we have one instance of the interference of missionaries in political affairs. They did interfere undoubtedly; the fact is not denied, but fully confessed. For such interference, they have been severely reprobated by some; but there are more who praise them for it, and laud them as the political benefactors of the people to whom they were sent. Those who calumniate them, assert that it was all done for their own private ends, to promote their personal influence and wealth. Was it so? could they advance such objects by such plans? had they allowed the people to remain in ignorance—*that* were surely a more likely method of success. But they did not this. They first enlightened the minds of all parties both rulers and subjects: they pointed out to all the advantage of fixed rules of government: and having drawn up a simple code suited to their circumstances

left it to them to adopt it or refuse. This ought specially to be noticed. The Missionaries forced nothing on the people: whatever was resolved on, was done by the whole community. Into all their doings with reference to this subject we challenge the strictest enquiry. It would be well if those who object to their conduct would make such enquiry. We protest against the method which has usually been pursued, and we ask the objectors to take the evidence not only of men like Kotzebue*—and Captain Beechy; or of men, who have been dismissed from her Majesty's service for gross and glaring misconduct, but to examine *both* sides of the case, and then to make a fair and impartial decision. Let them turn to the 3rd vol. p. 177 of the "Polynesian Researches"—and having read the laws there recorded, let them say, if those who give such rules to the lawless, and who infuse into them at the same time the spirit of obedience deserve to be abused or to be blessed. All must allow that the tendency of these laws is most beneficial. If then we ask, how it is the Missionaries have been so loudly spoken against by some parties, we shall find it was because of the restraint their presence put on the vices of Europeans. These have had immense influence for evil; they have been the chief concern of the labourers in the South Sea Islands, and often proved a greater barrier to the progress of truth than heathenism itself. As an example, we would point to the *boast* which was made some time back by the French, that they got 100 women on board the admiral's ship at Tahiti and that *in spite of the Missionaries*. The biographer presents us with similar instances at pp. 225 and 293. If we wish to know in what light these men were regarded by the people themselves, we must weight the statements of men like Captain Lord Byron, Captain Lawes, Captain Waldegrave, Captain Fitzroy and Captain Gambier, all in her Majesty's Navy. Some of these we find recorded in Mr. Williams' "Missionary Enterprises," p. 90—93: 220—237, &c.

We were present at a Meeting in London in May, 1837, at which Captain Fitzroy who had just returned from his laborious survey of the extremity of South America, gave this testimony to Missionary efforts:—

* Mr. Williams was an honest and upright man. Men in the highest circles of society in England will bear this testimony to his character. He knew the history of the Tahitian mission *well*—(who could know it better?) and he says of Kotzebue—"his New Voyage round the World," so far as it relates to Tahiti, is *one tissue of falsehoods*, containing accounts of persons, who never existed, and lengthened histories of events which never occurred!" *Mis. Ent.* p. 480. Captain Beechy himself says—he decided that the natives knew very little of religion, notwithstanding that from his ignorance of the language he had no opportunity of judging in the matter.

“ In the islands in the South Seas which I visited, all those who were with me, were astonished, as I was, to find such orderly, civil, cheerful and happy societies as we there found. . . . Yet I am sorry to say that many seamen have been guilty of the basest ingratitude, in depreciating the labours of those very Missionaries to whom probably they owed their lives.”

Last May, Captain F. Gambier, of the “*Satellite*,” who had just arrived from Tahiti, said openly in London,—

“ I can bear the strongest testimony to the fact that Mr. Pritchard, both as Consul and Missionary, is one of the most respected men among those islands. Your Missionaries are not only useful to the people to whom you sent them, but to those seamen who understand the English language.”

While therefore we acknowledge that Mr. Williams and his colleagues did indirectly interfere in the political affairs of the Island, we assert that their interference was simply that of men, whose holy principles and instructions clashed every day and hour with the irregular rule of chiefs who governed without law, and compelled these men to turn their own attention to the subject:—that when that attention had been aroused, it was directed to the word of God as furnishing the true principles upon which political rule is based;—and that the parties interested were urged to decide the matter for themselves. Had the Missionaries been selfish and grasping, they might have done more; as true ministers of Jesus Christ they could not do less.

The day previous to that on which the laws were publicly adopted (May 11th, 1820) was marked by another event most interesting to all, the opening of a new Chapel. Hitherto they had worshipped in a merely temporary chapel, but Mr. Williams and his colleagues deemed a larger and more finished building the most appropriate for their place of worship. When therefore the people had accomplished much in providing houses for themselves, and the settlement was in tolerable order, they determined to build this new house of prayer. The people were liberal in their willing offerings, and readily applied the labour of their own hands. In three or four months therefore it was completed. The chapel was 150 feet long and 44 wide—“the sides were formed and the roof supported by numerous strong pillars, the space between which was wattled and plastered. It was floored and pewed in a style far superior to that of any other sanctuary in the South Seas.” But the chief attraction was the chandeliers. These were Mr. Williams’ own ingenious contrivance, and “very strikingly displayed his skill.” The people were overwhelmed with surprise and delight at this wonderful invention: and from what they had learnt both in words and in experience of English skill—“they designated England as ‘the land whose customs had no end.’”

Shortly after this, the first Anniversary of the Raiatean Auxiliary Missionary Society was held. The contributions for the year, after all expenses, realized £500. This appears truly astonishing when we remember that the Missionaries had been on the island only twenty months, and that the people had been compelled to expend a large amount of toil and time on the formation of their settlement. But what pleases most is, the evidence contained in the various speeches delivered at the meeting, of the mental and moral progress of the people, and of the faithfulness with which God's word had been taught amongst them. The shortness of this notice precludes any extracts, but we know nothing in the whole work so worthy of examination as these and similar expressions of the native mind. They shew us truly what the people felt and had learnt, and point out the remarkable change which had taken place in many, from ignorance, degradation, and darkness, to knowledge, and life, and light.

During the same month in which these important events happened, the first administration of Christian baptism took place in the Island: when 70 individuals, including many parents with their households, were admitted to this ordinance of the Saviour. On this Mr. Williams says, "We admit all who appear cordially to receive the Gospel, who regularly attend divine ordinances, and in whose conduct there is nothing immoral."

These facts shew the gradual progress of the people in religious knowledge, feeling and practice. They prove that an abundant blessing from the Redeemer was resting on the most important branch of the Missionaries' labours; that idolatry had fallen; and that true religion was making solid advances, even though clogged by many of the evil practices and old associations of heathenism. The schools, we learn, continued to be kept up with great spirit. "From one to two hundred could read fluently;" but all classes were striving to improve. In the islands near, this was also the case. Both in Borabora, and Tahaa, which the Missionaries visited as much as possible, the people received them most gladly and showed the greatest avidity for books. But in civilization too the same good progress was visible. In addition to what has been already stated, Mr. Williams writes, "50 or 60 cottages are plastered or plastering, and others are ready for plastering." He had invented a sugar-mill for them, as he wished to encourage the culture of the sugar-cane. Many of the natives had become excellent carpenters. The making of beds, sofas, bedsteads, chairs, &c.; turnery, and smith's work, still occupied full attention; and the women had learnt to make gowns and

bonnets. Though all these things were in some degree, taught at the other Missionary stations, in Eimeo, Huahine, and Tahiti, there is no doubt that Raiatea very far excelled them; and there can also be no doubt that the superiority was mainly owing to the ingenuity, the energy, and unwavering perseverance of Mr. Williams. His example, his manner, and his anxiety for their improvement had the greatest influence on his flock, and caused them to second his efforts with their whole strength.

While such was the improvement manifested, and such the desolation to which idolatry and its mal-practices were brought, we cannot wonder that some few, whose heart retained its liking for those practices, should look on him with an evil eye. Two separate attempts were made by them to murder him, but in each case the good providence of God spared and protected him in the most wonderful manner.

It is strange to find that amidst the signs of great prosperity, the heart of him who had done so much towards it was greatly dissatisfied; much as there was to rejoice at, much to be thankful for, in the mighty change that had come over the people, and in the prospects which that change foreboded, Mr. Williams so little understood what he was really effecting, that he begged the Directors to recal him and if convenient, send him to another part of the world, where he might be more useful. He had come to the South Sea with the expectation of finding a large population; and when on his arrival he found but 6000 in Tahiti, and in all the Leeward Islands 4000, of which Raiatea had 1100, he was greatly disappointed; especially when he saw the population diminishing from disease. His mind was evidently dazzled by large numbers. He saw not that by faithfully and fully blessing a few, he was preparing to bless many, many more. He saw not that though he might be placed among millions, he still could not do them more good than he did to the hundreds of Raiatea. In this respect he is by no means singular. How many men have felt like him, and carrying their feeling into practice, have in consequence failed in their purposes; and from attempting too much have done but very little. Whether in secular or religious plans, for all human toil surely the "*Local system*" is the true method of successful labour: the system which teaches us to take a sphere commensurate with our ability, and there carry out our purposes and plans to the farthest possible extent. Mr. Williams had been doing this well, and hence his success; yet as he *saw* not the ultimate end, he was dissatisfied. The providence of God, however, opened his eyes, and revealed to him, that he had

not only been acting under the best guidance, but that what he had done was to be the means of accomplishing an amount of good which he never for a moment had expected. Before an answer could arrive from the Directors to the request just mentioned, his thoughts underwent a great change. The increasing prosperity of his station, exhibited in the school, the house of God, the conduct of the people, as well as in their secular knowledge, convinced him that by his instrumentality God was doing much for his cause even in Raiatea and its adjacent islands. The departure of Mr. Orsmond too, whose wife had just died, put more work into his hands, and caused him to pay still more attention to the growth and progress of his people. He sought to instruct them better by preaching series of sermons; he employed his time also in translating the Scriptures; he visited the homes of the baptised regularly; and thus by particular and special care endeavoured to confirm them in all that was good. This had been and was the ordinary toil of his now useful life. The limits of this paper preclude quotations from those full and interesting details with which his biography abounds.

But an event soon occurred which to him changed the whole face of the circumstances in which he was placed, convincing him that he was not in such a confined sphere as he imagined, but that, had he strength, there were thousands of islands and myriads of people placed within the reach of his instructions. About 350 miles south of Raiatea lies the island of Rurutu. It is small, being only twelve miles in circumference; but its scenery is equal in beauty to that of any of the islands in those seas. In 1820 a dreadful pestilence appeared among the inhabitants, and many deeming this to be an expression of the anger of the gods left the island for a season: among these was a young chief named Auura with his friends. They went first to Tubuai: and after some delay returning to their own island, lost themselves at sea. However, in God's good providence they were ultimately brought to Raiatea.

Here all the wonders they saw, the white Missionaries, their beautiful houses, the dress of the natives, their hats and bonnets, the skilful processes carrying on, the school, the chapel, the preaching of the word, taught them how contemptible was their own faith, how excellent the religion which these men followed. At once they put themselves under instruction, and learning in earnest made rapid progress. After three months stay they departed to Rurutu, taking with them two teachers sent by the Church in Raiatea, and arrived in safety. Who can describe the astonishment of Mr. Williams, of his colleague, and of their people with them, in seeing their boat return a

month afterwards, with the rejected idols of Rurutu? The work of God was rapidly begun, and this was its early fruit. At once Mr. Williams felt the importance of his position. His was a central station from which his church, becoming itself Missionary, might send teachers to all the islands round! This thought took firm possession of his mind, it enlarged, it strengthened, it was before him night and day; it guided all the events of his subsequent stay in the islands; it was this which led him to England, where he delighted to unfold it again and again. Who that ever saw him, when this was his theme, will forget the kindled eye, the bold, energetic manner, the clear tone of voice and the impressive earnestness with which he expounded his plans. He felt immediately the value of having a Missionary-ship, and accordingly wrote for one to the Directors.

In the meantime, he continued his usual assiduous toil. At the 2nd Anniversary of their Missionary Society, the contributions were so large that they realised at length £1800. In the out stations of Tahaa and Borabora, similar prosperity was evident. About this time Mr. Williams and his colleague Mr. Threlkeld formed a Christian Church in Raiatea; his biographer remarks that the only sentence in his correspondence on the subject is—"our Church is formed on independent principles;"—and then proceeds to explain the principles upon which Mr. Williams now founded it. This full explanation we commend to the reader's attention. The principles may be shortly stated thus:—that a Christian Church should be composed of those who through faith in Christ possess the hope that they are truly converted from sin; and who join together in the fellowship of Christian love: that they thus join to promote mutual edification by the proper administration of God's ordinances, and to spread the Gospel: that for this they seek two classes of officers, pastors to watch over their spiritual interests, and deacons to attend to their secular affairs: that these are chosen by the free suffrage of the Church members, who are independent of control from others without them, and deem themselves fit to manage their own affairs.

The establishment of a system of Church-government in a community just raised from heathenism may at first sight seem an easy thing: but a more attentive consideration shews that this requires as much if not more judgment than its after development. The strongest analogy exists here between civil and religious rule. "Governments are not made but grow." They are not first framed and then imposed upon a nation, but themselves represent the habits and feelings of a community, the nature of the principles which they will

obey ; and the method by which obedience shall be enforced. The form of Government therefore is determined chiefly by circumstances, and hence, notwithstanding the theories which men would like to be adopted every where, we cannot but find numberless varieties in the nations and kingdoms of this earth. Not only this, but it would be counted folly to attempt to force at once upon any people a form of Government for which they were not prepared. The same holds good in the Christian Church. Though here there is one law of conduct, there is no law of Government. The object aimed at by Christian union and fellowship is pointed out, but not the distinct method in which that object should be attained. This we think should be drawn out of the habits of thought found amongst a people : and its first form as given to a Church whose members have been heathen demands the most attentive study. It might at first be supposed that one or other of the three chief forms now current in the Church might be imposed, according to the predilections of the Pastor who presides : but it would be far more profitable and successful, to draw forth if possible from among the people themselves, something which might be embodied into a system, whose elements would thus already be familiar. At the same time it may be well to remember that the chief point of all is the spirit in which the *executive* is carried out. It is mostly the form of the legislative department about which men differ : yet we see that under various methods of legislation if the executive is carried out in the spirit of justice, faithfulness, and a regard to the rights of all, the result is very much the same in all cases. Would not this be found true in Church government also ? Whatever be the outward form of rule, if those who hold the executive power carry it out in the true spirit of the New Testament, chiding, rebuking, encouraging, faithfully and in love, the result will we believe be the same ; the irregular will be checked, the immoral cast out, and the faithful brethren preserved “ in the unity of the spirit and the bond of peace.” If more attention were given to this spirit in the Christian Church we should dispute less about forms. It was on these principles Mr. Williams and his colleague formed their Church in Raiatea. Mr. Williams when he left England was certainly no Congregationalist : yet, when he found his people isolated, and they possessed but few and simple views of government, such as he himself had taught them in their civil rule, it would appear that he could not act a wiser part than drawing from these the basis of their Church rule too. Thus it was the Church was based “ on Independent principles.” In two months we find it contained 30 members.

Mr. Williams next formed among the members of the Church a Missionary Society, which might more immediately be an expression of their duty as Church members: he did this to distinguish it from the former Missionary Society of which the king was president, and which was open to all. About this time he was seized with an alarming illness which baffled all medical skill, and he was compelled to resolve on leaving the Island; he exhorted the people however to pray fervently on his behalf, since he was as sorry to leave them as they were to lose him. They did so continually, and most unexpectedly he recovered. Some months after, his illness returned; and he was obliged at last to proceed to Sydney. In this voyage he had two objects. He resolved to take a second step in his new Mission plans, by putting teachers on Aitutaki, a large island in the Hervey group; and also do what he could to open a market in the colony for the islanders' produce. This was in October, 1821, three years after their coming to Raiatea. The two teachers were safely landed and kindly received at Aitutaki. Mr. Williams also arrived safely at Sydney. After a short stay for health's sake he purchased a small schooner the "Endeavour," and loaded her with cloth, shoes, stockings, tea-kettles, cups and saucers, and tea, hoping by these means further to advance the civilization of his people. He also, from the best motives, though with very questionable prudence, engaged a person to teach the cultivation of sugar and tobacco.

In a letter written to the Directors from Sydney we have the earliest sketch of that plan for the occupation of the whole of the South Sea Islands by Missionaries, upon which in Europe he delighted so largely to expatiate. It is evident that the more he thought of the commanding position he now occupied, the more enlarged his mind became, and the more intense his desire to be the means of carrying this plan into effect.

On his return from Sydney he called at Rurutu and found the little mission greatly prospering under the two teachers. In addition to the moral change in the people, the same improvements were going on here which we have described as occurring in Raiatea. There was now a large Chapel plastered and floored; the people were clean and neat; the men wore hats, the women bonnets, and many could read fluently. This was the work of one year by native Missionaries. His own station he found also continuing to improve. The cottages now extended three miles along the beach; the people were busy from morning till night, and all were happy. How different four years before! This was at the close of 1822.

(To be continued.)

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The following friends and fellow laborers are to leave the shores of India during this and the following month :—Rev. W. Morton and Mrs. Morton, Rev. R. C. Mather and family, and Mrs. Campbell, of the London Mission, —Rev. W. S. Mackay and family of the Free Church Mission—Rev. W. H. Meiklejohn, Chaplain St. Andrew's Kirk—Mrs. Wilson of the American Presbyterian Mission, Allahabad. May the Lord guide and bless all our dear friends in all their ways, and restore speedily such of them as intend to return to the field of labor—Four German brethren, sent out by pastor *Gossner* at Berlin, Messrs. Schatz, Brandt, Batsch, and Mr. and Mrs. Janke, arrived on the *India*—The brethren, Messrs. Weitbretch, Leupolt, and their colleagues, have left Calcutta for their respective stations. The Berlin missionaries stationed at Ghazeeepore, Messrs. Drese, Huber, Michter, with their wives, have left Calcutta for that station. The Bishop of Calcutta, we are happy to say, is again convalescent.

2.—OUR ANNIVERSARIES.

The season has arrived when the Anniversaries of our religious and benevolent Societies will be held, and it would be well for all concerned in the conduct and support of these anniversary meetings to pause and consider the nature and design of such gatherings of the faithful. Why do Christians thus meet together? For the purpose of listening to the records of the various Missionary, Tract, and Bible Societies—to be intelligently excited to increased prayerfulness, diligence and liberality in the great and blessed cause of converting the heathen and Moslems; to afford their sanction, and to sympathize with the devoted laborers in the wide, important and arduous field of Missions. In a word, it is to urge on the cause of Christ in this heathen land. If this be the case what vast responsibility devolves on those who speak and those who hear. How solemn and arduous the office of the speaker, how responsible and fearful the position of those who hear! How far from such meetings should be all levity or thoughtlessness: with what seriousness and heart-searching should such meetings be attended. It should be remembered that the sanction afforded to such meetings increases vastly the responsibility of those who attend. The solemn pledges given and resolutions passed, are not mere matters of form, but solemn realities with the Omniscient God. *He expects and looks for fruits in all the future year*, and what if He should be disappointed? What if the Society and its interests be forgotten from Anniversary to Anniversary? Forgotten in our prayers, our sympathies, our aid and countenance! Alas! it is to be feared many who mean well and hope well, will have a long catalogue of transgressions against them in heaven's record in connection with their resolutions and vows at our public meetings! Let the time past suffice for this mode of treating so sacred a subject. Let us remember that it is matter of high moment, the salvation of millions and the glory of Him who suffered on Cavalry that these millions might ascend to be with Him in glory. This will surely, if ought can, induce a serious, prayerful and devoted spirit, a spirit which will ensure and maintain the presence and blessing of the Most High.

Many sincere Christians never sanction these anniversaries by their presence, and why? They are not indifferent to the success of the Gospel in India—this is not a matter of indifference to them, why then are they not

alive to the operations of those agencies by which that progress is, under God, advanced? It cannot be because they are afraid to emerge from their comfortable dwellings, for to the calls of social friendship they are not deaf—nay, to such they lend a willing ear. We fear it is in many cases mere forgetfulness, and previous engagements, owing to the limited notice of meetings afforded by the conductors of our religious Societies in Calcutta. This we trust will be remedied this year; let timely notice be given of the day, time and place; and let the reports be brief, to the purpose, and *reports*, not essays, and the addresses let them be brief, varied and well stored with facts drawn from the field of labor; facts connected with the trials and difficulties, as well as the success and bright prospects of the Mission field.—C. C. Ad.

3.—LECTURES ON POPERY AT THE UNION CHAPEL.

The *Second* of the series of Lectures on Popery was delivered at the Union Chapel on Wednesday evening, 4th December, to a large and attentive audience, by the Rev. T. Smith—The subject was the Rise and Progress of Popery. The Lecturer began by stating that as the subject was a large and extensive one, any thing like justice could not be done to it in a single Lecture, and that as some of the succeeding Lectures would touch upon some of the points connected with his subject, he would, without descending into particulars, confine himself to some general principles which would serve to account for the unprecedented power and influence of the Papal hierarchy. He began by stating that the supremacy of the Bishop of Rome originated in the principles of human nature,—Man was naturally fond of power, the ambition for pre-eminence was evinced by the twelve even while yet their Lord and Master was present in the midst of them; the disciples of Christ like other men of like passions were naturally fond of power, and when in process of time the Church had become less simple and spiritual, its pastors or Bishops became more ambitious and covetous of worldly distinction. Their position in the Church contributed to the same end, being generally the most intelligent and judicious among the faithful, they were consulted not only in matters spiritual, but to their arbitration was left the decision of matters of dispute between brethren; hence the Bishops became possessors of temporal as well as spiritual authority;—these decisions were after a time, not unfrequently rejected by both parties, and hence appeals were frequently made from the decisions of a less eminent to a more influential Bishop,—from the Bishop of a village or rural congregation to that of a city. The natural consequence was that the temporal as well as ecclesiastical power in the Church was wielded by a few influential and ambitious Prelates; these again began to quarrel among themselves about the pre-eminence, when at last the Bishop of Rome, acquired the supremacy over his fellow-Bishops. The title of universal Bishop was first acknowledged by the cruel and tyrannical emperor Phocas, in gratitude to the Bishop of Rome for his acknowledging his usurpation of the imperial throne, to which he had attained by the murder of his predecessor. The lecture was listened to with much attention and seriousness, and we trust with profit by many.

The third Lecture on Popery was delivered on Wednesday evening, Dec. 11th, at the Union Chapel, by the Rev. J. Macdonald. *Subject*—The doctrine of Grace as perverted in the system of Romanism.

The Lecturer commenced with scriptural illustrations of four propositions. 1. That Salvation is of God:—2. That this Salvation is all in Christ;—3. That it is dispensed by a law of Grace external in Justification—Grace in-

ternal in Sanctification:—4. The recipient, in man, of this Salvation, is FAITH—and this, because Faith both *receives* and *unites* to its object—and that object the Saviour and all Salvation, both justification and sanctification in Him. How simple this gospel method!

The subject of this lecture was not sanctification—still in passing, it might be well shewn how Rome had dealt with the doctrine of the *internal* grace of God: as in the case of the Bull “Unigenitus” passed by Pope Clement XI. against 101 propositions from the Commentary of Quesnel the Jansenist; some of which propositions were almost in the words of Scripture.

The lecturer passed on to observe the *confusion* into which Rome had thrown the subject of justification, 1. By altering the very definition of it, confounding it with sanctification; 2. By introducing a first and second justification, the one by grace, the other by gracious works; 3. By instituting two modes of justification; the one for obtaining it originally, viz. Baptism; to another for restoring it when lost after Baptism, viz. Penance. Reference was also made to the distinction made between venial and mortal sins, temporal and eternal punishment. *All this produces interminable confusion.*

Next was brought forward the *substitutions* or alterations which Rome has made in the way of pardon and acceptance so as completely to pervert it. 1. By the doctrine of justification by an *infused*, not an imputed Righteousness; 2. By the institution of *merits*, and works of supererogation; 3. By the invention of a new and false *sacrifice*, of the mass; 4. By introducing the *intercession* of saints and angels; 5. By various *human agencies* unfounded in the word of God, as, Auricular confession; Penances; Indulgences, Extreme Unction, Purgatorial Masses.

The lecture then closed with a reference to the necessity under which Rome was placed to use extraordinary expedients in order to support such an anti-christian system as this, and that in two ways; 1. To *confirm* herself by adopting tradition—by incorporating the Apocrypha and employing false notes and comments; 2. To *defend* herself; by restricting the circulation of the Bible—by veiling her worship under a dead language—by employing the espionage of the priesthood, and by handing over the disobedient to the secular power, as shewn in the unrepealed 4th Lateran council. That modern Romanists were bound by these past constitutions and decrees of papal Rome, was shewn by a reference to Pope Pius’s Creed, and the oath which it contains.

The lecture closed with some evangelical reflections, and with quotations from the 39 Articles and the Westminster confession, to shew that the Christian Church, in this 19th century, still holds the pure apostolic faith of the New Testament on this subject of Justification by faith alone; and with reading a few verses of Romans x. to sum up the whole subject.

The *Fourth Lecture* on the subject of Popery was delivered by the Rev. A. Duff, D. D., at the Union Chapel, on Wednesday evening Dec. 18th, to an overflowing audience. The chapel was crowded in every part.

SUBJECT.—*The Order, Morality and Practices of the Jesuits.*—The lecturer took a rapid glance at the rise, progress, dissolution, and revivification of this iniquitous order. Their immorality was exhibited in the writings of several of the principal and acknowledged Jesuit casuists. The official examination into and condemnation of their morals by the highest court (the parliament) of France, and their annihilation by the Pope, were commented upon. This act cost him his life. He bore all the marks of poison in and after death,—who ever escaped the vengeance of the Jesuits? The restoration of the order by another Pope in 1814, was adverted to as an evil to society, and

proof of the want of infallibility in two infallible heads; the one infallible head reviving what his predecessor had declared abrogated and annihilated for ever, and to all eternity. The practices of the Jesuits in education were, from the limited space allotted for the lecture, merely glanced at. Each head would form the ground of an ample discourse. Suffice it to state in brief, that the order was, on Jesuit and other Catholic evidence, proved to every candid mind, to be what the lecturer very forcibly designated it, a *System of Devilism*. In conclusion, Dr. Duff exhorted the vast audience to cherish feelings of compassion, and indulge in the spirit of prayer for the blinded leaders and deluded victims of Popery generally, and of Jesuitism in particular.

The lecturer made a special call upon Christian parents to act faithfully to themselves and the souls of their children, and not to endanger their salvation by confiding them to the educational keeping of Jesuit Priests.

Not a single protestant author was quoted on the occasion.

The Lecture, which lasted upwards of two hours, was listened to with the deepest attention throughout: many Romanists, we are happy to learn, were present. Spirit of God, do Thou descend and take away the veil from the hearts of these, our beloved fellow-citizens.—*Ibid*.

4.—PRESENTATION OF AN ADDRESS TO THE GOVERNOR GENERAL.

The Address to the Governor-General on the Education Resolution, was presented on Saturday, the 14th December, 1844, by the Deputation appointed at the late meeting of the Native inhabitants of Calcutta, accompanied by a few other Native Gentlemen. Raja Kalikrisna, after a few preliminary remarks, read the address:—

TO THE RIGHT HONORABLE SIR HENRY HARDINGE, G. C. B., Governor
General of India, &c., &c., &c.

Right Honorable Sir,—We, the undersigned native inhabitants of Calcutta, educated in Government and other educational institutions, beg most respectfully to tender your Excellency our most sincere and grateful acknowledgments for the Resolution of the Government of Bengal, dated the 10th Oct., 1844, relative to the appointment of educated, in preference to uneducated persons in public offices. We entertain no doubt that this liberal Resolution is the result of a calm and deliberate conviction of the increasing efficiency and utility of native agency in the civil administration of the country, and we firmly believe, that while it will hold out strong inducements to the student to protract the period of his collegiate study and avail himself of the advantages of education to as large an extent as possible and thus eminently serve the cause of public instruction, it will at the same time prove highly advantageous to the state by bringing into its service the active energies of a large body of native functionaries of a better class than those now generally in office.

If we consider the discouragement hitherto experienced by those who aspired to reap the benefits of education, in consequence of its having been hitherto unconnected with temporal advantages, and when we reflect on the Resolution passed by your Excellency, recognizing as it does, the value of education under the stamp of authority, we cannot but feel delighted at it as the proof of the dawn of a brighter day.

It is an especial source of congratulation to us to find, that the important subject of education, on the promotion of which the prosperity and happiness of this country mainly depend, has so early engaged your Excellency's attention. In the encouragement thus given to public instruction at the very commencement of your administration, we recognize with grati-

tude and delight a disposition favorable to the best interests of this extensive empire.

We are aware that a great deal will depend on the manner in which the Resolution may be carried out, and it is beyond our expectation that the causes which operate against it can at once be removed. We feel, however, assured from your Excellency's warm interest in the success of this measure, that the impediments to it will not escape your watchful vigilance, and that proper remedies and improvements will be devised as circumstances may render necessary for giving it full effect, and securing those real advantages which it is intended to confer.

Permit us, Right Hon'ble Sir, to repeat our acknowledgments of esteem and gratitude, for the encouragement to education which you have already afforded, and to express our earnest wishes, that your Excellency's rule may be extended through a long period to bless the people with a liberal and benevolent administration.

We are,

Right Hon'ble Sir, your obedient and faithful servants,
 Baboo Dwarkanauth Tagore, Rajah Radhakant Bahadur,
 „ Prosonno Comar Tagore, „ Kalikrisna,
 „ Ramanauth Tagore, „ Suttochurn Ghosal,
 „ Debundrunauth Tagore, „ Bejoygobind Sing,
 Rev. K. M. Banerjea, Baboo Ausotosh Dey,
 Baboo Horoochunder Ghose, „ Radhamadub Banerjea,
 „ Pearychund Mitre, „ Muttyloll Seal,
 „ Kasseypersaud Ghose, „ Brojonauth Dhur,
 „ Ramgopaul Ghose, „ Horomohun Sen,
 „ Ramchunder Mitre, „ Nundolal Sing,

And several hundreds more.

The Governor-General spoke orally in reply. His Excellency's speech was delivered with great feeling, and the substance of it is given underneath, with as much accuracy as memory will allow.

REPLY OF THE GOVERNOR GENERAL.

Gentlemen,—I beg to offer you my sincere thanks for the address you have done me the honor of presenting to me. I need not assure you, that it will be my constant aim, as long as I am entrusted with the administration of this great empire, to promote the morals and intellectual enlightenment of all classes of the community. It will be my anxious desire to do so, because I am sensible of the benefits which the state will derive from the services of men of superior intelligence and moral integrity. If the state can secure this advantage, the people who are living under the Government, are the parties, who will ultimately derive the most substantial benefits from this measure.

But I am anxious for this extension of education on higher grounds. I desire it, because, it must tend to the increased happiness, and prosperity of all classes of the people.

The acquirement of knowledge renders one man superior to another. It enables him to follow a profession or to fill an office, the duties of which an ignorant person could not perform—but it does more—it enables him to become a most useful member of the community, so that we may, with reason, hope that the result will be the gradual increase of civilization over a land which Providence has blessed with great natural advantages.

It has been my object in issuing the late Resolution to afford encouragement to all classes of every description, who have availed themselves of the opportunities presented to them of qualifying themselves by a due course of study for employment in the public service. It has also been my

object to induce others, who may hitherto have been remiss in taking advantage of the same facilities, to follow their good example. Although a short period has elapsed since my arrival in this country, I have nevertheless had some opportunities of appreciating the talents and industry of the Native class, and I may truly say, that in alluding to those who now hold responsible offices under the Government, as well as to the junior portion who are now prosecuting their studies in our different schools and colleges, I have formed the highest opinion of their natural abilities.

I beg to assure you that it is a source of infinite gratification to me to receive a Deputation, composed of the representatives of so large and influential a portion of the inhabitants of Calcutta, signed, as you have stated it to be, by upwards of 500 gentlemen, because it proves with undeniable force, that the Native population of this country are not insensible of the advantages to be derived from the diffusion of useful knowledge, and that they are anxious to arrive at honorary distinction, whatever may be the profession they pursue or the offices they may be qualified to fill. I have no doubt that they will discharge their duties, with credit to themselves, and advantage to the public service.

Rely upon it, gentlemen, you cannot perform a more patriotic service to your countrymen than by encouraging and promoting education among the Native population.

Again I thank you for the address you have been so good as to present to me.—*Burkaru.*

5.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING,

Was held at the Circular Road Chapel, on Monday, the 2nd Dec. The address was delivered by the Rev. W. W. Evans. *Subject*—the Importance and advantage of Christians being consistently interested in the cause of Christ and Missions.

Mr. Evans founded his observations on Galatians vi. 9. 2 Thessalonians ii. 17, and iii. 13.

After adverting to the exhortation of the Apostle Paul in those words, and to the solemnity and importance of the Meeting, Mr. E. proceeded to adduce several ways in which the cause of Christ might be promoted by Christians generally. There were several ways in which *all* might contribute to promote that sacred cause. A few of these were suggested.

I. It was suggested that Christians generally could assist the cause of Missions by making the kingdom of Christ, and his interest in our world, the subject of conversation at the family and social circle. All should aim at this. Some excelled in conversational ability. It was a talent to be cultivated. Our tongues were the Lord's and certainly no subject could be more instructive and interesting. 1. A particular field of labour might be selected for consideration. The people and their state in a moral and religious point of view—together with their history, manners, customs, and peculiarities, &c. 2. The Missionaries labouring amongst them should be known—for with them we are one. All that relates to them is interesting to us, and should be so *increasingly* as we abound in the work of the Lord. 3. Their successes and failures should be considered. Here again we were interested individuals. It is the privilege of Christians to rejoice with those who are rejoicing, and to weep with those who are weeping. Surely such topics as these for the family and social circle are interesting and instructive! In this respect then none should be weary in well-doing.

II. It was suggested that another way in which all could assist in aiding the missionary cause was, by striving in every scriptural and prudent manner to elevate the intelligence and piety of native converts, especially by

setting up and maintaining a high standard of Christian character in those whom we may deem hopefully converted to God. It was to be feared that there had not been sufficient attention paid to this very important matter in former days. Let all amend. The subject was well worthy of the gravest consideration from missionaries and their Christian friends. Serious indeed had been the effects of laxity in receiving native candidates into Christian fellowship and religious ordinances. Nor was this subject important only in regard to the natives of the country. It was equally so as respected European and mixed churches. It was therefore urgently recommended that special attention should be paid to this point. It was a *vital* one, the church of Christ must be a pure and holy church, in order to secure her ultimate triumph and universality. Every Christian man was concerned in this matter. Let none then in this respect be "weary in well-doing."

III. It was further suggested that the cause of Missions could be promoted by Christians generally regarding all faithful and devoted labourers in this sacred cause with enlarged charity and liberality. We were all one, although differently circumstanced and occupied in the vineyard of the Great Master. Some were engaged in translations, some in preaching the gospel to the heathen, some in watching over the spiritual interests of European and native Churches, others in the important work of education, and others in directing the printing and circulation of the sacred Scriptures and religious tracts. All these should be regarded as "brethren beloved of the Lord," mutually and equally engaged in doing his will.

It was not seemly that he who was engaged in translating the word of God for the heathen should lightly regard the labours of him who was engaged in daily preaching that word to others, or that the servant of the same Master employed in preaching should undervalue the self-denying exertions of him who was occupied in educating the young and in directing them to Christ. All contributed to secure the same blessed end. The last day would disclose the results of every department of labour in the Lord's vineyard. Let no man be judged before the time. To his own Master each must stand or fall. It was seen daily that the Lord in the history and proceedings of his Church smiled upon all. Every talent should be employed and consecrated to advance the same glorious object. The day would soon dawn upon our world when "there should be one Lord and his name one," and when "all should know the Lord from the least to the greatest." The "last may be first, and the first last." The Lord of the field of exertion accurately estimated motives, and character, and exertion. In this respect let none be "weary of well-doing," &c.

IV. It was suggested that Christians could all contribute to promote the cause and kingdom of Christ Jesus by employing the Press, especially that portion of it which was under Christian influence. The public Press was generally and correctly estimated as a great power, and Christians believed, that all power, authority and influence was under the direction of Christ. There was a time when the conductors of the public press were adverse to the exertions of Christian missionaries. We live in a happier day, and now with very few exceptions, the proprietors and conductors of the press were friendly and favourably disposed. Let us then avail ourselves of the advantage, and employ the press to—1st, convey Missionary intelligence, and 2ndly, to give the world accurate and faithful accounts of every field of labour amongst the heathen. Christians could greatly advance the cause of truth and religion in this respect. It was the duty of all who were indeed Christians. Those portions of the public Press which were conducted on truly Christian principles should be particularly employed and encouraged. The day was coming when every authority, power, and influence would be the Lord's.

It was subsequently suggested that the cause of Christ might be more effectually promoted by 1st, the cultivation of an enlarged spirit of Christian charity; 2ndly, by increased pecuniary aid in proportion to advancement in Christian character; 3rdly, by visiting the scenes of Missionary labour and encouraging all engaged in the Lord's work; and lastly, by abounding in earnest and persevering prayer, for the more copious effusion of the Holy Spirit. Two classes were then addressed, 1st, those actually engaged in doing good, and in following the example of Christ; and 2ndly, those who were Christians in name only. The former were exhorted, 1st, to give all the glory of what was accomplished through their instrumentality to Christ, and to Him alone; 2ndly, to labour yet more in humble dependence on the promised blessing of God; and 3rdly, to cherish more concern for all still far from God, and without Christ in the world; and the latter were 1st, solemnly warned of their truly anomalous condition as having the name of Christ but as inactive in his work; 2ndly, they were directed to consider Christ's estimate of religious character; and 3rdly, exhorted to remember that the time was coming in which no man could work.

The address was delivered by Mr. E. under serious indisposition—but it was listened to with much attention. May the Lord give his blessing! Amen.—*C. C. Ad.*

6.—THE TWENTY-SIXTH ANNUAL MEETING OF THE FRIENDS OF THE EPISCOPAL CHURCH MISSIONARY SOCIETY,

Was held on Tuesday evening, December 10th, in the Town Hall. The Archdeacon Dealtry in the Chair. The attendance was encouraging. The number present was not indeed so large as might have been hoped for, considering the importance of the labours of the Society, and the large body of members of the Church of England in Calcutta, to whom those labours should be an object of interest; but it was larger than in former years, and gives reason to hope that there is an increase of Missionary feeling amongst Episcopalians in the city. The resolutions were moved and seconded by the following individuals: the Hon'ble F. Millett, Esq. and the Rev. W. O. Ruspini; the Rev. J. Weitbrecht (of Burdwan), and the Rev. H. Hutton; the Rev. C. J. Quartley and the Rev. C. B. Leopolt (of Benares). The addresses were very appropriate and striking. The two Missionary brethren, Messrs. Weitbrecht and Leopolt, who have lately returned from Europe, gave a most animating and encouraging account of the progress that is being made at home, and especially on the continent of Europe, as regards an interest in Mission work, and (as will always be the case), in close connection with this, as regards true and vital religion. The zeal of thousands seems to be awakened on the subject of the heathen, and serious inquiries are being made on all sides, first,—“what must we ourselves do to be saved?” and secondly, “what can we do for the salvation of the heathen?”

The report, abstracts from which were read after the Chairman's opening speech, was of a very encouraging character. There are now twenty-seven Missionaries attached to this presidency, besides two who are appointed to the Simlah Mission, and the reports that have been furnished from the different stations where Missionary operations are being carried on, afford solid ground for hope that an impression is being made upon the native mind, deeper and more practical than has ever been the case before, and that a spirit of inquiry is awakened amongst the people which will only be satisfied by the Gospel of Christ Jesus. The report will be published shortly, when we shall have an opportunity of reviewing its details more at length.

The resolutions proposed and adopted were as follows:—

First Resolution.—That this meeting receives with thankfulness the encouraging Report, extracts from which have now been read, and requests the corresponding committee to print and circulate it for general information.

Second Resolution.—That this Meeting would record its fervent gratitude to Almighty God for the success that He has been pleased to vouchsafe to Missionary exertions in North India, and would draw an argument for fresh diligence from the present encouraging aspect of the Mission field.

Third Resolution.—That this meeting contemplates schools for the education and training of Christian children, and for the education of heathen boys in the English language on Christian principles with lively interest, and would earnestly pray that the Holy Spirit may descend on such institutions, that heathen youths who receive an education in our schools may have grace given them to embrace the Gospel, and that those trained up in Christian habits may throughout their lives walk consistently with their holy profession, and shew forth in their characters the praise and glory of God.—*Ibid.*

7.—ORDINATION AT MIRZAPUR, UPPER INDIA.

The Rev. Mr. Woollaston, formerly principal of the Government College, Agra, was solemnly and publicly set apart by ordination to the Christian ministry on Wednesday, 27th of November, at the Mission Church. The Service commenced by singing, after which suitable portions of Scripture were read and prayer offered by the Rev. J. Ullmann. The introductory discourse was delivered by the Rev. R. C. Mather, A. M. from Ephesians, iv. 11—14. Rev. J. H. Budden asked the usual questions, and received Mr. Woollaston's confession of faith. The ordination prayer also was offered by Mr. Budden. The Rev. W. Buyers delivered the charge from 2 Tim. iii. 15, and Mr. Mather concluded with prayer. Rev. Messrs. Wilson and Ray of Allahabad assisted in the ceremony.

The Church was entirely filled, and the deepest attention and interest were excited throughout the service, the first of the kind, we believe, in Upper India, in connexion with the London Society's Mission. The whole of the orphans, married orphans and Catechists of the Mizapore Mission, and all the members of the Mission at Benares were present, and amongst the residents of the station were the Magistrate, Captain Bryant, and the Deputy Collector of Revenue and the Deputy Collector of Customs with their families. The service lasted from 11 A. M. to 1 P. M. A Sermon was delivered in the afternoon by the Rev. J. Kennedy, from Philippians ii. 14. 15, and thus closed the solemn services of the day. May our esteemed brother long live to labor for the Lord and for souls in India. Would that many similarly qualified, and who have given as good proof of their devotedness would offer themselves for this work in India.—*Ibid.*

8.—FUNERAL SERMON FOR THE REV. W. MOORE.

On the evening of the Lord's-day, 15th December, the Rev. A. Leslie, preached a Funeral Sermon for his old and esteemed friend and colleague, the late Rev. W. Moore, of Monghyr. The sermon was founded upon the words, "He was a good man." It was, we understand, one of the most faithful addresses of the kind, which has ever been delivered in Calcutta. It was an exhibition of the whole man, and would, we are assured, if published as delivered, be certain, under the Divine blessing, to effect much good. Funeral sermons are but too generally, mere panegyrics, on the prominent excellencies of the departed; if they ought to be at all, to be useful, they should contain a full exhibition of the lights and shadows, the excellencies

and defects, the successes and defeats, of a good man's life. If they be this, they may be beneficial to the living, if they be not, they are more than useless, and have no warrant in scripture precept or biography.—*Ibid.*

9.—MISSIONARY JOURNAL IN FRENCH.

The friends of Missions on the continent of Europe, have established a Missionary Journal called *La Glauner*, price one penny. It is published at Brussels and can be had of the Missionary publishers, Ward and Co., London, or through our Agency.—*Ibid.*

10.—BAPTISM OF CONVERTED JEWS AT THE FREE SCOTCH CHURCH.

We have endeavoured, since the commencement of the *Advocate*, to furnish our readers with statements not merely concerning that body of Christians with which we ourselves are immediately concerned, but also concerning all other bodies in this and in other lands. We have endeavoured to prove that we rejoice with them that do rejoice, whether among our own friends, or among others. It is therefore with great pleasure that we now record the fact (one of the most remarkable certainly in our recollection), of the avowal of faith in Christ by five Jews not all members of one family, but members of three several families, who by different means have been led contemporaneously, and in a body, to seek admission into the visible Church of Christ by the public reception of Baptism. The five individuals, three men and two women, accordingly, after careful examination and inquiries, were baptised by the Rev. Dr. Duff, of the Free Scotch Church, on Sunday evening last, the 8th Dec., in the presence of a large congregation. The whole service was one of extreme interest; it commenced after the sermon by an address from Dr. Duff, who briefly, but graphically traced the Scripture History of the Jewish nation up to the present time, and then alluded to the recent efforts made by the Christian Church for the conversion of this dispersed people; confining himself to the view of their condition and prospects, presented by St. Paul in his Epistle to the Romans; he enforced the duty of seeking their recovery to the favour of God; he mentioned that it was computed that within the last 30 years no less than four thousand of the remnant according to the election of grace, had been brought through the instrumentality of different Christian Societies into the fold of Christ, and that of this number no less than 60 had become ministers of the Gospel. He stated that the object of himself and his colleagues in coming to this country, was principally to convey Christian knowledge to the natives, and with this view their attention had been almost exclusively confined to the Bengálí language, and that therefore when these enquirers were first brought to them, they felt in a great measure unprepared to meet the case, but this doubt was speedily removed by the consideration that one of their native converts was thoroughly acquainted with Hindustání, and one of their Elders, Mr. J. F. Hawkins, besides being well acquainted with Hindustání, could understand the Arabic tongue, which alone was spoken by the oldest convert, a most venerable and interesting man of patriarchal appearance. He further stated, that a female of the congregation, the wife of one of the Missionaries, from her knowledge of Hindustání, had been the medium of much communication with the two females; he added that one of the men was accompanied at first by his two children, but that a mob of the unbelieving Jews, has since assaulted him, and taken away one of them, for whose recovery, however, a Habeas Corpus had already been obtained from the Supreme Court; but the other child was present, and after the baptism of the adults, was dedicated by the parent to the Lord in that ordinance. Prior to the adminis-

tration of the ordinance, Dr. Duff addressed the converts, through the medium of Mr. Hawkins, and then put to them a series of searching questions regarding their faith and doctrine, to which explicit replies were given; and after a solemn prayer the sacred rite was then administered, amid the deep and affecting emotions of the spectators. The little child having been then baptised, the congregation again joined in prayer, and the service was concluded by singing the concluding verses of the 72nd Psalm.

It is satisfactory, that amid all the excitement which this event has occasioned among the Jews, no charges whatever, tending to cast doubt on the character or motives of the converts have been uttered. Their demeanour throughout has been marked by firmness, simplicity and sincerity, they have already been tried severely by persecution from their countrymen, and have even been in some degree of personal peril. It is our earnest desire and prayer that these converts may be the first fruits of that large harvest of blessing for which the Missionaries of various denominations have been so long toiling and longing in India. And at any rate, we hope that this remarkable and unexpected appearance of Jewish converts will stir up the Church of Christ, in this country, to make some more earnest and liberal efforts than we have yet known, to spread the Gospel among God's ancient people. There are great blessings yet in store for Israel, and we know also that the time when Israel is blessed will be the time of greater blessing to the Gentiles. We are further assured by experience that those Christian bodies that have made efforts for the Jews, have found their labour far from being in vain in the Lord. Let us then beg our readers to think of these things.—*Ibid.*

11.—THE CASE OF THE JEWISH CONVERT AND HIS CHILD IN THE SUPREME COURT.

We have had the gratification of stating, that five adult Jews and one child were baptized by the Reverend Dr. Duff; and also, that another child would at the same time have been baptized, had not a mob of unbelieving Jews taken him away by force. A writ of Habeas Corpus was obtained on an affidavit of these circumstances, and on Tuesday the 17th Dec., the mother of the child attended with him, and returned the writ. In her written return on the back of the writ, she chiefly rested on her right under the Jewish Law, to retain the boy.

Mr. Wylie applied, on behalf of the father, for an order from the Court that the boy should be delivered to that parent. He stated that the writ was obtained on an affidavit that he had been taken from the father by force, and that therefore the Court, whatever might be the rights of the mother, would in the first place redress that wrong, and replace him in his father's custody, and leave the mother to seek in a regular way, any remedy that she might legally have. But further he argued, that the father, under the case of *De Manreville* in 5 East's Reports, and the case of *McClellan* in *Dowling's Reports*, and the case of *Mr. Greenhill* in 4 *Adolphus and Ellis's Reports*, was entitled to the custody of the child; and that this doctrine had been carried to a great length in the case of *Lord Shrewsbury v. Talbot* in 4 *Mylne and Craig's Reports*. The Court then suggested, that the mother in her return stated that under the Jewish Law, she was entitled to the custody of the child, and there was nothing then before the Court (which was not judge of Jewish law) to contradict that allegation, which, for the purposes of the present argument, would have to be taken as correct. Mr. Wylie therefore recurred to the former point, and stated that the wife in her return had not denied the statement that the child had been taken from the father by violence. Hereupon the Chief Justice called on Mr.

Fulton, who appeared for the mother, to state what he had to reply to this point; and that gentleman then contended that as it was stated in the mother's return that the child was left two years ago by the father in its mother's care, and that he had not since provided for it; the allegation in question was virtually denied. But the Court gave judgment, in substance, as follows:

"In this case, we are called upon to say whether we will restore a child to the custody of a father from whom it has been taken by force. That is the single point we have to decide; and we studiously avoid giving an opinion on any other that has arisen. No duty can be more painful than that which we are called upon to perform, namely, to interfere with the differences between two heads of a family. If the facts stated in this return be true, the woman before us is placed in a most painful position, but the Court must look to the mere law of the case, and by that be guided. What the Court of Queen's Bench in England would do, if it were called upon to decide, whether it would compel a Jewish mother to give up her child to a father who had forsaken the Jewish faith, and wished to train up his child as a Christian, we are not called upon to say. We are now only to consider whether we will restore the child to a custody from which it was wrongfully taken; because the allegation that the child *was* violently taken from its father, is not so much as inferentially denied in the return. The better course will be, as this case has excited a deep interest in the Jewish community, for those Jews who have interested themselves in the case to seek the advice of counsel, who will advise them as to whether their law gives the custody of the child to the mother; and whether, if that be so, they should apply to the Court to enforce that law. This present proceeding is not conclusive; we merely now decide that the child should be restored to the father from whom it was violently taken."

This judgment was then explained by Mr. Blacquiere to the mother, and the child was given to the father, who at once, in company with Dr. Duff and some other friends who were present, departed. Considerable excitement existed in the Court which was attended by several Jews.

Thus far this case has been satisfactorily ended. It remains to be seen if the Jewish community will attempt to raise the question of their Law, in a formal manner; and if so, if the Court will recognize such law. It is clear that under the Mosaic law, the father who has embraced christianity, (that is, who worships Christ as God) is an *idolator*, in the opinion of the Jews, and worthy of *death*. This argument, therefore, goes too far. A Christian Court can never be expected to act on such a law as that,—a Law which they must, as Christians, hold to have been expressly abrogated. But, moreover, the peculiar law of the Hindus and Muhammadans, is reserved to them, in most cases, by the acts establishing the Supreme Court; not so with the Jews; they, with the Roman Catholics, Protestants, and Armenians, are under the general British Law, subject to its obligations, and entitled to its privileges. We, therefore, have no fear of the result, if this interesting case be pressed further; but, on the contrary, we entertain a hope that its discussion will tend to inform the minds of some of the Mofussil authorities who may be disposed to imitate the example set by the Magistrate of the 24-Pergunnabs, who *refused* to deliver up to a Christian convert, the children who were kept from him by their mother. Again and again, have the rights of *Heathen* fathers, (as lately in Bombay,) been pressed against their converted children; but now we have to see if the law will not protect the *Christian* parent, and give him the custody of his offspring.

The Jewish lad whose case is mentioned above, was baptized Lord's-day evening, Dec. 22nd. at the Free Church. This act will, we should suppose,

prevent the mother and her friends from further prosecuting the case in the Supreme Court.—*Ibid.*

12.—EXAMINATION OF THE BENEVOLENT INSTITUTION.

Both departments of the above excellent Institution were publicly examined on Wednesday, Dec. 18th, when many of its old and attached friends were present and appeared much gratified. We noticed the Rev. Dr. Yates, the Rev. Messrs. J. Wenger, W. Morton, J. Brooks, G. Pearce, T. Morgan, T. Smith, D. Ewart, and A. Leslie. The examination of both schools was chiefly conducted by the Rev. W. W. Evans, the Secretary and Superintendent of the Institution, the Rev. J. Wenger, and the Rev. T. Smith.

The Rev. Dr. Duff and the Rev. T. Boaz, we regret to say, were unavoidably absent, but both sent notes accounting for their absence.

The children were very neatly dressed, and conducted themselves exceedingly well. The present number of pupils we learn is as follows: boys 275, girls 138, total 413. The boys' department is divided into eight classes, and the girls' into seven. The list of studies for each class during the year will be given in the next Annual Report, which will be forwarded to the Subscribers next month. We were glad to learn that the Institution has been well supported during the past year, but sufficient funds have not yet been realized to erect the Superintendent's Class Room, and a dwelling-house for the principal teacher. Let us hope that both objects will be secured soon.—*Ibid.*

13.—THE ANNUAL EXAMINATION OF THE PUPILS OF THE FREE SCHOOL,

Was held on the 23rd instant. The Archdeacon and the Rev. Messrs. Fisher, Junr. and J. Macqueen, conducted the examination. The studies of the pupils involve a plain education. From the reports in the public prints we gather, that the institution is much more efficient than in former years.—*Ibid.*

14.—THE EXAMINATION OF THE SCHOLARS OF THE NATIVE CHRISTIAN SCHOOL,

Connected with the Baptist Mission in Intally, was held on Friday the 20th Dec.

This institution, formerly a flourishing and promising school, which, owing to one or two conversions and other causes, was closed at the end of last year, has been re-opened and contains between 80 and 90 pupils.

The education given is a plain English scriptural education. The examination afforded the friends of the institution gratification and hope.—*Ibid.*

15.—THE EXAMINATION OF THE PUPILS OF THE PARENTAL ACADEMIC INSTITUTION.

We did ourselves the pleasure of being present at the Examination of the Pupils of the Parental Academy, which took place at the Institution on Thursday, the 20th Dec. before a numerous assembly. We noticed among the visitors, Sir Lawrence Peel, Rev. Messrs. Ewart, Boaz, Smith, Osborne, and Long. The examination was principally conducted by the Rev. gentlemen, assisted by the Secretary of the Institution, and Mr. Crow, who examined the lads of the first class in the study of Bengali. We feel happy in stating, that the examination gave us much satisfaction. The boys were well grounded in all they professed to know; and the studies taught

and principles inculcated at the Parental are better calculated to produce generally happy results than those inculcated in any other seminary in Calcutta.

There was one peculiar feature in this examination, at which we were particularly pleased. The amount of *really useful and practical* knowledge possessed by the pupils, there appeared less of *poetical* and more *practical* knowledge. The private examination of the pupils of the first class, which was conducted by the Rev. T. Smith, a few days previous to the public examination, consisted of written questions, which were answered by the lads, in writing, without the assistance of books, in the presence of the Secretary. This is an admirable method for testing the qualifications of the boys. The examiner, by this procedure, is able to estimate the progress that the boys have made in their studies, and the amount of knowledge they have received during the year. The result was highly satisfactory; and the reading of two Essays "On the improvement of time"—a subject proposed by the Secretary and written in his presence, without premeditation—was very creditable to the young essayists. On the whole we consider this examination to be one of the most successful that we have witnessed. May the institution continue prospering, and under Divine Providence, send out boys who will be obedient and dutiful sons, and useful and respectable members of society.—*Ibid.*

16.—THE LYCEUM.

The Calcutta Mechanics' Institute, with a new title (THE LYCEUM), and under, in some measure, new management and patronage, was publicly commended to the attention of its friends and supporters on Friday evening last. The opening lecture was delivered by J. Lyall, Esq. the Advocate General.—The lecture, it would appear, for we were not able to be present, approved itself generally to an audience amounting to about two hundred. The hour of meeting, 8 o'clock, must prevent the majority of those for whose benefit the lectures are intended, the young men, Christian or native, of this city and neighbourhood, from attending. The lectures are not designed for the aristocracy, but for the masses, and to benefit them they must be delivered at an hour suited to their habits. The Reading Rooms of the Society are opened daily at the office, Writers' Buildings. A Debating Club is to be set on foot at the commencement of the year; other sources of attraction will also be opened to those who are desirous of availing themselves of the privileges of the Lyceum. We shall watch with much interest the operations of this institution. We are not sanguine of its prosperity though we wish it every success.—*Ibid.*

17.—THE EXAMINATION OF THE PUPILS OF THE HIGH SCHOOL,

Took place on the 15th Dec., the attendance of friends was numerous. The Archdeacon, Rev. H. Thomas and other Episcopal ministers, attended and took part in the engagements. The pupils acquitted themselves with the usual meed of ability. The number of scholars in attendance is, we learn, not so great as in former years. Measures are, we understand, in progress for providing the institution with a master from Europe, and otherwise advancing its interests.—*Ibid.*

18.—A NEW GRAMMAR IN VERSE IN URDU.

We have before us a new Grammar in the Urdu Language in verse, Lithographed at the Mirzapore Mission Press, entitled "*Manzum Qawaid-i-Urdu, or Principles of the Urdu Language,*" explained in verse.

This new grammar is brief and simple. It has the advantage of comprising all that is to be found in Gilchrist, with emendations and additions.

Those best qualified to judge, pronounce the work an acquisition to persons anxious to acquire a knowledge of Urdu.

It possesses one great recommendation, its reasonable price, 10 *ans*. A few copies only have been forwarded to Calcutta, and can be had on application to our Publishers.—*Ibid*.

19.—CHRISTIAN SEMINARY AT AGRA.

At the public meeting held in the Agra Association Rooms on Tuesday evening, the 26th Nov. 1844, the following proceedings were held and resolutions passed: Mr. R. Gordon, having been requested to preside as chairman, opened the meeting by giving a brief history of the Notification, which he read, and which was the result of two previous preliminary meetings, which had been held to receive and consider the suggestions of the Hon. James Thomason, Esq., for establishing a Christian Seminary at this station. The meeting then proceeded to business, and the following Resolutions were proposed and passed unanimously after discussion and amendments. That it is desirable to establish, at Agra, an extensive Seminary to give a superior education to the youth of the North-Western Provinces. That a committee be appointed to consider what prospects exist of giving the first resolution effect, and that the committee be empowered to call a public meeting to hear and decide on their report, at such place as they may deem expedient. That a committee of nine persons be appointed by ballot to carry out the wishes of the meeting. That Mr. E. G. Fraser be requested to act as secretary to the committee. That the committee be empowered to add to their number, in order to secure the aid of individuals of experience in matters connected with the objects of the meeting. That the thanks of this meeting are due to the Honorable the Lieutenant-Governor for his admirable suggestions for the establishment of the contemplated school, and for the kind aid which he has been pleased to accord to it.—*Agra Ukhbar*, Dec. 4.

20.—CANNANORE.

Nov. 27.—The Rev. Mr. Pattison, of Quilon, returns to England by the *Stag*. Last week the "*Malabar*" touched here on her way to Bombay; among the passengers there is a Jewish Missionary, the Rev. Dr. Lazon, sent by the Scotch Established Church to the Jews of Cochin. He is a man of superior talents, himself a Jew, and well educated for his peculiar work among the ancient people of God. His lady is accompanied by an agent of the Lady's Society, and they intend all three, as soon as possible, to settle at Cochin. May they be a blessing to the place to which they devote their services.—*Athæneum*.

We gather from the *Madras Athenæum* that the friends of the late Dr. Lane have determined to hold his excellent name in remembrance—

"By the erection of a simple monumental tablet to his memory, in the Cathedral, at an expense not to exceed two hundred pounds.

"By the foundation of a Medical Scholarship with which the name of Mr. Lane should be associated, to be held by *Protestant Christians*, under such conditions as may hereafter be determined upon."

21.—JOURNAL OF THE AMERICAN BOARD OF MISSIONS.

The Secretary of the American Board of Foreign Missions having been informed that some persons friendly to the interests of the Missions of the Board in North India would cheerfully subscribe to the Society's periodical Journal, has sent a number to our address; we shall be happy to receive

and hand to our publishers the names of any Christian friends, who may be desirous of subscribing to the Journal. It is one of the most interesting periodicals of the kind sent forth by the Church. It occasionally contains a large mass of valuable information respecting the manners, customs, languages and morals of the natives amongst whom the Missionaries of the Board labor.—*C. C. Ad.*

22.—A NEW EPISCOPAL CHURCH IN ARRACAN.

The following prospectus has been forwarded to us by a friend in Arracan. He hopes that the members of his own communion will aid in this object. Should any such feel disposed to help the work we will forward their donations to the acting parties in Arracan:—

1.—Within the past twelve months a Chaplain has, for the first time been appointed by Government to Arracan, the chief stations of which province are Khyouk Phyou and Akyab, about a hundred miles apart.

2.—Steps are accordingly being taken by the residents to erect a Church at each of those stations.

3.—Akyab, although there are but few residents now, is a place which promises to become of considerable importance as a mercantile port; and it is felt most desirable that the sacred building there should be both stable and commodious.

4.—At the same time the residents being so few in number are compelled to look around them for other help, to enable them to accomplish this object of their wishes.

5.—The Committee appointed at the public meeting of inhabitants this day, the 18th of September, are reminded that there are a large number of individuals, who have been in the province, who are well disposed towards the province, and of whom not a few have held official employ within it. The Committee feel assured, that they have but to make known to such gentlemen the object they have in view, to ensure from every one of them, in whatever quarter of the country their duties may now employ them, a ready and liberal assistance to this Holy work.

6.—It is not expected that the Church can be built of masonry for less than Co's Rs. 7,000, of which sum, only about 2,000 Rupees are likely to be raised in the place. If all who have, whether for health visited, or in discharge of their duties have resided in the province, were to contribute only a small sum each, the amount which would thus be added to the local, would, with the aid of the Government, ensure the completion of the work.

7.—When it is considered how many invalids are in the habit of visiting Arracan for benefit of change, and how many ships, as the port trade increases, may be brought hither, the Christian crews of which may be benefited by the ministration of religion, it will be felt that a strong case is made out for the patronage of the public, and for the ready and liberal support of all who rejoice in the extension to others of those religious advantages which they value for themselves.

8.—Donations for this object will be thankfully received at Akyab, by Captains Bogle and McCausland, and at Calcutta, by the Agent to the Agra Bank.—*Ibid.*

Akyab, Arracan, 18th Sept. 1844.

23.—BOMBAY.—SHEIPAT SHESHADRI.

Shripat Sheshadri, the little Brahmanical boy to whose case we have made such frequent reference, is still at Benares. Those who wish to see him restored to his brother, with whom he desired to live as a Christian, report that his views and desires are still unchanged. He was taken from

Benares to Chitrakot, they say, on a visit to Vináyak Rao, the nephew of Baji Rao the Peshwa. At that gentleman's suggestion, little Shripat was, in the presence of some hundreds of Brahmans, requested to state what his wishes were. "To go and live with my brother"—is said to have been his simple and straightforward reply. The object which the father had in visiting the ex-Prince was thus defeated. Instead of securing in him one to espouse his cause, and promote his designs, he was met with the strongest remonstrances against the course he was pursuing, and recommended, under a threat, to restore the boy to his brother safe and sound as he received him from the Court.

The party, who now give this advice, have given it all along. They did so, in fact, before Shripat's case was brought into Court at all; and nothing would gratify them more, under their present excited state of feeling, than to see the little wanderer brought back to the same identical room from which he was unwillingly taken at first. In these circumstances there is a security for the dear boy's safety which we cannot but regard with much gratitude to the "Preserver of men."

The party who wished to restore Shripat to caste, profess now to have abandoned their original object. They are willing to "join their hands" before their brethren, the "terrestrial gods," and say, "*Erravimus.*" But further they will not go. Cowdung (et cetera horrenda) they will neither eat nor drink. Those "gods," on the other hand, will not be appeased by any thing short of this humiliation. "Ye shall certainly drink," is their stern demand. And, in connexion with this, there is another perhaps stronger, if not sterner still. "We have incurred an immense expense through your rebellious course in reference to this outcast: ye shall certainly disburse." We believe that the disbursing would not be felt so dreadful to the party concerned as the drinking. But they are both very hard; and time alone can show whether they will yield to the multitude, or boldly secede, and form a caste of their own.

Their opponents say that, with all their professions, they are secretly plotting the justification and restoration of the little outcast.—*Oriental Christian Spectator.*

24.—CHURCH OF ENGLAND MISSION.

The Rev. John Mulheisen and Mrs. Mulheisen arrived in Bombay from Europe by the November Steamer. Mr. Mulheisen was ordained by Bishop Alexander at Jerusalem, and was formerly associated for some time with Dr. Krapf in the Abyssinian Mission. We understand that the Rev. Mr. Isenberg, another well known labourer in the Abyssinian field, will probably come to Bombay, although the question of his permanently remaining here is not settled.

Mr. Mulheisen has taken charge of the Money School, and the Rev. J. B. Dickson has returned to his duties at Násik.—We observe it announced in our home papers that the Rev. Mr. Mellon had arrived in England. Mr. Mellon, it will be remembered, left Bombay by the Augustus Steamer, in very bad health.—*Ibid.*

25.—THE PARSIS.

We already noticed the division that has lately taken place in the Parsi body in Bombay. Still more serious disputes appear to be going on, and more important divisions impending. A series of letters on the Parsi Panchayat are at present appearing in the *Bombay Times*, the writer of which has evidently access to very important information respecting the history of that oligarchy of the Parsi body. We may gather from these

letters, what rumour had already divulged, that a deep feeling of dissatisfaction with the Panchayat has for some time past been spreading among the Parsis.—Clearly the Panchayat must become a mockery, whenever it loses the general confidence of the Parsi body, for it possesses no power to enforce its decrees by civil penalties. We think the Panchayat deserves to fall. It has occasionally repressed the turbulent; but it now acts as a sore drag on the spirit of improvement. Besides, if the correspondent of the *Times* be right in his statement of facts, the present Panchayat has been any thing but just.

In the meantime, the Parsis of Puna have taken offence at some proceedings of Sir J. Jeejeebhoy, and will not attend the feasts he provides, nor worship at the temple he has built, in their city. We are scarcely aware of the merits of the case; but, if reports say true, the Parsis of Puna refuse, only from a proper feeling of self-respect, to yield to all the wealth and influence of the Parsi grandees. The bent tree will not always break, a wise man must beware of the rebound.

A new Gujarati Newspaper has been started, called the *Mumbai Vartaman, the Bombay Intelligencer*. It is under Parsi management, and has forthwith commenced religious discussion. Assuredly, of all the natives our Parsi fellow-townsmen are the most stirring.—*Ibid.*

26.—BAPTISM AT NASIK.

We are glad to hear that the Rev. J. P. Farrar admitted into the church an old Maratha of the name of Baloo, on Sunday the 1st instant, in the presence of the native church. This man for some time had gained a livelihood as a Gosawee, or religious mendicant. He has been under religious instruction for the last twelve months. He used to carry about with him the image of Ram and other idols. When the sin of idolatry was pressed on him he said he worshipped gods of stone, because he knew no better, but now that he had heard of the one living God, he would worship Him alone through Jesus Christ. After becoming a candidate for baptism, he took away his idols, unknown to his instructors, and threw them into the river. We rejoice with the brethren at Nasik at the happy intelligence, and we trust, that the Lord will abundantly own the labours of his servants there. We desire to see more interest excited in the minds of professing Christians for Missionary operations, more prayer to be made for the labourers present, as well as for more to be sent; this will not only bind our hearts more to the cause, but it will be an encouragement to those who are now labouring in the field.—*Witness.*

27.—DEATH OF THE REV. H. PRATT.

It was with sincere regret that we announced in our last number the death of the Rev. H. Pratt, A. M., Chaplain of Nusserabad, which occurred at Khanpoora at two o'clock on the morning of the 7th instant. The deceased had been for some time suffering from fever, and had obtained leave on medical certificate to Simlah for one year. He had latterly improved much in health to all appearance and had commenced his march with his family towards Muttra, and had got as far as the first march where he halted for two days. An urgent requisition for a Doctor was sent in by Mrs. Pratt on the evening of the 9th, and Doctor Bowron, of the 18th Regiment Native Infantry, proceeded immediately to Khanpoora, but on arrival there he found the patient insensible, and apparently labouring under an attack of apoplexy. Every effort was made to give relief, but without success, and he expired at two A. M. The body was brought into Nusserabad on the evening of the same day and interred on the following morning.—*Delhi Gazette.*

JUVENILE MISSIONARY MAGAZINE.

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Should any of our friends feel disposed to aid in the circulation of the *Juvenile Missionary Magazine*, we shall be happy to procure it for them; or a note addressed to the Secretary of the Bengal Auxiliary Missionary Society, will serve the same purpose.

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LECTURES ON ROMANISM,

FOR THE MONTH OF JANUARY.

The Lectures on the Errors and Evils of Romanism will be resumed, if the Lord will, on the evening of the 8th instant—time and place as usual: when the Fifth Lecture will be delivered by the Rev. D. Ewart, on “THE IDOLATRY OF ROME.” The Sixth Lecture will be delivered on the 15th instant, by the Rev. W. Morton, on “THE PERSECUTIONS OF ROME.” The Seventh on the 22nd by the Rev. T. Boaz, on THE PREDICTED FALL OF ROME—and the Eight, on the 29th, by the Rev. W. Yates, on the ESSENTIAL CHARACTERISTICS OF A NEW TESTAMENT CHURCH.”

[J. MACDONALD,

Secretary of the Association for the Lectures.]

January 1st, 1845.

ACKNOWLEDGMENTS.

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December 28th, 1844.