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NEW SERIES, VOL. VI. No. 67.—OLD SERIES, VOL. XIV, No. 158.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JULY, 1845.

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

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1845.

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August 4th, at the Union Chapel.

Sept. 1st, at the Circular Road Chapel.

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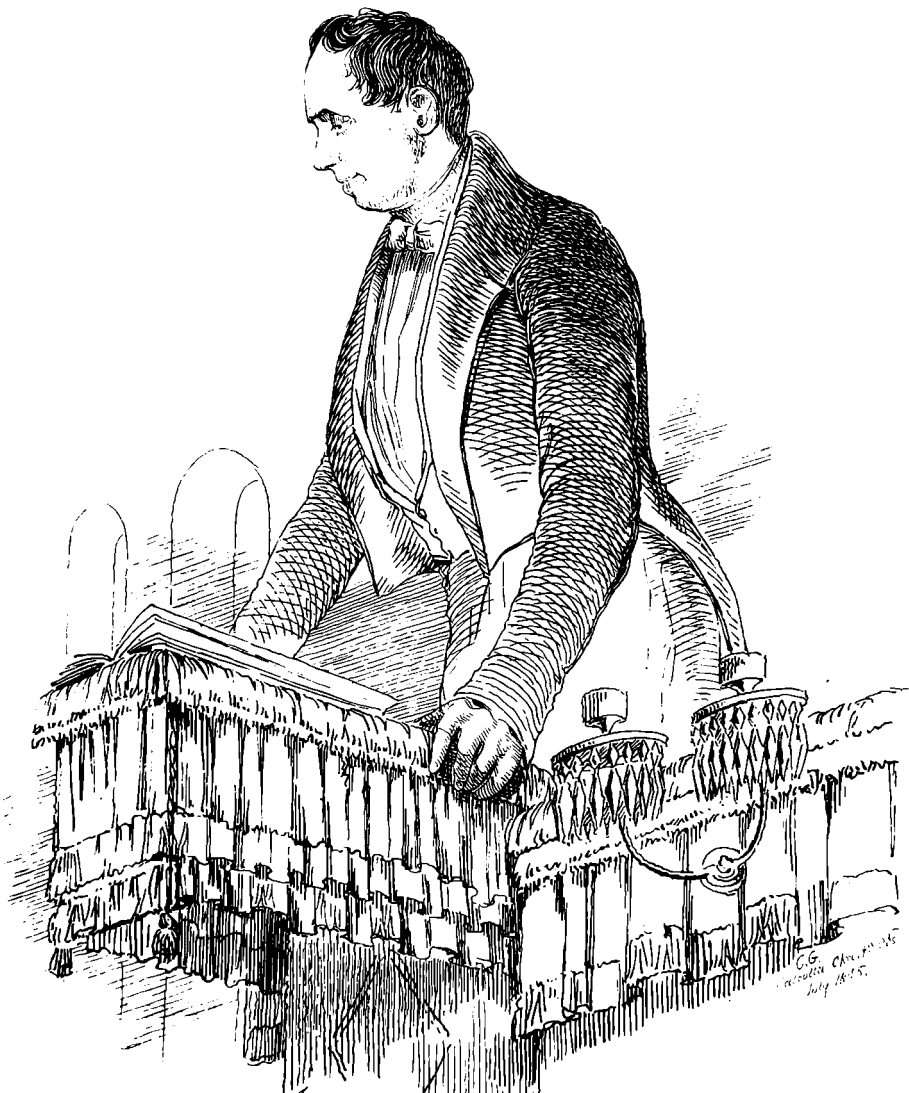
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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VI. No. 67.—OLD SERIES, VOL. XIV. No. 158.

JULY, 1845.

I.—*On the internal History and recent Condition of the earliest South Sea Missions.*

[An address delivered at the Monthly Missionary Prayer Meeting in Calcutta, June 2nd, 1845.]

CHRISTIAN BRETHERN,

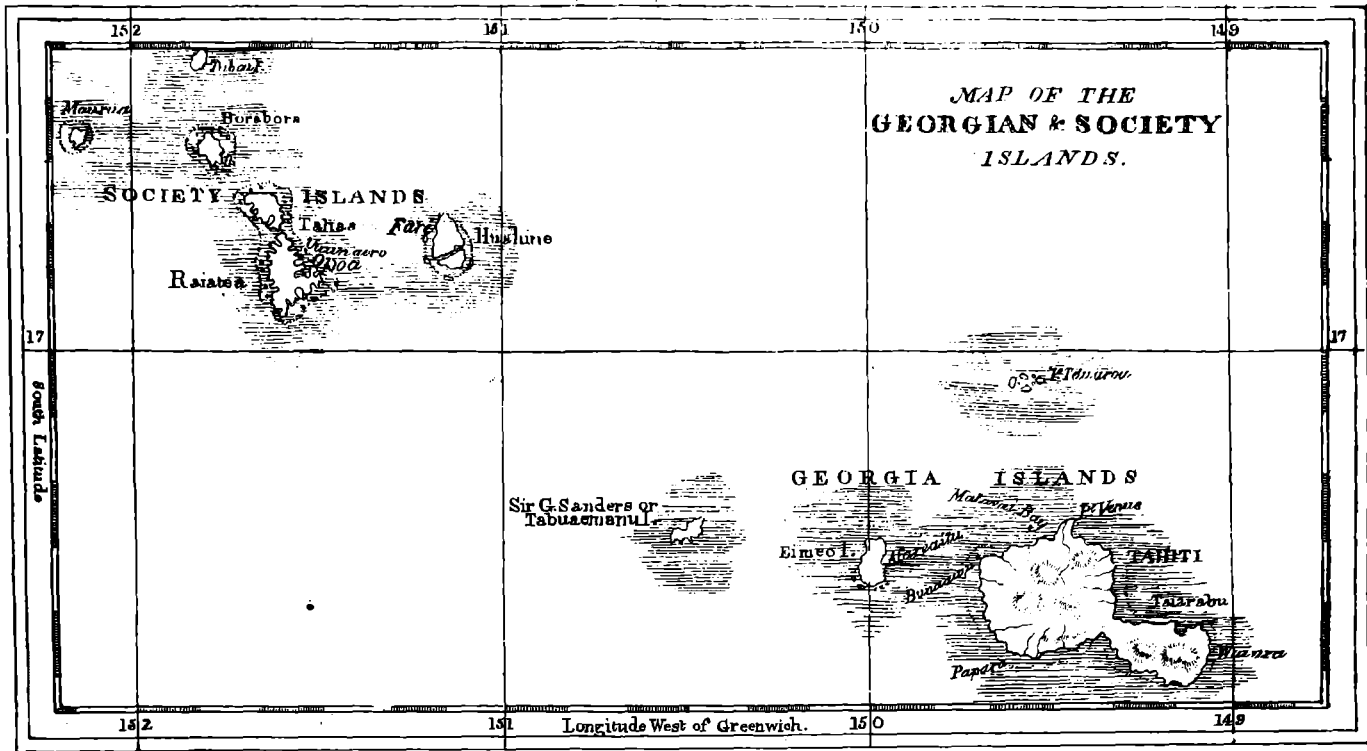
I purpose this evening to bring before your attention a few facts concerning the internal history and recent condition of the older churches in the South Sea Islands: and the object I have in view is to excite in your minds a spirit of more earnest prayer on their behalf, that God would deliver them from present troubles and again revive his work among them. Of the missions in that part of the world we have heard much, especially those first established; a high opinion has been entertained concerning them; the progress of God's cause has been great; and they are now the object of deep sympathy. In endeavouring to form a just estimate of the amount of good done, as well as of the Christian character which the church members there exhibit, we are liable to make great mistakes unless we consider all the minute and circumstantial details which may be available respecting these subjects. Such mistakes have been made in this very case. Of late years some have gone to the islands with the full expectation of finding a moral as well as physical Paradise; and when, instead of this, they have seen a vast amount of evil, accompanying what was good, hiding it from view, counteracting its influence, and in some instances almost leading one to question its existence, they have been wofully disappointed. And this, not because the information which had been given was not true, but because from the imperfect knowledge obtained a false estimate had been made of the results accomplished.

There are two ways in which the history of any church may be examined; we may look at its *external* or its *internal* history.

In its *external* history are embraced the increase or decrease in the number of its members; the persecutions to which it is subjected; the heresies that may arise and spread within it; the doctrines which are taught, and so on. In its *internal* history are included, the spiritual condition of its members, the progress or decline of piety among them, with the causes that bring it about; the modes of worship, the character of its ministers, the nature and working of their plans of usefulness, the life, the engagements of those within it, and the means employed for spreading the gospel. The great value of internal church history is this; we are enabled through its means to estimate the comparative spiritual condition of different churches, in different ages, places and circumstances; to see how plans of usefulness have worked, what difficulties have been met with, and how they have been overcome; to mark the spirit which alone is successful in labour; in a word, to profit by the experience of our brethren; to learn how to exhibit their excellencies, to avoid their defects. All tends to this, to shew forth the sameness of the human heart in all places and in all time: to shew forth the wonderful care of that spirit who worketh in all: and the suitability of the gospel to all races and all lands: a gospel which is neither for Scythian, barbarian, bond or free man exclusively, but for all alike; which can relieve the wants of all, assuage the sorrows of all, fill all with present peace and with the hope of future glory.

In the South Sea Islands there are now six groups of Mission stations. At New Zealand, the excellent Missionaries of the Church Missionary Society have been labouring for many years. At the Fiji and Friendly Islands are Wesleyan Missionaries, and the Americans have evangelised the Sandwich Islands. The largest individual churches are to be found in the islands last mentioned, which have occupied the earnest care of many Missionaries, and in which education has been carried to a high degree.

The London Missionary Society has three groups under its charge: the Georgian and Society, the Hervey, and the Navigator's Islands. A Mission was first established in the most eastern group: in those islands of which Tahiti is the largest. From these the HERVEY Islands, farther west, were evangelized in 1820 by means of Native teachers. These, at a later period, were followed by English Missionaries, of whom there are now five amongst them. In 1830, from the Hervey Group, Mr. Williams sailed to the NAVIGATOR'S Islands, and placed teachers upon them. In 1836 six English Missionaries took up their abode in this group; and from the first hour when labour for the gospel was begun there, down to the present time, that



From an Engraving by J. & C. Walker.

labour has been most remarkably blest. In these islands alone there are 60,000 inhabitants. Of these 40,000 have renounced heathenism for Christianity, 25,000 have learnt to read, and there are 2,000 members joined in Christian fellowship. Fifteen years ago these men knew nothing of the word of God.

It is of the first mentioned, the old missions that I wish now to speak. The group where they were established contains two cluster of islands called the Georgian and Society islands, or sometimes the windward and leeward islands. *Tahiti* is the largest and most important; close to it is the small island of *Eimeo*; farther N. W. Sir Charles Saunder's island;—then *Huahine*, westward of which are *Raiatea*, *Borabora*, *Tahaa* and the little island of *Maurua*. *Tahiti* was the first occupied as a mission station: and here, amidst many changes, wars, rumours of wars, attacks on their dwellings, plunder of their property, coldness of the people, difficulties arising from the language, their distance from England, and their want of supplies, eight Missionaries remained firm on the island or near it for 16 years, without seeing more than a general impression resulting from their efforts. It was in 1813 they first found a real convert, who on solid conviction gave up his idols. Till 1818 they remained in *Tahiti* alone, preaching and teaching the word of God to the multitudes who gathered around them. In that year other Missionaries arrived, who after a very short delay went to *Eimeo*, *Huahine* and *Raiatea*. From these, after a while the whole group was evangelized. It was not till 1819 that the first churches were formed in *Tahiti* itself, 22 years after the first landing of the Missionaries. In 1820 there were churches at all the stations where the Missionaries were resident. A Missionary Society had been previously established in each island. In 1821 the first effort was made to evangelize, by native teachers alone, the small islands near. In this way the whole of the Austral islands, lying 400 miles south of *Tahiti*, received the Gospel.

The *Marquesas*, a group N. E. of *Tahiti*, were not forgotten in these efforts. In 1825 teachers were sent, but left in a few months. In 1826 four others were sent in their stead; two of whom shortly returned. In 1831 five others followed, but next year the three who had been placed at the station of *Santa Christina* returned also. In 1833 American Missionaries went, but left the following year. Unwilling to forsake the people, the *Tahitian* Missionaries tried again. Two English Missionaries took up their abode in the islands in 1834, but after three years of fruitless toil, one was compelled to remove and occupies at this time a station of great usefulness in *Borabora*. His colleague remained two years alone, and was then joined by a young Mis-

sonary from England. The Romanist Priests, however, twelve in number, soon after arrived and purposely came to their station, upon which they thought it their duty to retire altogether. All along, though the Missionaries have been treated well, the people, who are exceedingly ferocious and profligate, manifested the utmost dislike to their instructions; and to this hour, after seven years of constant labour by Europeans, and nine of broken toil by native teachers, not a single convert has been made. Shortly after Mr. Stallworthy and Mr. Thomson finally quitted the group it was taken possession of by the French.

The only remaining group near Tahiti not mentioned, the Gambier islands, had native teachers sent them in 1833, but next year the Romish priest landed, the people were much attracted by their ceremonies and the teachers finding it difficult to obtain food, returned to Tahiti. With reference to the conduct of these priests it has been said;

“ One reason of the hatred which the Queen and people bear to the Romanists is, the pitiable account which the people of Manganeva (in the Gambier islands) have sent down to Tahiti respecting the despotic sway of the bishop. The people there are in a state of the greatest slavery. All government is in the hands of the bishop. A fort has been erected, and a Nunnery with twenty inmates has been enlarged. The natives have no communication with any vessels, except by the special permission of the bishop. The repentance of the poor natives for sending away the old native teachers is sincere, though too late. They think the wrath of heaven is now upon them, and that the last severe gale, which desolated the islands, leaving scarce a tree standing, is another mark of Jehovah’s anger.”

From these remarks it will be seen that Tahiti and the five larger islands near, where European Missionaries are placed, contain the chief stations, and that all the smaller islands around which are peopled, are taught by native teachers though occasionally visited by the Missionaries near.

In passing from their *external* progress, to consider their internal history and position, it may be observed, that in order to ascertain as far as may be the real amount of good done, we must take into consideration their previous condition, and their national character. It is upon these their new religion was grafted, and as it grew up, by them its influence was modified. The present condition of England is the result of years upon years of gradual improvement. Only 80 years ago the state of morals there was very different indeed to what it is now. And if this be the case in a land where there is strength of mind, vigour of intellect, habits of active thought, upon which the solid principle of religion may be exercised, what can we expect

from a people not endowed with such elements of character, and influenced by the gospel only 30 years.

In the Tahitian character there are not many good features, the evil seem to predominate. The people are frank in their manner, cheerful and good-natured; they are quick and shrewd in observation, they cannot be forced but are easily led. Before they became Christian they had little regard for truth: lying was as natural to them as to a Bengálí; honesty was considered no virtue at all, while a successful thief was looked upon with universal approbation. Their impurity cannot be described. In all the relationships of life, natural affection was destroyed; their social ties were a mere name. Mothers could readily murder their children, and children could not less readily bury their parents alive when they grew old. There was no filial obedience and no filial love. Again, as a people, they have been, and are very indolent, fond of sleep and smoking, very apathetic, and have no steadiness of purpose.

Some of these features of character may be traced out at this hour. Their caprice is seen in all the transactions of life. In indolence, they find a large part of their happiness. In the Churches now, there is a lamentable want of filial subjection. Mr. Ellis, in a recent work, says concerning it, "Nothing since the abolition of idolatry has proved a greater barrier to the improvement of the people than the influence of former habits in perpetuating a want of parental government and filial obedience among all classes."

The first Churches were formed at Tahiti in 1819; in the next year they were found at all stations where a Missionary resided; in Tahiti, Eimeo, Huahine and Raiatea. When we compare what these people had been with what they had become, we must acknowledge that in them the power of the Holy Spirit's grace is most wonderfully shewn forth. In 1822, three years after the establishment of those Churches, it is said of them; "Peace prevailed at every station, intemperance and theft, once so universal, were scarcely heard of; industry and social order were rapidly advancing; and the fearful progress of depopulation was stayed. The schools were well attended; the Scriptures, such as they had, highly prized; the desire for religious instruction almost universal; the observance of the private, social, and public duties of religion equally extensive. In some of the islands, scarcely a family was to be found in which the Scriptures were not daily read and prayer offered, and by far the greater portion of the people used to devote a portion of every morning and evening to private devotion. Perhaps, nowhere was the Sabbath so strictly kept. The Churches were greatly multiplied, defections were but rare, and

the entire population seemed in earnest on the subject of religion; and though with the majority it was but external observance, in others years have proved that faith was sincere and piety genuine."

In 1824, the state of things was even improved, especially as regards habits of industry and general order. The Churches had many of them between two or three hundred communicants: and now more than ever the Church members felt the necessity of sending to others that gospel which had so blest themselves.

This spiritual prosperity, so delightful to themselves, so encouraging to their long tried teachers, continued unbroken till the year 1828, having lasted 10 years. At that time two causes arose from which much evil soon sprang, and one of which has since rendered the history of the Churches a chequered history indeed. To mention the least first; a delusive heresy was promulgated, a kind of antinomianism. It originated with two men of some note at Tahiti, who pretended to be inspired. They asserted that the preceptive parts of the New Testament were no longer binding, that moral evil had ceased, and that all men might do what they liked. This heresy, though it lasted but a while, occasioned many lamentable instances of defection from the Christian body, and in the little island of Maurua it entirely broke up the Church.

Another and greater evil arose from the increased intercourse with foreigners. Tahiti was the first to feel this. Many whale ships now visited its harbours, and the conduct of their crews was very detrimental to the morals of its people. But the chief injury was from the traders, who brought large quantities of strong spirits, and sent them through all the islands round. The people had become as remarkable for sobriety as they formerly were for intemperance; but, not steady in purpose, a reaction took place, and when once they began to drink, they soon indulged to excess, till large numbers disgraced their Christian profession.

From this time things assumed a double aspect. The majority of the church-members, (now possessing the whole New Testament) were consistent and active, but the disorders continued: while many were added, some fell away; the young did not come forward as might be expected; and hence some might have been led to assert that what had formerly been said of these South Sea Missions was untrue. But the evil soon spread wider. In 1831, many of the young men in the Leeward Islands, anxious to break through the restraints by which they were bound, induced the young chief of Tahaa, who was like themselves, to claim the sovereignty of Raiatea. He

did so : and though all kinds of remonstrance were used, he threatened war. It came, and with it many lamentable disorders. Though the wicked project was defeated, such was the effect of the struggle, that—"the means of instruction were neglected, the laws suspended, the distillation and use of spirits extensively practised," and vice and anarchy prevailed. Mr. Williams, who had been absent at the time, did all in his power, on his return, to check these evils, and was thankful in doing so to a large degree. The laws were re-established, the stills destroyed, and the abuses in the church reformed.

The spirit of disaffection spread to Tahiti, and at one station, Tairabu, the people resisted the Queen's authority, and seized the Judges. They were overcome, and the rebellion put down ; but the station was utterly disorganised and the Missionary had been obliged to leave. On his return more wickedness presented itself to his eyes in two weeks than in the past sixteen years. Besides this, other stations also suffered. The free use of ardent spirits, and the licentiousness of the seamen, were adding largely to the mischief already at work. At one station upwards of a hundred members were excluded from the church :—at another, Papeete, so few had resisted the temptation to intoxication or other vices that for the season the administration of the Lord's Supper was discontinued. Other stations, at the same time, were little effected, and in them the consistency of the church-members, was peculiarly encouraging. In the Leeward Islands the same state of things was witnessed. The war in Raiatea had been a cause of a fearful amount of drunkenness and vice : in Tahaa the same. In Huahine, the judicious care of the Missionary and the chiefs prevented, under the blessing of God, any great amount of evil entering in. But in Borabora again it was different. The unprincipled traders had crossed from Tahiti to this and the other islands and the people, under the influence of an old chief and his adherents, revived some of the worst practices of heathenism. The schools were broken up, the church was reduced from 205 members to 86, and none but these attended the preaching of the gospel.

In order to put a stop, as far as possible, to this condition of things, special services were held, and special prayers were offered throughout the islands as well as in England on their behalf ; and He, who is the hearer of prayer, granted again a season of prosperity.

Measures also were adopted, calculated to stay the disorders. At Papara, a temperance society was formed, which in one year numbered 1000 members : the consequence was, the chapel soon filled again, the schools also, and the happiness enjoyed before the spirits were introduced, was again diffused among all

classes. So delighted were the people at this result, that they agreed among themselves to trade with no vessel which brought spirits to the station. At all the other stations in Tahiti the same plans were unanimously adopted. Instead, therefore, of 12,000 dollars being spent in rum in 1834, as in the year previous, not 4,000 were so spent. More than this, the public parliament enacted a law forbidding the importation or sale of spirits. Attention to the means of instruction soon revived. The church at Papeete, where the ordinances had been suspended, was re-formed, and consisted of fifty members.

This church is, from its position, more exposed than any other to such trials as those now spoken of; its station being the chief port of Tahiti, and the scene of more vice connected with the shipping than any other. It is pleasing to know that its progress in numbers, and increase of spiritual strength have continued to this time. It contains now more than 200 members. In other places, in answer to prayer, a revival of religion took place. Many of the most heedless began to feel deep concern for their soul's welfare, and delighted their aged friends by the alteration in their conduct. "These people," said they, "were many of them wild men and women from the mountains, and lo, they are seeking salvation through the blood of the Lamb." Every where the same earnestness in religion was witnessed, and the Churches increased in number daily. This was in 1837. In the Leeward islands too, a like change took place. The church at Huahine had suffered little, its members were upright and most consistent, ever anxious to do good to others, and to this hour set a bright example to their brethren in all the islands near. In Raiatea, Borabora, and Tahaa, where there was for a time no resident Missionary, the progress for good was not so great. Two Missionaries, however, have been settled there during the last six years, and the churches have begun to lift up their head. In Borabora, 63 members had remained firm, and in the midst of all the wickedness that prevailed fourteen others joined themselves to the Lord. In 1838, others returned in penitence to the path they had left, the church was increased to 162, while order was re-established throughout the community. Notwithstanding the heartless conduct of foreigners, who have attempted again and again to draw aside the people from their consistency, the church contains now 300 members. Raiatea has at the present time 200 members.

The reality of the attachment of these islanders to the faith they have embraced, and of the earnestness of the church members in the cause of personal religion, may be learnt from the following facts. In 1840, Mr. Nott, who had been to Eng-

land to superintend the printing of the complete Tahitian Bible, returned to Tahiti bringing the treasure with him. The people had been long expecting it, and had saved up their money to buy it when it should arrive. Of its reception, the Missionaries wrote in these terms: "The Bibles were received with the greatest avidity. Long before they reached Tahiti, many of the natives deposited the money in the hands of the Missionaries that they might be sure of obtaining copies when they came." Again, "All classes have manifested the greatest desire to get a copy, and now they are daily reading them." Again, "The Bibles have been bought up with the greatest eagerness." In the same way, in the Hervey Islands, where Mr. Williams took the Rarotongan Testament, 5000 copies were sold in a short time, and gladly paid for. In one year the Bible Society in London received more than £100 from two islands alone, and the inhabitants of these are very poor.

With respect to the *recent* condition of these Churches, (that is, of their state up to the time when the French took possession of Tahiti) a few words may be added. In the first progress of a Missionary station there will be much to suffer; and even for fifteen or twenty years after a Church is formed, allowance must be made for the defects in Christian character which may be exhibited. The people have not long since emerged from idolatry. As their children, though born in a Christian age, partake in some degree of their parents' temperament, and are not under efficient parental control, that high toned piety, in which all Christian feelings are developed, and in their proper proportion, can here scarcely be expected. Still the grace of God has done much towards cultivating this spirit even among such a people. In many cases, the warmest piety and the sincerest devotedness have been consistently displayed. Though it is to be feared that some have obtained admittance to the Churches whose heart is not converted; in a very large number of instances that conversion has been shewn in the warfare carried on against sinful practices, and in the holy conduct and character of "faithful brethren." As in Churches in other countries, the good and the evil are much mingled.

In these Churches may be found those whom a minister fully believes to be the true children of God; there are others concerning whom he may doubt; others of whom he is much afraid. In most Churches the majority of the members belong to the first of these classes. Their knowledge of the Scriptures is comparatively limited, though many, from earnest study, understand the Bible well: they can speak with warmth of Christian duty; sometimes, of Christian experience; they are regular in their attendance upon the Schools and the house

of prayer, and listen attentively to the instructions given; they are anxious for the conversion of sinners; their conduct is unimpeachable; and they are concerned for their children's welfare; a point upon which these islanders are generally much to blame.

Again, there are others, many in number, about whom some reasonable *doubts* may be indulged. Careless and inattentive to spiritual things, irregular in their attendance upon public worship, (making it almost a practice to be present but once on the Sabbath day,) with limited knowledge of the word of God, strangers to self-examination, speaking but little about religion, doing little for the good of others, especially their own children, they furnish but small proof of the existence within them of that true piety which, when active, diffuses spiritual life and health and vigour wherever it is found. They have a name to live while they seem to be dead.

To these, again, must be added a few in every Church, of whom it may be chiefly said that their conduct is not marked by positive evil, while at the same time it exhibits no active good: between them and the world so little difference exists that you cannot say whether they have really past from death unto life. In several Churches these are mostly young persons, in others it is the young who are most active and useful.

There are two causes which make the discrimination of character in these people very difficult: one is that they are so apathetic, display so little feeling not only in religion but in all the transactions of life. Another is, that they have not a keen perception of the evil of sin. They are few in number; the good and bad are much mixed together, and hence it comes that the former seeing much wickedness, though themselves would not do it, come to speak of it in others with unconcern. It may be added that the temptations arising from the visits of ships continue still. And to such an extent does the evil spread, that, out of the church, there is scarcely a female that has a character for morality.

In this sketch nothing has been said of the introduction of Popery and the seizure of Tahiti. This forms a subject by itself, and its details are too long to be introduced here.

These islanders now claim our deepest sympathy and our fervent prayers. A few years ago they were bloody idolaters: but the spirit of God entered into them; they have come to sit at the feet of Jesus clothed and in their right mind. Most wonderfully do they shew forth the power of his grace; when they fell he raised them again, and caused them to return to the path they had forsaken. Now, Popery, has come in power to desolate their homes, to scatter their churches, and seduce

them from their Redeemer's way. Some of their churches have been quite broken up, others are involved in all the disorders attendant upon war. "Remember those that are in bonds," said the apostle "as bound with them." Let us feel for our brethren and with them in their distresses. But especially let us join in fervent prayer, that the richest blessings from the "Lord of all" may rest upon them; that in our Saviour's own time all evils may be removed, all errors subdued, all disorders swept away; and that when they and all the churches of Christ have learnt the lessons their trial is meant to teach, they may be re-established, and "may abound in all good works."

II.—*Memoir of the Rev. T. Beighton, of Penang.*

We are indebted for the following instructive memoir of our late excellent friend and fellow-labourer, the Rev. T. BEIGHTON, of Penang, to the *Evangelical Magazine*. The memoir has appeared in two numbers of that excellent journal in the form of letters from a friend of Mr. Beighton to one of his children. We can add our testimony that few Missionaries laboured more diligently and faithfully than Mr. B. He was a cheerful, devout, and faithful servant of Christ. He laboured, like many, long and well, but—comparatively speaking—without any visible success. In this our beloved Missionary brethren in India will see they are not alone. The isles that wait for the gospel have not yet received it, but they shall, and the continents of the earth also, for the mouth of the Lord hath declared it. The reward of the faithful Missionary is on high. It will flow to him not on account of success, but for faithful labor for Christ. Let us not be weary in well doing. In due time we shall reap if we faint not.—Eds. C. C. O.

He was born at Ednaston, a village in the county of Derby, on Christmas-day, 1790. His parents moved in the humbler walks of life, and at that time neither of them served Christ. On his father's side, he was descended from an ancient Irish family. It appears that a member of this family was a Protestant, and was compelled, in one of the Irish rebellions of the seventeenth century, to seek refuge in England. He had four sons, one of whom settled in Derbyshire, and was your father's great-grandfather. His mother was the third daughter of —, a respectable farmer at —, a man of strong mind and upright character. Her mother died when she was an infant, and her father wedded again; but this event proved most unhappy for his deceased wife's children—so much so, that they forsook their home, and, ultimately, this daughter married without the approval of parents or friends.

His mother having now been dead some years, I cannot gain much information about your father's childhood, but from what is remembered of

her testimony, he may be said to have been "fond of books from his infancy." He found more companionship in books and pictures, than in boys of his own age. For some time he went to a day-school; but while there, on one occasion, an accident occurred, by which he dislocated an arm, and it seems that, in consequence, his fond mother would never suffer him to go again. It is remarkable, considering the absence of religious influence, that almost immediately after the Bible was introduced to him, it became his favourite book. In speaking of his childhood, he says:—"I took great delight in reading the Bible; but I read it merely as a book containing historical facts, which, at a very tender age, attracted my notice, and gave me much pleasure." He adds: "I recollect that when very young, I had impressions of a serious nature, and sometimes retired in secret to pray, fearing lest I should die, and eternally perish." These are certainly remarkable facts, seeing that his parents were not converted to God till some years after, and that he attended in childhood the ministrations of a Unitarian preacher. Are they not indications that God, "having separated him from his mother's womb," was even at this time "calling him by his grace, and revealing his Son in him, that he might preach him among the heathen?"

I have mentioned his connection with the Unitarians. It appears that he was not merely an attendant on the ministry amongst them, but belonged to the Sunday-school connected with their place of worship. The superintendent of this school, probably discovering some unusual features of mind in his pupil, took peculiar interest in him, and your father seems to have cherished the most grateful remembrance of his attentions. Some pious relatives, who worshipped at the Independent chapel, Brookside, Derby, found him here, a youth with an opening and inquiring mind, of upright character and lovely disposition, but growing up a Socinian in creed, and almost ignorant of the name of Christ. He was thirsting for the truth; and hence, when they disclosed something of the truth to him, he says:—"I felt a strong inclination to go with them to their place of worship, and frequently gained permission to do so on sabbath afternoons, when teaching was over." He still, however, continued his attendance at the Unitarian chapel, morning and evening, and appears to have done so for some time. He thus describes his state of mind: "I was enslaved by self-righteous principles, and, like the Pharisee, vainly imagined that I could do something to merit the favour of God, and purchase an inheritance among 'the saints in light.' Though frequently told that the gospel was not preached where I attended, being ignorant of its nature, these words seemed as idle tales, and I went on building for eternity on a false foundation; and if God had not, in mercy, interposed, my soul would now have been preparing for eternal burnings." The friends, however, persevered in taking him with them to hear the truth, and he appears to have formed an intense attachment to the person and preaching of their minister. This he never lost; for I find in a letter, dated August, 1843, the following allusion to him: "My kind remembrances to my old friend and first pastor. Does he remember preaching on the 'unsearchable riches of Christ?' At that time I was in the Unitarian Sunday-school, and quite in the dark, but that was a grand discourse. I felt it to be such; and the word 'unsearchable' reached my heart." At length the wrench was effected; he left the Unitarian chapel, and amid some persecution, entered the principal class of the Sunday-school, and became a constant attendant at the Brookside chapel. "At that time," he observes, "the Holy Spirit, I trust, began effectually to teach me, and I discovered my wretchedness and lost state as a sinner, and that through Christ alone I could be saved. I regularly attended the means of grace, and gradually 'old things passed away, all things became new.'"

He was now in his fourteenth year, and his parents were devising some plan for his future and permanent employment. So many schemes were laid before him, that he became greatly anxious and perplexed, and "frequently," as his sister observes, "bathed his pillow with tears," as he thought on this crisis, and besought the guidance of God. He says, "God raised for me an unexpected and an unsought friend." This was Mr. Pritchard, then a bookseller in Derby, a deacon of the Independent church, and an active village preacher, and afterwards ordained to the work of the ministry. This gentleman appears to have been most kindly interested in him, and though discouraged by his parents and many of his relatives, "purely out of his own choice," your father determined on entering his establishment. He was accordingly apprenticed for seven years.

Let me now invite you to pause, and review this history. Here was a boy, born and trained in an atmosphere where religion was unknown, taught great and soul-destroying error, and yet, in his earliest days, there appear indications that God's Spirit designed him for some high and holy purpose. Even then he loves his Bible, is brought first out of ignorance, and then out of error, to live and feed on truth, till at last God places him under the preaching of truth, the care of a pious and father-teacher, and finds him a home in the house of a man of God.

Of his residence with Mr. Pritchard, he thus writes: "I here enjoyed many advantages, to which I was before a stranger. I was instructed in the way of God more perfectly, commenced social prayer, and received my first impressions about missionary work. During the early period of my apprenticeship, my mind was not unfrequently disturbed, because I could not enjoy secret devotion as I wished. A young man, who lived in the same family, I feared did not know anything of real religion. My affection for him was great, and I longed to speak to him about prayer. I felt ashamed to kneel in his presence, and afraid to speak on the subject. 'The fear of man bringeth a snare.' One evening—a memorable one to me, *he, of his own accord*, proposed that we should alternately read a portion of Sacred Scripture, and pray, before we retired to rest. The covenant was made, and the plan immediately pursued. But our happiness was of short duration. Death separated us! His soul was summoned in the morning of life to enter the mansions which Jesus had prepared for him. With what emphasis does this incident tell us to be faithful to conscience, and 'confess Christ before men!'"

The death of his companion affected your father very much, and to it may be traced his final resolution to join the church. He says: "We had often conversed about this, and determined on seeking it, but one was taken to join the church triumphant, that the other might join the church militant. I resolved at once to look to Jesus alone for happiness." He stated his feelings and desires, and on the evening of June the 1st, 1809, he was admitted into fellowship with the church under the pastoral care of the Rev. James Gawthorn. Reviewing the circumstances connected with this event at his ordination, and tracing his history from that point, he says: "I can now bear witness to the truth, 'the ways of wisdom are ways of pleasantness, and all her paths are peace.' Having obtained *help of God*, I continue to this day. I acknowledge the Lord Jesus to be the foundation of my hope. In him I wish to be found, living and dying, and at last to shout Victory through his atoning blood."

Connected with this period in his history, I have gleaned the following items from a gentleman, who was a fellow-apprentice. While a scholar in the Sunday-school, he distinguished himself in its public examinations by his extraordinary memory; and when he became a teacher, he attached himself to a society among the young men for discussing religious and

theological subjects, and of this institution he was soon a leading member. In 1809, he commenced preaching, sometimes taking the week-night lecture for his pastor, and regularly visiting the neighbouring villages on the sabbath. "He was remarkably steady and attentive, spent all his spare time in reading, conducted family worship in the absence of its head, never missed an opportunity of attending the means of grace, and in particular was never absent at the early prayer-meetings on the sabbath-day."

How clearly visible is the finger of God in the history of your father! Look at the fact of his apprenticeship, and all the circumstances connected with it. It was, in the first instance, unexpected by himself, and opposed by his friends; but thus, more than could have been in any other secular pursuit, was he training for the mission field, and for the *very* spot he occupied in that field. He was by it brought into constant and close connection with books. There he acquired *practical* knowledge, so necessary for a station where he was obliged to be missionary, translator, printer, and binder.

In 1812 he removed to the metropolis, and became connected with an establishment associated with the house of Rivington. But finding this uncongenial with his feelings, he entered that of Mr. —, a member of the church under the care of the Rev. George Burder. He was thus *providentially* introduced to the secretary of the London Missionary Society, and found *another* secretary, the Rev. Mr. (afterwards Dr.) Tracy lodging in the house in which he was employed.

The history of your father's companions during his residence in London, is not without interest. He had, as a fellow-lodger, an intimate friend, who afterwards entered the missionary-field, and laboured in the South Seas for more than twenty years. In Mr. L —'s establishment there were four young men, who were almost always together, and when together, absorbed in religious conversation. Of these, one was your father, another entered Homerton College, and is now a minister in England, and another is the present proprietor of the establishment, and the deacon of a London church.

Let us now turn from his circumstances, pursuits, and associates, and hear him tell us of the rise, growth, and development of his missionary feelings. At his ordination he spoke thus: "About the time of my entering into church-fellowship, to the best of my recollection, the missionary work presented itself to my view as that in which I should like to be engaged for my Saviour. I was afraid, however, to speak my feelings to any one, lest it might be deemed a presumptuous thought. My pastor instructed one of the deacons (the person who had been his teacher in the Sunday-school) to have an interview with me on the subject of the ministry. I said I did not wish to be a *minister*. The missionary work I had not courage to introduce, and thus what concerned my feelings most was left untouched. The path of duty I wished to pursue, as soon as I saw it clearly marked out." He then mentions his removal to London, and his determination soon after to abandon the idea. But, notwithstanding this resolution, everything around seemed to speak to him of the heathen. The scenes of corruption he witnessed "led him to reflect on the dreadful state into which sin had brought the human race, and the poor heathen came *again* before his mind." Among his companions, too, the heathen were constantly the subject of conversation. One of them, (now a minister,) ignorant of his feelings, urged the missionary enterprise upon him; and he adds: "At this time," while his mind was in an agony of suspense, "Mr. Tracy, before mentioned, gave me a number of tracts. On looking them over, I was *surprised* by meeting with one which contained an account of the ordination of a missionary. Simple as the circumstance was, it had a great effect on my mind, for knowing that Mr. Tracy was wholly ignorant of my state,

I could not but see in it the hand of God, and I went with renewed vigour to his throne, and asked for my Father's guidance and direction." He still, however, hesitated, but soon after, he observes: "I saw the query in the Evangelical Magazine, 'What are the necessary qualifications for missionaries?' This was the very question I wished to ask. When the answer appeared, I turned with eagerness to the page, and the description there given encouraged me so much, that I determined at once to express my feelings, and seek friendly counsel. I spoke first to an intimate friend, and he so cheered me, that I at once referred the case to a deacon of the church. He spoke of the labours, the difficulties, and the responsibilities of the missionary, and urged me maturely to consider them. I returned home, and went to my closet and my God. Finding me decided, he told my pastor, and, to my joy, from him I received every encouragement. I offered myself to the directors; they were men of God, and taught by his Spirit; according to their verdict should be my determination. They accepted me, and placed me under the care of Dr. Bogue at Gosport."

I have been thus minute in the earlier stages of your father's life, that you may see in them an illustration of the fact that "God is in history." This youth, born of parents without religion, trained in a Socinian Sunday-school, amid evil influences, continues moral; amid his darkness receives glimpses of truth, and has the germs of holy feeling: he is brought under preaching of the gospel, received unexpectedly into a sanctified home, converted to God, and at his conversion arise his missionary aspirations. Too modest to tell of them, though encouraged to seek the ministry, he leaves Derby and comes to London. There he accidentally enters an establishment, by which he is introduced into the church of an active manager of a missionary institution, and employed in the house where another missionary secretary resides. His companions talk of the heathen; the scenes of depravity he beholds shadow to him the dark and evil things in "the habitations of cruelty:" a missionary tract is put into his hand; he reads the query he wished to ask, and the answer he longed to find, in the Evangelical Magazine, and now, though he had made efforts without number to stifle these aspirations, he is compelled to acknowledge them—how timidly! first to a bosom friend, then, under his encouragement, to a deacon, then to his pastor, till at last the men of God hear his story, and declare him called to the work. Few are the instances where a feeling of such strength has lived so long without expression, and lived, too, amid continued efforts to subdue and stifle it. What a settled and well-digested purpose it must have been, how truly an *idea*, an understood and matured idea, seeing that, amid unnumbered and warring influences it remained unscathed, and, after years of silent struggle, obtained expression and victory.

We arrive now at a most interesting period in his history, but not being in possession of his journals, my materials for this part of my sketch are scanty and imperfect. I have before me, however, a letter from one of his fellow-students, now a highly esteemed and eminently useful minister in the Isle of Wight, a few extracts from which will supply the deficiency. "I should be glad to furnish you with anything that could help you in delineating a character so excellent as was his. It was my lot to be his fellow-student, and my recollections of him are confined to the brief period of his college career; he was a diligent student, and acquitted himself respectably in the several branches of study to which he attended. I may say, as a fellow-student, he was beloved by us all; there was an amiableness of disposition and a kindness of action, which gained him the affection of all who knew him, and there was added to this a spirit which *loved to praise*. This I know from experience. As a preacher, he was very acceptable, and his labours in the villages were such as showed not merely

that the people were pleased with him, but that he was doing them good. He was often my companion in travels." The same testimony is borne to his efficiency as a preacher by all who knew him at that time. It appears from a reference in one of his letters, that his occasional ministrations were not without the special sanction of the Holy Spirit. A friend observes, that when, some years after his departure for India, he visited Gosport, he found his name and services remembered with much feeling in the villages around.

In his college history must be placed your father's ordination. In those days several counties united in a missionary auxiliary society, and their county towns took the anniversary services in turn. Wherever there was a missionary student belonging to any one of the counties in the auxiliary, if it could be conveniently arranged, he was ordained at the anniversary service. In consequence of this arrangement, it frequently occurred that a missionary was ordained several months before his embarkation. In 1817, the anniversary services of the Midland auxiliary happened to fall at Derby, and a Derby student being at Gosport, it was determined that he should be ordained on the occasion. The service took place on the 9th of April, and was one of unusual solemnity; it is still remembered with singular distinctness by the people at Derby. Mr. Gawthorn presented a Bible to him in the name of the pastor, church, and Sunday-school. The charge was delivered by Dr. Bennett, (then of Rotherham,) from Acts xvi. 10, latter clause, and contained passages which your father treasured with peculiar care and often quoted. Amongst them you will probably recollect the closing paragraph of the whole, in which, with great beauty and pathos, the desirableness of *dying at his post* is urged upon the missionary, that nothing but stern necessity should induce such a man to relinquish his station. Your father's answers to the four questions usually proposed on such occasions have already been freely quoted, but I cannot forbear some further extracts. After enumerating the circumstances which developed the missionary feeling, he says: "Since that period my desire for the work has even increased. I know, in some measure, its responsibilities and trials, and my own insufficiency, but in the strength of the Lord, I am ready to go forward. Wherever he may lead, I can cheerfully go and preach the truths of the everlasting gospel." Oh "that I may be faithful unto death, and then receive a crown of life." He ends his confession of faith thus: "In the belief of these doctrines I wish to live, on the foundation they establish I wish to die, and on the great object they exhibit to a lost world I wish to gaze with wonder and love through eternal ages." And the whole closes in the following manner: "I have feelings of a peculiar kind in standing amid this assembly. In this place I was instructed where to flee from the wrath to come. Here I have often heard the gospel in all its purity and power. Here I have commemorated the Saviour's dying love, and here I wish to offer myself a willing servant to God, to be his messenger to the ends of the earth. In the supplications of this church, in the supplications of your beloved pastor, I know I shall have an interest till death shall place me beyond the reach of prayer. Oh that I may never cause you to visit the throne of grace with weeping, lamenting the transactions of the present hour. This spot and you will ever be present to my view, while I may inquire,

' Where is the blessedness I knew
When first I sought the Lord ?'

Ministers of Christ? let me have an interest in your prayers. Christians! whatever your other distinctions, pray for me, for all engaged in this work, and that the Lord of the harvest would send forth more labourers.

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“ God be merciful unto us, and bless us, and cause his face to shine upon us. That thy way may be known on earth, thy saving health among all nations.”

From his ordination he returned to college, where he remained till it was time to prepare for his voyage. On the 18th of February, 1818, he and Mrs. Beighton, with several other missionaries, set sail for the Ultra-Ganges. They had not long been on the water, before a series of storms visited the channel, in one of which, that of the 4th of March, many vessels were lost, and several hundreds of shipping disabled. The inquiries about the fate of the missionaries were so numerous, that it was deemed desirable to print four of your father's letters written on board the ship for circulation among their friends. There is much that is very pleasing in them: he speaks glowingly of his confidence in God, his firm resolution to persevere in the path of duty, and his anticipations of missionary labour and triumph. Their danger could not have been exaggerated. A French vessel was lost about three or four hundred yards from them, and all on board perished, while the loss sustained by their own vessel alone was estimated at 2000*l.* They were brought back into harbour, and then finally sailed on the 24th of March. They reached Malacca on the 14th of September.

For the circumstances connected with the establishment of the Penang mission, and their removal to that from Malacca, I must refer you to the *Missionary Sketches*, Nos. 37 and 51, and also to the excellent “*History*,” by Mr. Ellis. We see your father now as safely landed, and cheerfully engaged in his blessed work. He very soon mastered the language, but the prejudices of the people called for effort and patience and prayer, which only a Christian of unwavering faith and unbending principle could have exercised. My design, however, is not to give a history of the mission, but of the man, employing the materials for the first only as they serve the latter purpose, and this I shall better accomplish, by presenting you with a general outline of his labours, and the measure of success with which it pleased God to honour him. But this I shall defer to a second and separate letter. Passing over, therefore, for the present, a space of twenty-five years, I shall come to his last illness and death, adding a few words on his private character. As you were not at home when he left our world, you are, doubtless, waiting with some anxious feeling for an account of that mournful event.

You can, doubtless, remember with what tenacity his heart clung to Penang. From the time of his settlement on the spot to his death, a period of twenty-five years, he only left the island twice, and on both occasions because a sea voyage was necessary for his health. How often he used to say, that if it were the will of God, he hoped to die at this station, and mingle his dust with his beloved friend and first colleague. His desire was granted, and he did die at Penang. Perhaps no European ever lived so long on that island.

For a long period before his death there were symptoms of a decayed and enfeebled constitution. After recovering from great physical depression during the latter months of 1842, he entered, with more than ordinary vigour and feelings, on his work, till October, 1843, when, once more worn out by suspense and exertion, he sank into feebleness and dejection. In November he was removed to the “*Great Hill*,” a much cooler climate, but a relapse soon after occurred, and in this state he continued, under various fluctuations of strength and spirits, till the commencement of the year 1844, when hopes of his recovery, if not abandoned, were very faint and partial. It was now too late for a voyage, and, as a substitute, he was taken in February, to the sea-side. Here he remained till his death. At first the change revived him, but he soon became as helpless as a babe. The ap-

proach of death was certain, but slow; he gradually sank into his arms, dying without any indication of disease, but from pure exhaustion, extreme bodily and nervous debility: such being the nature of his weakness, that there were apprehensions that when the last hour came, "heart and flesh" might painfully "fail," and the dark valley prove more than "the shadow of death." For weeks previous to his death his nervous system was strongly affected, but within the *last* week of his departure, the clouds which muffled his sun disappeared, and his mind became calm and happy. His colleague, Mr. Stronach, writes thus to the directors: "For more than a week previous to his death, I was in the habit of visiting him almost daily, and found our brother generally cheerful in the prospect of his departure. One morning, with a smiling face, he repeated some part of 2 Tim. i. 12, and said, that now he could use these words of the apostle Paul, as expressive of his own cheerful confidence and hope, 'I know in whom I have believed,' &c., and he then spoke with animation of the truthfulness of every word of God." Another observes: "He longed for the hour of his departure, and said, after his youngest daughter had been reading to him, 'I am a poor sinner, very near the eternal world, but, O my Saviour, remember me now thou art in thy kingdom.' On the day before his death, he was seized with paralysis, and deprived of the power of motion, and also of consciousness. The last act was one of painful interest; he called for 'Emily,' but when she bent over to hear his parting word, it was too late—the power of speech was gone, and, probably, soon after, the power of thought. On Sunday, the 14th of April, he breathed his last. Immediately after death his features relaxed into a sweet and peaceful smile, which seemed to rebuke us for our tears, and say, 'Weep not! for I am happy in my father's house—in my Lord's embrace.' Several, besides the members of his family, were present at the last moment, and one emphatically says, 'He died composed, peacefully, without a struggle.'"

"His funeral took place" (I am again quoting Mr. Stronach) "on the afternoon of Monday, the 15th day of April. In a paper which our brother left behind him, which he had written some time ago in anticipation of his departure, we found instructions in regard to the way in which he wished his funeral to be conducted. He desired that his remains might be conveyed to the mission-chapel previous to their being removed to the place of interment, and that his colleague should read to the company assembled the thirty-ninth psalm and the fifteenth chapter of the first Corinthians, and that an address should be delivered over his lifeless body, only for the sake of the *living* without any allusion being made to himself or his labours, as he wished to be regarded simply as a sinner saved by grace. These instructions were punctually attended to, and a large and respectable congregation assembled in the chapel, when a deep impression seemed to be generally felt of the solemn realities of eternity, lighted up as these were with the glories unfolded in the Scripture."

He was laid in the mission vaults, and there the burial service of the Church of England was read by the chaplain of the settlement. As his wishes were not interpreted as referring also to England, his first pastor, the Rev. Jas. Gawthorn, preached a funeral sermon on Monday morning, the 22nd of September, from Acts xiii. 36.

When your father came to die we needed no proof that he was a Christian. All *safe* evidence of this is found in life and action, and of this there has been enough to assure us that he would wear a blood-besprinkled crown. Still, however, there is cause for gratitude, that to the evidence of life was added a peaceful death. What reason is there for thankfulness *here!* There was not only peace, but peace calm and solid, when *nature* would have given distrust and turmoil. Let us bless God, and pray with

Balaam, "Let me die the death of the righteous, and let my last end be like his."

Before I conclude, I must say something on the character of your beloved father. You, who knew him so well, cannot need any information on this point, and therefore I shall simply draw an outline, which you can fill up for the use of your children. Tell them that, in its truest sense, he was a Christian, and not only this, but a Christian missionary; that while he lived with God he lived for man, to make man holy, happy, godlike. He consecrated to this work not only one power or talent, but himself; for his mind, his body, his desire, his purse, and his children, were at the disposal of Christ. From an early age did he make his son the companion of his labours, taking him with him when he visited the scenes of heathen festivals, that he might assist in the distribution of tracts, and giving him a share in the hardships and dangers of his missionary tours. But I must leave his character as a missionary to my next letter.

As a *master*, two facts will illustrate the esteem and affection he obtained and this, too, it must be remembered, from eastern servants. One servant, the man who was his servant in particular, died in the house, after nearly twenty years of faithful service. The other incident to which I allude, is the circumstance, that when a much-beloved child was dangerously ill, the Muhammadan servants went, according to the ceremonial of their religion, to the tombs of their saints, and vowed offerings to God, if he would restore the child to his parent.

As a *friend*, he was singularly intense in his attachments, and, in a remarkable manner, exemplified the advice of Augustine, "Be intimate with one." John Kingstone, John Ince, and one who survives him, successively occupied this relation to him. I doubt not you can recollect the endeared manner in which he always spoke of Mr. Ince. This friendship, most intimate and never broken, commenced at college. The students boarded two or three together at one house, and according to the geography of their original homes; it hence fell to their lot to be together. They became, heart and soul, one, and petitioned to be stationed together. The request was granted, but death separated them just as Mr. Ince was becoming useful among the Chinese of Penang. How often did your father speak of his desire to lie by his friend's side; and sometimes he might be seen at the vault, restoring to its epitaph the ink which the rain had washed away. Now they lie together. Peace be to their bones! Happy, doubtless, will be their simultaneous awakening!

And, now, as a *father*, how shall I speak of him to you? You could tell that he was fond of you almost to a weakness, that he had his names for you all, that he often mingled in your gambols, and that generally the youngest was about his neck. Nor did he forget your souls: though necessarily much less engaged in the education of his children than their mother, you doubtless remember his earnest prayers for you, his encouraging words and gifts, and that on Sunday morning it was your habit to visit him in his study, to receive some little tract or book, with a fathers' charge upon it. His letters to a child away from home testify to his anxious concern for his eternal safety, and when a friend, on landing, brought him news of gladness about that child, he wept for joy, and seemed as though he could have embraced the messenger. Another was taken from him by the rude hand of death. The event nearly threw his mind off its balance, and to the very last, in almost every letter to his relatives, there was some allusion to his "dear, dear Ellen." The day after her funeral, he wrote thus in his diary. I give you some extracts, that you may apply to him what he wrote about her. His remarks on her last hours are equally true of his own.

"Her disorder prevented our having much conversation, but she had not the great work then to do. She had already given her soul to the care of Jesus, and she found him precious in her expiring moments. She gently fell asleep in Jesus.

"The last time she sat down at the Lord's table was with Mr. Smith's church, at Madras. Happy spirit! now a guest at the table of Jesus in heaven. What a blessed change! Gone to the innumerable company of angels, to the heavenly Jerusalem, to the church of the firstborn, to God the Judge of all, to the spirits of the just made perfect; above all, to Jesus her Redeemer and Mediator, before the throne. There she is, a happy and a glorified spirit. O Lord, I acknowledge thy mighty hand! I implore thy supporting grace! Divine Saviour! thou wilt preserve the remains of my dear departed child, and wilt raise them up, at the last day, to glory, honour, and immortality.

"Daughter, thou art gone before us,
And thy saintly soul is flown
Where tears are wiped from every eye,
And sorrow is unknown.

"The toilsome way thou'st travell'd o'er,
And borne the weary load,
But Christ has taught thy languid feet
To reach his blest abode.

"Thou'rt sleeping now, like Lazarus,
Upon his father's breast,
'Where the wicked cease from troubling,
And the weary are at rest.' "

As I have already intimated, my design is not to give a history of your father's labours, but rather a comprehensive view of his mode and extent of operation, and the kind and measure of success with which he was honoured. I wish to write carefully, and if I err at all, rather in being below than above the actual truth.

In estimating his labours and their results we must not forget the peculiarities of his sphere. He lived and died a missionary to the *Malays*. Their prominent characteristics are ignorance, indolence, and revenge; and though the two first are features common to the natives of India, there can be no doubt that they possess them to a degree much greater than the inhabitants of Hindustan. The natives on the continent have had far more intercourse with European mind, and hence their intellect has been aroused, and, in many classes, being naturally and hereditarily strong, has been developed in remarkable activity and vigour. But the stirring and awakening touch of British mind has scarcely been felt by the Malays, and they accordingly continue among the most ignorant, slothful, debased, and intellectually stagnant of Monotheists. As to their national literature, your father, after much anxious and careful investigation, says, "I have searched in every direction, but can find nothing but absurd tales about Jinn and Eblees, having all that is ridiculous with nothing that is beautiful in the stories of the 'Arabian Nights.'" While naturally and really averse from even the forms of religion, the Malays are professed Mahomedans. The creed of the false prophet was in the first instance forced upon small portions, but is now universally the creed of the tribes; and while it has destroyed idolatry it has raised bulwarks yet broader and stronger to the progress of truth. His doctrine of fatalism has given a *principle* for their indolence, its machinery of forms stereotyped their ignorance, its voluptuous paradise rivetted their hearts' lusts. There can be no hesitation in saying, that of all false creeds Mahomedanism has proved the least impressible to the efforts

of Christendom. Are there one hundred *heart*-Christians in our world who were once Mahomedans? Properly to estimate the value of your father's efforts and their results, a comparison should be drawn between his and any other station among Mahomedans, particularly in the Straits settlements, as he laboured among Malay Mahomedans.

Before we look upon his *missionary* operations, I must make a remark or two on the influence of the mission upon *European* residents and visitors. From the very first, special attention has been paid to them. Your father was regularly employed in English preaching, circulating tracts, and visiting the European soldiers in the Fort. It is much to be regretted that no statistical accounts have ever appeared of the results of *such* labours at our missionary stations; and in the present instance this is the more to be lamented as the mission seems to have been so blessed in a special manner. The English church has been subject to constant fluctuations owing to the removal of British officers and their regiments, but it has for some years averaged twenty, and the contributions of the congregation to the purposes of the mission have been regular and liberal. Many of the conversions among military officers were most remarkable in their attending circumstances. Two or three rich men were brought to God by some tracts your father placed in a drawer when he left the "Convalescent Bungalow," which he had temporarily occupied for the health of a child. Should his journal contain narratives of similar cases I trust they will be extracted for the public.

Your father's mode of operation among the Malays has had in it more of the "slow and sure," than the noisy and bustling, and been rather the insidious undermining of a fortress than the open and clamorous combat of a field-battle. This was necessitated by the dogged prejudices of the native population. When he first arrived, to *preach* was impossible, for a congregation of the smallest number could not be gathered, and to the last, his ordinary sabbath audiences were in the main composed of the day-scholars and their teachers. The *education of youth* has been the chief weapon of his warfare; and though for some time he found the prejudices of the parents almost insuperable, so that it required the greatest effort to collect a dozen children, afterwards such was the confidence reposed in him and the desire for knowledge so general, that in one school he had sixty scholars, and during several years averaged nearly three hundred children in the scattered establishments under his care. Eventually, the number was only limited by the funds at his command, (to which, however, the East India Company liberally contributed from the period of his arrival,) and petitions were often addressed by a whole district for a school. *This in itself is success.*

Upon the subject of his schools, the Rev. E. Davies, several years his colleague as the missionary to the Chinese population of the islands, writes thus:—

"At the earliest period of his residence at Penang, he endeavoured, then among many formidable difficulties, which, however, have long ceased to exist, to establish schools. He had under his care generally from four to six, in which he was able to gather from fifteen to thirty children. Take the lowest number, and the number of schools to be five, and it will give seventy-five children in attendance. These schools he was in the habit of visiting *daily*, and being taught only Christian books, it follows that hundreds of children, if not *thousands*, must have acquired much knowledge of Christian truth. To these schools, masters and scholars, he preached twice every Lord's-day; in the morning to the whole at the mission chapel, and in the evening at the school-rooms alternately. The only exception to this was the evening of the sabbaths when engaged to preach to the English. In this way he was diffusing much knowledge. It was a source of

constant lamentation to him and to us all, that the schools were not so efficiently conducted as they would have been if Christian masters could have been secured. That was impossible."

As an illustration of the results of education in his schools, I subjoin the following incident mentioned by him in a description of one of his tours in province Wellesley:—

"At one of the populous places I found a young man who had been one of my scholars, employed as a writer in the police-office. We were mutually much surprised. A congregation was soon collected, and I commenced preaching to the people, recommending to them the Scriptures and tracts as showing the way of salvation. This young man took a tract and began reading and explaining it to the people. He told them that Jesus Christ was the only Saviour, and urged them to read my books, for then they would find true wisdom, adding, that I had taught him when a boy, and 'beat knowledge' into his head, so that if they would come to him he would teach them."

These extracts at once afford a specimen of his labours, and proofs that they were not inefficient. May it not be reasonably hoped that the knowledge thus extensively communicated, and communicated at an early age, may yet appear as the moving power in some moral revolution among this people?

Another plan of operation was connected with his printing press. Mr. Davies mentions it thus:—"For many years past, Mr. B. had a printing establishment under his management. Although this was on a small scale, yet he printed thousands of books and tracts yearly. These were distributed freely among the people of the island and others too in regions beyond, and these to my knowledge were read, some of them at least, by the most influential and wealthy among the Malays, and made occasionally no small stir. During my residence at Penang, he published in an excellent translation, and in the form of a tract, the section in Bishop Porteus's Lectures on the Evidences of Christianity, in which he compares Christianity with Mahomedanism; and such was the ferment and opposition it occasioned, that the worshippers of this Diana went in a body and with a petition to the Governor, requesting that the missionary labours of your father might be at once stopped, saying among themselves that if this was permitted to go on unstopped and uncontradicted, their system was in danger. We were summoned to a conference with his honour on the matter. We went rejoicing that, whatever disposition he might be of, the press was free in India, and remembering that if it were not it was our duty to obey God rather than man. No obstacle, however, could be thrown in his way."

In a letter dated June 3rd, 1843, your father alludes to similar excitement:—

"The learned Mahomedan priests are in great alarm at my last tract, 'The Lock Exploded.' I have reason to believe many are sincere in their professions, and that it is a critical period with their religion. Their whole system of delusion is now exposed, and several express their regret that no learned man can reply to my tract."

Thinking that the plan of response in prayer was especially adapted to a native congregation, composed of men to whom long-continued attention was an impossibility, he translated and printed, with emendations, the Psalter and the Morning and Evening Prayers of the Church of England. The Prayer-Book and Homily Society generously defrayed all the expenses of the undertaking, and your father, finding his apprehensions correct, continued the use of this form for his Malay congregation to the last. It did not, however, altogether supersede the exercise of free prayer.

The last work on which he was engaged was the *Pilgrim's Progress*. The first part he was enabled to complete and to circulate extensively. He says, "It attracts great attention. The idiom is perfectly understood, and the natives say they know the gospel better than ever they did before." As a *translator* your father was eminent; for his knowledge of the Malay, for all colloquial and ordinary purposes, may be said to have been perfect. Mr. Davies says:—"He spoke the Malay language with the same ease with which he spoke his native tongue; so that he was never at a loss in communicating his thoughts. His devotional exercises appeared to me just as free and full in feeling and thought when conducted in Malay as they did when the language used was English. This is a point, although it may not strike persons who have had no experience, which tests not unfrequently the amount of knowledge which one may have of a language not vernacular to him. My impression is that it was a matter of indifference to Mr. B. whether he expressed his thoughts in Malay or in English."

The following testimony is also one of value, as it comes from an officer in the Madras army, the acting interpreter of his regiment, himself well acquainted with the Persian and Hindustani, "able to read, write, and speak the latter nearly as well as his native tongue:" "Mr. B. is acknowledged on all hands to be a first-rate Malayan scholar, perhaps one of the best of the whole European community in the Straits settlements. He has lately sent forth the first part of Bunyan's *Pilgrim's Progress* from the press, and has received letters from highly respectable and learned natives, conveying the highest praise and admiration of the beauty and idiom of the translation. His tracts have made him known throughout many of the adjacent countries held by independent chiefs, who have often sent their agents hundreds of miles by sea to obtain tracts and other translations from him." Thus had the "word of God sounded abroad throughout the regions round about."

Another mode of operation to which your father gave much of his strength and time was *controversy*. It was his habit, on most evenings of the week, to walk into the native part of the town for the purpose of conversing with the people in groups, as opportunity offered. This was an invariable rule during the time of the festivals. Often, too, he was invited by some of the native merchants to meet a friend in their houses for friendly disputation. He conducted, also, several paper controversies; receiving replies to his printed tracts from priests and other literati, he used to write back in answer. One of these rejoinders consisted of eighty closely-written quarto pages. The following extract from a letter dated September 24th, 1840, gives an interesting specimen of his public disputations:—

"I have just been travelling for a week among the Malays in province Wellesley. For some time I had been sending over Scriptures and tracts, and learned that the people were examining them. A few months ago, I received a reply to some of the tracts, and sent an answer, which cost me much labour. When I went over I saw the man with whom I had been corresponding. He is high priest of the place, and has great influence. His confidential friend told me that when he received my reply he was reading it till midnight, sometimes sitting and sometimes reclining on his mat. I preached the gospel to him and a large congregation of his people, and now and then there was a general burst of applause as I spoke, the priest himself joining, saying, 'All very good,' &c. I was speaking of the excellency of Christ, and his superiority to all other prophets; that he died for sinners, and rose in triumph from the grave, &c. I found *the priest had put all the books into circulation* which I had sent, and urged the people to read and examine them. He assured me he would distribute all I sent, adding, that he is now writing a book for me to answer, and that, 'while he has life

he will not let me go, but get to my heart's core and know all I can tell him about the gospel.' He had prepared coffee, rice, and fowls, for my dinner, at his house; after dinner I took up my quarters in an empty house, and the people visited me till midnight to ask questions, till, at last, I could talk no longer. I suppose there are not less than 10,000 people here, and all under British rule. One question the priest proposed was, 'How could Christ die, as you say he was God?' I stated that the Divine and human natures were distinct, though united. He objected to the doctrine of the Trinity, and said, 'It is contrary to my reason that three should be one and one should be three.' I spoke of the weakness of mortal man's mind, that we only know what God is by his *own* revelation, which declares the Father to be God, Jesus Christ to be God, and the Holy Spirit to be God; and yet not three Gods but one Jehovah. 'Can you tell me where the wind comes from and where it goes?' After a pause, the reply was, 'I cannot tell.' This was a sphere of great promise, but the London Missionary Society not being able to supply assistance, it has passed into the hands of German missionaries."

As a controversialist, your father appears to have been most *amiable*. This is the impression that must be produced by the perusal of his journals. The natives generally never disliked him for speaking the truth and reasoning against Mahomed, because he always did it with candour and kind feeling. Their regard for him was, on one occasion, singularly proved. On a rumour prevailing that the Society contemplated his removal from Penang, they spontaneously, headed by some of their wealthiest merchants, drew up and signed petitions to the directors praying for his continuance.

There was one circumstance in your father's teaching to which I must invite your special notice—his very emphatic and uniform appeal to Scripture in all his reasonings with the people. Speaking of this deference to Scripture as *Protestant*, he observes: "The Mahomedans here, when savingly converted, will certainly be *Protestants*. That term is as familiar to them here as to most in England, and they understand that Protestant means 'the Bible, and the Bible only.'" It would be impossible to cite the numerous proofs of this circumstance. His own conversion was the gradual work of truth, and he often alluded to the fact that at his ordination the Bible had been put into his hand as containing the message he was to carry to the heathen, and within a few days of his death his love for the Bible was seen, for "he spoke with *animation* of the truthfulness of every word of God."

It cannot be questioned that the great end of missionary efforts is the *actual conversion* of souls to God, and it must not be concealed that, in this respect, the Penang mission presents a gloomy aspect—painfully so, if we look only at the cases where there was full proof and clear expression of a change of heart. Mr. Ellis, in his "History," estimates the number of such at eighteen; but there appear to have been many, in various periods of his missionary life, who gave pleasing though undecided evidences of the work of grace; several of whom, by being deterred from a public profession by the fear of persecution, relapsed into carelessness and indifference. Your father was known to have wept bitterly over many such, of whom he had fondly cherished the brightest hopes, and there must now be a goodly number who cannot be "far from the kingdom of God." But let Mr. Davies speak again: "It was not Mr. Beighton's happy lot to see much fruit in the *conversion* of many Mahomedans to God; yet, we trust, that poor 'Thomas' died in the faith of Christ. Still it was not, I believe, his privilege to see any number of Mahomedans around him at the *same* time who entertained a cordial affection for the truths of the gospel. If what he

witnessed during the entire period of his missionary career could have been collected together at any *one* point of time, it might have been his privilege and pleasure to preside over a small community of faithful followers of our blessed Lord. In reviewing, therefore, his missionary labours, it is not as the pastor of a church, gathered from among the heathen or Mahomedans, that he is to be contemplated; neither are the labours of any one that has ever been appointed to the Penang mission, whether in the Malay or Chinese department, to be viewed in this light; but, on other grounds, of great importance and magnitude, it will appear that he did not spend his strength for nought."

The person to whom Mr. D. alludes was baptized Thomas John Ince, on the 20th of May, 1839. He belonged, by birth, to a cannibal tribe in Sumatra, but, when a child, was stolen and sold at Penang as a slave. On being redeemed, he became a servant and printer at the mission-house. The following is the translation of a letter which he addressed, soon after his profession of Christ, to a friend in England, who had known him at Penang:—

"This sincere and loving letter, coming from my very heart, is from me Thomas John Ince, who, dwelling at Pulo Penang, am sheltered under the wings of the missionary Beighton. I pray that, by the permission of the Lord of hosts, this letter may reach the presence of my Christian friend, who is now sojourning in the land of white men, under the protection, and blessing, and mercy of God most high. I now can tell you your prayers for me are answered; and, by the grace and mercy of God, most glorious light has shone into my heart, and the true way savingly made known unto me. I have laid fast hold of the true religion, as revealed in the holy gospel of the great Lord Jesus Christ. I am anxious about you, my friend; not for a moment do I forget you; but what can I say? May the Lord grant you a long and peaceful life, raise you to high honour by your usefulness, ever increase your knowledge, abundantly bless you, and, at last, raise you to the highest bliss on a throne of eternal duration, where no changes or partings will ever take place! Such is the fervent prayer of my heart day and night. This I now declare to you. Do not forget me.

"September 3, 1839."

This man was made a schoolmaster; but just as his influence was beginning to tell, it pleased God to remove him to a better world. He died firmly cleaving to the Rock of ages, and your father, soon after, published a short account of him in Malay.

You perceive that, while Mr. Davies observes that such evidences of success were scanty, he adds,—“On other grounds of great importance and magnitude, it will appear that Mr. Beighton did not spend his strength for nought.” On most of these his remarks have been given; he sums up his critique on these labours thus: “My full conviction is that there are in Penang, as the result of these labours, scores of Mahomedans whose confidence in the Koran and their superstition is most fully shaken; their religion, such as it is, is only now a mask; and as they have no love for the purity of the doctrine of Christ, they are Mahomedans in name and nothing in reality.”

The officer before quoted, himself one of the fruits of the mission, also remarks: “Nearly sixteen years’ experience and deep study have given me a thorough insight of the Mahomedan character, and I confess I am much surprised by the progress that has been made here in destroying the prejudices of the Malays. I certainly have never witnessed anything among the Mahomedans of India equal to Mr. Beighton’s success.”

Upon the whole, it must be evident that, in effecting the *prerequisites* to real conversion, your beloved father has been abundantly successful.

Knowledge of the truth is at this station correct and general, the native mind awakened, old settled prejudices eradicated, a scepticism on the authority of the Koran is extensive, while numbers do not hesitate to declare the whole a falsehood. The past has been seed-time, and it may yet please the Lord of the vineyard to send the harvest-time; if so, whosoever may reap must reap as "entering upon another man's labours," and gathering the result of the toils, the prayers, and the tears of your beloved father. Few have laboured more faithfully amid such multiplied and long-continued discouragements; but few have been more strengthened in them by the assurances of the word of God. His work was emphatically a work of *faith*; he toiled in darkness, not, certainly, without a few dim stars in his sky, and sometimes the sun, but if *he* appeared it was only for a moment; and yet God sustained and enabled him perseveringly and cheerfully to labour, knowing that the judgment plaudit will be, not "Well done, good and successful servant," but "Well done, good and *faithful* servant." Latterly he was more than usually subject to depression of spirits, but only from the mistaken apprehension that his efforts found no sympathy in his father-land; yet in one of the last letters he ever wrote, he says,—"I hope the painful trials I have experienced, and the deep waters through which I have had to wade, and which at times almost overwhelmed me, will not discourage others from trying to the *utmost* to promote the blessed cause for which the Saviour died. The Spirit of God works without noise or tumult, and I believe he is working here." If, my dear friend, your father had been sent to Penang for no other purpose, it were no small honour to be to its Mahomedan population what John the Baptist was to Judea, the forerunner, to "prepare the way of the Lord." That the future history of the mission may prove him to have been this, is, I am sure, the prayer of all who knew him and love the soul of man.

I am, my dear friend,
Yours affectionately,

Evangelical Magazine.]

III.—1. *Present State of the Schools and Mission of the Madras Branch of the Free Church of Scotland.*

Upwards of four months have elapsed since the re-opening of the Parent Institution and its branches; and, notwithstanding the baptism of Aleemalummah on the 29th December and of Appasawmy on January 5th, the number of scholars is on the increase. The daily average attendance at Madras in the English, Preparatory, and Female Schools, is three hundred and sixty, and the daily attendance at the Triplicane Branch is a hundred and fifty. Of these five hundred and ten souls a hundred and fifty are Caste girls; a hundred at Madras, and fifty at Triplicane.

During the months of March and April the Branch Schools at Conjeveram and Chingleput were in a vigorous and healthy state. There were nearly two hundred scholars in the two Schools, the greater proportion of whom are studying English, and not a few reading the English Bible with intelligence. The Tamil and Telugu Scriptures are read in the Vernacular Preparatory Schools. The heathen festivals in May at Conjeveram and Singareperoomal Covil, which lasted for twenty days, thinned and injured both the Schools much for the time, and tried the

patience of the Teachers. Mr. Paezold at Chingleput writes, that the average attendance for May did not exceed sixty-five; which, considering the power of heathenism, we regard as a very fair number and a proof of the faithfulness of the Teacher and the healthy condition of the School. B. Venkatachellum, our Native Teacher of English at Conjeveram, informs us that "the feast is now over and that, on the 29th of May, he had thirty-eight in the English and forty in the Tamil and Telugu departments." Both of these Schools are silently spreading the leaven of God's word. We must wait in the patience of hope for the increase. They are both very dark places, especially Conjeveram.

After the Public Examination in January of the Institution and Triplicane Branch School, a few of the most advanced Hindu youths were withdrawn by their parents and relatives. It is probable that their relatives observed symptoms of change in the minds of some of them, and were afraid of their asking for baptism. The Missionaries and the first three Converts who labour and suffer hand in hand with them are thus called to begin the work in a fresh field, and to lay their account with losing all the more advanced and hopeful youths as often as a baptism occurs. But God is faithful who has promised that His word shall not return unto Him void; and "experience worketh hope." It is their privilege to sow in faith: it is again the seed-time with them; and, judging from past experience, a most precious season it is. As far as God enables them they are striving to improve it to the utmost, believing that in due season they shall reap, if they faint not.

In the English Department of the Institution there are upwards of a hundred, more than the half of whom are reading the English Bible and have it daily expounded to them. Some of these lads are studying with great spirit and interest; but as far as we can judge there is not as yet any appearance of spiritual life among them.

The Hindustani and English School is under the special care of Mr. Johnston, who speaks and understands Hindustani. He is assisted by a Munshi, who teaches some of the more advanced lads a little Persian. This School numbers upwards of thirty, all Muhammadans, not a few of whom two years ago began to read the Hindustani and English with us. Six of the best lads can read the English Testament and translate what they read into Hindustani with intelligence and fluency. Twenty-five of them are reading Luke's Gospel in Hindustani, and are also learning the elements of English. It is a great thing to attach so many Muhammadan youths to an English School, and especially to a Missionary one. As far as we know, a Muhammadan School, under Christian superintendence, has never existed in Madras before. The six advanced lads have a clear conception of some of the great truths of the Gospel, but their hearts are blinded and alienated by the delusions of their Prophet, and, notwithstanding many interesting features of character, manifest that rocky hardness peculiar to Muhammadans. It is the belief that God's word is a fire and a hammer to break the flinty rock in pieces when wielded by the Holy Spirit, which helps us to labour on and to hope against hope in regard to some of these youths. The work in which we are engaged is emphatically a work of faith in the case of the Muhammadans.

The Tamil and English Preparatory School is daily attended by upwards of fifty boys. Twenty of them have read the greater part of Matthew's Gospel since the re-opening of the School in February. They show a lively interest and an intelligent acquaintance with what they read, and are specially catechized and addressed every Saturday on the great things of their souls. All the boys in this School also learn the elements of English, and a few of those who have continued for about a year are reading Instructor No. II.

The Telugu and English Preparatory School contains about sixty boys, upwards of thirty of whom read Luke's Gospel, eighteen of them in Telugu and more than twelve in Tamil. They read English Instructor No. I. and translate easy sentences from English into Telugu and Tamil; and, when questioned in their own language give replies with great spirit. The truth is pressed home on their consciences every Saturday by one of the Converts; but as yet there are no signs of saving fruit. The elements of English are also taught to all in this School from the day of their entrance.

Native Caste Girls' School at Madras.

The Native Caste Girls' School at Madras, though thinned for a time by the baptisms, has again in daily attendance nearly a hundred girls. Two of the most advanced and hopeful of the Telugu girls were then withdrawn by their parents, and are not likely to return. About sixty are Telugus, the rest are Tamil girls, with the exception of six Muhammadan girls. Four of the best girls read Luke's Gospel in their own language, and two of them have read the greater part of English Instructor No. I. About forty others translate easy English sentences into Tamil and Telugu. For about an hour every morning, when they assemble the Gospel of Luke is read and explained to them by S. P. Ramanoojooloo, and they commit to memory and are questioned on some of its most important verses. After they have prepared their lessons under their Tamil and Telugu Teachers, about twenty girls from the highest classes go across to the opposite bungalow, and deliver their lessons to Mrs. Braidwood, Aleemalummah, Mary and her mother, who question them on their meaning and endeavour to impress the truth on their hearts. Many of the girls are now well acquainted with the Commandments of God and the leading truths of the Gospel, and at times appear to be moved by them. They are familiar with a simple Catechism both in Telugu and Tamil, and can repeat the 115th, the 23d and other Psalms. It will interest Christian friends to hear that the soul of Aleemalummah continues to prosper since her baptism, and that she and Mary her companion give most willing and efficient aid in the instruction of these interesting little girls. Aleemalummah and Mary are now reading a diglott of Luke in Telugu and English with Mrs. Braidwood, in both of which languages they have made great progress. On the whole this Girls' School, begun shortly after the Disruption of the Church of Scotland in May 1843 with six or seven girls, notwithstanding many fluctuations and dispersions, has prospered far beyond the most sanguine hopes of the Missionaries. It was proposed by the Edinburgh Female Society of the Free Church of Scotland at the time

of the Disruption to send out to Madras a Female Agent for this department. The Missionaries proposed that a married Female should be sent, whose husband should be a Missionary and who should devote himself specially to this work. This proposal the Society was not able to comply with at the time, and the Missionaries, to lose no time, tried a plan to get girls to be instructed in the houses of the wives of their East Indian Teachers at Madras and Triplicane. This succeeded wonderfully for a season, till the baptism of Viswanauthun in March of last year dispersed the girls. After that event, family arrangements connected with the wives of their Teachers shut the Missionaries up to the plan which experience has proved to be the best, viz. to bring the girls to one of the bungalows attached to the Institution and to give them the same kind of instruction which their younger brothers receive in our Vernacular and English Preparatory Schools, and that too by the same instruments—youths instructed in the Institution and acquainted with the mode of teaching. In this way the Providence of God led the Missionaries to adopt the plan now pursued, which appears to them more likely than any other to accomplish the end aimed at, viz. to bring the truth fully before the minds and consciences of these tender little girls. This is man's part in the work : for it is God alone that giveth the increase to any plan that may be adopted.

2. *Triplicane Branch School.*

This school, which has now been more than four years in existence, continues to prosper under the faithful and efficient teaching of Mr. Whitely.

The shock which it sustained in connection with Viswanauthun's baptism in March of last year was the heaviest it had received from its commencement. More than half of the best lads were swept away, both Hindus and Muhammadans. It was more than a compensation however that Appasawny, one of its pupils, after quenching his convictions for several months and disappearing entirely from their view came of his own accord to the Missionaries at Madras and asked for baptism. He was baptized on the 5th of January last; he continues steadfast, and appears to grow in knowledge and in grace and to go on his way rejoicing. Again this school has recruited in numbers amazingly; and because the Natives are most afraid of conversions at the centre, it is attended by a class of youths of a higher grade generally than at present resort to the Parent Institution. The average attendance daily is a hundred, all studying English, and many of them fully instructed in the English Bible. There are thirty-three Muhammadans at present in the school, the rest are Hindus. The first three classes read the Bible, and History.

The fourth class read English Instructor No. III.; seventeen of this class are Muhammadans, and are taught by Abdoor Rahman, who was instructed for two years in the Parent Institution and since then trained under Mr. Whitely as a Monitor. The school was mainly designed for Muhammadans; and many have availed themselves of its advantages from time to time. But as they did not come to it at first in such numbers as was expected, the door was opened to Hindus. "This Mu-

hammadan class," as Mr. Whitely remarks in his last monthly statement, "is a new and interesting one; and is the first instance of so many Muhammadans reading together in the English language, in this comparatively advanced stage of improvement. The whole of these boys with one exception began their alphabet in the school; and, considering the fickleness of the Muhammadan character, I think it was great point gained in having secured their attendance up to this stage."

Native Caste Girls' School at Triplicane.

This School since March of last year has been carried on in a separate room contiguous to the boys' school. The number of girls on the roll is sixty, with fifty in daily attendance. Panics connected with baptisms have removed several of the best girls. But, taking the difficulties into account, fifty caste girls is a very promising number. Mr. Whitely has this School under his immediate eye, and is aided by two married Native Teachers and an Assistant. Several of the girls can read a little of their own language; and some of the best can read the Telugu Scriptures along with a little English. Were the dew of God's blessing to fall on the hearts of some of these tender little ones to water the seed sown, there will be a harvest of souls by and bye.

State of the Mission and English Congregation.

As to the state of the Mission generally a few words may suffice at present. The seven Converts continue steadfast; and the first three, who are now far advanced in their studies for the Christian Ministry, teach each a Bible and History Class three hours every day; and give an English address in turn every Saturday from some vital text of Scripture, in the presence of the Missionaries and the other Teachers, to the youths that compose the Bible classes in the Institution. Sometimes they follow up their English address with one in Tamil or Telugu; and at times a visible and deep impression is made on the hearts of the hearers.

The Missionaries in turn preach in English to the Free Church Congregation, consisting of Natives, East Indians and Europeans, on the forenoon and evening of the Sabbath, in the Hall of the Institution. In connection with these ministrations they have reason to bless God that, though the flock is small, some souls have been added to the Church from each of the three classes. Had only one soul been saved, they would not have preached and laboured in vain. But when they are able to say that this and that man were born there, and that some of God's dear saints have been edified and refreshed both by the word and ordinances they may well thank God and take courage.

Tamil Service on the Sabbath.

The Tamil service is regularly kept up between four and five every Sabbath afternoon. The Native hearers last Sabbath exceeded forty. This includes the converts and Native Christians connected with the Mission. There were nine Native females, three of them caste heathens. The others were from every grade of Hindu Society from the pariah up to the bráhman. Each of the three elder Converts, in his turn delivers

an address in Tamil, in the presence of the Missionaries, from some vital practical text of Scripture; and makes close and searching application of the truth to the consciences of those present. Such texts as these for example are, after prayer and praise in Tamil, dwelt on and applied: John iii. 16. "God so loved the world, &c."—John viii. 24. "If ye believe not that I am he, ye shall die in your sins."—Psa. xxii. 14. "I am poured out like water, and all my bones are out of joint, &c."—Luke xi. 13. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Christian friends will remember that this ministration has been owned and blessed of God already to the conviction and conversion of Aleemalummah and Mary, and to the quickening and enlargement of others that believed before. This is the most practical part of the Preparatory Exercises of the Converts studying for the ministry. There is nothing to please the flesh in it. It initiates them betimes into bearing the cross for Christ, and into preaching the Gospel to the mean, the poor and the despised of this world. Their great trials, as ministers of Christ, are yet before them; but even already they are honoured to be partakers with Him in some measure in the fellowship of His reproaches and sufferings. We request the special prayers of God's people in their behalf, that they may continue to endure hardness as good soldiers of Jesus Christ even unto the end, and may win the crown of life.

State of the Funds.

With reference to Funds, the Missionaries desire gratefully to express their deep sense of the Christian sympathy and liberality of their friends and supporters in India. Hitherto they have been enabled, through the good hand of God with them, to meet all the expenses of the Institution and its Branches without being embarrassed for the want of money. They have been generously supplied with means up to this day to enable them to carry on, along with their East Indian Teachers and Native Assistants, their varied operations to the full limit of their strength. They are thus daily reaching directly between seven and eight hundred souls with the converting truths of the Gospel.

Before the Girls' Schools were set on foot, it was calculated that not less than seven thousand Rupees annually would meet the expenses of the Institution and its three Branches. Owing to the strong prejudices against Native Female Education and the special obstacles to be overcome in the absence of adequate motives to induce Native parents to send their girls to a Missionary School, the education of a hundred girls at Madras, and of fifty at Triplicane entails a very considerable additional monthly expense. Should the Schools prosper, as they have hitherto done, and should another be established at Chingleput as we trust there will soon be—the Principal Sudder Ameen there having already sent his daughters—the expenditure for these Female Schools will be very greatly increased. When the importance of Native Female Education in India is considered, the Missionaries feel assured that the friends of Missions will supply them with adequate means to enter in by the doors which God has so wonderfully opened.

Since the beginning of January nearly five thousand Rupees have been subscribed for Schools, and about three thousand for the general purposes of the Mission.

With this statement and an increasing expenditure full in their view, the Missionaries feel it to be their duty to lay the case of the schools before the friends at the Presidency and in the provinces who have not yet assisted them, that they may kindly afford aid according as God has prospered them. Whatever contributions may be sent in for the Female Schools will be solely applied to that object. Hitherto, notwithstanding many liberal contributions from Christian female friends, and others, besides aid from two Societies in Scotland, the Missionaries have been obliged to draw largely from the General School Fund for the support of the Female Schools.

The Missionaries deem it sufficient to draw the attention of their friends to the present state of their work and to these simple facts, believing that the silver and gold are the Lord's, and that as He has made them willing to spend and to be spent in His service, He will put it into men's hearts to give of their substance as much as shall be necessary to carry on and extend the teaching and the preaching of His Gospel, in this darkened idolatrous land. God is again honouring them to sow largely the blessed seed of His Word and to sow it in the hearts of tender Native girls as well as of Native youth. The harvest may be delayed; but they believe that He is faithful who has promised, and, that though the time may appear long to the flesh, in due season they shall reap if they faint not, and that others shall reap hereafter what they are now privileged to sow.—*Madras Native Herald*.

IV.—*Notices of the Miáu Tsz', or Aboriginal Tribes, inhabiting various highlands in the southern and western provinces of China Proper.*

For some years past we have made the *Christian Observer* a record of the manners and customs of the Hill Tribes of India, and the surrounding countries. We have reason to believe that our labors in this department have been interesting and instructive to many. They have, we trust, stirred up a feeling of compassion for the wandering hill tribes of India. Nor has this been in vain. Amongst the most successful Missions may be classed the Hill Missions of the American Baptists amongst the *Karens*, on our South Eastern borders. In continuation of this branch of editorial labor, we extract from an able contemporary, the *Chinese Repository*, the following account of some of the aboriginal—and like all Oriental Aborigines—hill tribes of China. The manners and customs of these people are singular enough, but their spiritual destitution and ignorance of God and His Son, the Saviour of men, will chiefly claim the attention and ensure the sympathy of the Christian reader.

These wanderers must be gathered into the one peaceful field of Christ. They shall come from the east and the west; the north and the south, to sit down in heaven with Abraham, Isaac and Jacob, and all the saints of all ages, *but*, and it is a fearful suggestion—*the children of the kingdom shall be cast out*. Look to this, Christian reader. The unconverted heathen may rise up in the judgment to condemn you.—EDS. C. C. O.

Once, and only once, do we remember to have seen any of these rude people. The readers of our first volume will remember the wars in which the Chinese authorities of Canton were engaged during the year 1832, and in which some tribes of the *Míáu tsz'* took part. Lienchan on the frontiers of this province, and adjacent districts on the borders of *Húwáng*, were the principal scenes of those wars. After their subjugation parties of them came down to the provincial city, and individuals visited the foreign factories. Those we saw were exceedingly rude, in manner somewhat resembling the American aborigines, but in their persons less stout and athletic. They could speak Chinese, but had a language of their own, differing not a little from that of the flowery people. They came to Canton in small rude boats, and brought with them only a few of their own native products,—mats, baskets, &c. Buddhism and the other religions of China, seem not to have obtained footing among them; but what their religion is we know not. Probably they are without any very well defined religious system, and on that account perhaps would be more ready to receive the plain and simple precepts of Christianity than their more polished neighbours, the sons of *Hán*. Du Halde alludes to this fact; but whether the Roman Catholic missionaries have found these “children of nature” more teachable than the Chinese we are not informed. We do not remember ever to have seen notices of any efforts made to propagate Christianity among them. In the late war with Great Britain, the Chinese had among their troops some of these people, but in no case, that has come to our knowledge, did they distinguish themselves by valorous acts.

The word *Míáu*, is a compound term, formed by the two words *tsáu*, plants, and *tien*, fields; and Morrison in his Dictionary defines it thus, “grain growing in a field; the first budding forth of any plants; numerous descendants,” &c.

One of Du Halde's editors complains of him because he did not give the names of the many tribes of *Míáu tsz'*, whose manners, habits, &c., he described. We will here introduce the names of some of the tribes found in the province of *Kweicháu*, and then subjoin brief descriptions of the same.

1 Kuhlun, 2 Yungtung lóhan, 3 Kihmang kúyáng, 4 Tung, 5 Shui-kiá, 6 Kingkiá, 7 Tsing, 8 Luhnggeh tsz', 9 Pehnggeh tsz', 10 Yenkiá mán, 11 Tungkiá, 12 Kiúming kiusing, 13 Mautau, 14 Tungtsái, 15 Tsingkiáng heh, 16 Lúkü heh, 17 Páhchái heh, 18 Hihshán, 19 Hehsang, 20 Hehchung kiá, 21 Háupó, 22 Yáfah, 23 Tsingchung kiá, 24 Límín tsz', 25 Peh'ur tsz', 26 Pehlung kiá, 27 Pehchung kiá, 28 Túkih láu, 29 Chéchái, 30 Síki, 31 Húlú, 32 Hungchau, 33 Hehlú, 34 Heh-

kioh, 35 Sang, 36 Twánkwan, 37 Tsientau, 38 Lángtsz', 39 Lóhán, 40 Luhtung i, 41 Yátsioh.

Many of the foregoing names are significant, and some of them will be translated in the following notices, written by a native traveller, who thus prefaces his sketches.

Whenever I have extended my rambles to other provinces, and noticed remarkable views or objects, I have always taken notes and sketches of them, not that I supposed these could be called fine or beautiful, but because they gratified my own feelings. Still, I think that among all these views and natural objects,—the flowers, birds, animals, &c., there were some singular and rare forms, which may be called curious. Moreover, having seen the people in Kweichau province, scattered in various districts and places,—both those whose customs are unlike, and also the different customs in the same tribes, having utensils of strange shapes and uses, not discriminating in their food between that which was ripe and the raw, having dispositions sometimes gentle and at other times violent,—having seen their agriculture and manufactures,—having noticed that the men played and the women sung, or the men sung and the women danced; also having viewed their hunting deer and trapping rabbits, which are the products of the hills, and their spearing fish and netting crabs, the treasures of the waters, their manner of cutting out caves in the hills for residences, and of framing lofts from bamboos in trees for lodgments, all of which usages were inique and diverse:—these I thought were still more remarkable. Then I perceived that there are both common and rare things in the world, and races unlike common people; I therefore sketched their forms on one page, and gave the description on the opposite, in order to gratify my own feelings and those of others who wished to see these things. The following are some of these descriptions.

1. The *Fuhlun*. Many of these live in Tingfán. Their disposition is rude and overbearing, and they are skilful in throwing javelins; they constantly carry spears, bows and arrows, so that all the other Miáu fear them. The men follow agriculture, and the cloth they weave is in great request for shirts and trowsers.

2. The *Yángtung lóhán*. These are found in Lípíngfú. The men are farmers and traders, the women rear silk-worms and weave flowered-silk. They tie their hair in a slovenly manner, wearing a wooden comb on their foreheads. The rich females suspend silver rings in their ears; their garments are short and bound with a double girdle; an embroidered square is placed on the breast, and is trimmed with silver or copper. Sometimes they wear long trowsers and short petticoats, and sometimes no trowsers; every few days they wash their hair with scented water to keep it clean. Among all the tribes, few are comparable to these for goodness.

3. The *Kihmang kú yáng*. These live in a town, belonging to Kwáng-shun chau. They select overhanging cliffs, where they dig out holes for habitations; the higher ones are more than a hundred feet high, and are reached by bamboo ladders. Instead of the plough they employ iron hoes. The sexes marry without midsmen. After the birth of a child the mother goes home to her husband. When their parents die,

they do not weep for, but eulogize the dead in songs and smiles. They put away the corpse, and where the goatchaffer's cry next year is heard, the whole family raise a lamentation. "The birds come back with the year, but our parents will never return."

4. The *Tung Miáu* reside in Tienchú near Kinping. They select level lands near the water courses for residences, and are occupied in the cultivation of cotton. Many of the men hire themselves out as laborers to the Chinese; the women wear blue clothes round their heads, and dress in flower-edged petticoats. The figured silk they weave is called, "Tung silk." Many of this tribe understand Chinese, and submit to be bound to work for them; there are some of them residing in the capital of the province.

5. *Shwúkiá Miáu*, i. e. the Water Family *Miáu*—are also found in Lípo district in Túyun fú; they all moved hither from Kwángsí in the 10th year of Yungching. The men take pleasure in fishing and hunting, and the women are skilful in spinning and weaving.

6. The *Kingkiá* reside in Lípo hien. On the last day of the tenth month they have a great festival, and sacrifice to demons. Both men and women bind blue flowered handkerchiefs on their heads. Before marriage, they wear this kerchief rather long. In the eleventh month, the unmarried youth dance and sing in the fields, when the girls chose whom they please and wed them; after a child is born, they return to see their parents. This custom is called "marrying at sight." If no child is born, they do not return home at all.

7. *Tsing Miáu*. These live in Pingyuen chau. They do not excel in agriculture; and both sexes dress in cloth of their own weaving.

8. *Luhnggeh tsz'*. These live in Weining district in Táting fú; there are black and white. The men have a slender head-dress; the women wear long petticoats and no trowsers. They bury the dead in coffins, and after a year's interval, they chose a lucky day, and invite their relatives and friends to come to the grave, where they make a sacrifice of spirits and flesh; they then open the grave, and taking out the bones brush and wash them clean; and then wrap them in cloth and reinter them. They do thus once every one or two years, taking them out and cleaning them, for seven times, when they cease. Whenever any one in the house is sick, they say "The bones of your ancestors are not clean," and therefore take them out and wash them. Wherefore they are sometimes called *washbone Miáu*. Owing to the strict prohibition of the authorities, this bad custom is gradually going into disuse.

9. *Pehnggeh tsz'*, or the White-foreheads, are situated between Yungfung and Lókuh. They wear their head-dress done up spirally like a lymnea shell; they dress in white, the men in short and the women in long petticoats. Their customs resemble the preceding, but when sick they invoke demons and do not wash bones.

10. *Yenkiá Mán*, live in Sz'nán fú, and take great delight in taking fish and crabs. Their customs and manners are similar to those of the other tribes.

11. *Tungkiá Miáu* also inhabit Lípó hien. Their dress is usually blue, and only reaches down to the knees. On new-year's day, they

put fish, flesh, spirits and rice in wooden trenches and gourds and worship. They dwell near the water, and are skilful in cultivating cotton; and the women are industrious weavers. Both sexes understand Chinese, but cannot read it; they use notched sticks as letters when they have any business to transact.

12. *Kiúming kiúsing*, or the nine named and nine surnamed *Miáu*, live in *Tuhshán* chau. Their disposition is treacherous and violent; many falsely assume other people's names and surnames. At weddings and funerals they kill oxen, and come together to drink; when drunk they get to fighting, and resort to spears; those who are wounded settle their disputes by giving or receiving so many oxen. Men and women get their living by cultivating the hills. Their customs resemble the *Tsz'kiáng Miáu*.

13. The *Mautau Miáu* live in the region of *Hiáyu* and *Kú* chau, and are of the same sort as the *Tungchái Miáu*. They employ human labor instead of oxen in agriculture. The 1st day of the 11th month is a great festival. The women braid their hair into a head-dress, and put on garlands made of silver thread in shape of a fan, fastening it with a long skewer. They wear two earrings from each ear, and a necklace on the neck. Their clothes are short, and the cuffs and selvages are worked with figured silk. In marriages paternal aunt's daughters must marry their cousins, but if they have no marriageable child, or no child at all, they must give the bridegroom's father a sum of money, which is called the niece's dowry; after which they can marry her to any body. If they give no money, the uncle will not permit her ever to marry.

14. The *Tungchái* live in *Kúchau*, and are divided into two tribes. Those who live in large cantonments exercise authority over those who live in small ones, the latter not venturing to have intercourse with the former. If they are guilty, their property is all taken away, or their lives destroyed. Of all *Miáu* tribes, these are the most skilful in boating and sailing.

15. *Tsingkiáng heh*, or the Black tribe of *Tsingkiáng*. The men bind their hair with red cloth, put silver chains round their necks, and hang large rings from their ears. Their trowsers are large and they go barefooted. They have dealings with the Chinese, and the two salute each other thus, "Same age brethren." Unmarried boys are called Budhas, girls are called "old sorts." On pleasant days in spring, they carry wine to the hills, where men and women sing in harmony; those who are mutually pleased drink with each other out of a horn, and at even the woman follows her lover and is married. After the birthday of a child, they learn agriculture.

16. The *Lúkú heh*, or Black *Miáu*, who live in houses. These live in *Páchái* and *Tsingkiáng*. The men are diligent in agriculture and of violent dispositions. The women dress their hair like rams horns in shape; they like to dwell in high lofts. When any one dies, the corpse is confined and kept; after a lapse of twenty years, the cantonment select a fortunate day, and at once bury from ten to a hundred coffins. An ancestral shrine is erected by the public, called "Demons' Hall." This tribe delight in rearing cattle. The men live in the loft above, the cattle are stabled below.

17. *Páhchái keh*, or the Black tribes of the eight cantonments, reside in Táyun fú. Their disposition is violent. The men fringe their sleeves with flowered cloth, and put a piece of embroidered silk on their bosom, called a stomacher. Every cantonment erects a bamboo house in the fields, called a *múlláng*, in which at evening, unmarried men and women assemble; those who mutually please each other present a wedding gift of a horn of wine; on the 3d day the bride returns home, when the bride's parents demand "head money" of the son-in-law; if he have none, they wed their daughter to some one else; if the son-in-law and the daughter die, they demand the money of their son. This money is called "demon-head money."

18. The *Hehshán*, or Tribes of the Black hills, live in Táikung, in the department of Tsingkiáng. They bind their hair with blue cloth, and live in the recesses of the mountains. They despise agriculture and get their livelihood by plundering. They are expert in divining by reeds, and in ascertaining lucky and unlucky times. Latterly they have been more peaceable than formerly.

19. *Hehsang Miáu*, or the Black Subdued tribes, live within the borders of Tsingkiáng. Their disposition is fierce and murderous. Ascertaining where the rich live, they collect in bands and come by night with torches, long spears and sharp knives, and rob them. They were subdued in the 13th year of Yungching, and now are obedient.

20. *Hehchung kiá*, or the Black Reptile Families, appertain to the Tsingkiáng clan, and sell wood for a living; these families are rich; Chinese have much intercourse with them, knowing them all, so that they call them companions, and even borrow money of them; and if at the proper time, the borrower cannot repay, he does not fear to state the reasons therefore truly; and if he has been unsuccessful, he can even borrow again. If persons have been swindled, they do not pursue them to recover the debts, but after their death finding out where their graves are, they open and take out the skull and bones. This is called seizing the white (innocent) and letting go the black (the guilty). This causes the people, whose graves have been rifled to search out and seek the swindler and compel him to refund the borrowed money, in order to ransom the bones. The contiguous graves always receive these injuries, so that now it is customary for the people to become surety for each other.

21. The *Káupo Miáu*, also called Crown-board tribes, live in Ping-yunen. They are usually black, and prefer to cultivate high plateaus. The women tie up their hair a foot or more in length, and with it wed their husbands.

22. The *Yáfáh Miáu*, live in the Sientien garrison in the district of Kweiting. The men cover themselves with grass clothes, wearing short petticoats; the women have short garments, with long-body petticoats; and tie their hair to a long bodkin. At marriages and at religious rites, they sacrifice dogs.

23. The *Tsingchung Miáu* live in Táikung ting. The women diligently plough and weave; the men wind red cloth round their heads, and suspend bow-knives from their girdles, and go out in bands, to rob lonely travellers. They make cangues of wood, and bring their victims

bound into the lodge, where they extort money, "called ransom body." If the prisoner has no money he is never set free. Since they have been punished and soothed, their dispositions have become more mild.

24. *Línin tsz'*, i. e. the Lí people, live in Táting fú, Kiensí chau, Kweiyáng fú, &c. The men trade for a living, many rearing cattle and sheep. They wear finely woven sandals. After the labors in the field are over, they spin and weave cloth out of wool. These are among the best of the *Míáu* tribes.

25. *Peh'rh tsz'*, or the Whites, live in Weining chau; they drive cattle and horses to market for sale. Their customs resemble the Chinese, and many of them intermarry with Chinese.

26. *Pehlung kíá*, or White Dragon families, live in the district of Pingyuen in Táting fú. Their dress is white; many of them collect lacker among the hills for a livelihood. They retail their articles, carrying them on their backs. They understand the rules of propriety.

27. *Pehchung kíá* live in Lípo ting. The men wear a foxtail on their head, and get their living by agriculture. The women are small but clever, have a white complexion, and many of them are handsome. Their dress is blue; they wear petticoats of watered silk, with small folds; red embroidered shoes; trowsers of various colors bound on the calf. In the first month of every year, selecting a level spot, and taking a hallow stick (called *pátsáu*) they erect it in the midst, and men and women, each having a bamboo slat, strike it; the sound is like that of the drum, and the exercise is called "united play." The Chinese, who understand their language, also play with them.

28. The *Tukih láu* live in Kánning chau. The men weave grass into garments. They hire themselves out to the Kóló people as laborers. The children sear their feet with hot oil, and run among the hills like monkeys.

29. *Chéchai Míáu* live in Kú-chau ting. The men have many occupations; the women embroider. The unmarried collect in the fields, which they call the "moon arena," where the men play and the girls dance. Their music is clear and sweet. They mutually choose and marry. This is called "dancing to the moon." Their parents stand by and do not forbid it. This tribe formed part of Má San páu's army (in the time of Táitsung of the Táng dynasty); and 600 of the men fled to this place, where they settled with *Míáu* wives and dwelt there; they are therefore sometimes called the six hundred wild *Máu* families.

30. The *Sikí Míáu* live in Tiencháu district. The petticoats of the women do not reach below the knees. They have green cloth bound round their thighs. Unmarried boys carrying reed organs, and the girls taking some provisions, they go into the fields, where they give pledges to each other, and are betrothed, and the girls taken home to their husband's house. After the birth of a child, a marriage present of a cow is given.

31. The *Húlú* live in Lókuk in Tingpwán chau district. Their disposition is fierce and violent. Collecting in bands their only business is to plunder and kill, caring nothing for agricultural pursuits. Lately many of them have submitted to lawful rule.

32. The *Hungchau Míáu* live in Líping fú. The men are like Chinese,

and follow farming for a living; the women are skilled in spinning and weaving cotton garments and grasscloth; the latter of which is pretty fine, whence it is called Hungchau grasscloth.

33. The *Hehlou Miáu* live in the eight encampments of Tsingkiáng ting; they are neighbors to all the encampments on the elevated plateau. They unitedly build a house, and call it the Assembly Hall, which is several stories high. A long hollow stick, called 'long drum,' is suspended in the topmost story; when persons have any altercations or strife they go up and strike it, and the men of every cantonment, seizing their spears and sharp kreeses, assemble below the hall and wait for them to come down and prepare an ox and wine, when the elders of the cantonment decide the business. Those who have, without good reason, assembled the people, are mulcted an ox, which is appropriated to public use.

34. The *Hehkióh*, or Black leg *Miáu*, live in Tsingkiáng ting and Taihung. The men have short garments and broad trowsers; they put a white plume on their heads, and ever carry long spears in their hands, with sharp knives in their girdles; they go in bands of three or five, and rob and plunder. When they have any altercation they put two crabs (volutes) into a bowl and look at their fighting, from which they divine good or bad luck; they are very skilful in doing this. The crab is from this called "the general." Widows cannot marry. If a man declines being a robber and a marauder, no one will give his daughters to him to wife. Latterly they have become somewhat tractable and subject to rule.

35. The *Wild Miáu* live in Táihung, Káilí, Hwángniú, Shipping, &c. Their habits are wild, and they eat all manner of raw things.

36. The *Twánkwan Miáu* dwell in the eight cantonments in Táyán fú. The men have short dresses and broad trowsers; the women have no sleeves nor lappets to their dress, so that their bosoms and their waists are not covered; they wear no trowsers, and their petticoats have many folds. They collect a sort of red grass which they sell for a living. They love to drink immoderately, and when drunk go to sleep in the caves of the mountains; when very cold they wash themselves in the rivulets, to get warm.

37. The *Narrow-headed Miáu* live in Kweiyán. Men and women dress their hair in a peak; they observe the first day of the 11th month as a great festival. Husband and wife plough together in the fields.

38. The *Lángtsz' Miáu* live in Weining. The customs of this tribe are very singular. After the birth of a child, the wife herself goes abroad and works, preparing rice, which she offers to her husband, and then gives suck to her child. When a month has elapsed the husband first goes abroad. When a parent dies, as soon as life is extinct, they twist the head round backwards, so that, as they say, he can see who is behind him.

39. The *Lóhán Miáu* live in Táu Kiáng and Páhchái ting. The men wear a foxtail on their heads, letting their hair float loose behind. They worship Budha, and commencing on the 3d day of 3d month, men and women, old and young, all carry food to offer to him, singing and playing for three days, during which they eat nothing dressed with

fire. This resembles the festival of eating cold food just before Tsing-ming.

40. The *Luhung* í, or the six valley barbarians, live in Líping fú. The women are fond of wearing clothes with folds of many colors, and painted shoes. Their legs are bound round with cloth, instead of buskins; unmarried persons cut girdles out of their dresses, and exchange them; after which they select a fortunate day and marry; inviting all the neighboring damsels, each carrying a blue umbrella, they accompany the bride home; this is called escorting the bride. Taking hold of each other's sleeves, they dance and sing, and when arrived at the bridegroom's house, they joyfully sing and give pledges with three cups. When night comes, they conduct the bride home to her father's house. The bridegroom privily repairs to his father-in-law's every night to keep company with his wife, who after the birth of a child, returns to her husband's own dwelling. The bride's family make a marriage present of several pieces of cloth, to the extent of several tens of pieces. The women spin and weave diligently; the men study books and are able to write. Their funeral rites are like those of the Chinese.

41. The *Crow Míau* live in Kweiyáng. Their speech resembles the cooing of crows. They fringe their neckerchiefs and lappells with white cloth, and both sleeves likewise. For this they are called "Crows." They prefer to live on high hills, and cultivate some sorts of millet for food. They choose the summits of the hills to bury their dead. All disputes are referred to the magistrates, but they investigate and decide controversies according to the declaration of the village elders.

V.—Lex Loci.

[We have this month to introduce to our readers one of the most gratifying official documents it has been our lot to offer for some time past. The accompanying letter is the reply of the Governor General in Council, to certain Hindus at Calcutta and Madras, who petitioned the Government to expunge the clauses from the *Lex Loci* which secure the rights of property to those who have changed their faith. The answer is manly, straight-forward, and to the purpose. It asserts the principle of universal toleration, and is otherwise calculated to do good service to the cause of civil and religious liberty. We have neither time nor space for more lengthened remarks in this number; in a future number we hope to say a few words on the subject.—EDS. C. C. O.]

SRK.—I am directed to acknowledge the receipt of a memorial from a Meeting of Hindoo inhabitants of the presidency of Fort St. George, held at the Hindoo Literary Society's Rooms, on the 2d April last, of which meeting you were the chairman.

2. The Memorialists pray that clauses XI. XII. and XIII. may be expunged from the Draft Act for establishing a *Lex Loci* in British India, which was published on the 15th January, 1845. As they appear to labor under considerable misapprehension as to the principles which guide the Government in legislating for the native inhabitants of India, I am directed to communicate to you the following observations for their information.

3. The enactment to which the Memorialists principally object is, "that so much of the Hindoo and Mahomedan Law as inflicts forfeiture of right or property upon any party renouncing, or who has been excluded from, the communion of either of those religions, shall cease to be enforced as law in the Courts of the East India Company."

4. The Memorialists declare that "such a spoliation would be a breach of faith on the part of the Indo-British Government, incompatible which the engagements of former Governments."

5. The principle which guides the Government of India is, that all the religions professed by any of its subjects shall be equally tolerated and protected.

6. The Government acts upon this principle, not on account of any engagement it has come under, (for no such engagement exists) but because it is just and right so to act.

7. If the Government were to deviate ever so widely from this principle, it could not justly be reproached with breach of faith, though it might justly be reproached with partiality and intolerance.

8. It is just and right to tolerate a Hindoo in the exercise of his religion, and to protect him from any loss of property on account of the profession and exercise of his religion.

9. But the Hindoo religion is not the only religion which the Government is bound to consider. The Christian religion, the Mahomedan religion, and all others which exist in the country, have claims (quite independent of the fact, that one of them is the religion of the Government itself) to the same impartial protection; and if a Hindoo becomes a Christian or a Mahomedan, it is just and right that he too should be protected against any loss of property on account of the profession or exercise of the religion he has adopted.

10. If the Government refuses to protect such a person against the loss of any property, to which, but for his change of religion, he would be entitled, the Christian and Mahomedan communities would have just cause of complaint, and the Government, consistently with its own principles, could give no answer to their complaint.

11. In such a case, too, if the notion entertained by the Memorialists, that the Government has entered into an engagement on the subject, were correct, the Mahomedan community might justly allege that the engagement had been disregarded, and the faith of the Government broken.

12. For in every one of the legislative measures adduced by the Memorialists, and relied upon by them as engagements entered into by the Government, the Mahomedan religion is put, as it certainly ought to be, upon a footing of equality with the Hindoo religion.

13. If the Government were really pledged to enforce every provi-

sion of Hindoo Law, it would be equally pledged to enforce every provision of Mahomedan Law.

14. The Memorialists cannot be ignorant that the Mahomedan Law does not permit a Mahomedan who has been converted from the Hindoo religion to be deprived of any property, or subjected to any disadvantage, in consequence of his conversion.

15. In the case, then, of a Hindoo who has become a Mahomedan, if it be really true that the Government is pledged to enforce the whole of the Mahomedan Law, the community who follow that Law would justly complain if the Government were to deny to such a Mahomedan any part of the rights which his own Law promises to him. But the Government being, in truth, not bound by any engagement, is, happily, free to make such provisions for the conjuncture as shall be equitable, not to one class only, but to all classes of its subjects.

16. But putting aside the incorrect notion of an engagement on the part of the Government to abstain from any alterations of the existing Statutes and Regulations, the Mahomedans have an unquestionable right to insist upon all the advantages which the Law, as it now stands, confers upon them. The Statute to which the Memorialists appeal, the 21st Geo. III., c. 70, s. 17, provides "that their inheritance and succession to lands, rents, and goods, and all matters of contract and dealing between party and party, shall be determined in the case of Mahomedans by the laws and usages of Mahomedans; and in case of Gentoos, by the laws and usages of Gentoos; and when only one of the parties shall be a Mahomedan or a Gento, by the laws and usages of the defendant. So that, according to the Statute, which the Memorialists (however erroneously) consider, and rejoice in considering, as irrevocable law, a convert from the Hindoo to the Mahomedan religion who has got possession of his Hindoo ancestors' property, is entitled to retain it against the Hindoo claimants.

17. If the Memorialists were to act consistently upon their own doctrine, that the unjust portion of the Hindoo Law of Inheritance can in no case, without a breach of faith, cease to be administered by the Courts of British India, they ought to ask Government immediately to alter this Law, instead of asserting that it is an irrevocable engagement. They ought to ask, that so much of it as enabled a convert to the Mahomedan faith to defeat the unjust provision of the Hindoo Law of Inheritance, should be immediately repealed. They are quite right not to ask this, because they must know that an impartial Government would never accede to such a request; but they are as inconsistent in applauding the statute, as they are wrong in supposing that it is a law which can neither be repealed nor altered.

18. Upon an occasion of this sort, it is proper to advert to the history of this country.

19. When the Hindoos became, by conquest, the subjects of a Mussulman priest, they were deprived of their own Law of Inheritance if they entered the Courts of Justice, and compelled to submit to the Mahomedan Law.

20. From this injustice, the Hindoos have been delivered by the British Government, and they are now protected in the enjoyment of

their own Laws of Inheritance. The Government will continue that protection to them, but it will not suffer them, to force their Law upon persons who have chosen to quit the Hindoo community. Those persons are entitled to the same toleration and protection as the Hindoos, and they will receive the same.

21. How completely the Hindoo Law of Inheritance was set aside under the Mahomedan dominion, may be seen from the remonstrance made in the year 1772 by the Naib Dewan of Moorshedabad against a declaration of the British Government of Bengal, that "matters respecting inheritance, and the particular laws and usages of castes of the Gentoo, should be decided by the established magistrates, assisted by the proper persons of the respective religions according to the law and usages of each."

22. The substance of this remonstrance is quoted by the Law Commissioners in their Report, upon which the *Lex Loci* Act is founded, from the sixth Report of the Committee of Secrecy, appointed to enquire into the state of the East India Company, as follows:—

"The Council of Revenue, in a letter to the President in Council, 1772, enclosed a remonstrance of the Naib Dewan respecting that part of the instructions in the last letter of the President and Council, which directed, that the cases of the inheritance of the Gentoos, the Magistrates should be assisted by the Bráhmins of the caste to which the parties belong. In that Memorial, the Naib Dewan strongly remonstrates against allowing a Bráhmín to be called in the decision of any matter of inheritance or other dispute of Gentoos; that since the establishment of the Mahomedan dominion in Hindoostan, the Bráhmíns had never been admitted to any such jurisdiction; that to order a Magistrate of the Faith to decide in conjunction with a Bráhmín, would be repugnant to the rules of the Faith, and an innovation peculiarly improper in a country under the dominion of a Mussulman Emperor; that where the matter in dispute can be decided by a reference to Bráhmíns, no interruption had ever been given to that mode of decision; but that where they think fit to resort to the established judicatures of the country, they must submit to a decision according to the rules and principles of that Law, by which alone these Courts are authorized to judge.

"That there would be the greatest absurdity in such an association of judicature, because the Bráhmín would determine according to the precepts and usages of his caste, and the magistrates must decide according to those of the Mahomedan Law.

"That in many instances the rule of the Gentoo and Mussulman Law even with respect to Inheritance and Succession, differ materially from each other."

23. The British Government delivered the Hindoos from this oppression, and gave them the free enjoyment of their own Law of Inheritance. In the same spirit of justice and impartiality, the Government of Bengal enacted the 9th Section of the Regulation VII of 1832, to prevent that Law of Inheritance which the Government had restored to the Hindoos, from being converted into an instrument of oppression against those who have ceased to be Hindoos. This Law has been the law in Bengal since 1832, and has never been complained

of as being oppressive or as a breach of any engagement entered into between the Government and the Hindoos ; and now, in the same spirit the Governor-General of India in Council is about to extend that principle to the whole of the British Indian Empire.

24. The Charter Act 3 and 4, Wm. 4, c. 85, to which the Memorialists justly refer, as strengthening their feeling of confidence in the British Government, contains the last of those provisions which the memorialists consider as pledges that the whole of the Hindoo Law shall be for ever enforced.

25. The supposed pledge is contained in the 53d section of the Charter Act. The Memorialists have quoted a portion only of that section. It is proper to quote the whole :—

“ And whereas it is expedient that, subject to such special arrangements as local circumstances may require, a general system of Judicial Establishments and Police, to which all persons whatever, as well Europeans as Natives, may be subject, should be established in the said Territories at an early period, *and that such laws as may be applicable in common to all classes of the inhabitants of the said Territories*, due regard being had to the Rights, Feelings, and peculiar Usages of the people, should be enacted ; and that all laws and customs having the force of law, within the same Territories, should be ascertained and consolidated, and, as occasion may require, amended ; be it therefore enacted, that the said Governor-General of India in Council, shall, as soon as conveniently may be after the passing of this Act, issue a Commission, and from time to time, Commissions, to such persons as the said Court of Directors, with the approbation of the said Board of Commissioners, shall recommend for that purpose, and to such other persons, if necessary, as the said Governor General in Council shall think fit, all such persons not exceeding, in the whole, at any one time five in number, and to be styled “ The Indian Law Commissioners,” with all such powers which shall be necessary for the purposes hereinafter mentioned ; and the said Commissioners shall fully enquire into the jurisdiction, powers, and rules of the existing Courts of Justice and Police Establishments in the said Territories, and all existing forms of judicial procedure, and into the nature and operation of all laws, whether Civil or Criminal, Written or Customary, prevailing and in force, in any part of the said Territories, whither Europeans or others are now subject ; and the said Commissioners shall from time to time make reports, in which they shall fully set forth the result of their said enquiries ; and shall from time to time suggest *such alterations as may in their opinion be beneficially made in the said Courts of Justice and Police Establishments, Forms of Judicial Procedure and Laws, due regard being had to the distinction of castes, difference of religion, and the manners and opinions prevailing among different races and in different parts of the said Territories.*”

26. The memorialists consider the sections of the *Lex Loci* Act, against which they remonstrate, so completely at variance with the section of the Charter Act, that they think the Law Commission are not competent to propose such a Law, and are prohibited from doing so by the Charter from which its own existence and legislative powers are derived.

27. So far is this Section from being a pledge, that the Laws existing in the country shall not be altered, that it is, on the contrary, an announcement that the Legislature contemplated the alteration and amendment of them. It lays down, indeed, the principles which are to control and limit any proposed alterations; and the real question, therefore, is, whether the enactments in question infringe those principles.

28. It is expedient, says the Charter Act, that "such laws as may be applicable in common to all classes of the inhabitants of the said Territories, due regard being had to the Rights, Feelings, and peculiar Usages of the people, should be enacted;" and again, "the Law Commissioners shall from time to time suggest such alterations as may in their opinion be beneficially made in the said Courts of Justice, and Police Establishments. Forms of Judicial Procedure, and Laws, due regard being had to the distinction of castes, difference of religion, and the manners and opinions prevailing among different races, and in different parts of the said Territories."

29. A law which provides that in a country where several different religions prevail, no man, to whichever of those religions he may belong, shall suffer loss of rights or property because his conscience impels him to adopt another, is "a law applicable in common to all classes of the inhabitants of the said Territories;" and the Law Commissioners, in suggesting such a Law, have shown "due regard to the difference of religion and the manners and opinions prevailing among different races and in different parts of the said Territories."

30. The Memorialists say that the XII clause will, if actually passed, annul the Hindoo Law of Inheritance. If this were true, it would follow that the whole Hindoo Law of Inheritance consists of provisions for punishing freedom of conscience, and the Government might feel bound to annul it. But the Hindoo Law of Inheritance is far from being the unjust and barbarous thing here implied,—and the Government can conscientiously continue to enforce the far greater part of its rules.

31. The Memorialists speak also of the proposed Law as one which would "compel the relations of the convert to *reward* his apostacy." If this were a correct description, the Law would be justly open to objection. The Law should provide neither reward nor punishment for change of religious opinions. It should leave every man to the dictates of his understanding and his conscience, unbiassed by any motive of interest; and this is what the proposed Law does.

32. The Memorialists say in paragraph 10th, "That the Law Commission, in thus summarily attempting an innovation, intended to deprive the Hindoo community of a national and legal right derived from their ancestors, and hitherto respected by their European Rulers, affords strong cause of suspicion that such an innovation is only the prelude to others; that the security in person, property and religion, hitherto ensured to native subjects, is in danger of being taken from them; and that the protection thus undermined in one instance, may eventually be denied them altogether. The power which deprives them of this privilege, can do so of another, and the spoliation of one is an intimation that all are liable to be similarly swept away."

33. The principles of legislation which have been stated in the course of this letter, ought to satisfy the Memorialists that the apprehensions thus expressed are groundless; and though their Law is not protected by a pledge that its provisions shall be enforced throughout all futurity, it is protected by the determination of the Government to preserve to the two great classes of its native subjects, the rules under which they have lived and to which they are attached, when those rules are not injurious to other classes.

34. With regard to the objections made by the Memorialists to the wording of the Sections in question, they will be taken into consideration, together with objections of the same kind made from other quarters, before the Law is passed. The Government is always glad to receive, and to attend to, suggestions intended to assist it in the endeavour to express its Laws with all possible clearness and precision.

35. It is the intention of Government, for the more convenient arrangement of the New Law, to remove the three sections from the *Lex Loci Act*, and to place them in a separate Act.

36. It may now be reasonably presumed that no other persons intend to offer objections against this Draft, than those who have already availed themselves of the opportunity afforded by the period of four months which has elapsed since the Act was read a first time, being one month beyond the time notified in the *Gazette* for its reconsideration. The Government, therefore, in framing this answer to the Memorialists, has had under its consideration, not only their memorial, but the representations of all those who appear to take any active interest in the questions to which it relates; and the confidence of the Government in the principles stated in this letter, has not been at all shaken by any of those representations.

37. In conclusion, I am directed to state, that although the Government is always desirous that the classes to be affected by its legislative measures, should freely express their opinions upon the Draft Acts which it publishes, yet it is a source of deep regret to the Governor-General in Council, that at a period when public opinion, among a great part of the Hindoos, has become in a high degree tolerant and enlightened, a memorial founded upon doctrines of so opposite a character, should have been presented by a respectable portion of that community.

I have, &c.,
(Signed) G. A. BUSHBY,
Secy. to the Govt. of India.

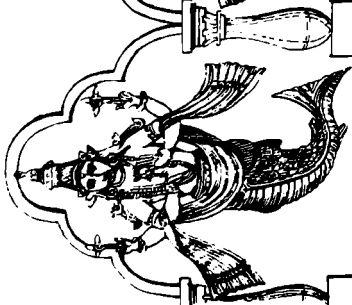
VI.—*Hindu Yugs and Avatárs.*

Accompanying we give a lithographed etching of the ten Avatárs of Krishna, together with a brief statement explanatory of the Four Hindu Yugs or periods of time, and the ten Avatárs or Princes of the millions of gods which crowd the

THE TEN HINDOO AVATARS.

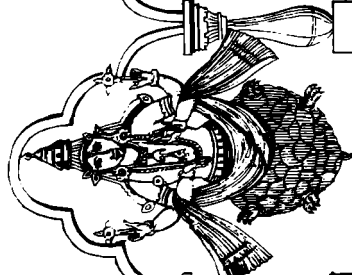
BEING DESCENTS, OR INCARNATIONS, OF THE GOD VISHNOO, IN VARIOUS FORMS.

I.



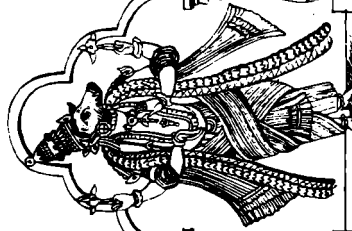
Matsya, or Fish.

II.



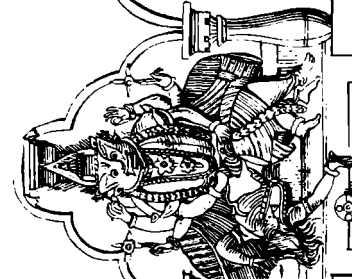
Kurma, or Tortoise.

III.



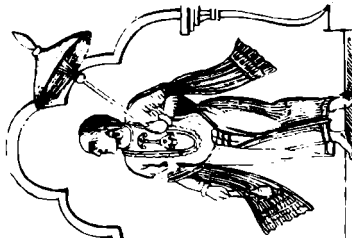
Vara, or Boar.

IV.



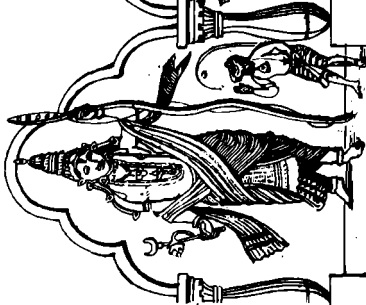
Narasimha, or Man Lion.

V.



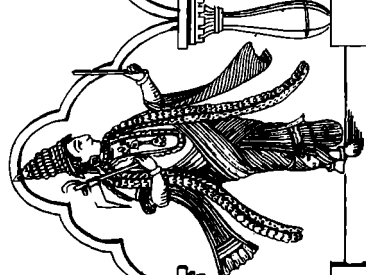
Rama, or Dwarf.

VI.



Parasurama.

VII.



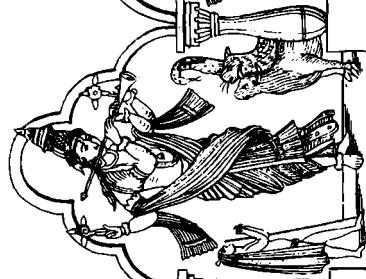
Rama, Chandra.

VIII.



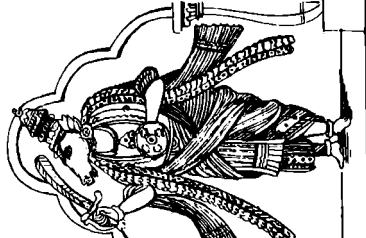
Krishna.

IX.



Buddha.

X.



Kalki, or Horse.

Hindu Pantheon. The last, the Kali or iron age, is, according to all belief, the period in which we live, and the last incarnation or Avatár is expected by the Hindus, speedily to appear. The circumstances of the times conspire with Hindu tradition and Sacred prophecy to confirm the opinion on which the hopes of the Christian Church have always rested,—that the idols shall be utterly banished out of the earth, and the one true and living God—Christ—be worshipped and obeyed in all lands. The Hindu shástras declare that in the end of the world but *one religion shall prevail*, and that this one faith will be the religion of Heaven, a faith adapted for all people, and hence certainly not Hinduism, which is a religion of place and circumstances. It is neither fitted for sea nor land, save the land in which we live. Its virtue ceases when it leaves the rivers, mountains, and shrines of India. Who in the Church of Christ that does not pray and labor for the heart conversion of the sons and daughters of India to the faith of Christ.—EDS. C. C. O.

The Greeks and Romans divide the History of Man into Four Ages, which they denominate, from their supposed gradual degeneracy, the Golden, Silver, Copper, and Iron Ages. The Hindus also have their Four Yugs, or Kalpas, or divisions of time; which they distinguish, with a similar reference to progressive declension, as the SATYA, the TRETÁ, the DWÁPAR, and the KALI.

On this subject, Sir William Jones says—

“These Four Yugs have so apparent an affinity with the Grecian and Roman Ages, that one origin may be naturally assigned to both systems. The first, in both, is distinguished as abounding in Gold; though SATYA means Truth and Probity; which were found, if ever, in the times immediately following so tremendous an exertion of the Divine Power, as the destruction of mankind by a General Deluge. The next is characterized by Silver; and the third, by Copper; though their usual names (TRETÁ and DWÁPAR) allude to proportions imagined in each between vice and virtue. The present, or Earthen Age, seems more properly discriminated than by Iron, as in ancient Europe; since that metal is not baser or less useful, though more common in our times, and consequently less precious, than Copper; while mere Earth conveys an idea of the lowest degradation.”

The progressive deterioration intimated by the names of the Yugs may be thus explained:—while SATYA denotes the Purity and Truth of the First Age; TRETÁ, or Three, intimates that one-third of mankind became reprobate in that Age; and DWÁPAR, or Half, that wickedness extended over half the human race; while the word KALI marks its total depravation.

Not only is it supposed that the purity of these Four Ages has regularly diminished, but the Hindus imagine that there has been a systematic shortening of the length of the ages themselves, as well as of the duration of human life and of the stature of man. The SATYA

YUG is said to have continued 3,200,000 years; the duration of man's life, in that age, being 100,000 years, and his height 21 cubits. The TRETĀ YUG occupied 2,400,000 years; and the life of man was diminished therein to 10,000 years. In the DWĀPAR YUG, which continued 1,600,000 years, the human race was restricted to a life of 1000 years. The KĀLI YUG, destined to continue 400,000 years, of which, as yet 5000 only are expired, finds the duration of human life diminished to 100 years! And "the bráhmans affirm," says Mr. Maurice (*Ancient History of Hindustan*, Vol. I. p. 88), "that, in this FALLEN AGE, every species of wickedness shall more and more abound; and, owing to that wickedness, before the expiration of it, (let posterity tremble!) the stature of man shall be so reduced, that he will not be able to pluck a 'Berengelah,' (that is, the Egg-plant,) without the assistance of a hooked stick!" To these puerilities Sir William Jones alludes, in the following passage; in which, as will be seen, he reduces the supposed duration of the Yugs much below the preceding computation.

"We may here observe, that the true history of the world seems obviously divisible into FOUR ages or periods: which may be called—First, the DILUVIAN, or purest age; namely, the times preceding the Deluge, and those succeeding it till the mad introduction of idolatry at Babel—Next, the PATRIARCHAL, or pure age; in which, indeed, there were mighty hunters of beasts and of men, from the rise of patriarchs in the family of Shem, to the simultaneous establishment of great Empires by the descendants of his brother Ham—Thirdly, the MOSAIC, or less pure age; from the legation of Moses, and during the time when his ordinances were comparatively well observed and uncorrupted—Lastly the PROPHEITICAL, or impure age; beginning with the vehement warnings given by the Prophets to apostate Kings and degenerate nations, but still subsisting and to subsist, until all genuine prophecies shall be fully accomplished.

"The duration of the historical ages must needs be very unequal and disproportionate; while that of the Indian Yugs is disposed so regularly and artificially, that it cannot be admitted as natural or probable. Men do not become reprobate in a geometrical progression, or at the termination of regular periods; yet so well proportioned are the Yugs, that even the length of human life is diminished, as they advance, from a hundred thousand years, in a subdecuple ratio: and, as the number of principal Avatárs in each decreases arithmetically from four, so the number of years in each decreases geometrically; and, all together, constitute the extravagant sum of four million three hundred and twenty thousand years; which aggregate, multiplied by seventy-one, is the period, in which every Menú is believed to preside over the world!"

On this extravagant system of Chronology, Sir William justly remarks—

"Such a period, one might conceive, would have satisfied Archytas, the 'measurer of sea and earth, and the number of their sands,' or Archimedes, who invented a notation that was capable of expressing the number of them: but the comprehensive mind of an Indian chronologist has no limits; and the reigns of fourteen Menús are only a sin-

gle day of Brahma—fifty of which days have elapsed, according to the Hindus, from the time of the Creation !

That all this puerility, as it seems at first view, may be only an astronomical riddle, and allude to the apparent revolution of the fixed stars, of which the bráhmans make a mystery, I readily admit, and even am inclined to believe ; but so technical an arrangement excludes all idea of serious history.

I am sensible, how much these remarks will offend the warm advocates for Indian Antiquity ; but we must not sacrifice truth to a base fear of giving offence."

Avatárs or Incarnations, of Vishnu.

In the Four Yugs, the Hindus represent the Deity as incarnate on TEN different occasions. These Incarnations are called Avatárs, which properly signify Descents of the Deity. They are all considered as Incarnations of Vishnu, or the Preserving Power—Brahma, Vishnu, and Siva presiding, respectively, according to the Hindu Mythology, over the work of Creation, of Preservation, and of Destruction.

These Avatárs are denominated—1. Matsya, or Fish. 2. Kurma, or Tortoise. 3. Varáha, or Boar. 4. Nara-singha, or Man-lion. 5. Báman, or Dwarf. 6. Parasu-Ráma. 7. Ráma-Chandra. 8. Krishna. 9. Budha. 10. Kalki, or Horse.

Of these Avatárs, the first four are placed in the Satya Yug—the fifth, sixth, and seventh, in the Tretá—the eighth, in the Dwápar—and the ninth and tenth, in the Kali.

Of the Figures of the Avatárs, Sir William Jones says—

" All the Avatárs are painted with gemmed Ethiopian or Parthian Coronets, with rays enriching their heads ; jewels in their ears ; two necklaces, one straight and one pendent on their bosoms, with dropping gems ; garlands of well-disposed, many-coloured flowers, or collars of pearls, hanging down below their waists ; loose mantles of golden tissue or dyed silk, embroidered on their hems with flowers, elegantly thrown over one shoulder, and folded like ribbands across the breast ; with bracelets too on one arm and on each wrist. They are naked to the waists, and uniformly with DARK AZURE flesh ; in allusion, probably, to the tint of that primordial fluid on which Náráyan moved in the beginning of time : but their skirts are bright yellow, the colour of the curious pericarpium in the centre of the water-lily, where " Nature," as Dr. Murray observes, " in some degree discloses her secrets ;" each seed containing, before it germinates, a few perfect leaves. They are sometimes drawn with that flower in one hand, a radiated elliptical ring, used as a missile weapon, in a second ; the sacred shell or left-handed buccinum, in a third ; and a mace, or battle-axe, in a fourth."

On the general import of the Avatárs, Sir William says—

" That the *Satya*, or (if we may venture so to call it) the Saturnian Age, was in truth the age of the General Flood, will appear from a close examination of the Ten Avatárs, or Descents of the Deity, in his capacity of Preserver—since, of the four which are declared to have happened in the SATYA YUG, the first three apparently relate to some stupendous convulsion of our globe from the fountains of the deep ;

and the Fourth exhibits the miraculous punishment of pride and impiety.

First, as we have shewn, there was, in the opinion of the Hindus, an interposition of Providence to preserve a devout person and his family (for all the Pandits agree, that his wife, though not named, must be understood to have been saved with him) from an inundation, by which all the wicked were destroyed. Next, the power of the Deity descended in the form of a Boar, the symbol of strength, to draw up and support on his tusks the whole earth, which had been sunk beneath the ocean. Thirdly, the same power is represented as a Tortoise, sustaining the globe, which had been convulsed by the violent assaults of Demons; while the gods churned the sea with the mountain Mandar, and forced it to disgorge the sacred things and animals, together with the water of life, which it had swallowed.

These three stories relate, I think, to the same event, shadowed by a moral, a metaphysical, and an astronomical allegory: and all three seem connected with the hieroglyphical sculptures of the old Egyptians.

The Fourth Avatár was a Lion, issuing from a bursting column of marble, to devour a blaspheming monarch, who would otherwise have slain his religious son.

Of the remaining Six, not one has the least relation to a Deluge.

The three, which are ascribed to the *TRETÁ YUG*, when tyranny and irreligion are said to have been introduced, were ordained for the overthrow of Tyrants, or, their natural types, Giants with a thousand arms, formed for the most extensive oppression.

In the *DWÁPAR YUG*, the incarnation of Krishna was partly for a similar purpose, and partly with a view to thin the world of unjust and impious men, who had multiplied in that age, and began to swarm on the approach of the *KALI YUG*, or the age of contention and baseness.

As to Budha, he seems to have been a reformer of the doctrines contained in the Vedas; and though his good nature led him to censure those ancient books because they enjoined sacrifices of cattle, yet he is admitted as the Ninth Avatár even by the bráhmans of Kási; and his praises are sung by the Poet Jayadeva: his character is, in many respects, very extraordinary; but, as an account of it belongs rather to History than to Mythology, it is reserved for another dissertation.

The Tenth Avatár, we are told, is yet to come, and is expected to appear mounted (like the crowned Conqueror in the Apocalypse) on a White Horse, with a cimeter, blazing like a comet, to mow down all incorrigible and impenitent offenders, who shall then be on earth."

VII.—*Review of the Missions of the American Board of Missions.*

[From the American Missionary Herald.]

SOUTHERN AFRICA.—One year ago, it was supposed that Providence required the Board to retire from South Africa: and the necessary arrangements were accordingly made for the discontinuance of the mission. But before the letter instructing our brethren to relinquish their operations, had reached them, and even prior to its date, their prospects had materially changed. A new colony had been created at Port Natal; and it was officially announced that within its limits no laws should be allowed recognizing a distinction founded upon color; that no attack should be made upon those without the colony by persons not acting under the direction of the government, and that slavery should not be tolerated in any form. Assurances were also given that the natives should have land for the formation of settlements which should be their own, and in the enjoyment of which they should be protected from the whites; and that missions among them would receive the decided encouragement of the government. Meanwhile about ten thousand of the Zulus had gathered around Mr. Grout within the circuit of an ordinary New England parish, and nearly fourteen thousand around Doct. Adams within the same limits, to all of whom they had free access as missionaries. Umpandi, the chief of the Zulus north-east of the colony, had also sent a message, requesting that an agent of the colonial government might reside near him, and saying that he would be glad to receive a missionary.

On receiving the letter of the Committee, however, Mr. Grout proceeded with his family to Cape Town. On arriving there, ministers of the gospel and others strongly dissuaded him from going to the United States, till the Board should be apprised of the altered circumstances and prospects of the mission; and nearly eight hundred dollars were contributed to defray his expenses meanwhile. In this movement Dr. Philip, with characteristic public spirit and zeal, was very active; as was also the Rev. Mr. Faure, senior minister of the Dutch Reformed Church at the Cape, who had just visited Port Natal. These and other ministers wrote a letter on the subject to the Committee, which has been published in the Herald. The government assumed the support of our brethren, moreover, in case they should remain in the field;—a temporary provision, it is supposed, which was expected to terminate when the Board should decide to go on with the mission.

In view of these facts how can the Board withdraw from that field? The Committee have cheerfully resolved to follow the leadings of Providence in this matter, and are now looking around for more missionaries to send to the help of our brethren in this part of the great African continent.

WESTERN AFRICA.—Mr. James and his family removed from Cape Palmas to Gaboon early in the present year, thereby discontinuing the station at the former place. The Rev. John M. Campbell and the Rev. Albert Bushnell sailed from Boston to re-inforce the mission, January

1, 1844. While waiting at Cape Palmas for an opportunity to proceed to Gaboon, both were taken with the acclimating fever, and Mr. Campbell sunk under its influence, April 19. He was ready to depart. Just before his death he remarked, "The cause of Christ will go forward; when he takes away one instrument he can raise up others." Mr. Bushnell was mercifully permitted to recover and proceed on his way.

Mr. Griswold and Mrs. M. H. Wilson were united in marriage in August of last year, and reside at a new station called Oshunga, where there is a small boarding-school for girls. There is also a school for boys at the station first formed, containing twenty pupils. A number of free schools are taught by persons formerly connected with the Cape Palmas mission. The people build their own school-houses, and in other ways show considerable anxiety to be educated. Their language is not difficult to learn. Besides preaching at the two stations, the brethren regularly preach once a month at some seven or eight other towns lying from three to forty miles distant. Mr. Walker is devoting a portion of his time to acquiring the Bakala language, which is spoken higher up to the river, and more likely than the Mpongwe to facilitate their access to the unknown regions of the interior.

It is matter of profound regret that the French, in their reckless policy of colonizing, or religious propagandism, or both, have seized upon Gaboon. It was a deed of fraud and violence, nor can we foresee how the affair will end. There is no reason to suppose, however, that it endangers our mission; and we ought not hastily to believe that the French government is so lost to honor, not to speak of right and justice, as to sanction the proceedings of their agents, in this case. Perhaps the Lord designs to overrule this event, as he did a similar occurrence at Sandwich Islands, for the furtherance of the cause of liberty, truth and righteousness. Our means of resistance against such abuses of power are in fervent supplications to Him who rules among the nations, and says to each of them, as he does to the sea, "Hitherto shalt thou come, but no further."

GREECE.—Our mission to Greece dates back some twelve or fifteen years, and was instituted in manifest accordance with the will of Providence. It has done good. The Greeks are not, socially, intellectually or morally, what they would have been had the churches of the west stood aloof from them. Their schools, their school-books, their literature, their knowledge of the Scriptures, their public sentiment in regard to Protestants, religious tolerance, and the authority of the fathers and of the word of God, are not, and they never will be, what they would otherwise have been. Perhaps there is more positive opposition to the truth; but this is because of their better acquaintance with the nature and tendency of the truth. The present singular agreement of the Greek people, however, in standing aloof from evangelical religion, is not all the result of direct hostility to the gospel. The national mind is deeply interested in recovering Constantinople and restoring the eastern empire; and as their religion is the principal bond of union between the inhabitants of free Greece and their brethren who are scattered throughout the Turkish empire, they have strong inducements to

preserve their religion unchanged, even when intellectually convinced, as very many are, that all is not right.

Whatever the causes may be—and they are doubtless various—the Greek mind, just now, is strangely inaccessible to the missionary who would preach to them the gospel. With rare exceptions, *they will not hear*; the number of conversions has been exceedingly small; and scarcely any where in the past history of the missions among them, or in the present aspect of the nation, can we discover the indications of a spiritual and divine influence. We can continue to circulate school-books that will exert a healthful influence; to some extent we can distribute the Scriptures and other religious books; but the door of access for the preacher of the gospel, for the inculcation of evangelical truth with the living voice, is open to but very few, and even they have very little encouragement. Meanwhile the case is far otherwise with the Armenians and the Arabs, to say nothing of more distant fields. Among them the call is urgent for all, and more than all, the funds and labor which we can command. Our duty, therefore, is painfully clear. Dr. King will remain alone at Athens, our only missionary among the Greeks. Mr. Benjamin has already removed to Trebizond.

TURKEY.—Within the last year this mission has undergone several important modifications. For reasons already mentioned, the Greek department has been discontinued; the Jewish department is hereafter to receive a distinct and appropriate name; and the remaining department is to be called “the mission to the Armenians.”

Mr. Temple, Mr. Riggs, Mr. Ladd and Mr. Calhoun were formerly connected with the Greek department. Mr. Calhoun has gone to Syria to take charge of the seminary to be established on Mount Lebanon. Mr. Riggs and Mr. Ladd will speak one of the languages used by the Armenians, and turn their labors into that channel. Mr. Temple had no wish but to live and die in the missionary field. The idea of leaving it was inexpressibly painful to him. But at the age of fifty-four, few are able to acquire a new spoken language; and much as he desired to pour the light of truth into the Armenian mind, it could not be done without a command of the Armenian or Turkish language; and to give him any sphere of labor through the press among the Greeks, would require a considerable outlay of funds annually, and the auxiliary labors of brethren situated in different portions of the Greek community. His own judgment and that of his brethren, also that of Dr. Anderson and Dr. Hawes, then on a visit to the missions, concurred in the expediency of his returning to the United States.

ARMENIANS OF TURKEY.—If the reformation among the Armenians is not advancing rapidly, it is certainly moving forward with great steadiness, and gives more and more evidence of being a genuine work of divine grace. Indeed greater progress has been made within the past year, than during any period of equal length since the commencement of the mission. The means employed by the mission are all in perfect accordance with the principles and usages of our churches, and are exerting an admirable influence. The doctrine of justification by faith, without the deeds of the law, is one of the earliest seized upon by the converts, and in general is clearly apprehended by them, and made the

ground of their hope. Their piety has more of primitive simplicity and more of a prayerful spirit, than is common in our country. They are found in very many of the larger cities; the number in any one place is indeed small, but the light is thus beginning to shine over the empire. From one hundred and fifty to two hundred thousand Armenians reside in Constantinople and its suburbs. Among these, at Trebizond, and in one or two places where no missionary has ever resided, the progress of the reformation has been greatest. But in no place does labor appear to be in vain.

The missionaries make the preaching of the gospel their great business. They do this formally, in the chapel, at stated times, and less formally in the Bible-class; also conversationally, in rooms hired for the purpose in the centres of business, and in social or pastoral visits. The seminary at Bebek is the resort of numerous visitants, and has become an important preaching station. The same result is expected from the female seminary which is to be established in Pera or Galata. The disposition to hear and inquire is extending both among males and females. And the missionaries have efficient native helpers in this work of preaching; several priests are "obedient to the faith" and take a lively interest in its progress; and others who have received no ecclesiastical designation, have a manifest call of the Holy Ghost, and their labors are not a little blest. The native agencies are under the superintendence of the native brethren; and they receive such pecuniary aid from the mission, so far as its means will permit, as they show to be sure of being judiciously applied. Thus the institutions of a pure gospel are ingrafted on the native mind, and wrought into the social state. In no other mission under the care of the Board is there so much ripeness for this process.

The seminary at Bebek is a hopeful school of the prophets. It has twenty-six members, and soon, it is believed, will have few pupils who are not candidates, in a greater or less degree, for the ministry of the Word.

The Armenians have the whole Bible in their ancient language, also in the Turkish language, printed in their own letter; and they have the New Testament in their modern language, with the Old Testament in a course of translation. Strange as it may seem, they have received a valuable supply of school-books from their papal countrymen residing in the convents at Venice and Vienna. Dr. Merle D'Aubigne's *History of the Reformation*, somewhat abridged, is about to be printed for them by our brethren at Smyrna. Other books in doctrinal, practical and experimental religion, greatly needed and desired by hundreds if not thousands of the people, have been issued from the press, or will gradually be issued and put in circulation. About 7,000,000 pages were printed at Smyrna last year, though not all in Armenian.

JEWES OF TURKEY.—The Sefardim or Spanish Jews in Constantinople amount to seventy or eighty thousand. Owing to the power and tyranny of their rabbis, they are at present very difficult of access, and they belong intellectually to the most degraded people in Turkey. Still there are encouraging circumstances. In morals, these Jews stand higher than the Turks. Many copies of the Old Testament in Hebrew-Span-

ish have been distributed among them by Mr. Schauffler; who is also engaged in preparing a variety of works which are indispensable to their intellectual and spiritual elevation. There is now leisure to prepare them, which, it is hoped, will not long continue. Mr. Schauffler is authorized to open a school for Jewish children as soon as the pupils can be procured. The Committee are desirous of finding a suitable man to be associated with him in this work of faith and labor of love for God's ancient people.

SYRIA.—The appropriate field of this mission is Beirut, Mount Lebanon and Mount Hermon, including a part of Galilee; though it will actually have much intercourse with other parts of the country. The population of Beirut is rapidly increasing. Lebanon is terraced and planted from the lowest depths of its numerous valleys, to the summits of its majestic hills; and more than two hundred thousand hard working mountaineers reside in its romantic villages and hamlets. Of a portion of the population of Hermon, something will be said presently. This whole people, whether called Greek, Greek-Catholic, Maronite or Druze, belong to the Arab race; in the Arabic tongue they have a common language;—a language spoken just as it is written, and as in ancient times, the language of 60,000,000 of the earth's present inhabitants. The manners, customs and social condition of the people throughout are essentially the same.

This mission has a field of labor which there is ample encouragement to cultivate with industry and zeal. The late events creating a necessity for a new station at Hasbeiya, at the foot of Mount Hermon, two or three days from Beirut, illustrate the nature of the openings, which, though on a much smaller scale, are occurring in various portions of the mountain population. The persecution which was raised against the Protestants of Hasbeiya last summer, has not yet subsided. Whatever the issue may be in respect to them, however, it cannot fail to hasten the triumph of the gospel.

A seminary is to be opened at the station of Mount Lebanon, under the care of Mr. Calhoun. The eight common schools around Abeih are all to be preaching places. The laborers in the mission not being sufficiently numerous, the press has been stopped for a year, that the brethren may give themselves more to the preaching of the gospel. A new version of the Scriptures in the Arabic language is very greatly needed; and there are members of the mission who are competent to the work, but their labors in other departments cannot now be dispensed with. Several new missionaries should be sent into this field without much delay.

NESTORIANS OF PERSIA.—Doct. Wright and Miss Catharine E. Myers were united in marriage in the early part of the year. The labors of former years on the plain have generally been continued with increased encouragement. After long waiting, our brethren were permitted to enjoy a gentle refreshing from the presence of the Lord. A number give evidence of having passed from death unto life, and many were unusually attentive to the preaching of the gospel. Most of the hopeful converts are young men of promise, who have long been members of the seminary, or in some way connected with the mission. The earliest

indications of unusual seriousness appeared on the first Monday in January, while the missionaries were assembled at Oroomiah for conference and prayer. Mar Yohannan, whose visit to this country is remembered by many, has generally taken a very decided stand among this people as a Christian and a reformer.

The free schools supported by the mission are in forty-four villages, and contain more than a thousand pupils. Including the fifty-five pupils in the seminary, and the twenty-two in the female boarding-school under the care of Miss Fisk, the number of pupils, at the last report, was 1,142. The modern Syriac spoken by the Nestorians being now reduced to writing, and the type for it having been cut and cast and sent to the mission, the press last year furnished 860 volumes, containing nearly 1,500,000 pages. The Scriptures are in a course of translation from the original Hebrew and Greek.

The latest communications from the mission are such as to occasion some solicitude respecting its ultimate success. In consequence of the refusal of our brethren to apply a portion of the funds of the mission to the support of the Patriarch's brothers, the latter have assumed an attitude of hostility. The patriarch himself, now at Mosul, has been subjected of late to very unfavorable influences; and it is not unlikely that he may oppose the work which has been going forward so successfully among his people. In that event some of the ecclesiastics who have hitherto been friendly to the mission, will probably array themselves against it. But God who has often so wonderfully interposed in behalf of our missions, may overrule all these unpropitious occurrences to the more rapid enlargement of his kingdom in that benighted corner of the earth.

NESTORIANS OF TURKEY.—On the 16th of December the mission suffered a sore bereavement in the death of Mrs. Laurie. On the 29th of March following, Doct. Smith arrived from Constantinople by way of Syria. Little did he think that he had gone to smooth Doct. Grant's descent to the grave. So it was. Scarcely a week had elapsed when that enterprising and devoted missionary sickened with a fever, which in twenty days numbered him with the dead. People of every rank, men of all sects and religions, watched the progress of his disease with the greatest anxiety. The French Consul visited him almost daily. The Turkish authorities sent to inquire after him. His decease was generally felt to be a calamity. The Patriarch exclaimed, "My country and people are gone; Doct. Grant is now taken and nothing remains to me but God!"

The Committee have been for some time uncertain whether the Board ought to continue making efforts to enter the mountains from the west, or leave the inhabitants to such influences as may reach them from the east. At length, however, they have come to the conclusion that the mission ought to be discontinued. Its history during the last few months, especially when taken in connection with the encouragement afforded in other fields, has left no alternative.

BOMBAY.—Mr. Graves died at Malcom-Peth on the 30th of December at the age of 51. For twenty-five years he had pursued his work among the heathen with entire devotedness and singleness of purpose.

Mrs. Graves remains for the present at Malcom-peth. Mr. Allen, near the close of last year, was united in marriage to Miss A. C. Condit, of the Borneo mission, then at Bombay. The union, however, was permitted to be but short, as she was removed by death on the 11th of June following. She was resigned to the will of God, and had great peace and joy in prospect of her departure.

The statistical reports from this mission are incomplete. It is impossible, therefore, to give accurate information concerning the schools, the mission-church, or the printing establishment. Temperance is making some progress at Bombay; a monthly paper has been established to aid in stemming the evils growing out of the use of intoxicating drinks. A weekly religious newspaper has also been commenced. Mr. Hume made an interesting tour to Goa early in the present year, returning through the Southern Concan. He thinks that but few portions of the heathen world have a population so intelligent as that of the Southern Concan; yet it contains not a single missionary.

AHMEDNUGGUR.—The intelligence recently received from this mission is highly encouraging. The brethren continue to find attentive hearers whenever they go forth on their preaching tours among the villages. There are many signs of the decay of idolatry; and nothing appears to be wanting to ensure a rich harvest but an increase of laborers. By the latest accounts there were a few candidates for baptism, and quite a number of inquirers. One of the former is a gooroo, a religious teacher, well known in that part of the Deccan; he has many disciples. Another gooroo has become an assistant to the missionaries within the last few months, and promises to be very useful. Twelve natives were received into the church at Ahmednuggur during 1843, and there have been several admissions since. A bráhma has been baptized at Seroor. There have also been some cases of discipline. The seminary contains fifty-one members. In sixteen free schools there are nearly seven hundred pupils. A boarding school for girls has twenty-six scholars. The printing of the mission is done at Bombay; it amounted in 1843, to nearly 500,000 pages.

MADRAS.—A son of a missionary, born in India and educated in the United States, has lately embarked with his wife for Madras, and is to wait there for the return of his father from this country, and then proceed to Madura mission. The son is the Rev. Henry Martyn Scudder, and the father is Doct. John Scudder. This is the first instance in which the son of a missionary has been sent forth as a preacher to the heathen.

On the 20th of June of last year Mr. Winslow was again bereaved and called to drink deeply of the cup of affliction. Mrs. Winslow's life had been exemplary, and her end was peace.

A new chapel, erected chiefly by donations made in the city of Madras, was opened the last year. The congregations on the Sabbath each embrace about three hundred persons. The church numbered thirty-five members at the close of 1843; several have since been added. About six hundred children are under instruction, of whom near a hundred belong to select schools. The printing in the native language in 1843 exceeded 7,000,000 pages; and that from the beginning had then ex-

ceeded 53,000,000. Among the works printed are a monthly Tamil newspaper, a monthly Tamil magazine, and an English and Tamil Dictionary, in a volume of eight hundred and fifty pages. There is much to encourage the most vigorous efforts for the spread of Christianity at Madras.

MADURA.—In eleven days, during the month of January last, three members of this mission—Mr. Dwight, Mrs. Cherry and Mrs. North—were cut down by the spasmodic cholera and carried from one house to the tomb. In the same house lay Mrs. Dwight and Mr. Muzzy, with the children of Mrs. Dwight and of Mr. North, sick with the same fearful disease; they recovered. Mr. Crane having lost his health through excessive labor, is on his return to this country with Mrs. Crane. Mr. North, soon after his bereavement, joined Mr. Lawrence at Dindigul. On the 6th of May the Rev. Horace Taylor and wife embarked at Boston for this mission. Mrs. Steele has been united in marriage to Mr. Smith of the Ceylon mission.

The number of church members has increased from forty-seven to eighty-seven. The number of pupils in the mission schools is 3,787, of whom 225 are boarding scholars. Many and urgent applications are made by the natives for additional schools. It is believed that the leaven of Christianity is beginning to develop itself in a more awakened state of the conscience, and in a more elevated moral sentiment among the people. During the last year there has been a decided advance. There are strong indications of the near approach of the day, when the people in this part of India will break away from their idolatry in masses, and assume the name and profession of Christianity, even though a great portion of them should not feel its transforming power. Portions of villages, sometimes whole villages, unite in pledging for schools for their children, and catechists to instruct them all in the way of life. So far as they understand the Christian religion, they are not only ready and willing, but they wish to embrace it. In the feeble state of the mission as to numbers such requests occasion no small solicitude. What can half a dozen pastors do where flock after flock, scattered upon a hundred hills, is placed under their care? Verily, among the million and a half of souls in this field, the harvest is great, but the laborers are few. May the Lord be pleased soon to send forth a great number of suitable laborers into this harvest!

CEYLON.—Mr. and Mrs. Spaulding, Mr. and Mrs. Hutchings, and Mr. and Mrs. Eckard have been obliged to return to this country. This step was occasioned by the failure of health, and in each case was of unquestionable expediency. It is so long since Mr. and Mrs. Spaulding went away on their mission, that the members of the Prudential Committee, the Treasurer, the Secretaries, and all the other officers of the Board, have been changed since their departure. Mr. Spaulding brought home an affectionate testimonial to the value of the mission from several distinguished men in Ceylon. Mr. Apthorp died at Valverty, June 8. His last words were, "Precious Saviour; come, come quickly." Mr. and Mrs. Hoisington have returned to their labors. Other missionaries are much needed at the present time.

The seven churches in this mission contain 374 members. The number received from the beginning is 586, of whom 460 are now living; 365 were educated in one of the two seminaries, and 158 are now in the service of various missions. A painful discovery of the prevalence of unsuspected vices in the seminary at Batticota has been made within the last few months, and sixty-one of the pupils were sent away. Of these only one has been restored. The high stand thus taken in respect to morals has placed the seminary and Christianity on high vantage ground. The seminary now contains 116 pupils; the eight boarding-schools for boys contain 156 pupils; the two female boarding-schools 120 pupils; and the 75 free-schools 2,778 pupils;—making in all 3,170. The government of Ceylon has granted £200 to the mission to be expended in diffusing English education.

The printing during the year 1843 amounted to nearly 8,000,000 pages. The printing from the beginning exceeds 114,000,000 pages.

SIAM.—The Siamese nation is advancing in civilization. Their jealousy of foreigners is diminishing; they are becoming familiar with the printing-press; indeed a member of the royal family has himself an excellent press. Some facts of an encouraging nature have also been discovered in relation to a portion of the priesthood; a “new party,” some of whom have suggested doubts respecting their own system. The party had its origin soon after the visit of the first missionaries—Messrs. Gutzlaff, Tomlin and Abeel—to Siam.

There is no evidence that the Siamese law makes it penal to forsake the religion of the country and embrace another system of belief. Two Chinese were received into the church in January. Schools are not easily collected in Siam, owing to the remarkable and very attractive means of education which the Siamese government has provided freely for the people, in connection with the numerous wats or temples. Preaching and the press must be our reliance. Nearly a million of pages were issued the last year. The Bible is in a course of translation into the Siamese language.

CHINA.—The Americans and English in China have not waited for the imperial proclamation to open the northern ports, but have gone to Amoy, Chusan, Ningpo and Shanghai; and in the summer of last year Mr. Milne, of the London Missionary Society, performed an overland journey from Ningpo to Canton, a distance of 1,300 miles. He travelled in the native costume, accompanied by two or three natives, and was no where molested on his journey.

Doct. Parker is our only missionary at Canton, and his time is much occupied with the crowds that throng the hospital belonging to the Medical Missionary Society of China. Mr. Bridgman and Doct. Ball are at Hongkong, where the latter, in the temporary absence of Mr. Williams, has charge of the press. A chapel has been opened for preaching to the natives. Mr. Abeel's sphere of labor has been at Amoy, where he finds abundant opportunities for preaching. Mrs. Ball died June 6, having witnessed, a few days before, the admission of her eldest daughter to the church. More laborers are much needed in this field, where they will have excellent opportunities to sow the good seed of the

Word, and may expect ultimately to reap a harvest corresponding to their labors and faith.

BORNEO.—Messrs. Doty and Pohlman are supposed to have removed to China. The other brethren are exclusively employed upon the Dyak population. The mission has sent home an earnest appeal to the Reformed Dutch Church, for continued confidence in their enterprise and an accession to their numbers. If protected by the Dutch colonial government against the interference of the Muhammadan-Malay rulers of the Dyaks, the mission may reasonably look for an early harvest among this simple people. Some recent misunderstandings with the Dutch Resident at Pontianak led to a respectful but dignified and decisive appeal to the Governor General of Netherlands India. The answer to this appeal had not been received at the latest date; but the Resident had entirely changed his deportment and become again friendly and complaisant. The Governor General gave his consent to Mr. Steele's proceeding from Batavia to Borneo when he had been there scarcely eight months.

SANDWICH ISLANDS.—Mr. Edwin Locke died October 28, 1843. His piety and zeal had won, in a high degree, the love and esteem of his associates. Mrs. Dole died April 27; she was well prepared for her departure. One native preacher, blind Bartimeus, has also deceased. Rev. Messrs. C. B. Andrews, T. D. Hunt, J. F. Pogue and E. Wittlesey, with Mrs. Hunt, Mrs. Whittlesey and Miss Maria K. Whitney, embarked at Boston in December last to join this mission.

As the last annual report of the mission has not reached this country, it is impossible to state precisely what progress has been made during the past year. There is a perceptible advance, however, in religious knowledge, stability of Christian character, and in correct views and exemplary performance of the duties of the Christian life. Temperance, regard for law, improvement in social habits and manners, a disposition to bear the burdens of their own institutions, and a desire for education, seem to be advancing in a very encouraging manner.

The system of education at the Islands, begun by the mission, is extending itself and becoming so shaped as to be adapted to the wants of the people. The standard of education is rising, and the facilities for imparting knowledge are increasing. Still much remains to be done in this department of the work. In the seminary at Lahainaluna, designed for training teachers and preachers, there are one hundred and five pupils. At the female seminary are sixty-two. In other boarding-schools one hundred and ninety-four; making in all three hundred and sixty-one boarding pupils. There are other select and station schools for the more promising learners. In the common schools the people are becoming more interested, and are making more efforts to sustain them. About eighty school-houses have been erected by them the last year. From the best estimate which can be made from the imperfect returns received, the whole number of schools is probably about 310, embracing from 18,000 to 20,000 pupils.

Romanism, though it varies in different parts of the Islands, does not seem to be much on the advance. In some places and with some portions of the population, the propagators of this system have made progress; in others they have been signally defeated.

The seizure of the government by Lord George Paulet and his five months' rule at the Islands were most disastrous to the observance of law, to good order and good morals; but this was in some measure counteracted by the exemplary conduct and highly salutary influence of the British Admiral Thomas, and Commodore Jones of the United States navy, during visits which they subsequently made to the Islands.

OREGON INDIANS.—The attendance on religious worship at the several stations has been about the same as heretofore, varying greatly at different periods of the year, owing to the habits of the Indians. A gradual advance in Christian knowledge is manifest, but no marked seriousness and no additions to the church are reported.

The church numbers ten or fifteen members. Three schools have been taught, embracing in all above one hundred and thirty pupils. Jealousy of white people seems to be awakened among the Indians, which may affect the mission unfavorably. Emigrants are entering the country in increasing numbers, many of them intelligent and of highly respectable character.

MISSION TO THE PAWNEES.—Mr. and Mrs. Ranney have recently joined this mission. The disposition of the Pawnees to settle at the place selected and lead an agricultural life, is becoming more general and decided among them. More religious instruction has been given during the past year, and more interest in it manifested by the Indians, than ever before. Still there is no decided evidence that any of them have been converted to God.

CHOCTAWS.—Mr. Jared Olmstead, a licensed preacher, and Miss Harriet E. Crosby, a teacher, have been removed from this mission by death. Four female helpers, including Miss Crosby, joined the mission last December. A number of others have just been sent, principally with reference to conducting the boarding-schools for girls recently established by the Choctaw government. Mr. C. C. Copeland has been united in marriage to Miss Cornelia Ladd.

Five schools have been taught by the mission during the year, embracing in all one hundred and eighty-four pupils, one hundred and one of whom are boarding scholars. In the fourteen Sabbath schools under the care of the Mission, most of which are taught by the Choctaws, there are nearly five hundred learners. Most of them are also held on one day in the week, in addition to the Sabbath, to afford the scholars an opportunity to learn spelling, writing, arithmetic, &c. The desire and the ability to read and write their our language, are constantly and rapidly extending among the Choctaws.

The past has been a year of great religious prosperity in this nation, and cheering have been the results of the divine influences which have descended upon it. To the five churches under the care of the Mission, about 100 members have been admitted on profession, making the whole number of members five hundred and forty-six. Many others are candidates for church-fellowship. The labors of the two native helpers, and of other church members, have been much blessed. The missionaries preach statedly at twenty-five places, embracing an extent of country one hundred and fifty by forty miles.

The charitable contributions of the mission churches have, the past year, amounted to about five hundred dollars; and the missionaries propose attempting to induce them to contribute the coming year, for missions to the heathen, as many dollars as there are members.

CHEROKEES.—A missionary for the Dwight station has recently been appointed, and is now on his way to the Cherokee country. Owing to impaired health, Mr. Butrick has been unable to preach during much of the year.

The five Churches under the care of the mission embrace two hundred and forty members, of whom eight have been admitted to Christian fellowship during the past year. About one hundred and fifty dollars have been raised by the Cherokees for the distribution of the Scriptures among their own people. Scarcely a member of the church is known who does not belong to the temperance society, or who does not deem the use of intoxicating drinks, or the traffic in them, inconsistent with the Christian profession. Fifty of the church-members belong to the church under the care of Mr. Huss, a Cherokee preacher; than whom probably no preacher among his people has a fairer prospect of usefulness.

The temperance society among the Cherokees embraces about twenty-three hundred members, of whom three or four hundred are white or black, and the remainder are Cherokees. This cause is decidedly advancing. The Cherokees have made provisions for sustaining eighteen free schools from their own funds. The mission has under its care the boarding-school at Dwight, embracing fifty-two pupils, and a day school at each of the other stations, embracing together about one hundred and twenty pupils;—in all about one hundred and seventy. Sabbath schools have been taught at all the stations. At the mission-press at Park Hill, 1,586,000 pages have been printed in the Cherokee language, and 50,200 pages in the Choctaw, during the last year. The press and types purchased by the Cherokees are to be used immediately for printing a newspaper, partly in their own language and partly in the English.

SIoux.—The church members, with the other Indians, have been much scattered during a large part of the year in search of food. Only two persons are reported as having been added to the church, and two have died. As they have not had regular instruction and pastoral watch and care, some of them, it is feared, have not honored their profession or advanced in the Christian life. The congregations on the Sabbath have necessarily been fluctuating. Public sentiment among the Sioux is against attending public worship, and opposition, in various forms, is employed to prevent it. The whole number of pupils attending the mission schools has been about one hundred and sixty, the average number being considerably less. Many of the Sioux are opposed to the missionaries, and make depredations on their cattle and other property. Intoxicating drinks are introduced into this region more than heretofore, causing much evil and threatening still more.

OJIBWAS.—The Indian settlers who were driven from Pokeguma by the murderous assault of the Sioux, have returned, and are living in quiet; they manifest more interest and diligence in their new manner of

life than ever before. Public worship on the Sabbath has been fully attended, and the Indian settlers appear to be advancing in Christian improvement.

The church at La Pointe was visited by a gracious effusion of the Spirit last winter and spring, improving the character of its members and nearly doubling the number of praying Indians. Four have already been received to church-fellowship. The Indian congregation has been much increased. The number of pupils in the mission schools at La Pointe has been seventy-nine, and in the Sabbath schools nearly fifty. Of the schools at the other stations there is no report.

The new station begun by Mr. and Mrs. Ayer on Red Lake, five hundred miles northwest from La Pointe, and three hundred miles southeast from Lord Selkirk's settlement on the northern Red River, most of the distance over beautiful but desolate prairies, gives promise of much good to a large and well disposed band of Ojibwas.

The whole of the New Testament, a hymn-book, and another small book have been printed, amounting in all to 2,500 copies and 910,000 pages.

STOCKBRIDGE INDIANS.—Death and emigration have for some years been diminishing the number of these Indians, until there now remain on the shore of Lake Winnebago not much above two hundred. The strife between those who prefer becoming citizens of Wisconsin Territory and those who would retain their former independence, is still continued, extending its sad effects into social life and into the church. Since 1830, sixty-eight Indians have been added to this mission church, which then embraced forty-five. The present number is fifty. With some interruptions, and most of the time in connection with various counteracting influences, Christian instruction has been enjoyed among these Indians about one hundred and ten years. Most of them are able to speak and read the English language.

NEW YORK INDIANS.—The number of schools on the four reservations is ten, embracing together about two hundred and seventy pupils, though the average daily attendance has been considerably less. Sabbath schools have been taught on all the reservations, with which have been connected about two hundred pupils. To the four churches under the care of the mission belong two hundred and sixty-five members; of whom twenty-five, including six who had been previously excommunicated, have been received the past year on profession, and four from other churches.

At the small printing establishment at Seneca, a new hymn-book and one or two tracts have been printed, and some progress has been made in a spelling-book. A portion of the Indians have removed from the Seneca to the Cattaraugus reservation, in consequence of the sale of their lands. Most of them, however, still remain, and it is uncertain when the work of removal will be consummated. Mr. Wright has been aided in his work by Mr. Graves, a licensed preacher, during the past summer.

ABENAQUIS.—Mr. Osunkhirhine, though with impaired health, has been able to continue his labors; and he seems to be securing the increased confidence and esteem of his own people, even including the pa-

pal portion of them, notwithstanding the opposing influence of the priests. Three or four Indians, just delivered from the bondage of superstitious, have been admitted to the mission church, which now embraces forty-three members. One has died triumphing in Christ.

CONCLUSION.—The number of missions under the care of the Board is twenty-five, connected with which are ninety-four stations. At these stations are laboring one hundred and thirty-three ordained missionaries, eight of whom are physicians, with seven physicians not preachers; also sixteen teachers, nine printers and book-binders, five other lay helpers, and one hundred and seventy-eight married and unmarried females;—in all three hundred and forty-eight laborers sent forth from this country. If we add to these seventeen native preachers and one hundred and twenty-two native helpers, we shall have, as the whole number of persons laboring in connection with the missions of the Board and sustained from its treasury, four hundred and eighty-seven. Of this number twenty-two, including nine preachers and thirteen female assistant missionaries, have entered on their labors within the year.

Gathered by these missionaries, and under their immediate pastoral care are sixty-two churches, embracing an aggregate of 25,612 members in regular standing. The whole number gathered into the mission churches since the missions were commenced, exceeds 33,800. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions of the Board is fifteen, belonging to which are six type foundries, thirty presses, thirty-two founts of type, with preparations for printing in thirty-one different languages, exclusive of the English. At these and other presses the printing executed for the missions has, during the year, amounted to 46,796,016 pages. The whole number of pages printed for the missions of the Board since their commencement has been about 488,000,000, in thirty-seven different languages, besides the English.

In the department of education there are, in connection with the mission, six seminaries designed principally for training native teachers and preachers, in which are 383 students; also thirty-eight other boarding schools, embracing 526 male and 503 female pupils, making the whole number of boarding pupils under special Christian instruction 1,412; also 639 free schools, in which are more than 30,000 pupils; raising the whole number of pupils in a course of education under the care of the missions to about 32,000. These missions, since their beginning, have been instrumental in teaching more than 75,000 persons, adults and children, to read the Scriptures in their own language, who probably would otherwise never have enjoyed this means of learning the way of salvation.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

From a letter received from Aden we are happy to report that the health of the Bishop of Calcutta had materially improved by the voyage.—From Madras we are also gratified to learn that Dr. Yates, who left this in great debility, was recovering.—The Rev. Messrs. Mackay, Mather, Micklejohn and Mrs. Campbell have all, through the goodness of God, reached England in safety, and in improved health.—We regret to announce the death of Mrs. Kinsbury of the American Mission at Singapore, “she appears,” says our correspondent, “to have been beloved by all.”—The Rev. D. Philip, appointed by the London Missionary Society to Calcutta, has been compelled from ill health to relinquish India as a field of labor. It is probable he may remain at the Cape.—Dr. Philip was, on the despatch of our last letter, about to visit the London Society’s stations in the interior for the last time. If spared this useful laborer intends taking his departure for Europe on his return. He has labored long and ably for the Lord in South Africa.—We have received intelligence of the safe arrival of Mr. and Mrs. Fairbrother (on their passage to Hongkong) at Singapore.—The Rev. J. Quarterly, who has officiated for some time past at the Old Church, is appointed to the Upper Provinces.

2.—THE MONTHLY MISSIONARY PRAYER MEETING.

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 4th of June. The Rev. T. Boaz gave a brief outline of the London Society’s operations in North India during the last 25 years. The Rev. Messrs. Parker and Boaz offered up prayer.—*C. C. Ado.*

3.—MISSION OF THE CHURCH MISSIONARY SOCIETY.

On last Tuesday, 10th June, the Monthly Missionary Meeting was held at the Mission Church Rooms. The painful intelligence was communicated of the severe loss the Society has sustained in its Benares mission by the death of the Rev. Mr. Stolzenburgh of fever, and the approaching departure of Mr. Johnson, the principal of the Benares Church Mission Institution, for Europe, in consequence of ill health. Mr. Johnson was a graduate of Trinity College, Dublin.

An account was read of the spread of Christianity in the Tinnivelly district, Madras; the labours of the Missionaries of the Propagation Society have been greatly blessed there. 1900 natives have thrown of the shackles of idolatry and have offered themselves as candidates for Baptism. The Bishop of Madras has made an appeal to England for funds.—*Ibid.*

4.—BAPTISM AT THE UNION CHAPEL.

On Sabbath morning last the rite of baptism was administered to the wife and children of Kálicharan Bannerji, the bráhman convert whose case in the matter of property, wife and children we have so fully recorded from time to time. His wife, an intelligent bráhmaní, aged twenty-one, the mother of two children, it will be remembered eloped, as it was singularly enough stated in the public prints, with her husband some months back. In other words she determined to escape the imprisonment and wretchedness of Hindu widowhood while her husband was in life. He had committed no crime, but only followed the dictates of an enlightened conscience in matters of religion. This she thought no evil and determined to prove

in the most practical manner, her sense of the rectitude of the course he had pursued, and her attachment to him. This in a Hindu female, and one too of the highest caste, who had never been outside the walls of the zenana, required great courage and affection. She possessed both; acting under their influence she left her home and friends to cast in her lot with her husband and his people, saying in action what Ruth said to Naomi, "whither thou goest I will go, thy people shall be my people, and thy God my God."

From the first day of her residence amongst Christians, up to the day of her baptism, her cheerful and happy conduct have been the best evidence of the sincerity of her motives and the rectitude of her principles. Since her escape from her Hindu prison she has learnt to read and write in Bengálí, and to speak somewhat in English, a proof that she is not wanting in natural abilities. It may be remembered that this new convert was compelled by her heathen relatives, under a *pardah* (unseen but by them) to swear that she did not wish to live with her husband on account of his change of faith. How cruel is heathenism! On Sabbath morning we had the pleasure of witnessing the baptism of this interesting woman and her two children, a son and daughter. The rite was administered in Bengálí by the Rev. A. F. Lacroix. He questioned the new convert as to her views of Christian doctrine and practice, to which she made appropriate replies. Mr. L. afterwards interrogated the father as to his children, and explained to both the duties they owed to themselves and their offspring in the new and solemn relation they had now entered into.

The service, in which all present apparently were deeply interested, closed by the congregation singing,

Come in, thou blessed of the Lord,
Enter in Jesus' precious name;
We welcome thee with one accord,
And trust the Saviour does the same.
Once more our welcome we repeat,
Receive assurance of our love;
O may we all together meet
Around the throne of God above!

Ibid.]

5.—BAPTISM OF BAIKANTANATH DE.

It affords us sincere pleasure to announce the baptism of Baikantanáth De, the young native convert who was forcibly abducted from the house of the Rev. T. Smith, the history of whose case we have fully reported from time to time. Baikantanáth was baptised by the Rev. T. Smith at the Free Church place of meeting last Tuesday evening.

Previous to baptism satisfactory means were employed for testing his knowledge of the Hindu and Christian systems and for every way forming a correct judgment on the most important of all matters—Religion. The examinations were highly satisfactory and fully refute, were it necessary, the charges of incapacity and ignorance brought against him by the heathen. May that Saviour who has called him out of heathen darkness, lead him into all truth, and keep him ever nigh the cross.—*Ibid.*

6.—ANOTHER CONVERT.

We have the pleasure to announce another addition to the number of converts connected with the Free Church Mission. The last and sixth within the last few weeks, came voluntarily, last Saturday, May 31st, to the house of one of the Missionaries. He has been absent from the Institution and Missionary influence for upwards of two years. He is 23 years of age,

and therefore *no child*. For some time past he has been the teacher of the Barrackpore School, and has had to break through not a few strong influences, and to give up good prospects in the direction of heathenism; for conscience sake.—*Ibid.*

7.—BAPTISM AT TAKI PUKAR.

With pleasure we record that on Sabbath the 15th of June, a young native, twenty-five years of age, was baptized by the Rev. J. Long at Taki Pukar. He has been an enquirer for the last year and a half. His attention was first directed to the subject of Christianity by the visit of a catechist to his village.—*Ibid.*

8.—BAPTISM—FORCIBLE ABDUCTION, AND RETURN OF A NATIVE CONVERT.

On Tuesday evening last (June 10th), was baptized at the Free Church, Baikantanath De, whose name has of late been so much before the public. As our readers will be interested in learning the details of this case, we shall now present them with a short statement of the principal occurrences relating to it; and as in the course of it we shall have occasion to contradict many assertions put forth by persons of respectable standing in the native community, we may as well mention that our account rests in every particular on the authority of Mr. Smith, the Missionary who has had the best opportunities of being thoroughly acquainted with all the particulars.

About two months ago Baikantanath De who had been removed from the Free Church Institution about the end of last year, came to the house of Dr. Duff, and expressed a strong desire to be admitted by baptism into the Christian Church. Dr. D. conversed with him on the seriousness of taking such an important step, warned him of the trials which he must expect to encounter, and requested him to return to his home and come again to him for further conference and instruction if he still continued of the same mind, on the following evening. A fortnight however elapsed before he returned; it was on the first Monday of May that he came, and stated that he had been closely watched, and not permitted to leave his home ever since his former visit. Dr. Duff, understanding that his personal liberty was thus interfered with, and being intreated to afford him refuge and shelter, and not having suitable accommodation for him in his own home, sent him with a note to Mr. Smith. On the following morning about 5 o'clock, Brajanath, Baikantanath's elder brother, came to Mr. Smith's house, and was immediately admitted. During the whole day and till 7 o'clock in the evening, he ceased not to entreat his brother to return home with him. As the monthly meeting of the "Missionary Conference" happened to be held that day in Mr. Smith's house, almost all the Missionaries of all denominations in Calcutta were witnesses of his violent conduct, and of the perfect freedom that was allowed him to use every means by which he could hope to accomplish his purpose and shake his brother's resolution. About 7 o'clock in the evening Brajanath at last resolved to go away, and it was hoped that he would not make any further attempt. On the following morning however he returned by 6 o'clock, and immediately began to conduct himself as on the previous day. He assured his brother that no member of the family had tasted food of any kind since he left home and, that they would all die of starvation unless he returned, and simply told them that he was well and happy. Baikanta being simply reminded of the various instances in which converts had been deceived by such misrepresentations, and deprived of their liberty, and even treated with great violence and cruelty, again refused to agree to his brother's proposal; after about two hours Brajanath

went away, and at 10 o'clock Mr. Smith left home and went as usual to the Free Church Institution, leaving Baikanta in company with his friend Mr. Andrew Balfour, who was on a visit at his house, and with Jagadishwar Bhattacharjya, a native Christian. Dr. Duff, on his leaving the Institution about one o'clock, was induced to go round by Mr. Smith's house and see whether all were quiet. On that occasion, he conversed for a considerable time with Baikanta, and left him about half past two o'clock, having exhorted him to fortitude and patient adherence to the part that he had chosen.

Within an hour or less of Dr. Duff's departure, Brajanath returned, and told his brother that he had brought his aunt to see him, and begged him to go down stairs and speak with her. With this request he complied. On proceeding to the gate he sat down on the edge of the palanquin in which his aunt was, and while he was conversing with her, some of those in attendance suddenly pushed him into the palanquin, which was immediately lifted and carried off at a rapid rate. Mr. Balfour, seeing from the window what had occurred, went hastily down stairs, and ordered the palanquin to be stopped. The bearers, hearing the voice of a European, set it down, and Mr. Balfour endeavoured to rescue Baikanta. Brajanath however clung so closely to Mr. B. as nearly to render him powerless; and he, being determined not to use violence, was unable to effect the rescue. While this was going on, some of Brajanath's party seized Baikanta from the other side of the palanquin and carried him off. On Mr. Balfour's coming up, Baikanta immediately clung to him, and intreated him to save him. He was however forcibly dragged away, and was obliged to relinquish his hold. He was then hurried away, and Mr. Balfour, seeing that further attempts to rescue him would be fruitless, returned home.

On the following day Mr. Smith and Mr. Balfour made affidavit of these occurrences, and through Mr. Wylie applied to the Supreme Court for a writ of *habeas corpus*. This Sir Henry Seton after an hour's deliberation agreed to grant. As the wisdom of this step has been questioned by our highly respected contemporary the *Friend of India*, we may state our firm conviction that it was an incumbent duty to make use of this legal method for protecting the oppressed. Mr. Smith did no more for this Christian friend than he would have deemed it his duty to do for one of his heathen servants, had he been taken in a similar manner out from his house. It is all very well for the *Friend of India* to say that events should have been left to their course, and that in due time Baikanta would have found means to make his escape. But does not every missionary know the means that have been adopted in other similar cases for the destruction of the reason or life of converts? If such means had been adopted in this case, we know not how Mr. Smith would have been able to justify his conduct to his own conscience and the Christian church, had he failed to use every method which the laws of his country place within his reach for the protection and delivery of his persecuted friend. There is no danger that the natives should confound the application for a writ of *habeas corpus* with a vindictive legal proceeding: they all know, far better than people of corresponding classes in England generally do, the precise force and import of such a writ; and are well aware that it is strictly defensive, and not at all offensive, in its operation.

The writ being granted, as has been stated, all diligence was of course used to have it served, but for some time to no purpose. Various false reports were industriously circulated by the friends of Brajanath, with the view of misleading those to whom the service of the writ was entrusted. Various letters appeared in the columns of one of our contemporaries, complaining bitterly of the injustice that the missionaries were guilty of, in preventing Brajanath's attendance at his office, and so depriving him of the

means of support! At last a letter appeared, which was apparently written by Brajanath himself, in which it was stated that it was vain for a poor man to attempt to contend with the rich and powerful missionaries; that Bábu Kailás Chandra Datt, the head of the office in which Brajanath was employed, was authorized to make arrangements for the restoration of Baikantanath. Mr. Wylie and Mr. Smith accordingly proceeded to the office of Bábu Kailás Chandra Datt and assured him that the missionaries entertained no vindictive feelings against Brajanath, and promised that if Baikantanath was brought up in a state of freedom, no legal proceedings should be adopted in regard to the result or forcible abduction. On this the bábu promised to correspond with Brajanath, and to advise him no longer to detain his brother.

Three or four days after this Kailás Chandra Datt brought Baikanta to Mr. Wylie's house. It subsequently appeared however that, before they would consent to permit him to leave his place of confinement his relatives had extorted from him a promise that he would immediately return—that they had falsely stated to him that the missionaries were persecuting his brother and subjecting him to most grievous injustice. Bábu Kailás at first stated to Mr. Wylie that he was perfectly free; but when, in consequence, Mr. Wylie advised him to remain in his house or go to Mr. Smith's, then Kailás declared that he dared not do so, as he had only been brought on a pledge that he should return along with him. Baikanta had made this promise in perfectly good faith, believing the statements that were made to him by his brother and others, and he was ready to keep the promise; being assured however that the said statements were utterly false, that no injury or injustice had been done to his brother, and that the only purpose of this movement on the part of his relatives was to get him into their power under circumstances which would render it extremely difficult for the law to interpose for his protection; and Mr. Wylie having stated his belief that a promise made under a false impression intentionally produced by the wilful mis-statements and misrepresentations of those by whom it was extorted, could not be regarded as of binding obligation, he resolved to remain with Mr. Wylie. For any thing wrong in judgment or in feeling which may have, in such trying circumstances, been unintentionally mixed up with this part of his proceedings, the young man we doubt not has sought for and through mercy obtained the Divine forgiveness. The Christian is foremost in saying, "If we say we have no sin, we deceive ourselves, and the truth is not in us;" but then, it is his privilege to be enabled to add, "if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." On the same day he returned to Mr. Smith's house, of which he has remained an inmate ever since. During all the time of his absence he had been kept in close confinement, having first been locked up in a room in Calcutta, and afterwards removed to a village near Serampore, where he was closely watched. While in Calcutta he overheard the concocting of a plot of the most diabolical kind; some of his relatives agreed to take him under pretence of visiting a friend, to one of those dens of wickedness with which Calcutta unhappily abounds. He was there to be assailed by all manner of allurements, in the hope that he would either act inconsistently with his Christian profession, or that his being there at all could be so represented to the Missionaries that they would refuse his application for admission into the Christian church. This plot was however defeated—Would men in England believe that the forming of such a design as this is possible? We trow not.

After his return to Mr. Smith's house all manner of erroneous and unfounded statements were of course made in regard to the circumstances of his return. Some of these having been mentioned in conversation at a

meeting of a committee in which the missionaries of the Free Church were present, along with several laymen, the latter agreed, at the request of the former, to converse with Baikanta and enquire into the circumstances of the case. Accordingly Mr. Allan, Mr. MacCallum and Mr. Buchanan, merchants in Calcutta, came to Mr. Smith's house and examined him, as to these proceedings. A statement of the questions put to him and of his answers, was made out by Mr. Allan, and is now in the hands of Mr. Smith, ready for publication if it should be deemed necessary to publish it.

A letter having appeared in the *Englishman*, with the signature of Brajanath Dé, but certainly not written by him, in which charges the most gratuitous, wanton, and calumnious, were brought against the whole body of Missionaries—charges which, in the estimation of all who know them, could only expose the shameless malignity of the calumniator. Amongst other gratuitously reckless allegations, Baikantanath was represented as a mere child quite incapable of forming any judgment as to the evidences or doctrines of Christianity, and indeed as incapable of explaining any text in Scripture. As this at least was a tangible charge, it was thought desirable that some clergyman, not a missionary, should converse with Baikantanath and give his opinion as to whether he was a fit subject for baptism.—Mr. Fisher, the Senior Presidency Chaplain, very kindly consented to do so—and we are authorized to publish his statement on the subject:—

“Having been requested by Dr. Duff to examine Baikantanath De, and give an opinion, as to the degree of knowledge which he possesses of the principles of the Christian Religion, I have this day, in compliance with the wish thus expressed—had an interview with Baikantanath, and have asked him a variety of questions respecting the Doctrines and Precepts of the gospel. As the result of my enquiry I feel bound to state that he answered the several questions put to him with ready intelligence and propriety—and that as far as relates to his acquaintance with the leading principles of christianity, on which point alone for want of any previous knowledge of his character, I am capable of speaking with certainty, I should deem him a fit subject for Christian Baptism.

I might add further that Baikantanath read the greater part of a chapter in St. John's Gospel, selected by myself, and gave such replies to the questions suggested by the text as showed a competent knowledge of the great scheme of salvation through the Redemption which is in Christ Jesus.”

H. S. FISHER.

We have thus given the shortest possible statement of the most prominent events in the history of this case, and have now only to add that Baikanta was baptized on Tuesday evening last, by Mr. Smith, in the presence of the Free Church congregation and of a considerable number of native youths. We trust that he who has thus witnessed a good confession, and who has been called to bear the yoke, in his youth, will be strengthened with all might by the Spirit in the inner man, that he may be steadfast and unmoveable, and may throughout his life adorn the doctrine of God his Saviour.—*Christian Herald*.

9.—THE MAYNOOTH GRANT.

The *London Mail*, with intelligence up to the 7th of May, reached Calcutta on Thursday morning the 19th June.

The Maynooth Grant Bill had passed through the committee. There was, according to general impression, every probability of its becoming the law of the land.—*C. C. Adv.*

10.—NEW RELIGIOUS PUBLICATIONS.

We have received the first number of the *Cape of Good Hope Christian Magazine*. It is conducted on the Catholic principles of the *Calcutta Christian Observer*. The editor is a clergyman, the son of the Governor. We have been refreshed by the spirit and style of the articles. As the sincere disciples of Catholic Christianity we rejoice in this effort to advance the good cause on the continent of Africa. It is pleasant to receive a Messenger of peace from the Cape of Storms.—*Ibid*.

Snow, the Missionary publisher, has commenced the publication of a periodical entitled the "*Continental Echo*." The design of the work is to afford correct information as to the state of evangelical religion on the continent of Europe. It is Catholic in spirit and appears to have received the good will of all parties.—*Ibid*.

11.—A NEW HISTORY OF GREECE.

That really useful institution, the London Religious Tract Society, has just published a History of Greece. In this it has laid the Christian Church under additional obligations. We earnestly hope it is but the precursor of a series of histories on scriptural principles adapted to the use of schools. We shall hail with pleasure the day in which the Tract Society will send forth a Christian History of England, and in turn all the important records of nations in their order of importance. These, added to their translations of Barth's Church History, and his History of the World, the Society's works on Natural History, and other useful books, will do much towards saturating the minds of our youth with the principles of the Bible, forming their characters, and guiding their conduct into the way of God.—*Ibid*.

12.—A NEW RELIGIOUS PAPER AT CEYLON.

We have to acknowledge (from Ceylon) the receipt of several numbers of the *Morning Star*, a periodical conducted by the Missionary body in that island. The articles, appear in English and Cingalese in parallel columns; they are written with ability and in a truly Christian spirit. The execution is good, the object highly commendable, and the course worthy of imitation. The Missionary body should never be without an organ of communication with the natives in their own tongue. It is needful often for defence, always for instruction. In Bombay, Ceylon, China, and in the Upper Provinces, such periodicals have been established, and with (on the testimony of our fellow-laborers) great advantage to the cause of truth. Why have we not one in Calcutta? We have our worthy colleague the *Evangelist* at Serampore, and he is doing good service to the cause of Missions, and deserves support, but we need a periodical for Calcutta like the Bombay *Dnyanodaya* and the Mirzapore *Khair Khwa-i-Hind*.—*Ibid*.

13.—THE JUVENILE MISSIONARY MAGAZINE.

Price *two pice* a month, pages 12.—One number of this enterprising Journal, has been forwarded to India. It can be seen at our Publishers, at Messrs. Thacker and Co. and at Messrs. Ostell and Co.'s. Parties desirous of encouraging the work, will oblige us by forwarding their names as subscribers to the Editor or Publishers of the *Advocate*. The home circulation is upwards of 50,000. The present number contains an article

on China and the Chinese, several brief but interesting notices and letters adapted to children, with two well executed wood-cuts.

We look upon this half penny Missionary Magazine, as one of the signs of the times. Christians might order a dozen for circulation amongst their young friends.—*Ibid.*

14.—THE CAPE OF GOOD HOPE CHRISTIAN MAGAZINE.

This publication commenced with the year 1845. It is not sectarian in its character. The Prospectus states that "It will be conducted in a Catholic spirit, to embrace, as far as is possible, all the faithful servants of Christ, by whatever designation known on earth." It is published monthly: price one shilling for each number. The profits are to be devoted to religious purposes. The hope is expressed that those to whom the cause of Christ is dear, will lend their support to such an undertaking. The first number contains 56 pages and is got up in good style. To a Christian Magazine conducted on such principles, we wish much success. Communications to be addressed to the editor at Cape-Town.—*Ibid.*

15.—BERHAMPORE.

With pleasure we announce that the Rev. M. Hill of Berhampore, baptised a Hindustaní female convert at that Station on Sabbath the 1st of June.—*Ibid.*

16.—AGRA.

A correspondent of the Agra Missionary Society, speaking of that Society and its labors, writes:—

"We have during the past year met with much encouragement in our work, and the Society goes on with increasing tokens of the Lord's presence and blessing. Only yesterday a Bairági came in to me who had but a few days ago offered much opposition to our native brethren in the work. But God had touched his heart, and he came clothed and in his right mind. A fellow faqir said to him, 'go not amongst them (the Christians) they will deprive you of caste and then send you adrift.' His reply was, 'What if they do. I have found Christ and have tied him to my heart, and possessing him I can wander about the earth homeless and penniless and yet be content.'"

Pray for us that the word of the Lord may be glorified.—*Ibid.*

17.—EDICT OF THE EMPEROR OF CHINA, PERMITTING THE RESIDENCE AND LABORS OF CHRISTIAN MISSIONARIES OF ALL SECTS AT THE FIVE PORTS.

This is a real boon, and one which calls for the heart-felt gratitude of all Christians. It has been attained through the influence of the French Minister. He sought for protection for Popish Missionaries. The emperor of China or his minister, more liberal than the representative of the revolution government, extended it to all. France appears to have become the especial patroniser of Popery abroad, notwithstanding the assertions of the Jesuits that she is opposed to it at home. We hope as this new permission for the exercise of the rights of conscience in China has been obtained through the influence of France, with a view to serve the interests of Popery, it may not, as it has been in former instances, be lost through Jesuit chicanery and intrigue.—*Ibid.*

LECTURES ON THE ERRORS AND EVILS OF ROMANISM.

LECTURE SEVENTH.

THE

PREDICTED FALL OF THE PAPACY.

BY THE

REV. T. BOAZ.

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THE
PREDICTED FALL OF THE PAPACY.

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REV. T. BOAZ.

I. THE subject which has been allotted to me in the course of these Lectures is, as you may be aware from public announcement, the *scripturally Predicted Fall of the Papacy*.

1. The contemplation or discussion of such a subject must always, by persons possessed of a proper state of feeling, be approached with extreme tenderness and solicitude. To contemplate the certain, because divinely predicted, overthrow and destruction of individuals or communities, so long as we are possessed of a natural love of our species, and are held under the constraining influence of Christianity, cannot but be harrowing in the highest degree. Such were the feelings with which Paul viewed the present misery and future doom of his fellow-countrymen (the Jews) when he exclaimed, "Would that I were accursed from Christ for my brethren, my kinsfolk after the flesh;" and such was the mind of a greater than Paul, the compassionate Jesus, when with intense grief he looked over and gazed upon Jerusalem, and with God-like pity lamentingly cried out, "O Jerusalem, Jerusalem, thou that killest the prophets,"

2. The charge brought by many well-intentioned but unthinking people, of *unmercifulness*, and want of God-like compassion in the faithful followers of Christ, in pursuing an upright and conscientious course, not less than the embittered and malignant enmity of those included in the doom, have served to deter many good people from speaking and writing as they believe the mind of the Spirit of God has dictated on this subject; still is it not less the duty of Christ's people fully and faithfully to speak out their sentiments, as they believe the mind of God hath spoken, on this deeply interesting and awful subject.

Such, we have reason to think, was the state of things in the days of Noah. Alone, like the ark that floated afterwards upon the surface of the waters, and in which he rode securely while the hosts of the doomed wicked slept in a fearful death; alone did he denounce the sins of the guilty, and predict the coming judgments of heaven upon a profane race. With teeming compassion for the people, but with a stern regard to the unsullied honor of God, did he stand forth unmoved by the sneers, aspersions, entreaties, smiles, and frowns of an

either wholly guilty, or partially approving multitude. Such should be the course adopted by the people of God under all circumstances. Fully persuaded in their own minds that the course they have adopted is of God—nothing of man should turn them from their purpose. The path of the Christian is a straight path, in which he is directed by the will, voice and finger of God—a noble course and example for all ages.

3. The feeling of *false compassion* towards doomed systems or people engendered in the minds and exhibited in the conduct of many professedly Christian people, arises from a want of a thorough knowledge or right appreciation of the whole counsel of God,—this is strengthened by their affection for individuals and the recognition of virtues in those who are attached to systems, but who, in spirit, are not of them; persons who are in such systems, like the rose in the jungle, or as a ray of glimmering light shedding its feeble influence through the windings of some dark and hideous cave. We may admire the rose and love the light, but we do wish that the jungle be destroyed, the cavern opened, ventilated and wholly illuminated. We can have no pity for the one, while we may love and cherish the other. Thus was it with Christ, when he wept over the doomed cities of Chorazin and Bethsaida.

4. That there are prophecies in the sacred volume, (and prophecies are but the development of the Divine mind) which involve the fearful, righteous and certain destruction of individuals and nations, none conversant with that sacred volume will feel even inclined to doubt. That some of these have been fulfilled to the very letter, none observant of history, nay, not even the infidel, will dare to dispute. Such as the oceanic destruction of the antediluvian world in confirmation strong of the prophecies of Noah,—the igneous destruction of the cities of the plain, as predicted by the ancient and divine seer,—the utter desolation of the once almost paradisiacal city of Babylon, filling up the predicted scheme of destruction of the son of Amos;—the complete ruin of the once every way famous Nineveh as foretold by the timid but faithful Jonah—and the utter and complete overthrow of Jerusalem, once the praise of the whole earth, in fulfilment of His intention who spake as never man spake,—all conspire to prove that there have been prophecies involving the fearful doom of nations and people, and that they have received from the God who inspired and caused them to be uttered, a certain and full accomplishment. The history and end of Judas proves that there are similar predictions and fulfilments in reference to individuals.

5. Not only are there prophecies which have received their accomplishment, but there still remain others to be fulfilled, such as those which relate to Idolatry,—Moslemism,—and Popery. Concerning two of these,—Idolatry and Muhammadanism it costs us no trouble to believe that they are true, and that they shall one day be accomplished even to the very letter. Concerning one only, the Papacy, is there any doubt or hesitation? And this is generally manifested by the timid, the inconsiderate, or the interested.

6. That there are predictions in the word of God which compass the entire overthrow of every system of *Idolatry* under heaven, none ac-

quainted with those Scriptures can for a moment doubt, nay almost all *cordially* believe, that such will be the case,—that the idols shall be utterly banished out of the earth,—that the abodes of cruelty shall become the theatres of love, and fields of bloodshed and war, scenes of peace and tranquillity. This enters naturally into the very composition of a Christian's constitution. That *Muhammadanism*, the inveterate opponent of Christianity, shall yield to the peaceful and genial influence of Christianity, and that this is predicted, every one observant of the structure of prophecy and the nature of things will not fail to perceive. Aye, and every heart beats high expectant with hope, that ere long the cruelties of Idolatry and the fierceness of Islamism shall give place to the good will towards men and peace upon earth of the Gospel of Jesus.

7. The predictions of God are equally explicit and fearful concerning what we believe to be the Papacy,—the Romish Papacy. They declare her to be a Mystery of Iniquity, the Man of Sin, the Mother of Harlots, doomed to a complete and everlasting destruction, so that she shall not be known any more for ever. And why are many so called Christians slow to believe this, or why do they timidly shrink from the faithful discharge of duty, if they do believe it? Why! but for this very reason, that they confound people and systems, and are unwilling that systems should be destroyed, imagining that their overthrow must necessarily involve the misery of those whom they love; forgetting that God will not permit one hair of the head of one of the least of all his little ones to fall to the ground without his knowledge, and that he will save all his own people out of all systems, and out of this not less than others, though it be even as by fire. The hay, wood, iron, clay and stubble will be utterly consume with the breath of his mouth, but the gold and silver and the precious stones will He preserve and keep for the preparation of crowns for Him who must and shall be Lord of all.

8. The fact is, that the Man of Sin, as the great counterfeit of Christianity, has grown up with the growth, and strengthened with the strength of the gospel, and thus has it insinuated itself into the hopes and fears even of Christians, often deceiving the very elect. Like the ever-green but ever-destroying Peepul tree of this land of the East, whose seed, borne on the winds of heaven, finds a lodgement in the crevices of the walls of the noblest palace and the most miserable hovel, unnoticed and unheeded by the many during its hidden and silent vegetation; known to and nursed only amongst insects and reptiles, admired in the first throwing out of its cool and green leaves and graceful branches, for its gracefulness, beauty and freshness; dreaded by the children of nature and by the ignorant because of its tremulous motion in the dead calm,—untouched because of this mixture of admiration and dread by many, it insinuates its swelling and destroying fibres alike into the idol temple, the mosque of the Moslem, the sanctuary of the Christian, the palace of the Emperor, the prison of the doomed, the hall of commerce, and the cottage of the peasant; it flourishes on the solitary rock, amid the luxuriant garden, on the banks of the swelling river, and in the arid desert; every where and in every place, does this ap-

parently healthy but ever-destructive plant find a lodgement,—but only ultimately to destroy.

9. So is it with Popery ; it has insinuated itself into, and fastened its terrible fibres upon all the doctrines and practices of the Christian Church, ever apparently assuming the aspect of the Christian faith, but always attempting to sap its deep foundations—cautious and hidden in its first attempts at introduction, winning and graceful to the meek and polished, green and apparently refreshing to those who seek religious ease, dreaded and feared by the ignorant multitude on account of its mystery and supposed spiritual power,—it has either so won or terrified not only its own votaries, but even some who call themselves christians and protestants, that they are disposed to look upon it as a changed system, as the Peepul tree without its root, the serpent without its sting, the poison without its virus. Nor will such, until it be fatally too late, believe the serpent to be still the serpent, the poison to be still poison, popery to be still popery. Like the man who, admiring the once subtlest beast of the field, should fondle and feed and cherish it for the gracefulness of its movements and the variety of its hues, until perfected in strength, when with winning gracefulness, it should enfold him in its hideous grasp, and with the touch of its lip, like the fawning Judas, infuse into him the poison of death, and leave him the victim either of his incredulity, folly or sin : like such a one will be every one who shall look upon, approve and admire the Man of Sin, the Mystery of Iniquity, the Mother of Harlots. It flatters but to deceive—it fondles but to crush—it is the very deceivableness of iniquity. Such is the view which we, as Bible Christians, must realize of Popery ere we shall be prepared to believe fully its scripturally predicted doom.

10. We have noted that there are several prophecies in the word of God which predict the overthrow of Popery. Such as those in the Prophecy of Daniel, in the Epistle of Paul to the Thessalonians, and those included in the Apocalypse by John the Divine.

11. Owing to the limited space allotted for the discussion of such a subject, it would be impracticable to do more than seize on one or two prominent points connected with the subject. Such points we have selected from the xvii. chapter of the Revelation by John.

12. In that section of the sacred writings it is written, “*Babylon the Great is fallen, is fallen.*” The character of the fallen, in its prosperity, adversity and overthrow is so accurately depicted that it will require but limited illustration to constrain all unprejudiced persons to transmute Babylon into Rome and Rome into Papacy, and make the sentence read, “*Rome, Rome, or Papacy, Papacy, the Great is fallen, is fallen.*”

13. To insure the reception of this truth we shall endeavour to explain what is generally understood by the students and interpreters of Prophecy by the term *Babylon*. Like the system of which it is the outward and visible sign it has been to some a mystic name.

Attempts have been made by the interested and one-sided advocates of Popery to fix the term upon other states and people. By others it has been received in a figurative sense, as only indicating the guilty

practices of a fallen world, in opposition and contradistinction to the people of God. These views however have been maintained but by a solitary few; nor have they been sustained either by the acknowledged rules of prophetic explanation or the facts of history. Romanists and Protestants have equally united in this, that by Babylon we are to understand *Rome*, with this difference, that the Romanist applies the whole to Pagan, the Protestant, to Papal Rome. To every other save a papal mind the description is accurate to the life, and the application, close and appropriate, to the Papacy. Let us hear the testimony of varying parties.

14. We will select one feature of the prophecy accompanied by an incidental remark or two—with which to illustrate the position. The Divine interpreter explains the seven heads of the beast on which the woman sitteth to be seven hills or mountains, Rev. xvii. 9. In illustration of this we quote the following witnesses:—

Romanist.—One of the most elaborate students of, and writers on, the Revelation of John, and a Jesuit, Alcazar, says, “That it is plain from the character of the beast in the Revelation, and from the allusion to the ten-horned beast in Daniel, that this whole beast is nothing but the Roman Empire.” The celebrated Bellarmine, a high authority with the Papacy, says, “John every where calls Rome, Babylon, neither was there any other city in St. John’s time that reigned over the kings of the earth, and it was every where known that Rome was built on seven hills.” Bossuet, the plausible and formidable opponent of the Jansenists, says, “that the city of Rome is manifestly mentioned or generally designed by the mark of the seven hills.” These are Popish writers—they might be multiplied to a large extent.

Those who would see farther how fully the Romanists prove that Babylon is Rome, may consult Cornelius A. Lapide on the 17th chapter of the Revelations. He endeavours to escape the Protestant application of it to Rome Papal by distinguishing between Heathen Rome and Christian Rome. He says, “Heathen Rome, under the emperors to the time of Constantine, was Babylon; under Constantine it became Christian and pious, and ceased to be Babylon, and became the faithful city, the Zion beloved of God. At the end of the world, forsaking faith, piety, Christ, and his chief Bishop, it is again made Babylon. And this the Lord permits that we may discern the city from the Church, and Rome from the chair of Peter.” There is, doubtless, a measure of truth in this statement, but it has been exactly met in the prophecies of the Revelation. The progress of the seals marks the growing corruption of the Church. As long as the visible Church was pure, it is represented by the white horse, then it became red or fire-coloured; then black, and lastly pallid, or livid and deadly. (See Woodhouse and Cuninghame on the Apocalypse.) While the visible Church of Rome was the means of protecting and extending the true faith, though with more and more corruption, it was represented by the four horses of the first four seals. When it ceased almost altogether as a system to diffuse Christian truth, and became itself the persecutor of the true Church, then the cry of the martyrs under the fifth seal is heard against it, and the Church of Rome appears next, not as a war-

like horse, but as a horrible beast. (Rev. xiii. 11—18.) The name Babylon is not given to her in the course of the prophecy, till this second beast from the earth, *with two horns like a lamb, and speaking as a dragon*, had appeared; nor till after the first angel message of the Reformation had exhorted men to *fear God and worship him*. (Rev. xiv. 6—8.) Then first we have announced this completed character of the apostacy, as well as its fall under the name, Babylon. This may account for what has stumbled some Protestants, that they should have been living under Babylon and not know it. It is not till the second angel announces it that Babylon is thus called.

Protestant.—Mede, a celebrated Protestant writer on this subject—says—“The Roman empire was believed to be the fourth kingdom of Daniel, (synonymous with the Apocalyptic Beast) by the church of Israel, (the Jews) both before and in our Saviour’s time, received by the disciples and apostles and the whole christian church for the first 400 years, *without any known contradiction*, and I confess, having so good ground of Scripture, it is with me little less than an article of faith.”

The remarks of Mede, on the 17th chapter of Revelation, are very weighty: “This vision concerning the great whore and the Beast bearing her, is opened to John and us by the angel (which he is not used to do) by a most plain interpretation, without doubt to the end that by the benefit of the interpretation thereof, as being the chief vision of all the rest, the other mysteries contained in the Revelation hitherto indeed shut up, but with wonderful contrivance depending upon it, might be revealed. Here, therefore, be attentive, and lest the angel shall have taken this pains in vain, as far as it concerns thee; remember this well, that the interpretation of the allegory or parable (such as this of the angel) is not a new allegory or parable—therefore do not thou look after, I know not what ages of the world, or such like feigned things—it is thy part to apply the interpretation already given it to the things themselves.”

Heathen.—From the writings of Varro, Virgil, Horace, Ovid, Propertius, and Lucan, we gather that the universal title of Rome was “the seven-hilled city;” “the queen and lady of the world;” “nor was it better known, amongst the heathen,” says Cressener in his demonstration of the Apocalypse “by the letters of its own name than by these appellations.” And when the angel explained to John the mystery of the woman and the beast which carried her, he speaks of Babylon as the great city which then reigned over the kings of the earth. It was a power then existing, and no other power at that period had such dominion as Rome; it had stretched its conquests far and wide, compassing not only the civilized but large sections of the barbarian world, constraining conquered emperors and princes to become the abject vassals of the Imperial Sceptre.

Nor is *Scripture* less explicit on this subject; as its own interpreter it declares that the seven heads on which the woman was seated, were the seven mountains on which Rome sitteth.

15. Thus do Jews and Gentiles, Protestants and Papists, sacred and

profane historians, and the Holy Scriptures, unite to demonstrate that Babylon and Rome are synonymous terms. In this one thing all are especially agreed that Babylon is Rome, either Pagan or Papal, on account of its spiritual harlotry or departure from the one living and true God, demonstrating evidently that she, as is stated, is apostate; from what has she apostatized? not from Christianity as such, for with this she has little in common but the name, but from that which is chargeable on all other idolatrous systems, departure from the worship and service of the one true God. To the *idols* of popery, says Faber, it may be said with truth, that no fewer human victims have been immolated, than to the demon gods of paganism.

II. On the second point on which the force of the application of the fatal doom to Papal Rome rests, I shall quote from Dr. Faber's Calendar of Prophecy. The extract places the matter in so clear and striking a light, that it would be superfluous in me to make more than a passing comment on this part of the subject. Not only because it sets the matter at rest on its own merits, but because it takes up and grapples successfully with the arguments of one of the most effective and acknowledged Popish champions of the application of these prophecies to Pagan and not Papal Rome.

Dr. Faber says—

1. "My present purpose is to demonstrate, that she cannot be Rome Pagan; and, as I wish the discussion to be conducted with all possible fairness, I shall first exhibit and consider the system of the Papists as drawn out by one of their own writers, next shew that the whole character of the harlot forbids her identification with Rome Pagan, and lastly, point out that every circumstance in her character minutely corresponds with Rome Papal.

1. Bp. Walmesly, who, under the fictitious name of *Signor Pastorini*, published a running commentary on the Apocalypse in the form and under the title of *A General History of the Church*, has set forth, in the following manner, the theory which is of such vital importance to his own communion.

The woman is Rome Pagan. Her fornication is her idolatry. The bloody persecutions, with which she is charged, are the persecutions of the primitive Christians by the Pagan Emperors. The wild beast, which she rides, is the Roman empire. The ten horns of the wild beast are the ten kingdoms, into which the empire was divided by the Goths. Their giving their strength and power to the beast means the serving of the Gothic warriors in the Roman armies as auxiliaries during the decline of the empire. Their subjugation by the Lamb is their conversion to Christianity. And their hatred of the harlot, expressed by their making her desolate and naked, by eating her flesh, and by burning her with fire, denotes the plundering and sacking of Rome first by the Vandals, and afterwards by Totila.

Such, according to Bp. Walmesly, was the fate of Rome Pagan as foretold by the apocalyptic prophet: but here, he remarks, we must carefully note an important discrepancy between the type and the anti-type, which cannot be better stated than in the learned Prelate's own words.

*Thus fell ancient Rome like Babylon, but with this difference: that Babylon was never to rise again; whereas Rome, when the anger of God was satisfied, was designed to emerge from her ashes. And, though not allowed to recover her former temporal dominion and splendour and riches, nor to rise in her outward appearance scarce above the condition of a village when compared with her former extent and multitude of people: yet, in her depressed state, she is privileged with a higher dignity of another kind, of being not only a christian city, but appointed the head and centre of spiritual dominion.**

Nothing will be more satisfactory than the Bishop's exposition, provided only we avert our eyes from the page of History and consent to overlook the testimony which is borne by the Bible.

(1.) So far as History is concerned, the making of the harlot desolate, the eating of her flesh, and the burning of her with fire, on the part of the ten horns, plainly denote, if we may credit Bp. Walmesley, the plundering and sacking of Rome pagan, first by the Vandals and afterwards by Totila.

With respect to this interpretation, I should be glad to learn, when Rome pagan, since the first propagation of Christianity, ever experienced such treatment at the hands of *any one* of the ten Gothic nations.

Christianity became the dominant religion of the Empire in the time of Constantine: and, though imperial Rome still fondly adhered to the classical idolatry of former times; yet, in the reign of the great Theodosius, at the close of the fourth century, the Senate publicly decreed the abolition of Paganism. Henceforth, then, Rome *ceased* to be pagan. Consequently, if Rome Pagan, the apocalyptic harlot of popish commentators, were ever plundered and sacked by all, or by any one of the ten horns; this grand event must plainly have occurred *before* the age of Theodosius: for *after* that age, Rome *ceased* to be Pagan.

Now, most unfortunately for the papal scheme of exposition, Redigast, and Alaric, and Attila, and Genseric, and Totila, all flourished, not while Rome was Pagan, but after she had become *Christian*. In short, by a most whimsical mistake, Bp. Walmesley demonstrates *the burning of the Babylonian harlot or Rome Pagan through the agency of the ten horns*, by shewing clearly from history, that Rome *Christian was pillaged and sacked by Genseric and Totila*.

The result, therefore, of the whole, is this. The apocalyptic harlot is to be burned with fire by the ten horns, which sprang up within the divided Roman Empire. But no such calamity ever befell Rome Pagan. Therefore Rome Pagan cannot be the apocalyptic harlot.

(2.) Nor is the Bible less destructive of the popish scheme of interpretation, than profane History.

To the enraptured eyes, indeed, of Bp. Walmesley, the beatific vision of Papal Rome, springing up in renovated and chastened beauty from the ashes of that accursed harlot Pagan Rome, presents itself in full and beamy magnificence: but Scripture is wholly silent upon what the Bishop beholds so clearly. The fall of the mystic Babylon is celebrated in terms, which seem to be studiously chosen in order that *no* hope or expectation might be entertained of her resurrection to empire.

* Gen. Hist. pp. 111—135.

*Babylon the great is fallen, is fallen ; and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird.** Such, like that of the literal Babylon, was to be the fate of the mystical Babylon after its overthrow specially predicted by St. John.

How far this prophecy has been accomplished, even if history permitted us to allow that *Pagan Rome* was ever burned at all by the Gothic warriors, can best be determined by the Papists themselves : for *they* best know, who have been the inhabitants of Rome since the days of Genseric and Totila. Bp. Walmesley, indeed, like the prudent hero of Ithaca, looking carefully round him on all sides, † limits the gambols of the satyrs and the incubation of the unclean birds to some forty days, which followed the burning, not of Rome *Pagan*, but of Rome *Christian*, by Totila. ‡ St. John, however, says not a syllable about any such limitation. The forty days are the exclusive property of Bp. Walmesley. In the bond, we read them not. The apostle's imagery is plainly borrowed from that of the ancient prophets, when they foretell the desolate condition of the literal Babylon : and, as the desolation of *the type* has continued down even to the present time, an expositor may well be deemed to take no small liberty with his author who limits the desolation of the supposed *antitype* to some forty days.

In fact, so far is the Apostle from giving the least countenance to this *necessary* gloss of the Latin Bishop, that he forbids us to entertain the smallest hope of *any* restoration on the part of that Babylon, respecting which *he* is speaking. *A mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying ; Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.* § No *ancient Rome* (we will not say *Pagan Rome*, because *Pagan Rome* was *never* burned by the Goths) has been found again, after its sacking by Genseric and Totila ; Bishop Walmesley himself being judge, who exults in the fact. Therefore *ancient Rome*, as contradistinguished from *Papal Rome*, cannot be the Babylon of the Apocalypse.

2. The whole character, indeed, of the harlot forbids us to identify her with Rome *Pagan*.

The harlot is described not only as being a teacher of idolatry in general, but specially as tempting the ten Gothic kingdoms to participate in her spiritual fornication. || But Rome *Pagan*, by readily naturalising the gods of the conquered nations, shewed herself to be a *learner* rather than a *teacher* of idolatry : and, in point of historical fact, she most assuredly never induced the ten Gothic kingdoms to adopt her own peculiar superstition, because Rome had *ceased* to be *Pagan before* kingdoms were erected upon the platform of the Western Empire. Therefore the harlot cannot be Rome *Pagan*.

The harlot is described as flourishing synchronically with those ten horns or kingdoms, which Bishop Walmesley himself allows to be the ten Gothic kingdoms founded in the fifth and sixth centuries ; for they are said to give their power to the beast which she rides, and afterward

* Rev. xviii, 2.

† Πύπτουσε παπταίνων.

‡ Gen. Hist. p. 127.

§ Rev. xviii, 21.

|| Rev. xviii, 2, 4, 5.

to hate and pillage her; which they *could not* do, unless they *were* her contemporaries.* But Rome Pagan did *not* flourish synchronically with the ten Gothic kingdoms: because Rome had *ceased* to be Pagan, before even the first of those kingdoms was founded. Therefore, again, the harlot cannot be Rome Pagan.

The harlot excites the exceeding great wonder of St. John, when he beholds her drunken with the blood of the saints and with the blood of the witnesses of Jesus.† But, if the harlot had been the familiar symbol of Rome Pagan, there was nothing in *this* circumstance which could have occasioned any great astonishment to an individual who had already beheld the persecutions set on foot by that heathen sovereignty. Therefore, lastly, the harlot cannot be Rome Pagan.

We now return, by way of winding up this part of the argument, to the original syllogism, with which we first set out; varying it only, from the hypothetical to the positive form.

The apocalyptic harlot, by the consent both of Papists and of Protestants, is Rome. But, if she be Rome, she must be, either Rome Pagan or Rome Papal. It has been demonstrated, however, that she *cannot* be the former. Therefore, she *must* be the latter.”

2. To this we add the following from “Voice from Heaven to the people of God” by the Rev. E. Bickersteth.

3. *Babylon is a power yet to be destroyed.*—The various predictions of the following chapters, connected as they each are with Old Testament prophecies, abundantly show this. There have never been any judgments on Rome, Pagan or Christian, at all corresponding to the judgments here predicted which repeatedly testify a complete and eternal overthrow, so that it *shall be found no more at all*. And it is remarkable that those overthrows by enemies which have visited Rome, took place not under its Pagan emperors, but its Alaric and Geneseric, with their Goths and Vandals, who took and plundered Rome. Its burning, in the reign of Nero, was before the Apocalypse was written. The things directly connected with the predicted overthrow of this city are, as we see in the following chapter, the triumph of the whole Church, Jew and Gentile, and the marriage of the Lamb to his bride fully prepared for him. *I heard a great voice in heaven saying Hallelujah*, (the only part of the New Testament in which this word occurs is in this chapter, and it brings in by implication, in a prophecy where no word is used without its deep meaning, the restored Jewish branch as well as the Christian Church.) *Hallelujah; salvation, and glory, and honour and power, unto the Lord our God; for true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornications.* Upon the Hallelujahs of all the servants of God are added, *Alleluia for the Lord God Omnipotent reigneth: let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready.* On this immediately follows the appearance of Christ under the glorious title, *the Word of God*, and his open triumph over his remaining enemies. Babylon is then yet to be destroyed, and with her destruction is connected the full triumph of Christ and his glorious kingdom.

* Rev. xvii, 12, 13, 16, 17.

† Rev. xvii, 6.

In this also we have the concurrence of leading Romanists. Cornelius A Lapidé answering those who referred it to the fall of the Jewish commonwealth says, "that this of a prophecy makes the Apocalypse a history, for the Jewish state was put down before writing these things;" and Ribera says, "He is blind that does not see that the judging of the dead (ch. xi. 18) cannot be fulfilled before the time of the last judgment." So Malvenda on chap. 19 says, "It is manifest that this denotes the burning of Babylon, that is of Rome in the end of the world." Ribera says that "Rome shall be utterly burned, not only for its former sins, but also for those which it shall commit in the last times, is so manifestly to be known from these words of the Apocalypse (chap. xiv. 10), that the silliest man in the world cannot deny it." Thus far then Protestants and Romanists are agreed.—Babylon is one in crime with Pagan Rome.

4. As the woman is *that great city which reigneth over the kings of the earth*, so both Pagan and Papal Rome have been the great persecutors of the Church of Christ. For the first three centuries, in ten general persecutions, the power of Pagan Rome and its vast authority were employed to suppress and destroy true Christianity; *in her was found the blood of the prophets, and of saints, and of all that were slain upon the earth*. When the empire became Christian, for a season its power was exerted in favour of the Church of Christ, as marked in the triumphs of the heavenly host. (Rev. xii. 10, 11.) Nor in this was it unlike its type Babylon of old. The same Nebuchadnezzar, king of Babylon, who had required all to worship the golden image, afterwards required all to honour the true God, and was himself, in the end, truly humbled and converted: and yet his successor Belshazzar returned to idolatry, and the kingdom was overthrown. We need not here enter into those steps, of the return of Rome to idolatry, which are so clearly marked in the Book of Revelation. It is sufficient to say that the Church of Rome, by degrees becoming Papal, at length became again idolatrous, similar in character and crime to Pagan Rome, and justly acquired its proper New Testament designation of Babylon. Popery, gradually growing in strength from the time of Justinian, reached its height under Innocent III., at the close of the twelfth century, when the horrible Inquisition was established. The crusade then against the Albigenses destroyed thousands upon thousands, who were taken to be heretics, even if a New Testament in the vulgar tongue was found about them. In 1215, the Council of Lateran decreed that all heretics should be delivered over to the civil power to be burned. From that time Popery has been exerting its power to destroy pure Christianity under the fiction of heresy; and with the Church of Rome every Protestant is a heretic. Bohemia, Poland, Lithuania, Hungary, Holland, France, Spain, and Portugal, have suffered the loss of innumerable precious lives, sacrificed at the requirement of Popery. In the forty-three years of the administrations of the first inquisitors-general which closed the year 1524, they committed in Spain 18,000 human beings to the flames, and inflicted inferior punishments on 200,000 persons more, with various degrees of severity.*

* Sir J. Mackintosh's "History of England," vol. ii. p. 349.

In 1641 above 40,000 Protestants were massacred in Ireland by the Papists, who practised upon them dreadful cruelties and barbarities. In our own country the faithful professors of the Gospel have, during the time the Church of Rome obtained power, suffered through its means. The Lollards, before the Reformation, endured cruel persecution for the truth of Christ. The fiery trials of Mary's reign are notorious. Four, five, six, and, in one instance, thirteen human beings, were seen burning together in one fire. Lord Burleigh reckons that in that short reign 290 were burned alive, and above 100 suffered death in prison and from famine. Five bishops, twenty-one clergymen, eighty-four tradesmen, and one hundred husbandmen, servants and labourers, fifty-five women, and four children, suffered thus martyrdom for Christ from the persecuting Babylon of the New Testament. Wherever there has been power the same spirit has continued since the Reformation; and it is only the Divine judgments connected with the French Revolution that have effectually crippled and limited the cruelties of this antichristian power.

5. *Babylon is a power distinct from the Roman Empire.*—There is a power in the capital, that is distinct from the power of the empire at large, and governs that empire. Babylon is the power of Rome, holding the children of God in bondage, and upholding idolatrous worship. It is higher, in assumed and professed rank and authority, than *the beast*, which is the secular Roman empire; it is *the rider on the beast*, claiming a superior authority. The nature is of a different character. The harlot has a human nature, one different from and superior to the bestial nature. Thus the city of Rome itself was worshipped as a goddess.* The Pontifex Maximus was united to the imperial dignity, and each citizen had peculiar privileges beyond what the empire at large had. Papal Rome gradually assumed the same authority over the Roman empire—the Pope became the Pontifex Summus, and continues so to this day, and the Church of Rome asserts the dominion over all other churches. The language of Bellarmine is, that the pontiff, as pontiff, has not directly and immediately any temporal power, but only spiritual, but, by reason of the spiritual, he has at least indirectly some power, and that supreme, in temporal matters.† This Church, thus seated at Rome, also claims all its authority from God alone; pretends divine sanction for its most wicked acts, and, while it draws men to the most shameless idolatry, it pretends all the time only to be giving honor to the true God. What a mystery of iniquity is here! The Holy Ghost, seeing the whole unity of this evil, uses the strongest language in describing its abominations: *A woman drunken with the blood of the saints and of the martyrs of Jesus, and upon her forehead a name written, Mystery, Babylon the Great, the mother of harlots, and abominations of the earth.* These abominations have been fulfilled in the whole history of Rome. The pretensions of the Church of Rome to be the Church universal, show how great she is: *the mother of harlots*, corresponds to her claim to be the holy Mother Church: and *abominations of the earth*, corresponds to that image and saint worship

* See Livy, book xliii. ch. 6. Tacitus, book iv. ch. 37.

† See De Summo Pontifice, lv. v. ch. I

which she every where through the earth establishes. We have the same distinction in the thirteenth chapter of Revelations, between the ten-horned beast from the sea, which corresponds to the secular Roman empire, and the two-horned beast, which had the horns of a lamb, from the earth.

6. *Babylon is the Roman Church.*—And in this description is included all who have yielded themselves to the see of Rome and received her mark on their foreheads. Other nations and people have grievously fallen; the corruptions of the false Church have also infected many a Church not actually united with her, for she is *the mother of harlots*; but that which distinguishes Babylon from all others is its connexion with Rome, and its claim to supreme dominion.

The testimony of all ages of the Church regarding this truth has been noticed by many Protestants. See Bishop Jewel, and Dr. Bernard's "Remarks on Usher's Discourses." That the Church of Rome was Babylon, was the general testimony of the Reformed Churches, so that it has been observed, however they differed in other matters, yet in this there, was a wonderful unity. Dr. Bernard gives a list of the fathers and their successors, who have in various degrees concurred in this. Of our own earlier writers he gives the testimony of Bishops Jewel, Abbott, Whitgift, Andrews, Usher, Bilson, Hall, Downham, Davenant, and Prideaux. He adds the venerable name of Hooker, who applies Babylon to the Church of Rome. Our Homilies distinctly maintain this, and the Irish Church has an express Article upon it. The reader may find full evidence of this in the Author's "Practical Guide to the Prophecies," 6th edition, pp. 171—176, and "Testimony of the Reformers," p. xx., and pp. xliii.—xlvi.

7. The constituent principle of the true Church is, union with Christ by faith; the constituent principle of the Romish Church is, union with the See of Rome by blind submission as needful to salvation. The form of sound doctrine is indeed retained in the great essentials of Christianity, but in the Roman system, this is only the show that obscures and covers over the corrupt human doctrines which have been added to the Word by the Creed of Pius IV. The profession of these Articles by every Popish priest is required to be made in these words:—"This true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I promise, and swear most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life, and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are intrusted to my care by virtue of my office."

8. We have now endeavoured to demonstrate to you that there have been prophecies involving the doom of nations and people, and that they have had their fullest accomplishment. That there are prophecies yet to be fulfilled, concerning the fulfilment of these prophecies with reference to Idolatry and Islamism; Christians have no doubt, nay we anticipate the event with joyful hope. In reference to the Papacy, one of the prophetically doomed systems, there has been or may be in the minds of some, lingering doubts as to their strict application. To remove such scruples and to induce a firm belief in all minds as to the real application of the predictions of Scripture to Popery, we have endeavoured

vourred to show on the evidence of opposing parties, that the Babylon of the Apocalypse and Rome are one and the same, and from the facts of History adduced by Papists that it was Rome Pagan we have demonstrated, that it is the hierarchy of Papal Rome. Having established the premises, there can be no difficulty or hesitation in drawing the inference.

9. Time forbids that we should enter even into the fuller exhibition of the Apocalyptic Prophecy, much less of those of Daniel and the Thesalonians ; this much, however, we may state, that the students of Prophecy recognize an invariable and indissoluble connexion between the three, and affirm that what is predicated of one, may be predicated of the other, and that what is true of one, is true of the other. This premised, and having endeavoured to demonstrate that the Babylon of the Apocalypse is Rome Papal and not Rome Pagan, and assuming that there is a uniformity and oneness between all these prophecies, we apply the description and downfall set forth in all ; to the one dire apostasy—the *Papacy*. And what a vivid picture of that fearful system do they contain.

10. We have but to look on the prophecy and at the past history of the Papacy, to mark the oneness and connection existing between the prophecy and the fulfilment. None but the Omniscient, who seeth and knoweth all things from the beginning to the end, and who understandeth the deep depravity of the human heart, could have prophecied of such a manifestation of wickedness under the mask of religion, nor could any but those held under the direst infatuation have conspired to fill up the outlines of so fearful a picture. Did the history of the Jews as a nation, and of Judas as an individual, not add strong proof of the fact, that such was the case under the olden dispensation, we should be loth to believe that man in his worst estate, could so far wander from the spirit of that which he professes to believe or from the God and Saviour he professes to love and serve. But so it is prophecied of man by *One* who cannot err, and so has it been fulfilled in the spirit and acts of the Papacy.

11. We will give the picture as drawn by the pen of inspiration, and leave any impartial reader of history to say whether there be any other system which has afflicted the earth to which it can possibly apply, but the Papacy. Thus writes Daniel, "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet ; and of the ten horns which were in his head, and of the other which came up, and before whom three fell ; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellow's. I beheld, and the same horn made war with the saints, and prevailed against them. Again he says, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces, and the ten horns out of this kingdom are ten kings that shall arise ; and another shall rise after them ; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words

against the most High, and shall wear out the saints of the most High, and think to change times and laws : and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—Thus prophecies the Seer of the Apocalypse. "And they worshipped the beast, saying who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.—So he carried me away in the spirit into the wilderness : and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her head was written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth. And I saw the woman drunken with the blood of the Saints and with the blood of the Martyrs of Jesus : and when I saw her, I wondered with great admiration. And the angel said unto me, the woman which thou sawest is that great city, which reigneth over the kings of the earth."—Thus writes Paul : "Let no man deceive you by any means ; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God. For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. Even he, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved." What a striking resemblance not only in the general outline, but in the filling up of this picture is rampant popery !

11. The conduct and title of her Popes,—her fierce, bloody and systematic persecution of the Saints in all ages,—her disfiguring of Chris-

tian practices and corruption of Christian Doctrines,—her deceits and mummeries, lying wonders, and pretended miracles ;—her worship of saints and relics ;—her transubstantiation and purgatory—her masses and confessional,—her very vestments and the colours in which she delights to array her officers,—the almost semi-omniscience of her priestly police,—the political and spiritual tyranny and slavish vassalage exacted by her, from all her devotees—her marring of the all-sufficient Atonement, and obscuring the Blessed Saviour by saints and angels and the queen of heaven,—all proclaim that she is the filling up of this fearful picture drawn by the pen of inspiration.

12. If, after having cited witnesses from all creeds and from all ages, they induce but one feeling and conviction, what shall hinder that we pronounce the Papacy to be what heaven has declared it to be, and what is written upon its forehead as its proper characteristic, “Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth?” What should prevent us from applying to her this condemnation of heaven? “Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.”

III. The next and most painful part of the subject is the *Doom of Popery*. And do you think my hearers, whether ye be Romanists or Protestants, that we can bring our minds to the firm and unalterable conviction that there is such a system—so doomed,—involving in its destruction the welfare of hundreds of thousands, aye millions of immortal beings, bone of our bone and flesh of our flesh, men of like passions as ourselves, can we do this think you without feelings of the most intense and heart-rending agony. Would we not, if we dared, rather seal this book with the signet of eternal oblivion, than endeavour to explain and open up its fearful and damning mysteries. Oh yes, we do feel that it is a fearful thing for any man to deliver to his fellow men, even on the authority of heaven, the terrible denunciations of God against sinful systems or sinful men. Who is sufficient for these things? Yet while we have compassion for our race, it should exhibit itself not in silence, not in crying peace, peace, where there is no peace ; not in permitting men to sleep in the embrace of the serpent ; not in allowing them to dance to hell with the music of their own chains, nor in the chains placed upon them by a guilty priesthood, yea, though those chains be gold ; not in being lulled from the theatre of mercy to the abodes of retribution by the siren voice of the papacy. No, the voice of God to us is as it was to the Apostle John. He bids us cry, “Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities.” Come with us and trace briefly a few of the scriptural characteristics of the doom of Papal Babylon.

Time would fail us we fear to enter at all into an exposition of the several stages of the prophetic doom of Popery ;—besides, if we are assured that this subject of prophecy is Popery, the language and imagery of the Bible is so simple, eloquent and majestic, that it were vain

to attempt to set forth the intentions and operations of God in language more appropriate than his own. We shall at least in the first instance, lest time should fail us, simply arrange in the language of the word of God the prominent characteristics of the predicted process and issue of the destruction of the Romish system; and in doing this we have this confidence, that every word we utter comes clothed with this authority, "Thus saith the Lord."—

1. We have the Angelic announcement of this fearful event. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

2. The influence of filled-up transgressions upon the Divine mind. "For her sins have reached unto heaven, and God hath remembered her iniquities." Like the proud builders of Babel's tower, the measure of her iniquities was full.

3. The suddenness, openness and completeness of her punishment. "Therefore, shall her plagues come in one day, death and mourning and famine; and she shall utterly be burned with fire; for strong is the Lord God who judgeth her. And a mighty angel took up a stone like a millstone, and cast it into the sea, saying, Thus with violence shall that city Babylon be thrown down, and shall be found no more at all. And the voice of harpers and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee." To this apocalyptic announcement of prophecy we may add the testimony of Daniel and Paul. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

4. We have next that which is the most overwhelming of all, the eternal doom of the Papacy, and of all her then adherents. Thus cries the third angel, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name. And again they said, Alleluia, and her smoke rose up for ever and ever." Like the tortured Dives, such shall be the doom of the Papacy. Worse, infinitely worse, than her own purgatory will be her eternal imprisonment, aye even without the hope of that atonement which she hath trampled upon and despised.

5. The wretchedness of this fearful doom will be augmented by the helpless wailings and the afar off and unsolacing sympathies of those

who had profited by her gains and admired her for her guilt. "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burnings, standing afar off for the fear of her torment, saying, alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandize any more; the merchandize of gold and silver, and precious stones, and of pearls, and fine linen, and purple and silk and scarlet, and all thine wood, and all manner of vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning saying, what city is like unto this great city! And they cast dust on their heads, and cried weeping and wailing, saying, alas, alas, that great city wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

6. Added to this will be the executive wrath of the civil powers over which she has exercised despotic sway. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled."

7. The afflicted and persecuted saints of Jesus will lift up their voices and rejoice; the holy apostles and prophets, together with the hierarchy of heaven, shall rejoice over her, for that God hath avenged upon her all the injuries which she had inflicted upon them. For amid the din of wailing and lamentation, and the mighty crash of fallen Rome, the Prophet of Patmos says, "I heard a great voice of much people in heaven, saying, Alleluia; salvation and glory, and honour and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia."

8. Nor are we left to conjecture the measure of the punishment which shall be awarded her from heaven, for it is written, "reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and

sorrow give her : for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

9. Beloved hearers, one thing especially remark in the midst of all this executive judgment, that the work, though executed by angels and by men, is yet none other than the work of God. For God hath put in their hearts to fulfil his will, for strong is the Lord who judgeth her, and God hath remembered her iniquities, for God, O ye saints, for God hath avenged you on her."

10. It neither falls in with my inclination nor intention to speak of the times and the seasons, which are in the hands of God alone ; but it may be stated that the general impression of those who have made the study of Prophecy the chief object of their lives, and who have been peculiarly careful to ascertain the precise character and arithmetic of the mystic numbers of Daniel and of John, appear to anticipate the fulfilment of these predictions somewhere about the year of our Lord 1866. That is taking "a time, and times, and the dividing of time" of Daniel, and the forty-two months, and a time, and times, and half a time of the Apocalypse to signify, as they are generally understood to mean, three and half years, and reckoning thirty days to each month, they make a total of 1260 days, or in prophetic interpretation 1260 *years*. Computing from the date when Phocas was constituted by decree the supreme head of the state church, viz. in 606, makes the fulfilment of this prophecy within the range of a few years, about the year 1866."

"Her final destruction," says Faber, "is to be burned with fire, or to be utterly destroyed, and this event is chronologically fixed to the season of the seventh vial, which begins to flow at the close of the latter 1260 years,"—or about the year 1866.

Nor need we attempt to make you feel and understand that we live in times big with important issues for immediately coming years. Every thing around and within us,—the heavings and throings of universal mind,—the attempts on one hand to overthrow every species of religious and political intolerance, and on the other to revive and re-establish spiritual despotism under new names and forms,—the evident arraignment under two distinct heads of the powers of light and darkness throughout the world,—the waning of the crescent,—the decay of heathenism—the progress of true christianity, together with the efforts, and immense progress of popery,—all proclaim with one steady and unerring voice, that the drama of judgment and mercy, which has so long been enacted on the theatre of our world, shall speedily be brought to a close, and the ways of God to man be fully justified and approved by a congregated universe.

11. In the midst of such a state of things, our last duty is to proclaim with that other voice which was from heaven, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Can we or ought we to add any thing to this vivid and soul-stirring picture of Revelation, ought an uninspired imagination to sway its sceptre over such a scene? Oh! if it might, and if we had the gift of far-seeing poetry mingled with faith, what a picture might we not draw.

12. Imagine to yourselves the whole conclave of Popes, Cardinals, Bishops, Archbishops, Vicars, Priests, and all the retinue of Popish Ecclesiastics, with their renewed, permitted, temporary dominion over the nations of the earth; imagine such a conclave assembled with the intent and for the purpose of guillotining the civil and spiritual liberties of the human race,—of placing the topstone, the crowning pinnacle on the temple of the man of sin. Ah! what a counsel, how confident and how serene in the expectation of immediate universal dominion.

Imagine intelligence borne to heaven on the swift wings of ministering spirits, of the last fell act of impious defiance against the God of heaven, in the godlike homage paid by the interested and infatuated to their Lord God the Pope; or of the last and most impious indulgence of sin issued to the guilty nations, or of the last and most cruel warfare against the saints of God,—imagine this falling with arresting import on the ear of Jehovah. The mind of God ever intent upon the accomplishment of his great purpose of mercy to the fallen, and in ordering and managing the great machinery of the universe, is too amply occupied to refer even to this Papistic wickedness,—though one of special impiety against which his prophetic denunciations are sent forth—until all his words of prophecy concerning it are fulfilled.

The face of the Eternal is for a moment shrouded with gloom, and sadness sits upon it as for a twinkling. All heaven is hushed and motionless at the unusual vision, and waits in breathless anxiety the portentous result. With majesty and power similar to that evinced amid the thunders and lightnings of Sinai, the voice of the Eternal is heard through the stillness of the myriads of heaven, and the burden of it is, “Babylon, Babylon the great is fallen. I have heard the voice of my martyrs from underneath the throne, and will answer. I remember her former sins and her iniquities are now full. Take her in the very heights of her prosperity, bind her hand and foot, and cast her into outer darkness to be found no more for ever.” With speed more rapid than the lightning, and with power equal to the task, the angel of destruction hastes to fulfill the imperious mandate. Attended to the battlements of heaven by the hosts of God they hang over the golden walls, they watch with intensest interest the destroying angel as he wings his way through ethereal space to execute his dread commission.

On earth all are unsuspecting, the advocates of the Papacy confident in their dominion, the saints of God drooping in expectation. Nothing is heard but the busy din and hum of secular pursuits, political strife and religious discussions, mingled with great words against the Most High, and the wearing out of the saints of God in the practices of Infidelity and the Papacy. On a sudden the eye of one and another is arrested by a meteor-like form gleaming in and irradiating the distant heavens. On the ear of a few at first are heard novel and startling yet dulcet sounds, and they are disconcerted, even as the inhabitants of barbarian islands are terrified at the first appearance of a blazing comet.

Suddenly the scene changes, the vision becomes a reality, the meteor form develops itself into an angel of light, the indistinct annunciations

ation is transformed into a voice trumpet-tongued, uttering this fearful sentence, "Babylon the great is fallen."

For her who had given no place for repentance to others, no place for repentance is left. "In one hour shall her plagues come upon her." With an arm nerved by Omnipotence for the work, will the executive herald take up, in the presence of an assembled world, the whole system of the Papacy, and having exhibited it in all its impotence, luxuriance and guilt, shall hurl it into the abyss of interminable woe, no more to rise for ever.

Aye, and multitudes of her admirers and friends, but not sufficiently so to seek destruction with her, shall like the timid but voluptuous courtiers in Babel's halls on the night of the hand-writing feast, stand shivering in soft luxuriance, their consciences stricken with sin, on the edge of the fatal precipice from which she has been hurled to destruction. None wishing or daring to leap into the gaping chasm to bring back the once fascinating and luxuriant lady of the world. Nay, with helpless and soft wailings, and with impotent and enervated cryings will they stand afar off, fit mourners at so dire a funeral. Aye, and the multitudes of the nations who had felt the tyranny of her iron but gilded sceptre, will start up from their oppression like the emancipated inmates of her own inquisition, and with a voice of execration, less potent only than the rejoicing voice of the saints, shall triumphing convey her to a place more terrible than her own purgatory, and from which the smoke of her torments shall ascend up for ever and ever. Aye, and the thousand times ten thousand of the saints, whose blood she has spilt, and whose martyrdoms had been commanded and sanctioned by her Popes, Cardinals, Inquisitors and Councils, and who have cried day and night from beneath the altar, shall, heaving off the incubus of suffering, which has pressed down their spirits and formed the burden of their prayers for ages, sing exultant a song more mellifluous and intense than that of the sons of God when they saw our world, clothed in beauty and goodness, merge from the primeval chaos. Aye, and the whole hierarchy of heaven shall catch the spirit and join in the anthem which is to celebrate the overthrow of the Man of Sin and commemorate the completion of heaven's purposes of mercy to a fallen and prostrate world.

13. And, oh, what a meeting for those who have been the leaders of this doomed system; what a meeting with the millions whom they have deceived; what a meeting with the privileges they have abused, the talents prostituted, and the myriad mischiefs inflicted upon an ignorant and deluded people! Oh, what a meeting with a mutilated law, and a trifled-with gospel! and oh, what a meeting with the Omniscient eye and searchings of the Divine mind, but especially with that insulted Saviour whose eyes will be as flames of fire, whose vesture will be dipped in blood; whose name is the Word of God! Oh! who can look forward with the feeblest graspings of the future, without intense and overpowering agony at the prospect of the overwhelming destruction, which must soon fall upon that system which has hitherto, and shall up to the time of its final punishment, impiously arrogate to itself the alone power of life

and death, salvation and damnation, to our guilty and fallen race.

14. And oh, is this not enough even in prospect, to urge us, knowing the terrors of the Lord, to persuade all who are not of her to touch not, taste not, and handle not, that which we believe on the testimony of God to be doomed to destruction? Is it not enough to induce us, though they may deem us beside ourselves, and if we be so it is for their cause, to intreat with all tenderness and love those who are the people of God, and such there have been and now are in Papal Rome, to come out of her, that they be not partakers of her plagues.

O Brethren, if ye hear not us, at least hear God when he says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Come out of her and ye shall inherit all things.

15. Come out of her masses to the one sacrifice once offered up for all;—her confessional to that God to whom the secrets of all hearts and lives are open and naked—her intercession of priests, saints and angels, to Him who is the one Mediator between God and man, the man Christ Jesus—her human and self-constituted absolutions to that blood which cleanseth from all sin—her self-righteous ceremonials and penalties, to Him who is at once the sanctification, redemption and eternal life of his people, Christ, in whom all the church is complete for all ages—her professedly baptismal regeneration, to the teachings of that Spirit who alone can give that unction from the Holy One by which you shall know all things. Come out of her mummeries and masses, her priestcraft, her manifold deceptions and impieties against God and your souls, to the law and to the testimony with its precepts, promises and prospects, in their original integrity, and in your own tongue, so that he who runs may read and not err therein.

Come to a full and complete Christ,—the perfect and merciful Word of God, to the blessed influence of the Eternal teacher the Holy Spirit, —to the simple, instructive and corrective ordinances of God's appointment, and to the glorious and well founded prospect of the rest which remaineth for the people of God, in that bright world, where over all, in majesty and love, reigns Christ, the end of all shadows, the fulness of all blessings to all who love, serve and obey him. Come out of her, and unite with saints and angels in casting your honors at the Saviour's feet, and in crowning Him Lord of all.

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THE BENGAL GENERAL PENSION FUND.

The Directors of the Bengal General Pension Fund announce to the Public that the Fund is now open and will commence operations on the 1st of July, or when 80 bond-fide subscribers have sent in their adherence to the institution. The object of the Fund is to enable all Christians to make provision for Wives, Families, Parents, Sisters and others; it is hoped all concerned in the future welfare of their relatives or friends will rally round the Fund, it is the only Institution of the kind in India open to all classes.

Circulars, Tables of Rates, Rules and other information can be had on application to the Secretary, for the present. With the permission of the President, communications can be addressed to the Secretary at the Union Chapel House, Dharamtala.

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13th June, 1845.

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Application to be made to the Editor or Publishers of the Calcutta Christian Advocate.

NEW CHAPEL AT LAKHYANTIPUR.

The congregation at this interesting Christian Station numbers about two hundred persons in attendance on the Lord's-day services, and the church consists of about seventy-five members or communicants. Hitherto the people have worshipped in a matted bungalow chapel, but two such having been successively destroyed or severely injured by violent storms which are frequent in this district, it has been deemed advisable to erect a more commodious and substantial building than has hitherto been put up. A plain brick chapel of 50 feet by 25, is now therefore in course of erection. Towards this object the Baptist Missionary Society have contributed from their Jubilee Fund the sum of 1500 rupees, but about 800 rupees more will be required to meet the expenses of the building, for which sum Mr. Pearce has to look to the benevolence of Christian friends in this country. The station at Lakhyantipur has been established about sixteen years, during which time it has been chiefly under the superintendence of Mr. Pearce. The christian people there are yearly increasing, and it is believed on good grounds that they are exercising a very salutary influence on the heathen population around. Mr. P. is very anxious that the station should have a place of worship of a durable nature, and worthy of its importance. He therefore indulges the hope that this appeal for assistance will be favourably received, and responded to by the friends of Missions.

Contributions towards this object will be thankfully received by the Rev. J. Thomas, Baptist Mission Press, Calcutta, and by Mr. Pearce, Native Christian Institution, Intally.

GEO. PEARCE.

Intally, June 16th, 1845.

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