

aspect. Hitherto, Mr. Howell had preached the gospel in his own house; a few families used to meet together on the Sabbath to receive instruction; and the truth was regularly proclaimed among the heathen; but no church was formed, and no regular congregation could be said to exist. As many natives followed Judge Waters from Chittoor, these and the people who were accustomed to assemble, formed a respectable congregation, and they met in a bungalow which this generous friend had given up for the purpose. At this very time also, many of the heathen who had heard the gospel, and had long been undecided, no longer halted between two opinions, but came forward, renounced idolatry, and declared openly their attachment to the truth. The congregation thus formed were viewed as nominal professors only, while those who gave evidence of real piety were formed into a church, and ten members celebrated the death of the Redeemer.

The want of a chapel was felt in 1825; and Mr. Howell obtained subscriptions upon the spot, and throughout the presidency, and erected a sanctuary where the natives have assembled, and worshipped the living God. A proposition was made, at the same time, to establish a Christian village. On a piece of ground well adapted for the purpose, many houses have been built, and 150 persons located. To prevent sloth and idleness, all are engaged to labour. Some of the people are agriculturists and cultivate

the mission-ground ; a paper-mill was established and has given employment to others. Many work at their trades, and all contrive by diligence and industry to obtain their livelihood. Mr. Howell does not seem to regard all these natives, as decided Christians. But they profess to have abandoned their idolatry ; they wish to be instructed in the great doctrines of revelation ; they are willing to surrender their caste, their good name, and their respectability among their heathen neighbours for Christ ; and lest they should be exposed to the malice and persecutions of enemies, they have taken up their abode in this city of refuge. While they attend the ordinances, one and another of the enquirers understand and value the gospel, and are baptized ; sometimes the baptized are impressed, and show more evident marks of faith and repentance, and they are admitted into the communion of the faithful ; and as the believers grow in knowledge and in grace, and in ability to be useful to others, they are selected to be schoolmasters, readers, or native teachers. There is something very natural, reasonable, and scriptural in this.

But many who wish well to Zion, are doubtful of the propriety of this system. There is such a liability, they contend, in the natives to be influenced by worldly motives, that it would be better to allow all professors to fight the battle among their own people. No doubt, there must be failures. Hindoos will take advantage of kind and generous plans, as

well as Europeans. Whatever may be the discipline, and whatever the circumstances, hypocrites and formalists will be found in every church and in every congregation. Notwithstanding all the assiduity he can exercise, Mr. Howell acknowledges that some families became so incorrigible, that he was obliged to expel them from the village. But adopt what plan you please, there will be objections to it, and hindrances will arise to its accomplishment. Should all be condemned, and executed, because traitors are found in the camp? So long as the people manifest a wish to understand the gospel; so long as they conduct themselves with sobriety and steadiness, and docility; so long as they show good-will, and love to Christianity as the system by which they hope to be saved; so long we would cherish them and instruct them; the plan must be beneficial; opportunities of usefulness must be great; prayer and painstaking may do any thing; and should the parents not become decided Christians, their children are under our authority and care; and this residence in the village and this public separation from heathenism, give us a hold upon their offspring, which we should attempt in vain to obtain under any other circumstances.

In 1832, when so many plots were formed, throughout the peninsula, by the Mahommedans, to destroy the British power, the mission at Cuddapah was threatened with destruction. During the celebration of the Mahorrum, a dead pig was found

in a mosque, and was, no doubt, placed there by some disaffected Mussulman to exasperate his people against the Christians, and against the government. The native believers were immediately accused as the authors of this deed, and report basely stated that it was done at Mr. Howell's suggestion. To assemble and to arouse the mob, the nagara or the great drum was procured, and was beaten for three hours without intermission. The Mahommedans both old and young assembled from all quarters of the town and from the neighbourhood ; and on hearing this wicked report, swore vengeance against Mr. Howell and against the Christians, The fire of their enthusiasm burst into a flame, the Patans joined with the adherents of the mosque in their rebellious enterprise ; and inspired with rage and exasperating themselves and their associates to deeds of blood, their bands advanced upon the mission-house to execute their murderous designs. As soon as the intelligence of the riot, and of the base intentions of the multitude, were known at the magistrate's cutcherry, Mr. Macdonald—the sub-collector, and a gentleman whom all respected for his intelligence, and for his zeal in the public service,—rushed to the spot unarmed, with the hope that, by his powers of persuasion, he would bring the multitude to reason, or keep them at bay till the arrival of the troops. But the moment he began to address them, they cut him down, imbrued their hands in his blood, and were triumphing over him as the first

victim of their rage, when the appearance of the troops put them to flight, and put an end to their malevolent intentions. A slow and tardy execution of the law delivered seven of these insurgents to the gallows; but a retributive justice will pursue many more of them, as the abettors of this horrid murder. What a gracious interposition of Providence was this, on behalf of Mr. Howell, his family, and the Christians! Had the mob been permitted to reach his house, the whole defenceless flock must have fallen a sacrifice to their fury. Well might the Christians say, "God has arisen to judge his cause; the crafty counsel of the wicked has come to nought, and now their faces are covered with shame! The Lord our God has done great things for us; we will take the cup of salvation, and pay our vows unto the Most High!"

As Cuddapah is a civil station, crowds of natives assemble, from various parts of the district to settle their affairs and to obtain law and justice. Many of them come, as inquirers to the mission-house, and carry away with them some of the grapes of Eschol. A native sergeant, had lately obtained a tract, and under the burden of his sins, and seeking rest to his spirit, had addressed a letter to Mr. Howell, from which I give a few extracts.

"To the Rev. Mr. Howell in Cuddapah, I make prostration. My history is as follows:—I am a naigue in the 34th regiment, and belong to the Alla-golla caste; my name is Sarapully Venkatapa.

I now offer up my soul and body to the Lord Jesus Christ who is ever merciful ; and, receiving him as my father, priest, and judge, the weight of my sins, I lay upon his cross. Such as are righteous and partakers of the grace of God ; such as make known God the Father and his Son Jesus Christ, labouring with joy in this world, and making known, with humility and singleness of mind, the grace of God to the blind, insane, ignorant, and foolish who, like myself, are on the road to everlasting fire, I esteem as fathers and brethren. It will give me great pleasure to hear of your peace and comfort of mind. In spiritual things, I am as a child, and I will therefore make known to you my sins which are become so grievous to me. Pray for me to one God the Father, to keep and help me. My transgressions are so great and many, that the intermediate space between heaven and earth cannot contain them. I am not able to save myself; it is for you alone to point out the way in which I am to be saved.

“ In 1834, a Bramin came from Budrachellum on his way to Benares, with his idols, to which he offered so many praises and prayers, as to astonish the sepoys of the regiment, in consequence of which they honoured him not a little. I also believed in him and became one of his disciples. The initiation into his fellowship cost me sixty rupees, and in return for this sum, he taught me a muntrum, the purport of which is, that if a person once says ‘ Rama, Rama,’ he benefits by it, as much as if he

prayed to God a thousand times. He told me also to plant the tulsi * and to worship it daily, and to confide my soul and body at his feet, and by so doing, all my desires would be fully obtained. From Benares, he returned in 1835, when I washed his feet and drank part of the water and poured the rest upon my head. I presented flowers and sandal, and worshipped his feet, telling him that, according to his request, I had planted the tulsi, at which he appeared glad, and felt satisfied with this act of my devotion. He then taught me the Rama,† teertamuntrum, telling me that he revealed it, from the regard which he had to me ! but that, properly speaking, none should be taught the muntrum, unless he had followed and served him twelve years ; on this account, I was obliged to give him some more money !

“One of your tracts now came into my possession. As the Bramin saw me reading it often, he desired me not to look at it ; but by reading it attentively, I have become acquainted with the way of life, so as to make me desire to become a Christian. Though a sinner, I have now one favour to ask of you. Be not prejudiced against me, because I am so great a transgressor. Listen to my petition with kindness,—that is that you would favour me with a Bible and Testáment, that I may understand the

* A fragrant plant, sacred to Vishnoo.

† The prayer used at the time when the water is drunk in which an idol, sacred stone, or a Bramin has been bathed.

truth from it, as there are none here to teach me the way properly, or to expound the doctrines of Christianity as I could wish. You must also give me a book which would instruct me in the way of praising God. You must also explain the nature of baptism to me, as I cannot obtain leave to come to you.

“I have left off the worship of idols, have renounced my caste, have ceased to put the mark on my forehead, and no longer offer any worship to the Bramin who taught me the muntrums. The sepoys of the battalion are all against me; they shun my company and call me an apostate, a pariar, and a fool. The women also mock and persecute me; but the Bramin more especially! I have no one to look to for support; but I trust in God the Father and in his Son Jesus Christ alone, who gave his life for us and who is full of compassion. You must also be kind to me, and as Christ came to save sinners, you must teach me the way to be saved. As I cannot read and write well, I have written this to the best of my ability; you must forgive the many mistakes which are in it. You are my father and my brother; I have trusted in you; do not forget my request. You must teach me how to pray and explain to me the doctrine of baptism, in such a manner as I may understand it. I beg to send you my salutation, and my love to the brethren; when you write, let me know them by name.”

Who can read this letter without feeling deeply affected with its contents? Are not the heathen crying out "Come over and help us?" What Christian does not feel that he is bound, by the most sacred obligations, to make every exertion, to use every means, and to submit to every sacrifice, to send the gospel to those who are in such an interesting state?

In the church of Cuddapah, there are only twenty-three members; but many more have been baptized, and are under instruction. Among the latter, was a Roman Catholic who has been led, by the perusal of the tract "Andrew Dunn" in Tamul, to abjure the errors of Popery, and has remained steadfast to his determination, notwithstanding the persecutions which he has suffered from his friends and relatives in the cantonment. He requested the missionary to baptize him as a proof of his sincerity, and because the Roman Catholics baptized him with oil, salt, and spittle, contrary to the word of God. From this circumstance and after what they have heard from the native Vedabodacum, a few others have expressed a wish to be re-baptized. This is a question which has long been agitated and discussed in India. Some have contended that as the reformers, in their separation from the church of Rome, were not baptized again; and that as those who at home abjure its dominion, are only called upon to make a public recantation of its

errors, it cannot be necessary that a different method should be pursued in Hindosthan.

But, are such examples, it may be replied, to be considered infallible authorities? As to the reformers, they could not, with propriety, have baptized one another, since they all left the Romish communion, and their protest against the system was so loud, so solemn, and so determined, that it required not the celebration of any rite, to add to its strength and its publicity. In latter days, the Romish superstition, has been regarded, in England, with a charity which can scarcely be justified, and few measures have been adopted either to protest against its enormities, or to rescue its votaries from the thralldom. But however modified may be the system at home, it is as bad as paganism in India; and however charitably we may be disposed to look at it here, we are bound to regard it as idolatry there. Within its pale, there may be a few who are the subjects of Messiah; but, as a system, it is, in reality, a cruel superstition, it is a vile apostacy, it is the mystery of iniquity, it is the abominations of the earth. Why, then, should we regard any of its rites as valid, especially when they are performed in an unscriptural, and heathenish manner? To test his sincerity, and to make a public renunciation of this idolatry, I would certainly require every Roman Catholic, as much as every Hindoo and Mahomedan to be baptized.

CHAPTER XIX.

THE CANARESE MISSIONS.

THE CANARESE COUNTRIES—THEIR PRESENT CONDITION—ROMAN CATHOLICS—COORG—PROTESTANT EFFORT REQUIRED—BELLARY—SETTLEMENT OF MR. HANDS—SERINGAPATAM—LABOURS AMONG EUROPEANS—REVIVALS—MISSION-HOUSE—FREE SCHOOL—ENGLISH SCHOOL—TRANSLATION OF THE SCRIPTURES—MISSION-TOURS—HUMPEE—HEATHEN CARS.

THE countries in which the Canarese language is spoken, are very extensive and populous. Stretching from the Crishna on the north, to the descent of the Ghauts on the south, and comprehending the whole of the table-land, the ancient kingdom of Carnata unquestionably derived its name from the language, or gave to the language its name, as it was there universally spoken. In addition to the province of Canara below the western Ghauts, the inhabitants of the Wynaud, of Coorg, of Bellary, of Harponhully, of Darwar, of Beejapoor, of Bednore, and of many other districts speak this fine language, and wait to receive the gospel through its medium. In 1824, it was reckoned that eight

or nine millions of people spoke the Canarese, and since that period, the number must have greatly increased.

But except at Bangalore, at Bellary, at Belgaum, and latterly at Mangalore, no missions have been established in these interesting provinces. Like the Telloogoo countries, they have been deplorably neglected. As a division of the empire, a more healthy, well-watered, beautiful, and interesting one, there does not exist. It is rich in minerals, in spices, in forests, in all kinds of cultivation, and its boundless resources await the time when a wise and enlightened government, or when enterprising companies will undertake to draw forth its stores and riches which are only concealed from view, by the apathy and the indolence of the people. But as yet, the Sun of righteousness has scarcely arisen upon it, with healing under his wings. Its races of men—more strong and athletic in body, more bold and vigorous in mind, more determined in war, and more simple in their manners, than any perhaps in the peninsula,—are still sitting in darkness and in the region of the shadow of death. To-day, they are as open to the truth, to the exertions of the philanthropist and the missionary, to an attack from the champions of the cross, as they ever were, in former times, to the fury of the lawless banditti, and the oppressions of the usurping Polygars. But what has been done to rescue them from the hands of the wicked one?—Alas! the enemy still keeps

possession of the land; superstition slays its thousands and its tens of thousands; and the present life is only a stage from which they are passing, in thousands and in millions, to everlasting woe.

Lying on the south side of the Crishna, these provinces were not, till a late period, brought under the power and the oppressions of the Mogul governments. Independent princes continued to rule over them. The manners, the customs, the habits, and the religion of the people remained, more than in the northern districts, peculiarly Hindoo; and though Hyder and his son brought them into subjection, yet his dynasty was too short to produce many remarkable changes.

But if the Canarese escaped more than others, the fury of the Mahommedans, they did not escape the invasion of the Portuguese and the Popish party. Constituting Goa upon the western coast, their head-quarters; the priests poured forth like locusts upon these rich and fertile territories. No intrigues, no bribes, no acts of conciliation and no denunciations were wanting, to convert the Hindoos to their superstition. The plans which they are reported as having used at first, were worthy of the men and of the system. Some of the natives who had either submitted to their authority, or who were hirelings for pay, were sent into different parts of the country to prepare the way of the crafty and the ambitious ecclesiastics. As though the ambassadors were

entirely ignorant of their own commission, and of the design which their employers had in view, they assumed the habit and the character of prophets. To excite the curiosity of the people, to rivet their attention, and to fill them with astonishment and expectation, they foretold that great and important changes were at hand—that holy Bramins would very soon come from the West—that a new system of religion would speedily be established—that the gods of the country had sent them to make this announcement—that in dreams, in visions and in oracles, they had become acquainted with these tidings, and warned the people that when the time came that these predictions would be fulfilled, to submit to these messengers, otherwise the most dreadful calamities would ensue. The prophets passed on, but their predictions were not forgotten; the people waited with anxiety and expectation for the accomplishment; and after a time, the holy Bramins arrived; the country was filled with surprise; numbers flocked to listen to the oracles; the predictions of the prophets were realized; and, while the western priesthood were not very scrupulous, in judging of the parties to whom they administered the initiatory rite of their religion, hundreds and thousands were baptized into the Church of Rome. Craft, imposture, and intrigue were more successful with the many, than truth, fidelity and compassion would have been.

Throughout these territories, many thousands

acknowledge the supremacy of the man of sin ; but are they better than heathens? Are they more righteous and more spiritual? Are they a greater blessing to society, and a benefit to their race, than idolaters? By no means. Not far distant from Bangalore, there are two popish villages which, in the estimation of the natives, are exact counterparts of Sodom and Gomorrah ; and I cannot, therefore, regard the spread of this system as at all beneficial, except as it tends to loosen the regard of heathens to a superstition which has so long held them in subjection, and which every change must, in some measure, affect.

A few years only have elapsed, since the province of Coorg fell into the hands of the British government. Its inhabitants were thought to be eminently prepared for the reception of the truth. The chains of caste which bind Hindoos to their superstitions, were there thought to be weak and powerless. Schools were established, and gave the people the greatest delight. The Commissioner who was appointed, by the government, to superintend its political affairs, was reckoned a devoted and an enterprising man. After his arrival in Coorg, he applied to various quarters to obtain a Protestant missionary ; but where was he to be found? Instead of establishing new missions, the old stations required to be strengthened and to be reinforced.* “Well!” said the Commissioner,

* As this opportunity was not embraced, I am very sorry to

"if you will not give me a Protestant, I shall obtain Roman Catholics, since it is better that the people should be initiated into a false system of Christianity, than be allowed to remain in their heathenish ignorance and superstition." Very soon, three Roman Catholic missionaries presented themselves to his view; grants of money were obtained, from the government, to erect a chapel, and to support their establishments in Coorg; and they were sent into that province to take possession of it, after it was offered to Protestants, but which Protestants wanted the men, the means, and the spirit to occupy. I cannot allude to this fact, without almost feeling ashamed of my country, and of the religion which I profess. What! Will the votaries of superstition be more active and zealous in the propagation of error, than the true and faithful disciples of Christ in the propagation of the truth? Will the missionaries of the Vatican, be more numerous and stand better prepared to take advantage of openings and opportunities, than the devoted ambassadors of the Son of God? Will the mere crucifix operate more powerfully upon its devotees, to rouse them to labours, to exertions and sacrifices, than the real cross of the Redeemer? Forbid it, ye adherents of the Protestant faith! Forbid it, ye believers in the Chris-

And that now, when the Wesleyan missionaries have proposed to settle in Coorg, some political considerations have arisen to prevent them.

tianity of the Bible! Forbid it, ye directors of missionary societies! Forbid it, ye servants and ministers of the Most High God! Such an event has occurred once; never, I hope, will it be allowed to happen again? No. I trust that many who peruse these pages, will be glad to follow their Redeemer in his career of devotedness, self-denial, sacrifice and suffering; that many, instead of wrapping their talents in a napkin, or burying them in the earth, will henceforth put them out to usury, will give them to the service of the sanctuary, that the gospel may be sent to those who are ready to perish, and that we may not be chargeable with the blood of souls; and that many, hitherto indifferent and unconcerned about the salvation of the heathen, will hereafter manifest the spirit of primitive times, will bring their hundreds and their thousands to the service of Immanuel, and while some are willing to be in perils of waters, and in perils of robbers, in perils on the sea and perils on the land, in perils in the city, and perils in the wilderness, to carry the glad tidings of mercy to perishing sinners, will make the greatest sacrifices at home, and will use their utmost exertions to save the heathen nations from sinking into woe.

BELLARY

Is the capital of the western collectorate of the ceded districts. Situate on a plain in the midst of

a hilly region, it is dry and sultry, but very salubrious. The clouds often intercept the rays of the sun, as they do in the Mysore. A tremendous rock* rises out of the plain, and overshadows the native town. Like other hills in India, it was well fortified, and was often the arena of conflict in former days. The fort still remains, is rendered strong by nature and by art, and is the residence of the British infantry; while the cantonment, where the native battalions are located, is about two miles distant, and is perhaps more cool and healthy. The soil is black, and is well adapted for the growth of cotton. The trees are comparatively few, but tanks of water here and there diversify the scenery.

As Bellary is in the ancient province of Bijanagur, and in the neighbourhood of its capital, it became the seat of a Polygar, after the destruction of that empire. During the period of the Rayeels, this prince held, under them, the office of Dewan, and acquired several Zemindaries. His descendants paid tribute to the sovereigns of Bejapoor, and then to Aurungzebe. Bellary was subdued and taken by Hyder, and the Polygar made his escape. His race is now extinct; but many pretenders have set up their claim to his power and dignity, one of whom, I recollect, was a prisoner on the hill-fort in 1829.

* Such is the heat which this rock often acquires during the day, that it has given rise to the report, that you might roast a beef-steak on the top of it at twelve o'clock at night.

After much discussion with the Madras government, Mr. Hands was allowed to proceed to the interior, and arrived at Bellary in May 1810. His original appointment by the Directors at home, was to Seringapatam; but as the Mysore province was under the authority of a native Rajah, and many other political considerations might prevent his missionary exertions, the Madras Executive would not grant him permission to proceed to that famous city. Whatever might be the disappointment to Mr. Hands and to the Directors in this affair, we cannot regard it now but as a gracious arrangement of Providence. However large and populous Seringapatam might be, and however interesting as a sphere of labour, during the usurpation of Hyder and his son, it is a most unhealthy station, and scarcely a person can sleep within its walls, without catching a very malignant fever. On the fall of the Mahommedan dynasty, it ceased to be the capital of the country; the court and the seat of government were removed to Mysore; the troops, the arsenal, and the public works which gave it importance for a time, have long since been planted in other quarters; the city of the Bahaudars, once so illustrious, has sunk into ruin and insignificance, and is a striking example of the speedy rise, and the sudden overthrow of empires, capitals and dynasties in the East.

Had the original appointment, therefore, been carried out, and Mr. Hands been located in Serin-

gapatam, disappointment must have attended his steps; the effects of the climate upon health and life must have been disastrous; and after passing through a series of calamities, the mission must have been removed to a different seat. But as a station, Bellary has been tolerably healthy; many conveniences have there been enjoyed from the beginning; the authorities have been kind, liberal, and attentive to the wishes of the brethren, and to the interests of the work; and a better situation could not perhaps have been found than this, for the establishment of the first Canarese mission.

Under the greatest disadvantages, our missionary brother commenced the study of the Canarcse. Neither grammar, nor dictionary, nor vocabulary, nor any other books could be found to render him any assistance; and the best pundit whom he could procure, was a common schoolmaster. In the Canarese language, there was no lack of such books as those alluded to; but they could neither be obtained, nor rendered available to Europeans at the time. But industry and perseverance can surmount obstacles, and often supply the place of facilities. By conversations with the natives, and mingling freely with them and listening to their colloquial intercourse, Mr. Hands gained so much knowledge of the language, as to be able to make a commencement; he formed a grammar for his own use; he wrote out an extensive vocabulary; he translated Dr. Watts's Catechisms into Canarese, and began

his translation of the Scriptures; and in 1812, he was enabled so to speak in the name of his Master that many of the people in the mission-house, in the school-room, and in the bazars, heard from his lips the glad tidings of mercy. If you wish, it is said, to master a subject, write upon it. In the absence of other means, this was the plan that the missionary adopted, and by which he obtained a correct and extensive acquaintance with the Canarese.

At the time when the Bellary mission was established, there was no chaplain, nor place of Christian worship; religion seemed to be almost forgotten; except by the British standard waving on the hill-fort, and some variation of the amusements and the military duties of the day, the sabbath was scarcely to be distinguished from the other days of the week; and no real Christians were to be met with. Very shortly after his arrival, Mr. Hands was requested, by some persons, to commence a sabbath morning service; the collector kindly granted the use of his cutcherry for the purpose; public worship was commenced and regularly continued till the appointment of a chaplain in 1812. An occasional service was established at the garrison hospital; and on sabbath evenings, the people regularly assembled for worship at the mission-house.

These labours, among the Europeans, were not in vain. Though some could not endure the plain and faithful declaration of the gospel, others received the truth in the love of it, forsook the paths of un-

righteousness, and gave themselves up to the Lord. On the 4th of June 1812, twenty-seven persons, having given evidence of the sincerity of their faith, were formed into a Christian church, and on the next sabbath evening,* sat down together at the table of the Lord, to commemorate his dying love, and to testify publicly their allegiance to him. This was, to all, a memorable service, a season of refreshing, and an earnest of greater and better things.

Similar effusions of the Spirit were renewed in the history of the Bellary mission. In the year 1816, and after the mission was strengthened by the arrival of Mr. and Mrs. Reeve, a revival took place among the soldiers of the 84th regiment. It was commenced by the labours of the pious and devoted chaplain†—the Rev. Mr. Smyth of Trichinopoly; and while the regiment was in camp, the Lord was

* At the mission stations, the Lord's supper is usually celebrated by the Europeans, after the evening service.

† Mr. Smyth was a most devoted servant of God, and a liberal-minded Christian. Often had he sat at the door of Black Town Chapel of a Sabbath evening, to hear Mr. Loveless. His piety, his evangelical sentiments and liberal views, prevented, there can be no doubt, his advancement in the service; his claims were overlooked; and he was removed from one station to another, only to serve the interests of others, or to gratify the caprice of authorities. But he looked for higher honours, and a better reward. His excellent widow has always been a fellow-helper to the truth, and has done much to advance the cause of God, by her decision of character, and her Christian benevolence.

pleased to bless the exertions of a pious soldier to the conversion of several. After their arrival at Bellary, a great number attended the ministry of the brethren in the fort, and some were awakened, and they hoped truly converted to God. In the beginning of October, twenty-four were received into the church, two more in December, and six more the following church-meeting. The Spirit of the Lord appeared to be in the midst of them, and great grace rested upon them all.

It was well for India, and well for the interests of our missions that such men as Mr. Hands were selected to begin the work. His kind and conciliatory manners won the favour of all classes, and reconciled them to the support of the truth. About a year after the mission was established at Bellary, the government acted with great liberality in granting a valuable piece of ground, very eligibly situated, for mission purposes. A mission-house was commenced and was afterwards completed, which does the greatest credit to those who superintended it. Unlike to the great majority of European houses in India, it is a most substantial building, has an upper story, is lofty, airy, and well suited to health and comfort, but not more so than the climate would require. The garden-grounds around it are extensive and productive, and form such a capacious area between the house and the town, as to allow of a free circulation of air, and of sufficient space for exercise. At the entrance to the compound, there is a school-room

on one side, and a very handsome, and substantial chapel on the other.

But notwithstanding the largeness and the eligibility of the premises, the mission-house was unquestionably erected on the old principle, that all the mission-families should be accommodated, and should live together in harmony and peace. When did reason, or providence or scripture sanction and countenance such an arrangement? God has divided men into families, and has shown that love and unanimity are best secured when they dwell in separate habitations; what then could lead to the adoption of such a plan in the prosecution of modern missions? I believe the families at Bellary have always lived on the most friendly terms with each other; but what has given rise to ill-will, strifes, and dissensions, at various stations which I could name? The disregard of this division which Providence has made, and the vain attempt to bring into a closer union, elements which, so long as we are upon earth and in a state of imperfection, will work better when separate, and at a distance.

At a very early period, the education of the young began to receive the care and superintendence of the missionary. As there were many destitute children—descendants of Europeans whose parents were either dead, or who had deserted their offspring, a free-school was established, and has always been liberally supported by the European residents. What confers more than usual interest

and importance upon this institution, is that more than a thousand children, comparatively destitute, have received instruction both moral and religious; that great numbers have been clothed, boarded and lodged in the school; that many, who would otherwise have grown up in ignorance, and lived in poverty, have become valuable and respectable members of society; and that there are not a few who, there is reason to believe, have not only been saved by it from temporal ruin, but have been brought into the way that leads to life eternal.

After heathen prejudices had subsided, and the people saw more the value of giving an education to their children, the brethren established schools both in town and country, and gave, to thousands of Hindoo youth, instruction in the principles of Christianity. In 1813, many respectable natives expressed a desire that their children should be taught the English language. For this purpose, a school was commenced in the mission-garden. About twenty of the most promising boys were selected from the Canarese and Teloo goo schools, and began their education in English. Much personal labour was bestowed upon them by the missionaries. The progress of the majority afforded considerable satisfaction, and a superior education was afforded to them, with the hope that they might thus be trained to become schoolmasters, and assistants in the mission. But the brethren were greatly disappointed. As soon as these youths had acquired a sufficient know-

ledge of the English to qualify them as copyists in public offices, they all left the school, though some of them were offered a small salary to remain. This seminary was continued four or five years, but since it was only attended with much expense and loss of time, and continued to baffle the hopes which the brethren entertained, it was given up. Such has been the experience of the missionaries at other stations, as well as at Bellary, in reference to English schools. The youths added but little to their actual stock of knowledge while engaged in study; their being taught to read and to write English, only put them in the way of advancing their worldly interests; many of them obtained good situations, and some of them appeared grateful for the advantages which they had enjoyed; but no gracious effects were visible, and none did any thing to advance the interests of the mission.

On the arrival of Mr. Reeve in 1816, he entered warmly into all departments of the work. As soon as he obtained a knowledge of the language, he joined Mr. Hands in the translation of the Scriptures. The New Testament had long been under the care, and diligent supervision of the senior missionary, and now, the Old Testament was divided between them—Mr. Reeve taking the historical books, and Mr. Hands the Psalms and the Prophets. After bestowing great labour, prayer, and pains upon them, the whole were brought to a conclusion in 1827, and the first version of the Scrip-

tures in Canarese, has long been published, and put in circulation among the people. It would not be doing justice to these dear brethren to pass by this great work in silence. The names of warriors and statesmen are associated with the kingdoms of the world which must speedily pass away; but the names of those who have translated the Scriptures into such a language, will be associated with the growing empire of Immanuel. Any translation of the Bible into a strange and heathen dialect must deserve well of posterity, and be a blessing to numbers of our race; what then shall I say when I think on the care, the patience, the prayer and the diligence which have been expended upon this work, and which brought it to an auspicious conclusion? Other versions, no doubt, will be made by successors into the Canarese, and the time may come when kings and princes, dissatisfied with the present, may order the wise and the learned of their age to unite their powers to produce a better; but it will be as great an honour to rank with a Tindal and a Coverdale, as with any of the forty-seven who can lay claim to a part of our present English translation.

The brethren at Bellary, have always been in the habit of taking long mission-tours, to preach the gospel, and to distribute the word of life among the distant parts of the province. But an annual visit has usually been paid to Bijanagur—the desolate capital of the Hindoo dynasty, and which has received, in modern times, the name of Humpee.

From the top of a pagoda on a high hill, and with the help of a telescope, the brethren viewed the extensive scene of desolation—the ruins of palaces, pagodas, mosques and other public buildings, the architecture of which appears to have been of a superior kind. When in its glory, the city must have covered a vast extent of ground. After the defeat of its king in battle by the allied princes of the Deccan, the victors, are said, to have spent five months in plundering it, although its inhabitants had employed 1550 elephants in carrying off money and jewels to the amount of one hundred millions of gold, besides the royal chair which was used only on state-days, and whose value could not be estimated.

Whether it be a tribute of honour to the departed glory of the Hindoo government, or whether it be the reverence paid to the superior sanctity of the royal city, the Humpee festival is celebrated with great pomp and splendour; thousands of people crowd from distant parts to pay their devotions at the shrine; and idolatry is sometimes seen in all its weakness, and in its sure indications of approaching decay.

In April 1835, Mr. Paine, accompanied by Samuel Flavel, and the teacher Burder, attended the festival. The crowds were immense, and during the greater part of every day, the brethren were zealously employed in preaching the gospel to the multitudes. When the ponderous cars were to

be drawn, and the thousands had assembled to show their attachment to the idols, what a strange scene was exhibited ! The gathering blackness of the heavens, the repeated flashes of lightning, and the peals of distant thunder were the sure indications of an approaching storm. Scarcely were the votaries of paganism yoked into the service, and had begun their vile drudgery, when in consequence of the rain, the multitudes rushed to the places of shelter which they had provided for themselves, deserted their gods, and left them to sustain alone the fury of the elements. As the rains were heavy, and the soil was loose and miry, the wheels of the larger car sank into the ground so far, as to render it impossible that any exertions could remove it, that day, from the spot where it had been forsaken. On the following day, attempts were made, but to no purpose. Since the Bramins claim to themselves the exclusive privilege of drawing the smaller car, that performed its accustomed journey—a circumstance which can excite no surprise, when it is remembered that their craft was in danger, that they are the interested parties, that it behoved them, on such an emergency, to give an example of zeal and of energy to the people, and that their united strength was called into action.

The example, however, was almost lost upon the populace. Less zealous in the service of their divinities, the crowds, notwithstanding all the constraint that was used to impress them into the

service, could only move the larger car a few yards. Messengers were now despatched to the Rajah of An-nagoondy, entreating his aid on behalf of the helpless deities. No sooner did he obey the summons, and attended by his shabby retinue came to the ground, than the whole force was concentrated, immense levers were applied to the wheels, and an elephant was employed to give the first impetus to the huge vehicle. Amidst the clapping of hands, the shouts of the female spectators,* and discharge of fire-arms, the car advanced with difficulty a few paces; but the efforts of the many relaxed; the ground became more impassable; and the exhausted strength of the few who were zealous in the cause compelled them to give up the attempt as hopeless.

As the visitors were beginning to withdraw, all the anxieties of the priests were directed to the restoration of the car to its place. The avenues to the valley were instantly closed; none were permitted to depart till the idol was restored to the temple; necessity was called upon to display the superiority of its strength, to that of idolatrous zeal; the efforts of the multitudes were united to serve themselves rather than their idols; and with some difficulty, the car was restored to the shrine. Nothing could more strikingly illustrate the delusion of these worshippers, than the circumstances here recorded. The brethren took advantage of this scene, to show the idolaters the folly of their religion, to convince them that it was impossible

such divinities could save, and to beseech them to follow out the convictions of their own minds, and to abandon the gods who are lifeless. Some of the hearers allowed the truth of the appeals, and were constrained to confess that there were signs which indicated the downfall of their system, and that it would not be long before car-feasts would cease to be observed.

Long had the brethren laboured without seeing the heathen converted—*the kind of success* which they most desired, and which is most cheering to the mind. But in 1821, a Canarese man—named Goorapah, and his daughter—Nagama, became the first-fruits of Bellary to Christ. Before he heard of the Redeemer, this venerable old man had abandoned, it appears, the worship of idols, and was gradually prepared for the reception of the truth. He endeavoured to persuade his family to imitate his example, and suffered, on that account, much ridicule and abuse. His arguments led his daughter, Nagama, to reflect upon the subject, and brought her eventually to hear one of the missionaries preach. After her first visit, she came again and again, till divine light beamed upon her mind, and she saw herself a guilty sinner, and was enabled to embrace the Saviour. As she formerly lived in very iniquitous practices, the gospel was more triumphant in her conversion. No sooner did she perceive that these sins were ruinous to her soul, and inconsistent with a profession of our holy

religion, than she relinquished them, and became blameless and consistent in her deportment. Taking into consideration, the few advantages which she possessed for moral culture, and spiritual improvement, she made rapid advances in divine knowledge; her mind rose far above mediocrity; and her self-abasement and acquaintance with her own heart, were very conspicuous.

Her father Goorapah, became obedient to the faith about the same time, and both were admitted into the church on the same evening. "The ordinance was administered during the weekly lecture. Brother Chambers preached to the people, and at the close, the two candidates who had been accustomed to bow down to senseless idols, came forward, and in the presence of the congregation, knelt down, we trust, in humble adoration before the true and living God, while brother Hands dispensed to them the solemn rite of baptism. It was an impressive scene. Many appeared deeply affected, and some wept. Our souls rejoiced, and we felt constrained to look forward for the complete accomplishment of divine prophecy in this benighted part of the world."

Shortly after this, Nagama's younger sister embraced the truth, and was baptized with her two children. Then, the mind of the old mother was impressed, and after her conduct and conversation had afforded evidence, for some time, that her heart was changed, she was numbered among the dis-

ciples. Thus, the whole family was incorporated into the Christian church, and continued to afford the brethren great satisfaction. In 1823, Nagama was removed into the eternal world, and upon her death-bed, as well as during her life, gave a most delightful testimony to the power of the gospel. Her end was very happy and produced a most powerful impression on the minds of many. Old Gograpah died in 1829, when Mr. Reeve was at the station. In writing upon his decease, Mr. Reeve says, "it was only two or three days prior to dissolution, that we had any certain indications of the near approach of death. Every time that I visited him, I was struck with his patience, his calmness, composure and resignation. On his being asked, if it were the will of God to call him now from time into eternity, whether he was prepared for his great change, he replied 'I hope so; I am very anxious to go, and see the Lord Jesus Christ who loved me so much as to come into the world, and shed his blood for me on the cross, that my sins might be pardoned.' When at another time, the question was asked, 'Is your mind still fixed on the Saviour?' he answered, 'Certainly, my dear teacher, it is; I am waiting for him,' and as to the grounds of his hope, he said, 'I expect to be saved only through the merits of Jesus Christ.' When referring to the situation of his family after his removal, he observed, 'If they continue to seek that

Holy God who is on their side, they will have no occasion to be afraid.' At another time, he said, 'I thank God my mind is happy. I have only another day to spend on earth, then I shall be released from all sicknesses and pains, and enter into that blessed place where all sorrows will be for ever done away.' Shortly after this, he ceased to be mortal, and we trust that he will at last be found included in the number of those who are redeemed from among all nations. During the seven years that have passed away since his baptism, his conduct has been, as far as I can learn, quite unimpeachable. When not prevented by the infirmities of old age, he has been uniform and regular in his attendance upon public ordinances, and in his performance of domestic worship. He could neither write, nor read. At family prayer, one of his grandsons used to read the Scriptures, after which the venerable old man, in a simple and humble manner, would present appropriate petitions to the throne of Grace."

One of his grandsons, is the native teacher—William Burder at Bellary; and the other, John Bogue, died in 1830. In reference to the latter, Mr. Reid writes, "This is the fourth member of that highly-favoured family who has been rescued from the thralldom of Satan's most galling yoke,—who has received the truth in love—who has embraced the profession of the Christian religion, and

having given satisfactory evidence of the sincerity of that profession, has died rejoicing in the hope of acceptance with God, through the merits and righteousness of Christ alone. Our hearts have been cheered by this interesting event, and we would bless God and take courage."

But this notice of Bellary must be brought to a close. To continue it, there is no want of materials which interest the writer and which would abundantly gratify the reader. The history of those devoted men who have been converted there, and who are now labouring at other stations to convert the heathen; the journeys of benevolence which the brethren have undertaken, and the conversations they have held with the votaries of paganism; the printing-press—that mighty engine which has been pouring forth its thousands of remonstrances among the natives, under the active and vigilant superintendence of Mr. Paine; the exertions of Samuel Flavel, and the prosperity of the native church; the zealous and indefatigable efforts of Mr. Reid, and the success of the orphan-school; the blessing that has crowned the Bible and Tract Societies—all these would afford interesting points of discussion, and would show that much has been already accomplished, and that a larger work of preparation has been going on for a future harvest, when the Spirit is poured down from on high. But the space which other and important subjects will

yet require, prevent me from dwelling so long and so fully upon each mission, as I should otherwise like to do. May brethren who are so dear to me, long have life and health to carry on their labours, and may labours so great, and important, meet with a Divine reward.

CHAPTER XX.

BELGAUM.

BELGAUM—PROVINCE OF BEJAPORE—MAHRATTAS—MR. JOSEPH TAYLOR—ESTABLISHMENT OF THE MISSION—CONVERSION OF BRAMINS—DARWAR—MR. BEYNON—MISSIONARY TOURS—HEATHEN FESTIVAL—CHURCH AND CONGREGATION—THE DECCAN.

BELGAUM is in the province of Bejapoor, on the north side of the Tumbhoodra, and in the territories lately occupied by the Mahrattas. Three hundred and fifty miles in length, and two hundred in breadth, are reckoned the average extent of the country, and notwithstanding the war and anarchy which have perpetually reigned, it is calculated to contain about seven millions of inhabitants. The western districts are mountainous especially in the neighbourhood of the Ghauts, while, in the eastern, the province is level, salubrious, and watered by the Crishna, the Beemah, the Tumbhoodra and other streams. The principal towns are Poonah, Darwar, Bejapoor, Sattarah, Merritch, Punderpoor, Hubley, and Shawpore. On the fall of the Bhamanee dynasty, the Deccan was divided into the kingdoms

of Bejapoor, Golconda, Berar, Ahmednagur and Beder.

At Bejapore, the dynasty of Adil Shah existed for nearly two centuries ; Amungzebe conquered it, and rendered it tributary to Delhi ; and the nominal authority of the Moguls was triumphant for a time. But the rise of the Mahratta power, was almost contemporary with the downfall of the Shahs. It was impossible that the weak and effeminate armies of the emperor, could contend with the fierce and daring troops of the marauders. The battle of Paniput in which their army was cut to pieces, only humbled the Mahrattas for a moment. The successors of Sevajee scoured the Deccan, and converted the best and most fruitful fields into a wilderness. For nearly a century, they were a scourge to the empire. War, rapine, anarchy and devastation attended their march. Now their cavalry rushed to plunder, and were nothing but banditti to ravage and destroy ; then, under a more organized form of government, their armies took the field to burn cities and to depopulate countries ; but their rule was, throughout the whole, a desolating tempest tearing up all the foundations of the social system ; overturning the bulwarks of peace, and liberty, and public order ; driving the natives from their towns and their abodes to the dens* and caves of the

* The "*Wulsa*" is the flight of the inhabitants from a town, on the approach of an enemy. No sooner do they hear

mountains ; and rendering property, commerce, life, and all temporal blessings, insecure. But at length, this frightful system was brought to an end. The Mahratta confederacy was broken, the British arms were victorious, the Pindarries were annihilated, and Bejapore and the whole Deccan were restored to order and security.

Still the marks of the scourge are visible on all sides, and it will be long before this province is restored to that state of prosperity which its climate, its fertility, and its resources ought to command. After the last Mahratta campaign, Belgaum was chosen as the most healthy station for the cantonment of the troops. It was formerly under the Madras presidency, but is now under that of Bombay. Most salubrious and invigorating, the climate enables the brethren to carry on their operations with greater spirit and perseverance, than in many other parts.

The mission was established in 1820. Mr. Joseph Taylor who had laboured long and diligently with Mr. Hands at Bellary, as an assistant missionary, was proposing to settle in a different sphere, and had his views directed to some of the large towns in

that an army is advancing, than they collect together their jewels, their gold and silver, and their most valuable articles of every kind ; decamp from the city ; take refuge among the hills ; and continue to live there till the storm is past. Such is the confidence which the natives have always had in the British power, that the "*wulsa*" has not been resorted to on the approach of an English army.

the district. While still undecided as to the direction of Providence, Sir Theophilus Pritzler—then commanding the Deccan division of the army—wrote to the brethren at Bellary, requesting that a missionary, if possible, should be sent to Belgaum, promising to afford him his patronage and support, pointing out the facilities to exertions among the heathen, and wishing his services among the troops under his command. Mr. Taylor went to supply. The general and many officers gave him a kind reception. As great anxiety prevailed among the European soldiers to receive instruction, a thatched building was erected, sufficient to accommodate a hundred persons, and the attendance was so great that many were obliged to stand during the service. Among the heathen population, a wide field presented itself at Shawpore, at Belgaum, and in the neighbourhood; and the path of duty appeared plain to the missionary to settle there, in preference to any other place.

The expectations thus raised have not been disappointed. Mr. Taylor settled there, and the blessing of the Lord was soon evident. Not only were the labours among the Europeans rendered effectual to the conversion of many; but became eminently subservient to the mission cause—more so perhaps than if the work had been commenced, and carried on for a similar period, under other circumstances. Indeed! Mr. Taylor is of opinion that no missionary would have been allowed, at that time, to settle in

the district, except under these peculiar arrangements. When the intimations of Providence for the establishment of a mission, are quite evident, it is an incumbent duty, if possible, to occupy the ground. If the climate is salubrious, the station central, the opportunities of usefulness promising, the population great, many indications of Providence propitious, and above all, adverse circumstances which may have hitherto prevented the introduction of the truth, be removed, the station ought to be occupied till a missionary can arrive from England, or till some other arrangements can be made. From a want of men, and from an inability to seize the favourable moment, some promising fields of labour have been shut against the gospel, and political or other considerations have arisen afterwards, to prevent the establishment being formed.

The first fruits of the Belgaum mission appeared in the conversion of two Bramins and a Rajpoot who, in order to avoid the threats and violence of their relatives, were baptized at Bombay. No sooner did they return to Belgaum, than the storm burst upon their heads; the most furious persecution was raised against them; and the efforts of the missionaries in Shawpore were scorned and despised. To escape from the evils, the Rajpoot and one of the Bramins took to flight. The former, it appears, never returned; but the latter came back to the fold, and lamented his fear and timidity. As his

deportment was becoming the gospel, he was employed as a master in a village-school, where his conduct gave great satisfaction to the missionary, because it showed that he was attentive to his duties, instructed the children in the truth, gained the confidence of the parents, and evinced a conciliating and Christian temper.

The Bramin convert Dhondapah, who remained steadfast during the whole of the persecution, held on his way, and continued to grow in knowledge, in grace and holiness. While there could be no doubt of his sincerity and devotedness to the Saviour, the missionary had to regret that he did not possess an aptitude to teach, and that he was therefore incapable of advocating publicly the cause which he had espoused. But his conduct spoke loudly. Such was his self-denial; his suitable demeanour under losses, persecution and contempt; his great humility, simplicity, and deadness to the world, that they were most pleasingly conspicuous to all, attracted the notice of his countrymen, and produced upon them an impression in favour of Christianity.

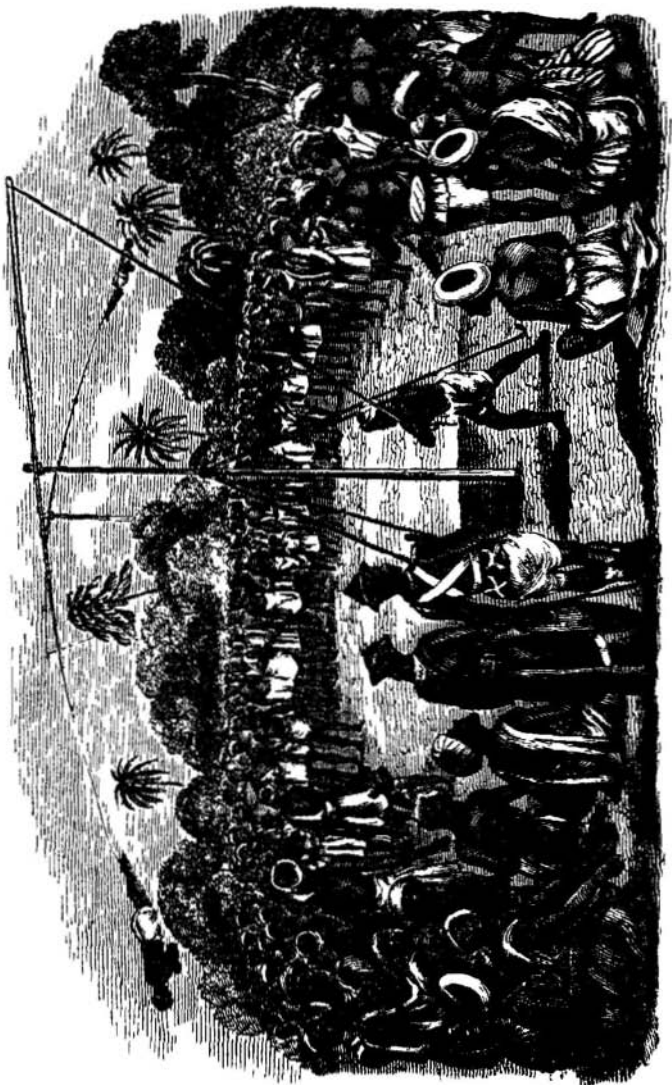
After labouring many years at Darwar, and in other places connected with the mission, Dhondapah resided some time with a Christian friend at Bombay, and about three years ago, had left the presidency to return to Belgaum. But he has never been heard of. The missionaries are apprehensive that he is not alive; and conclude that he must either have died in some place where he was un-

known, or had fallen into the hands of the murderous Thugs, who, for an article of the smallest value, would not hesitate to assassinate him. Devapah, his companion in baptism, was employed for several years in teaching the prisoners in the jail at Darwar; but the school there has been discontinued by the judge, and the German missionaries who have lately occupied that field, have kindly taken him under their fostering care. He is now employed in communicating the knowledge of salvation to the heathen there, and in the surrounding villages. The brethren report well of his Christian character and prospects of usefulness. It is thus that while not many wise men after the flesh, not many mighty and not many noble are called, and while God chooses the weak things of the world to confound the mighty, and the foolish things of the world to confound the wise; some even of the priests believe, and render glory to the truth.

Having resided for some years, with very delicate health, and with no prospect of recovery, at Bellary, Mr. Beynon joined the mission at Belgaum in 1828, and has not only been remarkably well, but has pursued his course with great acceptance and usefulness. I cannot but think that this is a subject which deserves more consideration, than it has yet received. At some of the stations in India, the health of the missionary is at once attacked, and fails; but it is not right to conclude that another province would not be more conducive to health and com-

fort. Mr. Beynon is not the only case which might be alluded to. While there are such provinces as the Mysore, Bejapore, and Travancore, where there is labour for a hundred missionaries; why should not these climates be tried, and new missions be formed to meet the exigency? I am far from thinking that a missionary should, on account of every trifle, leave the station to which he is appointed. No. Every real Christian would dread this, and must see the necessity there is for concentration of effort, instead of dividing our strength and weakening all our positions. But the loss of health is an exception to the general rule, and every one must see that it is better a missionary should occupy any part of the field, than be under the necessity of abandoning the work. Mr. Beynon thought so, and he has been able to study and to labour much at Belgaum. He has translated the "Pilgrim's Progress" into Canarese. It was published by Mr. Cathcart, and is one of the few books which, translated from the English, is admirably suited to an Eastern population, and is likely to be the means of doing good.

In the pursuit of their great object, the brethren have undertaken long missionary tours among the heathen. As Darwar was once considered a branch of their mission, their visits to that town were frequent, and their exertions many. Their labours in the jail have often been accompanied with considerable success, and some, there is reason



TORTURES INFLICTED AT A "JUNDO FEST" 42

to hope, who have suffered the last penalty of the law, have, like the thief upon the cross, been prepared to enter into paradise. On one occasion, they met daily, for two weeks, large congregations assembled at the Mutt* of a Lingum priest who was going through one of their Pooranas. The opportunity was embraced to point out the manifest absurdities and contradictions in their books, and to communicate the way of mercy. The word was heard with attention by many, and with astonishment by others. One individual who attempted to oppose, and who manifested angry feelings, was silenced by the priest; books were readily accepted, and it was evident from allusions made and from questions proposed afterwards, that they had been read, and some knowledge of their leading truths acquired. During 1837, Mr. Beynon visited the Yellamma Jatra and witnessed the most horrible and revolting scenes. The first remark which a native convert made, on beholding them was, "Come, let us flee; this is Sodom and Gomorrah." "A great number of people," says Mr. Beynon, "underwent the swinging torture. They were suspended by hooks thrust through the tendons of the back, or of the leg. The latter mode of suspension appeared much more painful than the former, as they could only endure it for a short time. I can hardly describe my feelings, at first, in the midst of such abominations. But however pained, I felt it

* A place of devotion.

to be my bounden duty to lift up my voice against the atrocities of the place. Many appeared to feel and acknowledge the force of what I said. Some fell at my feet, lamenting what they had done, and saying they had done it in ignorance; others said they would not discharge the vows which they had taken upon them. Most of the devotees were of the Shoodra caste, and a few Bramins among them contrived to discharge their vows by proxy."

I am happy to find that the government has relinquished the revenue which it derived from this festival; and it would be well that it had nothing to do with it. In consequence of some disagreement between the Poojaries who are Shoodras, and the Koolkurnees who are Bramins, about the division of the fees; government has appointed four Bramins as trustees to collect, and take charge of the offerings. The Poojaries are dissatisfied with this arrangement, and say that they have a claim to all and receive nothing. The impression produced on the minds of the people, is that the fees are collected by the authority of government.

Soloman, and Jonas—native teachers from Bangalore, labour with diligence and assiduity, with great satisfaction to the missionaries, and with a pleasing measure of success. The members of the church are about twenty in number. On Sabbath morning, the congregation amounts to about a hundred, composed of the members of the church, children connected with the mission, and strangers,

both heathen and Roman Catholics. In the course of 1837, there were five persons baptized and received into the church—a Mussulman and his wife, two Roman Catholics, and one heathen. As the Mahommedans have hitherto been the most determined enemies of our missions in India, it is very pleasing to hear, at this station and at the other, that some are renouncing their enmity, and their delusion, and are taking upon them the reproach of Christ. Many are surprised that more attempts are not made on behalf of the Mahommedans. But it is not strange. Could all the Mussulmen of India, be collected into one district, then, their claims would be manifest, and would be attended to. But they are only a fraction of the population; they are, like the Jews, scattered up and down over the provinces; they speak a dialect different from the Hindoos; and it is only here and there that a missionary can find an opportunity of addressing them, even should he understand their language.

What a splendid field for missionary enterprise, does the province of Bejapore, and the adjoining kingdoms of the Deccan present to our view! In that immense tract of territory which lies between the Nerbudda and the Crishna, stretching from the river Hoogly to the western coast, and which might well be termed the centre of India, what large and populous districts unvisited by the light of the gospel! Irrespective of the northern Circars,

and the Telloogoo countries to which allusion has already been made, there cannot be less, in the different kingdoms of the Deccan, than twenty-five millions of souls. The Gonds, the Ooriayas, the Mahrattas, the Mahommedans, the Canarese are a multitude of tribes, and peoples and tongues. With the exception of a Baptist mission in Orrissa, a Scottish mission in the Concan, and our own mission at Belgaum, nothing has yet been done to teach and to evangelize these races of men. Sunk in idolatry, delusion, and crime, they perish not in hundreds, nor in thousands, but in millions at the shrine of evil. Satan rules over the territories with an unlimited sway, he riots in the number of his victims and the value of his spoils, he hopes to render his reign there immortal, and has increased, to a thousand fold, the exactions of his despotism. Weep, my soul, over these dark places of the earth; take a right estimate of the calamities to which these tribes are subject, and the greater evils to which they are exposed; and though thy efforts should be worthless and thy tears unavailing, try to rouse the Christian world to sympathy and commiseration, and continue to hold the arm of the Almighty, till Satan is driven from his strong-holds, and till these nations are emancipated from his thralldom.

CHAPTER XXI.

THE MYSORE.

DESCRIPTION OF THE MYSORE—FACE OF THE PROVINCE—HISTORICAL RECOLLECTIONS—INHABITANTS—CUSTOMS RESEMBLING THOSE OF JUDEA—CANARESE LANGUAGE—THE EXPOSITION OF THE SHASTERS—PREPARATION FOR THE GOSPEL—ANCIENT TIMES—HYDER ALI—MAHOMMEDAN METHOD OF CONVERSION—THE CONTRAST FAVOURABLE TO CHRISTIANITY.

THE Mysore country occupies the great proportion of that elevated table-land which stretches across the Peninsula of India, from the eastern to the western Ghauts. In its extent, it is larger than Scotland, and contains about three millions of inhabitants. Elevated 3000 feet above the level of the sea, very picturesque in its scenery and salubrious in its climate, it abounds with all the freshness and fragrance and variety of European gardens. The height of the land collects the clouds into a canopy over our heads, so as to prevent the rays of the sun from exercising that withering influence over us, which they do in the Carnatic and in the lower parts of the country. It enjoys the former and the latter rain. Scarcely any thing

can exceed the beauty of its landscapes, the richness of its soil, and the abundance of its harvests. Rice, ragee, mustard, gram, and every kind of Indian grain are among the productions of its fields. Excellent potatoes, cabbage, carrots, turnips, beet-root, cauliflower, cucumbers and other sorts of European vegetables grow in the gardens, and some of them are exported to all parts of the country. The peach, the apple, the pear, the plum, the strawberry, the vine and the pomegranate, as well as the plantain, the orange, the mangoe, the guava and the pine-apple, are the fruits which, in their different seasons, adorn the table, and afford, to the desert, a refreshing and beautiful variety. The flowers too are charming, and though on the plains, they have beauty without any fragrance, they possess both on the table-land; and the rose, the violet, the mignonette, the geranium, and such like English blossoms, as well as those that are native, are gathered, are formed into splendid boquets, and send their perfumes through the mansions. In the estimation of the Christian natives, the country is the land of Canaan—the land that flows with milk and with honey. The God of Providence has rendered it a pleasant and delightful province. “He waters the ridges thereof abundantly, and settles the furrows thereof; He makes it soft with showers and blesses the springing thereof; He crowns the year with his goodness and his paths drop fatness. They drop

upon the pastures of the wilderness; and the little hills rejoice upon every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy and also sing."

In some respects, the face of the country is very peculiar. Now and then, the line of road leads, for miles, through a valley where rocks are piled upon rocks in wild confusion on either side, and appear as though some volcanic eruption had thrown them up in gigantic masses, and in fantastic forms. Tremendous hills may be seen rising out of the surrounding plain, and have usually been fortified as strong towers against the approach of the enemy. Nundidroog, Ramgurry, and Sevendroog are of this description, and were, in former times, reckoned invulnerable. Ten miles in circumference at the base, and a mile in height, some of them are seen at a great distance and are covered with forests, while others are less in dimensions and are scarcely any thing but naked rock. Sevendroog, because of its destructive atmosphere, has been termed "the hill of death." As a place of banishment for criminals, it was famous for its horrors in the Mahomedan reigns; many of the Europeans both officers and privates who were taken in battle, were imprisoned upon its summit, and had they not, by our own army, been speedily delivered, they must, such is the badness of the water, and the impurity of the air, have inevitably fallen a prey to its

baneful influence, since very few are able to survive many days.

At the same time, the country abounds with historical recollections. From east to west, it is all classic ground. There is scarcely a hill, or a dale, scarcely a town, or a village which has not been the theatre of some desperate battle, or some chivalrous exploit. The names of Hyder Ali, and his son Tippoo Sultan; the siege of Sevendroog, and the capture of Seringapatam; the victories obtained by a Wellesley and a Cornwallis, have rendered it illustrious in the history of British India. Bangalore may be termed its European capital; it is the head-quarters of its army, and the seat of the government.

The inhabitants of the Mysore are among the bravest, and the most powerful that are to be found in India. No armies proved so formidable to the British in their progress to empire, as those of Hyder, and they were generally composed of as great a number of these Hindoos as of Mussulmen. As far as their superstitions will allow, their habits, their manners, and their national enthusiasm partake very much of the character of the Scottish Highlanders. Proud of their descent, clannish in their associations, independent in their spirit, faithful to their chiefs in the hour of danger, hostile to oppression and despotism in every form, they plant their standard in the earth; they rally round it

at the sound of the pipe, the tom-tom and the war-song; they swear fidelity to each other and vengeance to their foes; they draw their scimitars and employ their daggers, till death and destruction are awarded to their enemies, and till freedom and prosperity are rendered secure. Their glens and mountains once resounded with deeds of patriotism; they followed their chieftain to avenge his wrongs, and reposed under his shadow in the days of peace; their martial exploits are still celebrated in the verses of song, and inspire the old and the young with the spirit and courage of their sires.

The manners and the customs of the people are characterized by the simplicity of eastern climes. In passing through the Mysore, you might almost fancy yourselves in the land of Judea under the reign of its kings. "Two women are there seen grinding at the mill," and preparing the grain for the use of the family. Both morning and evening, the maidens, carrying their pitchers upon their heads, flock in bands to the well, to draw water, and return often with joy and gladness. The husbandmen "sow beside all waters, and send forth the feet of the ox;" in the thrashing-floor, the oxen are seen treading out the corn; the winnower, with the fan in his hand, thoroughly purges his floor; the chaff is carried away with the wind; and thus the grain is prepared to be gathered into the garner—a large pit concealed in the field. At other times, the heavens over their heads are as brass, and

the earth under their feet is as iron ; the clouds of locusts are beheld devouring the herbage of the ground, and the foliage of the trees ; the famine rages in the city ; young children ask for bread, and no man breaketh it unto them ; and they that are slain with the sword, are reckoned better than they that be slain with hunger.

In the wilderness, the shepherds are seen tending their flocks by day, and watching over them by night. Here and there, you meet with heaps of stones, raised as a memorial of some desperate struggle or some deed of horror. Then, you come to a pillar which has been set up to commemorate the conflict of a shepherd with a tiger, in defence of his flock, and both of whom have been found dead upon the spot ; and wherever the body is, there are the eagles found gathered together. The merchants, and the money-changers are seen sitting in the market-place. The elders sit at the gates of the city to administer justice, and to decide on cases of complaint. The publicans sit at the receipt of custom, and collect the taxes upon articles as the traders pass by. The traveller lodges all night in the streets, and as their beds usually consist of nothing but a black blanket, or a mattress, it is easy to understand how the man who was cured could take up his bed and walk. Their garments are, generally, white ; they gird up their loins for the journey and for the toil ; they put off their shoes from their feet, and leave them at the door of their

houses and temples as a mark of respect. Like the Nazarites, the Canarese shave not the head till the vow is performed ; they bring the strangers into the house, and give them water to wash their feet ; and in the annual worship of their implements, they sacrifice to their own net, and burn incense to their own drag. In their schools, the pupils sit at the feet of their Gamaliels ; they learn to write with the finger on the ground ; they take an iron pen, and write upon the broad leaves of the palm, and the cajan ; and their prophets pass through the city, proclaiming tidings of good or of evil as may best serve their worldly purpose. Long before the marriage is celebrated, the female is betrothed to her husband ; the nuptial ceremony is performed at night ; the parties take their torches and have vessels full of oil, as a supply to their lights ; they sit down in rows to partake of the feast ; and the children of the bride-chamber mourn not while the bridegroom is with them, but when the day comes that he is obliged to depart, they mourn and weep. In their seasons of sorrow, Rachel is often seen weeping for her children and refusing to be comforted, because they are not ; the bereaved and distressed beat upon their breasts, rend their garments, throw the dust into the air, and send forth, in deafening shouts, their wailings and lamentations ; the minstrels visit the houses of mourning and the people join them in their noise ; they carry their dead upon a bier, and the friends and relatives

of the deceased, follow, with bitter cries and tears. Their groves, their burning grounds, and their high-places, remind us of the valley of Hinnom, of Aceldama, of Bethel and of Dan. From these customs, which correspond so much with those of Judea, and which bear such a resemblance to those that are peculiar to Hindosthan, it must be evident that, of all the books, which could be translated into their language, the Bible must be the most appropriate, and the best adapted to the people. Its phraseology, its figures and illustrations, its addresses, and modes of expression are all eastern, find their way most readily to every heart, and almost exactly correspond with the language which Hindoos would use. Whatever, then, may be their darkness and their degradation ; however full their land may be, as Palestine was often of old, of heathen temples, of priests, of idols, of sacrifices and abominations, let us rejoice that so many of their customs coincide with those of the Bible, and that they are thus so far prepared to read, in their "own tongue, the wonderful works of God."

The Canarese is the language of the country, and the calculation is, that it is spoken by not fewer than nine millions of people. Circular in its character ; sweet and mellifluous in its sound ; highly-finished in its style and structure ; renowned for its richness and antiquity, it will stand a comparison with any eastern tongue ; it is well adapted to convey all kinds of knowledge—human and divine ; it

abounds with eastern figures, illustrations, and turns of thought, and would but ill receive into its lexicon, the harsher sounds and the colder style of a western dialect. Instead of resembling the Chinese, which being monosyllabic, will, it is said, scarcely admit of any rhetorical appeals, the Canarese is the vehicle of the most impassioned eloquence, now filling the hearers with rapture, and then plunging them into the deepest grief. What with the beauty and richness of its poetry, and the power of expression and variety of style which may be infused into its prose; what with the simplicity and vigour of its diction, and the grace and energy of its elocution, the pundits or learned Bramins, produce the most powerful effects upon their people. Two and two in company, they pass from city to city and from village to village, to expound their mythology, and to instruct their votaries in the errors and superstitions of their fathers. Under the shade of a banyan-tree, or in the porch of a temple, or in some public place of resort, they collect the crowds to hear them; the senior pundit takes out his Ramayana or his Bharta, and reads a stanza of poetry; the junior, sitting by his side, raises his voice into a sweet and agreeable chant, and pours forth his torrents of eloquence, while the people are rivetted to the spot, listen with the most profound attention, are now convulsed with laughter at some dexterous exploit, and then thrilled with horror at some dreadful calamity. At the close,

and indeed sometimes during the service, a collection is made to carry on the strangers to another city. In this habit so customary, and so popular among the Canarese, who does not see an admirable preparative for the declaration of the gospel? The people who are accustomed to listen, with attention and with pleasure, to their own pundits while they expatiate upon error, are prepared to listen to the messengers of peace. The habit is one. Curiosity may induce some; and hope of amusement may attract others, to the place where the missionary expounds the gospel of his Lord; but this habit—this fondness for public lecture alone, can account for the numbers which I have seen standing and sometimes sitting in circles around us, and instead of listening for a moment and then hurrying away, detaining them, in attentive and patient audience for an hour, to the message of mercy. A European, it is true, will always command a larger congregation, than a native, and will receive more respect in consequence of his being a foreigner; but I would rather stand in the street, or in the market-place of any town in the Mysore. and call upon its inhabitants to repent and live, than I would stand in any of the villages and towns of Great Britain, and preach to the people. In the latter case, I might remain unheeded, or peradventure might be ill-used, or be taken before the magistrate as a disturber of the peace; but in the former, the people would receive me with kindness and respect,

would give me an attentive audience, would thank me for my visit, and would probably entreat me to come again.

In the past history of the Mysore, there is something which renders the country a peculiarly important and interesting sphere for missionary enterprise. During the days of chivalry, the province was divided into so many dukedoms or principalities. Every chieftain had his fort, or his castle, which he maintained as his stronghold, and his extent of territory over which he ruled. His subjects were little better than vassals whom he professed to protect from the enemy without, but whom he led forth, as occasion required, against his neighbours in power, in order to obtain greater dominion and influence in the state. Dissensions sprang up on every side. The whole country was only an immense camp, where one commander watched the movements of his antagonist, and stood prepared to take advantage of every weakness and every infirmity—a *camp* where feuds, and rebellions and conspiracies and wars and massacres continually raged—a *camp* where one poligar fought with another to subvert his power, and to rise on his ashes, to superior greatness, rank and station in the empire. In those days, Hyder Ally—a man who could never write his own name—entered the service of the Rajah of the Mysore Proper. Bold, powerful, valiant, ambitious and enterprising, he very soon rose from the rank of

a non-commissioned officer to that of a captain, from a captain to that of a general—from a general to that of commander of the forces, and, in the name of the rajah, he led forth his troops to battle and to victory ; he subdued one prince after another, and added their territories to his own, and then he usurped the throne which he had promised to support, and he wore the crown which he had trodden in the dust.

As professors of the Mahommedan faith, Hyder and his son Tippoo were true Mussulmen, and carried on a system of the most fearful persecution against the Hindoos to bring them into subjection to the Koran. The country became Mahommedan in its laws, in its government, in its public functionaries, and in its religion. At first, bribes were held out to the converts, and offices of trust and emolument were offered to them in exchange for their superstition. But when money could not accomplish the object, then, power was at hand to enforce the demand. In the villages around Bangalore, there are still some to be met with, who had their ears cut off, or their noses slit, or were maimed in some bodily member, because they would not submit to the rite of circumcision. Hundreds and thousands were compelled to become Mahommedans by force, and were transported from the Mysore to the provinces below the Ghauts, while crowds of poor people were transported from Malabar to the Mysore, and were obliged to become Mahommedans

in their turn. In a special manner, the demon of persecution raged against the Braminical tribe, and raised the shout of execration. As one of them was passing the palace one day, humming or whistling a tune, Hyder commanded the man to be brought before him. "Where, sir," said the Belauder, "do you expect to go when you die?" "I hope," replied the Bramin, "to go to Veicoonta,"—that is, the heaven of Vishnoo. "Send the fellow away to Veicoonta immediately," was the command of the despot, and the poor man was covered from head to foot with sky-rockets, and was blown up into the air. The very same system of cruel and atrocious barbarity which was carried on to propagate their religion, was also adopted to maintain their power and dominion in the empire. Whenever the treasury was empty, whenever a war was to be carried on against the English, whenever their friends and their allies were to be served, then the rack, or the wheel, or the stone were put in requisition, and spread through the city and through the country weeping and wailing and woe. So dreadful were the atrocities which Hyder inflicted upon this people, that there is still a tradition existing among them, that when he died and required a grave, mother earth refused to give it to him; the ground would not yield to the instrument; and they were obliged to erect a tomb for him above the ground. In the remembrance of such atrocities as these; in the recollection of a rule which embittered their existence, which expa-

triated them from their country, which tore them from their friends and families, made them Mahommedans by force, and brought upon them so many curses and so many calamities; what is the high and the vantage ground upon which missionaries stand when they go among such a people to publish the gospel of the meek and lowly Jesus? If they saw us with carnal weapons attempting to coerce them into obedience to the faith; if they found us enjoying the support and the patronage of the government, and trying to convert them by the power of laws and of penalties; then we should be on a level with their Mahommedan rulers. But no. The sword of the spirit is the only weapon which they have seen in our hands. Our Bibles, our tracts, our sermons, and the establishment of schools are the only ammunition which we have used. The weapons of our warfare have not been carnal; but mighty through God, to the pulling down of strongholds. The law of kindness, they know, has been upon our lips, and compassion and benevolence have been the ruling principles in our hearts. Our word among them has dropped like the dew—like the dew upon the tender herb. In the meekness, the patience, the love, the peace, the gentleness, and all the holy dispositions which the gospel inspires, what a contrast have they to the lust and the brutality of their Mahommedan rulers? And while the religion of Jesus diffuses a mild and a beneficent influence over the government under

which they live; while it gives a tone of truth, of honour and of honesty to all the rules and regulations of the empire; while it makes their officers peace, and their exacters righteousness; while it gives them peace for war, and order for confusion, and every blessing instead of every curse, is not the country that is in such a state well prepared to receive the gospel of Jesus, and qualified to judge that our religion is divine, that it has descended from heaven, and that it is suited to the wants and miseries of men? Such is the state of the Mysore—a more important and interesting sphere of missionary labour there is not, in the opinion of the writer, to be found on the face of the earth.

CHAPTER XXII.

BANGALORE.

THE ESTABLISHMENT OF THE MISSION—LOCALITY OF HOUSES—
 PREACHING IN ENGLISH—FIRST CHAPEL—SAMUEL FLAVEL—
 THE ARRIVAL OF THE AUTHOR—CANARESE INSTRUCTORS—THE
 CONVERSION OF TWO BRAMINS—PERSECUTIONS—DECLENSION—
 BACKSLIDERS RESTORED—DAY-SCHOOLS—SEMINARY.

IN 1820, the Rev. Messrs. Laidler and Forbes arrived at Bangalore, and began their missionary labours. As the Mysore was new and untried ground, they soon had many obstacles to contend with. To overcome the difficulties of the language, and to be more in the vicinity of the native town, Mr. Forbes settled in the fort; while Mr. Laidler chose a residence in the cantonment,—both thinking probably, as the writer does, that a camp situated a short distance from the enemy, may be as effectual in reducing the citadel, as one placed immediately under the walls.

Some have contended that a residence, located among the people, and in the heart of the native pettah, must be the most eligible for a mission-

house. I cannot agree with this opinion. Such a site is attended with many disadvantages. If a residence at home, in an impure and a heated atmosphere, be considered unhealthy and dangerous, what shall we say of one in such a town as Bangalore, where the people are crowded together in narrow streets, where the mission-house must be surrounded by low, dense and thickly-populated buildings, where a thousand causes give rise to pestilential vapours, and where mosquitoes,* insects, and vermin of all kinds are incessant in their annoyance? The very best climate and situation in India are only tolerable to foreigners; where, then, is the use of choosing those which must inevitably impair the health, and shorten the life, when one in a more salubrious locality would be equally adapted to usefulness?

Such a residence, it may be argued, is necessary, that the natives may see the effects of Christianity, and have a living exemplification of its truths in the mission families. Would, I reply, that there was perfection upon the earth, and that heathens and others could always be led to estimate aright the holy and consistent conduct of the faithful. But it is not so. Look at the case of our Lord Jesus. Though he was holy, harmless, undefiled, and separate from sinners; though he went about doing good, and was perfect in all his principles,

* The mosquito is a small fly about the size of a gnat, whose bite is tormenting, especially to Europeans.

his words and his actions, yet the people said he had a devil; he was reputed to be a man gluttonous, a wine-bibber—a friend of publicans and sinners. It is impossible for missionaries and their associates to be perfect; inheritors of the same depraved nature as others, they are frail, infirm and fallible men; circumstances will often occur which, however trifling in themselves, and however easily accounted for by other Christians, the heathen would be likely to construe into objections against the truth. So long as human nature remains vile and corrupt, men will turn aside from all the good that may be visible in Christians, and will try to accumulate all that is evil, and fasten upon the latter, to extenuate their own wickedness, and to render the truth offensive to others. But more than this. While the exemplifications of the gospel, are thus constantly before the heathen, they are calculated to exasperate the evil passions of men; hatred to the system of purity is increased; the people cannot bear the light, because their deeds are evil; the prophets who are always testifying against sin, and prophesying evil concerning its votaries, become the objects of detestation; and the light which might be tolerated when seen in the distance, and in chastened splendour, becomes hateful by its glare, and its unchanging collision with the prejudices, and the evil habits and customs of paganism. But when the mission-house is situated a short distance from the town; when the family is known only as

the centre of love, peace, joy and benevolence; when the missionary comes among the people with his hands full of blessings, to distribute portions of the Scriptures and tracts, to preach the gospel, to examine the schools, and to spend hours of the day in works of piety and benevolence, then the evils which are likely to arise from a perpetual collision are avoided, and all the good of a constant residence, is secured. After twelve years spent among Hindoos, and after seeing mission-houses situated in different positions, such are the views which the writer has been led to form upon the subject. Every locality will have its disadvantages; but of all others, *that*, in the midst of a dense and heathen population, in a noisy and crowded street, in a position where you must be constantly brought into contact with idolaters as neighbours, as merchants, as visitors, as rulers, and often as enemies, is to me, the most disagreeable, and the most useless.

But whatever situation be the best for a mission-house, our dear brethren could not have occupied one, among the heathen, had they desired it. The pettah of Bangalore was then under the sway of a native rajah, and the fort and the cantonment were the only spots under British government, and the only localities left for the missionaries to choose.

During the period of learning the language, our brethren deemed it right to turn their labours to account among our own countrymen. As there are generally two European regiments stationed at Bangalore, there was a wide field open for doing good

amongst a class whose example and whose influence have often been so pernicious among the heathen. Mr. Forbes preached often in his own house in the fort, and so did Mr. Laidler in the captonment. But the numbers who attended and the good that was done, led to the determination of erecting a chapel for the service. A grant of ground was obtained by Major Mackworth; subscriptions were raised upon the spot; and a sanctuary was built and opened in 1821. Though, in its appearance and style of architecture, it would be deemed, by the world, a very humble, and unassuming erection; yet it was rendered illustrious by the light which it diffused, and the blessings which were scattered around it. During the period that it stood, it was hallowed ground; it was consecrated by prayer; it became the residence of the shekinah. After it was opened, the labours of Mr. Laidler were very prosperous in the conversion of souls; the church was established; and much good was done in the name of Jesus. The author may be excused for his partiality to that Bethel. As the sphere of his early labours, as the spot where his children were consecrated to God, as the birth-place of many immortal souls, and as the house where the Lord was often seen in his glory, it is endeared to him by a thousand recollections. One storm seemed to burst over it after another; but still the divine glory overshadowed the mercy-seat. While the sacrifice offered upon Calvary for the remission of sins was held up to view as sufficient for pardon and for peace; and

while the incense of prayer ascended in clouds to the throne of mercy, the divine blessing rested upon the congregation; the assemblies listened, with deep and hallowed interest, to the publication of the truth; many who came to the station thoughtless and the votaries of the world, returned to their own spheres, deeply impressed, and determined to surrender themselves to God in covenant; and the times of communion were often, seasons of refreshing from the presence of the Lord. As one regiment left the station to be succeeded by another, the sanctuary seemed, for a time, almost deserted, and its former worshippers were scattered over the plains. But the little band gradually increased; the story of redeeming love was accompanied by the heavenly influence; and anew the chapel was crowded by those who were seeking after salvation.

By some, it has been a matter of complaint that missionaries should devote any of their time to English preaching. But I have little sympathy with such an opinion. It may be so frequent, as to engross the time which ought to be consecrated to the heathen, and then it is to be deprecated. But a service on Sabbath evening, and that often divided among brethren, cannot materially interfere with the native work; it refreshes the spirit; it is calculated, amidst difficulties and discouragements among the heathen, to animate the missionary; it draws forth the sympathy, the prayers and the exertions of other

believers to the undertaking ; it unites the members of the mission families together, and leads them to take more interest in the advancement of the truth.

Shortly after the establishment of the mission, Mr. Laidler engaged Samuel Flavel, recommended by a Christian friend in Mysore, first as school-master, and then as native teacher. It will be gratifying to my own feelings, as well as interesting, I trust, to the reader, to give a brief account of this brother in Christ. In the days of his heathenism, Samuel was engaged in the service of European gentlemen whose profession led them to travel much through the country. As he journeyed one day, he sat down to rest himself under a tree, and there found a copy of the gospels in Tamul. No sooner did he begin to read the book, than it completely engrossed his attention ; his heart was greatly affected, and yielded a full assent to its declaration. From that period, he became very anxious to see the preachers of the gospel, to be associated with the body of the faithful, and to read and understand more of that book which unfolded the mind of his Lord. Providence directed his steps to Seringapatam, and though, at that time, he met with a few Christians there who could speak English only, and from whom he could derive but little profit, yet it was a stage on the road in which the Lord was leading him. He purchased a New Testament and two tracts called "True Wisdom," and "Short Prayers."

Thus equipped, the young disciple continued his journeys with his master, and visited Poona, Bombay, and Cananore ; but wherever he went, he tried to find out Christians, to enlighten the few with whom he had intercourse, and often suffered persecution from the power and the tyranny of the Roman Catholics. On the return of his master and his family to the Madras presidency, they settled at Mysore. As he could find no brethren there, he prayed earnestly to the Lord that he would raise up a few to associate with him, and by his conversations with some, by the reading of the word of God to others, and by attending a little chapel which he had erected, and in which a few were accustomed to meet, the number increased to fifteen, and grace and mercy were multiplied to them all.

But this was too much for the Roman Catholics to behold, without being stirred up to strife and jealousy ; and they therefore resolved to keep down this little Protestant band by violence and persecution. In December, 1819, they threw a shower of stones upon the chapel in which Samuel and his friends were assembled, seized upon John, Alexander, Paul and many others of the Catholics who had united with the brethren, taunted them with having become Protestants, tied their arms with ropes, kicked them, and beat them with their sandals.

This violent outrage was brought to the notice of

Mr. Cole, who was then Resident at the court of the rajah. Protection and liberty were promised to the Protestant party, and the Catholics were threatened with banishment from the country, should they continue their molestations. In this state of mind, enquiring after the truth, and willing to suffer the loss of all things that he might win Christ, the zealous convert purchased books, established a charity-school, erected a small place of worship in Mysore, tried, in all places, to bring heathens to the knowledge of Christ, and meekly and patiently suffered reproaches and persecution for the sake of the truth. He continued to hold fellowship with the few brethren at Seringapatam, and looked to them for counsel and advice; and as they were anxious that one of the missionaries lately arrived at Bangalore, should settle among them, they sent over Samuel with an intimation to that effect in November 1820. Mr. Laidler was struck with his appearance, and after making enquiries of the friends in Seringapatam, he invited him, as school-master to Bangalore.

Thus was he brought into connexion with the mission, and prepared for the work which his Lord has given him to perform. He soon began to address the natives, and his word became the power and wisdom of God to the salvation of many. Through his instrumentality, a congregation was raised; and a church was formed, and he was ordained as pastor over it. He is a remarkably

striking and interesting preacher. As he stands up to address his countrymen, there is an energy, an unction, and a seriousness of manner which are well calculated to arrest attention; his audience listen to him with great interest and concern; and heathens are often compelled to weep under his warnings and his representations of the Gospel.

On the arrival of the author and his wife in June 1824, he attended the native service upon the first Sabbath morning. It was delightful to hear a converted heathen address his countrymen with so much fluency and earnestness, as Samuel did. It was refreshing to see the assembly listening with attention to the word of life, and to witness two from among them receiving the ordinance of baptism. But it was a greater source of joy and gratitude, still, to sit down at the table of the Lord, and commemorate his death, with twenty who were once idolaters, now no longer heirs of wrath, but children of the living God, and to see them give evidence of their conversion to Christ. Long shall I remember the feelings which I then experienced, and heartily did I wish that those who pray for the cause, and support its interests at home, could have witnessed such a scene. Nor did Samuel stand alone; two other youths endued, there was reason to hope, with fervent piety, laboured assiduously, as far as their ability extended, and led us to entertain the expectation that there would soon go forth a host of warriors to fight the battles of the Lord,

and to warn their countrymen of the danger and destruction to which they were exposed.

After our settlement at Bangalore, the author gave his time and attention almost entirely to the Canarese. As he plainly perceived that it was impossible for a missionary to be useful, without an extensive knowledge of the vernacular language; there was scarcely a day, except the Sabbath, during the first year of his residence in the Mysore, that he did not spend seven or eight hours in trying to acquire it. If this period is not improved for the purpose, it is generally found that the missionary, unable to surmount the difficulties, gives way to despondency and does not use the language at all, or is satisfied with a very superficial knowledge of it. But when this period is employed, with zeal, with perseverance and with industry, to the attainment of this object, the student generally triumphs; the obstacles are surmounted; the future progress becomes easy and delightful; and the missionary not only finds the road to the heart, but enjoys a privilege which enables him to move with freedom and usefulness among the people. I allude to this subject only to stimulate my brethren, and to discuss a few points of interest and importance.

It has generally been thought that the native languages are better learned from Hindoo pundits, than from European instructors. I cannot agree to this. My own experience is exactly the reverse. A Hindoo moonshee does not comprehend the diffi-

culties of the European pupil. From his very infancy, he has been accustomed to pronounce the letters and the words of his language without thought, and his organs of speech are so formed to their enunciation, that he would find it very difficult to pronounce them in a different way. It is not so with the European. He has never heard such sounds before; he is ignorant of the manner in which he should use his organs to pronounce them; and the native cannot direct him, since he comprehends not his perplexities. But the European having overcome all these obstacles, is able to direct the pupil in a moment; will not, as the native is disposed to do, rather than run the risk of offending his patron, connive at his mistakes and blunders; and points out, to his special notice, those peculiarities in idiom, in style, in syntax, and in other parts of grammar, which have given most trouble to himself.

But if, in addition to a European teacher, the missionary could spend some months in England, receiving these and similar elementary instructions, it would be of the greatest importance. The Indian climate soon begins to make inroads upon his constitution; the studies which he is obliged to pursue in obtaining the language are more severe and trying, than any future or past exercises of mind; in his native land, all his strength, intensity of application, and best energies could be brought to bear upon the subject; and a dominion over the intricacies

cies of the language at home, and in his own climate, would enable him to enter, with the greatest facility, and power and acceptance, in the province where he might be called to labour, and would, at all events, break the force of that intense application which, in India, is perhaps more injurious to the constitution, than the climate, or the more active duties of his sphere.

In 1825, two Bramins came to Bangalore, and after a time of serious enquiry, received the ordinance of baptism. Alexander and Rufus were superior, intelligent, and interesting men. Brothers according to the flesh; they now became brethren according to the spirit, and companions in trial and adversity. Alexander had long been feeling after the Lord that if possible he might find him; had met with Samuel Flavel at Mysore in 1819, and received a portion of the Scriptures from him, though the latter was then in his noviciate; and had tried what Popery could do for a wounded spirit. But after wandering long, and finding no rest in any of the systems which superstition could propose, he and his brother came to Bangalore to find the missionaries. Long, serious, and interesting were the discussions which they had with Samuel, and with the brethren. On the day of their baptism, they took the Braminical cords from their necks, and gave them into the hands of the native teacher, and parted with all the insignia of heathenism to show their attachment to Christianity. It was an interest

ing sight to witness two of the sons of Brumha—once proud and haughty—once the objects of divine reverence and worship, receiving the ordinance of baptism from the hands of one whom they were taught to consider as unclean, an outcast, and the off-scouring of the earth. Nothing could be more humiliating than this to the proud spirit of man, nor could better attest their renunciation of caste, and their determination to be the Lord's. What scorn! what violence and rage! what malice and indignity! what shame, imprecations and revengeful passions were created among their tribe and their family, as soon as they received this intelligence. Exasperated beyond all endurance, the Bramins went to the home of the converts, called upon their parents and relatives to disown them as their children, and to give proper testimony that they consigned them to infamy and degradation for ever. Afraid of the consequences to themselves on the one hand, and enraged at the disgrace brought upon their family by this act of their children on the other, the parents mourned for their sons, as the Hindoos are accustomed to do for the dead; they performed for them the funeral rites which are usual amongst the Bramins, and sent a Chandala, after the ceremonies were ended, to inform their sons, that, since they had embraced the Pariah religion, they were committed to the infamy of outcasts, and were never more to regard their father's house as their home, nor to represent themselves as relatives to their family.

This intelligence was a heavy trial to the converts. But through evil report and good report, they determined to persevere. Two or three times, they visited their native village, with the hope of softening the asperity of those feelings which their profession of Christianity had awakened in the minds of their parents, and of obtaining those persons in marriage to whom they were betrothed, and with whom they still considered themselves bound in honour to form, if possible, a matrimonial alliance. But it was of no use; their friends were not to be reconciled. On their first visit, Braminical vigilance was awake, and their relatives left them to silent scorn, and to bitter contempt; and though they remained some days in the village and in the neighbourhood, no relative would venture to speak to them. On their second visit, the head man of the village, their parents, their sister and friends came to the choultry where the party were assembled, to give vent to their spleen and their vengeance. Some were weeping bitterly; others were cursing Samuel Flavel; the mother of the converts, in a fit of frenzy, rolled herself upon the ground; then, covered the teacher with mud, and tossed the dust into the air, invoking the most frightful imprecations upon him, as the author of this mischief, and as the cause of all the shame, and grief which had come upon her and her family. On a third and a fourth visit, their friends manifested the most poignant grief and sorrow, entreating the converts to abandon their new re-

ligion; offering to make all exertions to restore them to their caste and privileges again; and promising to grant them their betrothed in marriage, and every comfort which it was in their power to bestow. But these allurements were presented in vain. The converts were enabled to stand fast in the liberty wherewith Christ had made them free, and were resolved not to be again entangled in the yoke of bondage.

For a time, Alexander and Rufus continued to run well, but unmindful of the depravity of their hearts, and the power of corruption, they were led astray. The men who surrendered every thing for Christ, who withstood the calumnies of their enemies, and the persecutions of their friends, and who remained unmoved amidst the tears and solicitations of their dearest relatives, fell before the power of temptations, and were overcome by the corruptions that are in the world through lust. Alexander forsook the mission, and was unknown and unheard of, for a period; but he afterwards came to Bangalore, and was employed as a moon-shee by the writer. Still he did not seem comfortable, and suddenly decamped from the station, and was found at Bellary. His career became more humble and consistent. Amidst some infirmities that continued to cleave to him, he rendered considerable assistance to the missionaries; was a bold and eloquent advocate of the truth; and grew in a conformity to his divine Lord, as his end,