

THE TRAVELLER.

DEMOLITION OF A DEVIL TEMPLE.

In Savel, a large and populous village in Southern India, the Gospel, (says the Rev. Mr. Dent) has publicly triumphed over heathenism. We had a few families there under instruction, of the Shtar tribe. During the year, all of them, with three exceptions, joined the congregation; and they then agreed among themselves to demolish their *puccol*, (or devil temple,) and convert it into a place of worship. Soon after, I visited the village, and the people informed me of their intention. I rejoiced exceedingly, that they had come to this determination, and encouraged them to it, by citing a few passages of Scripture that relate to the destruction of idolatry. They asked me to come to the spot: and I did so to witness the spectacle. The most forward among our people entered the temple first; and one of them, with an axe in his hand, and with this sentence, "O Christ, help!" in his mouth, gave the chief idol a blow, and severed the head from the body; then came others, and threw down the idols and altars that were therein, demolished the inner courts and walls, and levelled them all to the ground. The idols, broken to pieces, they threw out for public exhibition, saying, "Such are the gods we have ignorantly worshipped and believed all this time! They cannot help themselves; how can they help us?" There was a great crowd of spectators collected together at this place. The heathen of the village were quite angry at this outrage, and injustice, as they termed it, and would have made some attempts to recover the gods, but my presence tended considerably to still them. The heathen cried out, "O ye fools, ye madmen! what have ye been doing? Have ye cut down and destroyed the tutelary gods and goddesses of your village? Be sure that you and your families will ere long be visited. Ammen will revenge herself upon you all, shortly." Our people replied: "These are sand and clay made by our own hands: they can never do us any injury! The Lord Jesus alone is God: Him we all worship, and he will protect us." I had a good opportunity of addressing the crowd on the folly and absurdity of their religion, and of directing them to the Lord Jesus, the Saviour of poor lost creatures. The sight was overpowering to me, having never witnessed any thing of the kind before; and I thanked God for this public triumph of Christianity over idols and idolatry in the village. We went afterward, and had a prayer in that place, which but a little before was a devil temple, and a nest of all noxious things! Oh, who would not unite with us in prayer, that the Lord might pour out his Spirit upon the heathen, and enable them to cast their idols of silver, and their idols of gold, which they made each one for himself to worship, to the moles and to the bats; and to return unto the Lord our God! A neat chapel has since been erected on the spot where the temple stood.

A ROYAL MARRIAGE AT TONGA.

From the English Missionary Notices.

On Tuesday the 14th May, 1839, there was a royal wedding celebrated here. The bridegroom is a Chief of the very highest rank: his Christian name is Cicero, and his title *Tuilechaki*. He is a Local Preacher. He spent several years of his life at Fejee, and returned to this place near four months ago. But, prior to his coming, he had heard of the charms of Princess Charlotte, of Vavou, King George's only daughter; and no sooner did he see her than he determined to pay his addresses to her. He wrote, and, according to the custom of the Friendly Isles, soon obtained a direct answer; which was in the affirmative. No sooner was the affair made known, than Josiah Tubou, and the other Chiefs here, requested King George to bring his daughter to Tonga to be married. He acceded to their request, and they immediately began to make preparations for the event on an extensive scale. All the heathen Chiefs, as well as Christian, contributed to it. Great quantities of yams and of native cloth were brought from the different fortresses to Nukualofa; and on the 11th May, about noon, the fleet from Haabia and Vavou was discovered off this place. It consisted of twenty-six double canoes. A sort of drum was immediately beat, to collect our people together, to prepare kava and food for the reception of the guests.

The place was soon in a bustle, men, women and children running to see the canoes, some of which were drawing near to shore. The King's canoe, in which were the Queen and the bride, was first, she having outailed the rest. The scene was lively, and interesting in the extreme to us. The number of people on board was immense: there were one hundred and thirty persons in one canoe.

As soon as the principal part of the Chiefs and men came on shore, they proceeded with King George to Tubou's residence, to drink kava. The ladies formed another party. The old King sat in the centre of his house; and the Chiefs, according to their name of office, took their stations on each side of him; while the bulk of the people sat opposite. In the evening, we had a great many visitors; and, the next day being Sabbath, we divided the congregations, which were immense. King George preached in the large chapel, in the evening, a very useful and excellent sermon.

On Monday, the preparations were made on a magnificent scale; we reckoned sixty-two baked pigs, besides two hundred baskets of other kinds of food. Tuesday was the day fixed for performing the grand ceremony. The reading, which formed the sides of the chapel, and the outside fence, were taken away, in order to accommodate, in some measure, the multitude who would assemble to witness the scene.

Soon after daylight, the people began to collect in great numbers, Christian and Heathen. The chief women were engaged in the meantime, in adorning the bride and bridegroom; and a little before ten o'clock, the *lali*, or "drum," was struck, to give notice that all was ready. We went to the chapel; where there was such a mixed multitude assembled, inside and outside, as I never saw before there—every one dressed in his best apparel. After waiting a short time, the bride and bridegroom made their appearance; the former walking first, as is the custom here on such occasions, both in going to and returning from worship on the day of marriage. We began the service by singing and prayer; the congregation then chanted the *Te Deum*; after which Mr. Rabone delivered a short address on the duties of husbands and wives. I then performed the office of marriage, spoke a few words of exhortation, and concluded with singing and prayer.

Thus ended one of the most interesting marriage-ceremonies I have ever witnessed in the Friendly Islands. There were two Kings and two Queens present, the Tamaha, all the chiefs of Haabai and Vavou, with many belonging to Tongataboo. The bride is a very fine person, quite the image of her father. They are devotedly attached to each other.

On Thursday, King George and Queen Charlotte, and the newly married pair, dined with us. The King preached in the evening, and again on Sunday. We had an abundance of religious services. I should think, there were upwards of one hundred Local Preachers here from Haabai and Vavou. The visitors conducted themselves with the greatest propriety; and, I believe, great good will result from this marriage having taken place at Tonga. Fatu and Maafu, two of the principal heathen chiefs, as well as several others of minor importance, have been here near a fortnight, at the *kuloaga*, or "feast."

This is a very pleasing indication that Satan's kingdom is divided against itself here. O that it may speedily fall, and the kingdom of the Redeemer every where prevail! I have received a model of a Tonga canoe from King George, which he wishes me to present, with his best wishes, to the Missionary Committee.

TROPICAL THUNDER-STORM.

In tropical countries, the phenomena of thunder-storms are more dreadful and appalling than in our temperate climate. The thunder frequently continues for days and weeks in almost one incessant roar; the rains are poured down in torrents, and the flashes of lightning follow each other in so rapid a succession, that the whole atmosphere and the surrounding hills seem to be in a blaze. In some instances, the most dreadful effects have been produced by the bursting of an electric cloud. In 1772, a bright cloud was observed at midnight to cover a mountain in the Island of Java; it emitted globes of fire so luminous that the night became as clear as day. Its effects were astonishing. Every thing was destroyed for seven

leagues round. Houses were demolished; plantations were buried in the earth; and two thousand five hundred and forty people lost their lives, besides one thousand five hundred head of cattle, and a vast number of horses and other animals.

ILLUSTRATIONS OF SCRIPTURE.

[FROM "NOTES ON EGYPT," BY REV. A. DUFF, D.D.]

"And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink."

In reading the account of Moses' "ark of bulrushes daubed with slime," a British reader, judging by comparison with the products of his own soil, often thrills at the idea of extreme insecurity which the description presents to his fancy. On the banks of the Nile his fears would be abated. There, the bulrushes grow at this day—thick, strong, tough reeds, fit, when united, to bear a man not less than an infant; and many of the native boats are still to be seen, plastered over with no other substance than the glutinous slime of the Nile, instead of pitch and tar.

"Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves."

JUDGING solely from home experience, the illiterate is often surprised and at a loss to conjecture what the process above alluded to can possibly be. On the banks of the Nile that process is still abundantly exemplified. The bricks are not first fashioned, piled up, and then subjected to a furnace heat, as in our native country. No—straw, or stubble, is collected in large quantities, cut or chopped into small pieces, intermingled with a large mass of the clayey slime to render it more tenacious; and lastly, when portions of this mixture have been separated and moulded into their destined shapes, they are spread out and exposed to harden in the sun. Sun-made bricks of this composition of straw and clay often become as enduring as granite rocks.

RELIGIOUS LITERATURE.

A SURE FOUNDATION.

"BEHOLD! (says the everlasting King,) I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." This text contains a noble display of our Saviour's consummate ability for this great work, is admirably calculated to preserve the mind from distressing fears, and to settle it in a steady tranquility.

How beautiful the gradation! How lively the account, and how very important the practical improvement! Come, look at the inscription which is engraven on this wonderful stone—*Behold!* Intended to rouse and fix our most attentive regard. The God of heaven speaks. He speaks, and every syllable is balm—every sentence is rich with consolation. If ever, therefore, we have ears to hear, let us bend them to this speaker, and on this occasion.

A stone.—Every thing else is sliding sand, is yielding air, is a breaking bubble. Wealth will prove a vain shadow—honour an empty breath—pleasure a delusive dream—our own righteousness a spider's web. If on these we rely, disappointment must ensue, and shame is inevitable. Nothing but *Christ*, nothing but *Christ*, can stably support our spiritual interests, and realize our expectation of true happiness. And, blessed be the divine goodness! He is, for this purpose, not a stone only, but

A tried stone.—Tried, in the days of his humanity, by all the vehemence of temptation, and all the weight of afflictions; yet, like gold from the furnace, rendered more shining and illustrious by the fiery scrutiny. Tried in the character of a Saviour, by millions of depraved, wretched, ruined creatures, who have always found him perfectly able, and as perfectly willing, to expiate the most enormous guilt, to deliver from the most inveterate corruption, and to save to the very utmost, all that come unto God through him.

A corner stone.—Which not only sustains, but unites the edifice; incorporating both Jews and Gentiles, believers of various languages, and manifold denominations—here, in one harmonious bond.