

force of divine truth. "When God works, who can let it?"

Soon after the vessel arrived at Calcutta Mrs. Winslow was attacked with a severe illness, and for some days her life was despaired of; but it pleased the all-wise Disposer of events to bring her back from the very gates of death. On her recovery she thus gave vent to her feelings in a letter to her parents:—

"Whatever trials may await me in this heathen country, I can never regret that I left you, my ever dear friends, and that I am here. Never, for a moment, have I felt any thing like regret. If on the borders of the grave, and expecting to breathe my last far from you all, on the great deep, or in a land of strangers, I have felt that it was well. I did not desire to return to you, though to have had you around me would have cheered me not a little. I can never be insensible to what you have been, and still are, to me; but I have relinquished the comforts of your society for Christ and the heathen, and I would and do rejoice more and more in my calling. Never imagine me afflicted or unhappy; but always believe that your God is my God, and that, being in his hand, I can rejoice always."

The first point to which the Missionaries directed their attention, on their arrival at the place of their final destination, was the acquisition of the language. As soon as they were able to hold communication with the natives, they set about the establishment of free schools for boys in several of the surrounding villages. Female education was then impracticable among the Hindoos, and they refrained, therefore, for a time, from attempting it. As native education, however, was rightly regarded by them as one of the most effective means of diffusing a knowledge of Christianity among the people, they directed their efforts chiefly to this one important object. Besides instituting village schools, accordingly, they adopted the plan of free boarding-schools, thus separating a few children from their heathen friends, and bringing them into immediate connection with the mission families; and the result of this plan, which was first suggested by the American Missionaries at Bombay, was most gratifying. At first the utmost difficulty was experienced in prevailing upon parents to avail themselves of the opportunity thus afforded them of obtaining instruction for their children. The strong prejudices, however, of the people at length gave way, and the boarding-school system was commenced. As an instance of the benefit arising from the mode of education adopted, and of the obstacles thrown in the way of the Missionaries, we may extract the narrative of an occurrence which, though it took place at a period prior to the arrival of Mr. and Mrs. Winslow in Ceylon, is well deserving of the attention of our readers, and the more especially, as it may remind them of the similar treatment which one of the young men connected with the General Assembly's Institution at Calcutta recently experienced. The story of the Ceylonese youth is thus related by Mrs. Winslow's biographer:—

"There were two day scholars, Supyen and San-

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dera Sagaren, who excited pleasing hopes, but were deterred by persecution from continuing in a Christian course. The case of the former was very interesting, and may be mentioned to illustrate one of the trials of Missionaries. He was an intelligent Tamul lad of about nineteen; his father was wealthy, and connected with one of the temples near Jaffnapatam. Part of a Tamul Bible was lent to him by another young man, which excited his desire to become acquainted with Christianity. He asked permission of his father to go to the school at Tillipally, which was granted; and he there soon professed his belief in the Bible. This came to the knowledge of his father, who was much alarmed; and, when he next returned home, caused him to be confined, and kept for a time without food. He then ordered him to perform certain heathen ceremonies. Supyen refused; and, when shut up in a dark room, made his escape, and fled to Tillipally, where he told Mr. Poor what had befallen him. He took a Testament, and pointing to the 10th of Matthew, from the 34th to the 39th verses, said with tears, 'that very good.' His father hearing where he was, sent for him; and as he did not return immediately, went after him himself. On arriving at Tillipally, he inquired for his son, in a very kind manner; and said, as he had left home without taking leave of his mother, who was much grieved in consequence, he wished him to return for a day or two; after which, he might pursue his studies in the school. His hypocrisy was evident, but the young man was obliged to accompany him. They were no sooner out of sight, than his father stripped him of his good cloth, put on one so poor as to be disgraceful to him, placed a burden on his head, as though he were a slave, and beat him frequently with a slipper* until he reached home. Every art was then practised to make him renounce Christianity. His relations said the Missionaries had given him some medicine to make him a Christian, and asked what it was? He replied, 'the Gospel of Jesus Christ.' A great variety of drugs were put into his food to turn him back to idolatry; and, an idol-feast being made by some of his young friends, he was ordered by his parents to make the customary offering to the idol. When the time came, he entered the little room, where the idol was enthroned, pulled off its ornaments, and kneeled down to pray to the true God. One of his companions looking through the curtain, saw what was done, and told his father, who punished him severely, and sent him for a time to Kandy, in the interior. Afterwards his father changed his conduct, and lavished caresses upon him. He showed him his various possessions, and told him he should have all, if he would give up the idea of being a Christian, and if not, he should be an outcast for ever. Supyen chose banishment from his father's house, saying, 'I do not need house nor land if I have an interest in heaven.' He attempted to go to Tillipally, but was followed and taken back by force. They then tried to bring him under engagements to marry a heathen girl, but he would not consent. He even tore the contract when offered him. In short, they put his feet in the stocks, beat him, caused him to be conveyed to the neighbouring continent, and at length wearied him out, so that he signed a recantation of Christianity. His father is since dead, and he for some years has seemed settled down in heathenism."

As soon as Mr. and Mrs. Winslow had succeeded in mastering the Tamul language, they entered with the greatest vigour and alacrity upon the work of the mission. While Mr. Winslow joined his brethren

* To be beaten with a slipper is very disgraceful among the Hindoos.