

Missionary Intelligenc.

(From Wesleyan Notices Newspaper, Jan. 1850.) Wesleyan Missions in Continental India.

THE CANARESE MISSION IN THE MYSORE.

Extract of a Letter from the Rev. Edward J. Harley, dated Bangalore, September 10th, 1850, and of his Journal of a Tour in the Mysore in May, June, and July, 1850.

(Continued.)

GOOBEE.—We spent three days in Goobee, my old and much-loved Station. Mr. and Mrs. Sullivan appear very happy in their work, and manifest all that zeal and love in the Mission cause, which must eventually be crowned with success. Mr. Sullivan is always at his post, and always ready to enter upon any plan suggested by his brethren. Goobee, at the best, is a very lonely Station, and now that Mr. Sullivan is the only Missionary there, he must feel, and that acutely, his solitary position in the Mission field. Annajah and Soobiah met us at Goobee, to consult as to the best position of the land we wish to exchange for that which the former has given me near Cuddaba. We preached twice in the petah, once in Singounahally, and once at Mr. Sullivan's, in English. The Goobee Mission-house is in a most dilapidated state, and cannot possibly be re-occupied before at least £180 have been spent upon it. We have tried and tried again to raise funds for its thorough repair, but cannot succeed. How very easy for two or three of our wealthy friends in England to furnish us with £500, which would place us in easy circumstances.

MADDAGIRI.—On the 27th of June we arrived at Muggerry, or Maddagiri, and proceeded at once to the house of Rama Swame Naick, the Moonisiff. We found him a very agreeable and sensible man, who speaks English well. The Missionaries formerly entertained the highest hopes concerning him. Some years ago, when the cholera was raging very badly in this neighbourhood, he wrote to, I believe, Mr. Cryer, and told him that as all the people were dying around him, he also expected to be called away. He said he had utterly renounced idolatry, and offered all his prayers to God, in the name, and through the merits, of the Lord Jesus Christ. We found him well informed in the Christian religion, and he appeared delighted to hear the Gospel, and explained any difficult point to the listeners, if they did not at once comprehend our meaning. He invited us to his cutcherry to preach. Ezra was with us. He gave the astonished Brahmins an account of his conversion, and that with so much freedom that we were surprised and delighted. The Pundit, or expounder of Hindoo law, appeared overwhelmed with surprise; and both he and Rama Swame Naick said, several times, "If you had two or three hundreds of such converts, you would turn Hindooism upside down."

28th.—From twelve to three in the afternoon, we had Captain Dobb's tent crowded by all the Brahmins from the Moonisiff's court, and had a long and most interesting discussion, to which the whole company listened with marked attention. The expounder of Hindoo law took the most prominent part; and we found that he knew Mr. Addis the Missionary, at Coimbatore, and had learned a little English from him there. We distributed great numbers of Scriptures and tracts. We heard that Mr. Cryer had once preached in the Moonisiff's court at this place. Our recollections of Maddagiri are very pleasing, and we only wish it were in our power to visit it more frequently.

CHITTELDROOGH.—We arrived at Chitteldroogh on the morning of July 3rd. The entrance to this fine city is certainly very imposing. We arrived in the neighbourhood in time to see all the lights and shadows of the morning upon the beautiful variegated mountains. The hills all around are fortifications. We stayed in the palace of Tippoo Sahib. It is a large building with numbers of rooms on an upper story. After the taking of Chitteldroogh, the palace was occupied by the Colonel of the regiment then stationed there, who gave it much of an English appearance, by intro-

ducing English doors and windows. It is now the travellers' bungalow. Here, again, is Mohammedan greatness fallen to its lowest level. The climate of Chitteldroogh is delightful. There is a softness about the atmosphere which we never perceive in Bangalore. The town, which has been very large, has been entirely surrounded by a fortified wall, and, being close to the mountain, must have been well protected.

The weavers' petah is the largest I have yet seen, and quite distinct from the other town, though only separated by a wall. We preached there to a large, attentive, but ignorant congregation. But the Holy Spirit can "make them wise unto salvation through faith that is in Christ Jesus." The Weaver-class I regard as the most promising of all classes amongst the Hindoos: they are less sophisticated, and more simple in their ideas of God, than most other Hindoos. The Goldsmiths are generally intelligent, and fond of reading; but they are wicked, and pride themselves upon wearing the sacred cord, as do the Brahmins; and many of them claim equal rank with the latter. A very large school might be raised among the weavers of Chitteldroogh. We preached four times, independently of the weavers' street, to numerous and deeply attentive congregations. On the last evening we stood upon an elevation in front of the large temple, and commenced by singing, which drew the people together in crowds. Mr. Sanderson preached for an hour to a much interested audience. We distributed many tracts and Scriptures, and left the people with very favourable impressions of them; and we trust the Divine Spirit will succeed our endeavours by His blessing.

DAVANAGERRY.—We spent Sunday, July 7th, at Davanagerry. This is the best built and richest country town I know in the Mysore. The houses are better built than those in either Bangalore or Mysore; it is superior to either Goobee or Toomkoor. The principal inhabitants are Lingaites. Their children are in greater numbers than in any town I have seen, and are loaded with jewels. The people are all very healthy in their appearance. In the morning Mr. Sanderson preached to at least four hundred most attentive hearers. I then applied the subject. In the evening I preached to at least five hundred, from John xvii. 3; after which, Mr. Sanderson again spoke. I never saw such a pressing for books as this evening. We could scarcely get through the street, and could have given away scores more of books. We could not learn that any Protestant Missionary had ever been there before.

Toomkoor would make a good centre for a Mission Station, with Goobee, Cuddaba, Cheiloor, Bellavy, Cortagerry, Maddagiri, &c., in the Circuit. Davanagerry, including Hurryhur, with all the surrounding villages, which are very numerous, would make the head of another Circuit; or Chitteldroogh might be the head of a Station, including Davanagerry, which is only about forty miles distant. The climate we thought finer than that of Bangalore.

July 24th.—SERINGAPATAM.—We left Webb's bungalow at a quarter past four, A. M. I walked as far as Seringapatam. The bungalow, in a direct line, is distant only about a mile and a half; but, owing to the large cuts for irrigation, each of which forms a good sized river, the actual distance is about five miles. The Seringapatam valley is certainly the richest, best cultivated, and most Indian in its appearance of anything in the Mysore.

MRS. SANDERSON'S TOMB.—We visited dear Mrs. Sanderson's tomb, over which a beautiful monument has been erected. She reposes in the Seringapatam cemetery, which is a lovely spot, in which to await the resurrection morn. She lies beside hundreds of Europeans. She was one of the blessed of the earth: she was a saint indeed,—one whose affections, thoughts, and aspirations were all heavenward. She lived in the earth as a pilgrim whose home, though out of sight, was brought near by the eye of faith. Mrs. Sanderson's piety and excellencies were well known to the Christian public of India. Could Mr. Sanderson be induced to furnish a memorial of her, it would be rich indeed in Christian experience, and exhibit godliness of

the highest order. She was dearly beloved by all who knew her. Mr. Sanderson is left with two sweet children, whom he has sent to his parents in England. He has borne his affliction with much Christian fortitude; and the many excellencies of his dear wife, and her triumphant death, have had a very sanctified effect upon his mind.

We reached Mysore at half-past eight A. M. on the 24th. We found Mr. and Mrs. Glanville well. Though we had been journeying for three months, we had only been slightly wet twice. But an hour after we reached Mysore, the rain set in, and caused us to feel very thankful that we had escaped it.

Family Circle.

The Reproof of Vanity.

Mr. Averell was greatly opposed to the foolish vanity displayed in gaudiness of dress; and wherever he met it, seldom let it pass without reprehension. His method of assailing this evil were often peculiar, and doubtless sometimes gave offence, but they were frequently crowned with success. A singular accident occurred while he was in London. He dined at Mr. T's. Mr. and Mrs. T. were pious; but they had a daughter who dressed very fashionably. Whether her parents had unthinkingly permitted her to slide gradually into the evil, until she had become too much her own mistress to be controlled; or whether, like many religious parents, they were too indulgent to impose restraints that would displease their child, we know not; but her vanity had carried her to excess in this particular. Mr. Averell was grieved to see a child of religious parents so foolishly decorated, and took an opportunity of remonstrating with her father and mother on the subject. The next day, going to see Lady Mary Fitzgerald, he called at Mr. T's, and Miss T. accompanied him part of the way. Having now an opportunity of combating the evil with Miss T. herself, he at once introduced the matter; but apparently with no good effect: "she would not be persuaded there was any harm in dressing fashionably. Referring to her ear-rings, he observed, that if she had been born with such appendages to her ears, she would have been looked upon as a monster, and a surgeon employed to cut them off. They parted, she returned home, and he proceeded to pay his visit. The following morning Mrs. T. and her daughter called upon him: Miss T. was very plainly dressed; no ornaments, and her appearance, her looks were quite changed. "Here," said Mrs. T. as she approached Mr. Averell, "here is Eliza come to see you." Mr. Averell was surprised: he was surprised at the earliness of the call, but more so at Miss T. herself, and without any circumlocution, at once inquired, "Why, my child, why so plain? what have you done with your curls? where are your ear-rings?" "They are gone, Sir, gone for ever!" "Well, now, give me an account of their death and burial." "Why, Sir," she replied, "after I parted from you yesterday, your queer expressions," (alluding to what he said about her ear-rings,) were constantly passing through my mind; sometimes I smiled at them; at other times they struck me with force; but I afterwards forgot them till I was going to bed. I retired to my room as careless as ever, settled my hair, and was taking out my rings, when your words returned with force to my mind. I went to my knees, as usual, to say my prayers; but a sudden horror seized me. It was as if God had said to me, "Wretch! you give yourself, your time, and your affections to the world, and then you come to insult me with what you call prayer." I thought he looked upon me with indignation, and spurned me from his presence. I felt that his anger burned against me. My distress of mind became so great I could not go to bed, but continued wrestling with god in prayer until, at the break of day, he revealed himself to me, removed my load of guilt, and shed his love abroad in my heart." He that is instant in season and out of season will never fail in seeing fruit of his labour.—Memoir of the Rev. Adam Averell.

Teaching Children Sincerity.

One of the first things observable in children is an effort to deceive. To exonerate themselves from blame, or free themselves from anticipated punishment, they falsify the word, or cover up what truth and duty demand should be exposed. Very important, therefore, is it to prevent this—to nip the evil propensity in the bud, and cultivate a frank, open, sincere disposition. How may this be done? I suggest four things:—

1. Impress them deeply with the criminality and odiousness of insincerity. This may be done by reading and expounding to them portions of scripture bearing upon this point, and making them commit to memory those portions of Scripture. 2. Always be sincere with them; never allowing yourself to deceive them in any particular, or for any cause. There is often a temptation, on the part of the parents, to do the opposite. It is often quite convenient to deceive a child; but he who does it, does it to the child's moral injury and his own guilt. He teaches falsehood by example the most effective of teaching—and the pupil will most surely learn and practise deceit himself.

3. When your children commit an offence and confess it, commend them for the confession, and forgive them the wrong done.

4. When you detect your child in a lie, invariably punish him for it. Whatever other offence goes unpunished, let not this. If Jehovah regards lying as a crime, that parent who omits severe discipline in case of falsehood, is certainly deserving of censure.

Our Saviour tells us that he who lies bears Satan's image. "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh his own: for he is a liar, and the father of it." And Jehovah hath said: "All liars shall have their part in the lake that burneth with fire and brimstone."

While the path of sincerity is straight and plain, and the sunlight of heaven rests upon it, and while it leads upwards to the house of God and truth, the paths of dissimulation are dark and crooked, and lead down to the abode of the prince of darkness. Can we be too careful that our children should be kept in the way of the Father of lights, and out of the tortuous, snaky course of the infernal serpent?—Mother's Magazine.

The Right Chord Touched.

Several years ago, a benevolent lady, who was spending the summer at the residence of Judge C \* \* \* \*, near Newport, R. I., known as the Glen, founded a Sunday School at a country meeting-house, in the neighbourhood, and became at once superintendent and teacher. A few years afterward, while on another visit to the Glen, the Judge informed her that one of her former scholars in the school (the daughter of a neighbour) was a raving maniac. "I will go and see her," said the lady, "and perhaps I can arrest her wandering mind." She called on the parents of the young lady, and expressed a wish to see her. They told her it would be of no use, as their daughter would speak to no one. The lady persisted, and, accompanied by the father and mother, went to the room of the maniac, whom she found standing with folded arms, her hair dishevelled, and her eyes fixed with a vacant stare! "Mary, do you know me?" said she, approaching and taking her hand: but the same wild gaze, and a retreating step, was the only answer. "Don't you know Miss \* \* \*, who used to be in the Sunday-school?" At she word "Sunday-school," her face was lighted up with a sweet smile, and she said, "O yes! I know you now, and I remember all about the happy hours I spent in the Sunday-school." "Can't you repeat some of those sweet hymns you learned there?" said Miss \* \* \*, as she gently drew her to the bedside, and sat down. "If you will tell me the first lines," she replied, "I think I can." The lady gave her the leading words of several familiar hymns used in the school, and suddenly, as if by magic, reason for a while resumed her vacant throne, while Mary repeated hymn after hymn, and conversed with her for a long time upon kindred subjects connected with the school. "The

185  
sight c  
station  
indelib  
was rev  
The p  
believe  
little w  
tearful  
their w  
  
REV.  
by meat  
Circuits  
crease c  
May the  
We h  
resarie  
been gr  
steeme  
assist, (I  
to our a  
edifying  
occupie  
Two or  
kindly  
lonling  
ment w  
ment ho  
of the m  
but littl  
The  
were co  
will per  
Shediac  
—last y  
Bend, k  
meeting  
subscrib  
Salisbury  
£2 5s.  
when t  
rounds.  
This  
two caus  
exuse of  
through  
the cou  
While  
we feel  
the Circ  
increase  
member  
that a fa  
tions, an  
port of  
source:  
liberalit  
count of  
  
Petit  
  
Mr.  
Wesley.  
Circuit  
Buckley  
town, w  
ther Str  
the prin  
were ge  
manifest  
the atta  
of the I  
unabate  
We h  
Meeting  
proceed  
now st  
shower  
tering i  
the mee  
Tues  
our me  
favoural  
Chapel  
After sit  
Dr. Jon  
Chair, a  
lowing c  
  
My  
liberally  
the ente  
be thoug  
I have c  
spond to  
more rea  
publicly  
ly dispo  
generall  
ucular;  
or may I