

Hindoo Superstition.

Whenever a scarcity of rain occurs, it is painful to witness the folly and wickedness of the natives, as they are then brought to view by the circumstances in which they are placed. With the exception of the grain dealers, all seem to be murmuring at the providence of God. The cultivators fall to abusing their gods. The Hindoo priests seize upon this opportunity, to extort money from the poor ryots, professedly for the purpose of rendering the gods propitious, and obtaining rain; and thus they increase the misery of those already reduced to great distress. Great numbers of people being entirely destitute of the means of subsistence, have recourse to robbery; and the people of the villages, who are possessed of a little property, pass every night in great fear, dreading the attacks of thieves. Many robberies it is believed, have been committed, in this district during the past three months, in consequence of the distress to which many of the people were reduced. To add to the other causes of distress, dealers in grain refused to sell their corn except at exorbitant prices; and they brought into the market old grain which had been hoarded up for eight or ten years, which the ignorant people eagerly purchased, supposing it to be cheaper than the new, because it was cheaper by measure, forgetting that it contained but little nourishment, and was, therefore, probably much dearer than the new grain, even at the exorbitant price at which it was sold. Thus all classes seemed to be lost to all compassion, each one trying to advance his own interests at the expense of others. Such was the state of things at Ahmepnugger last month. At length the people became so exasperated at the Marwadees, and their priests, that they determined to turn every Jain priest out of the city. A large mob collected; and, had it not been for the assistant magistrate, who immediately hastened to the spot, serious consequences would probably have occurred. He soon restored order; he also adopted an excellent plan, by which the price of grain was reduced, and for which the people express much gratitude. His plan was this: to circulate a paper, on which any one who pleased signed his name, engaging to take a certain quantity of grain, to be brought here from a distance, at a certain price. The Marwadees hearing of this plan, at once reduced the price of their grain; and quiet was restored among the people. At the time of the mob, the Brahmins accused the Marwadees to the assistant magistrate, of stopping the rain through the influence of their gods. The magistrate asked them if the Marwadees' god was more powerful than their gods. He laughed at them and told them that then they had better throw away their own gods. How different is the conduct of Christians in times of famine and distress from that of Hindoos! Christians know that there is only one God, and that all the afflictions he brings upon his people, are designed for their good. While they feel that they deserve all the pain they suffer, they know that their heavenly Father chastizes them in love. This thought renders them submissive and humble. They feel assured that every thing he does will be just and, right and on this account their minds are filled with peace. Christianity is profitable both for the life that now is, and for that which is to come.—*Oriental Christian Spectator.*

Commencement of the Missionary Church.

[The following noble and inspiring sentiments, from the "witnessing church," by John Harris, accord fully with New Testament history, and are as important now as they ever were, to Christ's followers.]

No sooner had the Lord Jesus Christ worked out the great truth that *God is love*, than he provides that the world shall resound with the report. As if he had been sitting on the circle of the heavens and surveying all the possibilities and events that could occur down to the close of time, he answers the objections to this design before they are uttered, anticipates wants before they arise, and provides against dangers before they threaten. Was it necessary, for instance, that he should first distinctly legislate on the subject? "Go," said he—and he was standing but one step from the throne of heaven—"Go into all the world, and preach the gospel to every creature." Still, plain as this command might first appear, the duty which it enjoins is so novel and the project which it contemplates so vast,

that doubts are likely to arise as to its import and obligation; he repeats it, therefore, again and again,—repeats it in other forms, as an old prediction that must be fulfilled, and as a new promise: "Then opened he their understandings, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem. And ye are witnesses of these things."

But peculiar qualifications will be necessary:—"Ye shall receive power from on high," said he, "after that the Holy Ghost has come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." But peculiar dangers will assail them: "All power is mine," said he "go, and you shall move under the shield of Omnipotence; lo, I am with you always, even to the end of the world." Thus, making the most comprehensive provision, and taking the whole responsibility of success upon himself, his last word to his witnesses was, "Go"—his last act was to bless and dismiss them to their work,—and the last impression he left on their minds was, that his church was to be essentially missionary, or aggressive.

And as this was the last indication of his will on earth, you know how his first act in Heaven corresponded with it. Let the scenes of Pentecost attest. The eternal Spirit himself came down; came expressly to testify of Christ;—came to be the great missionary spirit of the Church, to "convince of the world of sin."—You know how the witnesses began at Jerusalem, when three thousand souls received their testimony. You know how their hesitation to quit Jerusalem and Judea was gradually overcome; how a Paul was added, like a new missionary element infused into their spirit; and you can conceive how they must have felt, in the terms of his new commission to be a witness to the Gentiles, as if their own original commission had been renewed and reinforced. You know how they were divinely allured further and further from Jerusalem; how vision after vision drew them on to invade the neighboring territories of idolatry; and how, at length, when even a Paul evinced a reluctance to pass the limit of Jewish restriction—when even he scrupled to leave the confines of Asia—you know how a vision was seen far back in the western regions of idolatry—the emblem of Europe—in the person of the Macedonian suppliant, saying, "Come over and help us." Bursting that last enclosure, the outermost circle of restriction, he was not disobedient to the heavenly vision; and the church found itself fully committed to its lofty office of traversing the world.

Advice to a Young Minister.

BY CHRISTMAS EVANS.

Consider in the first place, the great importance to a preacher of a blameless life, like Timothy "flee youthful lusts," as you would escape from beasts of prey. . . . Remember that you cannot commit some loved sin in private, and perform the work of the ministry in public with facility and acceptance. For a preacher to fall into sin, be it a secret one, and to live in it, is as fatal, ultimately, as the cutting of Samson's hair. Be strong in the grace that is in Christ Jesus. . . . It will be well for you, while you travel through the coppice of youth, to keep from all appearance of evil. May you have grace to pass through the coppice of forbidden trees, without cutting your name into the bark of one of them, or you may be upbraided, at critical times, by those who may wish to prove that you are not better than themselves; even the *iota* inserted by your hand, may be produced after many years.

2. I remember the words of Luther, that *reading, prayer, and temptation*, are necessary to strengthen and to purify the talents of a minister. *Read to extend your general knowledge*, especially as to the plan of redemption, according to the Scriptures, in all its parts, from election to glorification; that you may, like spiritual watchmaker, know all the relative cog-wheels, and be able to open them in the pulpit, and to connect them all by Faith, Hope, and Charity, that they may be able to occupy their own places, and exhibit their true results on the dial-plate; thus proving yourself a workman that need not be ashamed, rightly dividing the word of truth. . .

The messengers of God described Rev. iv., are full of eyes behind and before. *You must use prayer to fetch strength out of Christ*, like the hommer to carry home the manna in, or the water pot of the woman of Samaria; without the prayer of faith, the preacher will have nothing to draw with from the well that is deep, even the *deep things of God*. *Temptation* is requisite to prove the nature of the metal of the preacher's character and doctrine "approved of God." The piece of gold in every true minister's ministry, must be tried in some furnace prepared by divine providence.

3. Avail yourself, in the morning of your days, of every opportunity to acquire knowledge useful for the ministry. Let it be your constant aim to turn every stream and rivulet of knowledge in the right direction to facilitate the work of the ministry, for the good of souls and the glory of God. Always have a book to read, instead of indulging in vain conversations. Learn your own mother tongue well, learn to write a good hand by frequent practice.

4. With regard to the composition of your sermon: first, *let the matter be evangelical*. The doctrine of the gospel is a mould from heaven, and not changed. It puts its own impress and shape on the professor that is melted into it, so that his justification, sanctification, and all his salvation, flow from the merits of Christ; and all through God's grace, and not of ourselves. The Gospel, as a glass, should be kept clean and clear in the pulpit, that the hearers may see the glory of Christ, and be changed to the same image. Every duty is to be urged on evangelical motives. "Let us have Grace," &c. Hereby we can serve God in all the duties of the kingdom of heaven. The whole is summed up in living by faith, which worketh by love, to him that died for us, and rose again for our justification. Secondly, let your divisions be natural to the text. Take care that your interpretation accord with the contexts.

Two or three general heads; avoid many.—Four or five remarks you may make on each head; see that they are fairly in the truth of the text. Thirdly, *I am not inclined to make inferences or applications from the whole*. When the preacher has expended his strength and ingenuity in endeavouring to impress and apply the truth to the minds of his hearers, application seems to me to go doing again what has been affected already. The blacksmith does not put the horse-shoe in the fire after he has nailed it to the hoof, and the cook does not spread the cloth again, when dinner is over. Fourthly, *beware of long sermons as well as long prayers*.—When there is but one preacher, he should not preach for more than an hour; when there are two, both should not be more than an hour and a half; that the worship may close within two hours. Whenever this time is passed, coolness and fatigue ensue.

4. Attend, also, my young brother, to your outward appearance in the pulpit. Beware of a proud, haughty appearance, with wandering eyes, and unfeeling countenance, so that the people utterly fail to see the man of God in you. We must, in order hereunto, have something like unto Moses when he had been on the mount with God, that will vindicate seriousness, love to souls, a spirit of prayer, zeal for Christ, and a longing for the salvation of men, like unto those who have felt the fear of perdition themselves, and the infinite value of God's grace; and that we wrestle with God in order to be useful to souls. These things must be imprinted on our appearance and deportment, having transformed us, in some measure, to a heavenly form and habit. Our outward conversation should be consistent herewith, or men will despise us as hypocrites without the fear of God.

Wonderful Fact.

Sir Astley Cooper relates the case of a sailor who was received into St. Thomas's Hospital, in a state of stupor, from an injury in the head, which had continued some months. After an operation he suddenly recovered so far as to speak, but no one in the hospital understood his language. But a Welsh milk-woman happening to come into the ward, answered him, for he spoke Welsh, which was his native language. He had, however, been absent from Wales more than thirty years, and previous to the accident had entirely forgotten Welsh, although he now spoke it fluently, and recollected not a single word of any other tongue. On his perfect recovery he again completely forgot his Welsh, and recovered his English. An Italian gentleman, mentioned by Dr. Rush, in the beginning of an

illness spoke English; in the middle of it French; but, on the day of his death spoke only Italian. A Lutheran clergyman of Philadelphia, informed Dr. Rush that Germans and Swedes, of whom he had a large number in his congregation, when near death, always prayed in their native languages, though some of them, he was confident, had not spoken them for fifty or sixty years. An ignorant servant girl, mentioned by Coleridge, during the delirium of fever, repeated with perfect correctness, passages from a number of theological works in Latin, Greek, and Rabbinical Hebrew. It was at length discovered that she had been servant to a learned clergyman, who was in the habit of walking backward and forward along a passage by the kitchen, and there reading aloud his favorite authors. Dr. Abercrombie relates the case of a child, four years ago, who underwent the operation of trepanning while in a state of profound stupor from a fracture of the skull. After his recovery, he retained no recollection either of the operation or the accident; yet at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress, and many other minute particulars. Dr. Pritchard mentions a man who had been employed with a beetle and wedges splitting wood. At night he put these implements in the hollow of an old tree, and directed his sons to accompany him the next morning in making a fence. In the night, however, he became mad. After several years his reason returned, and the first question he asked was, whether his sons had brought home the beetle and wedges. They, being afraid to enter into an explanation, said they could not find them, on which he arose, went to the field where he had been accustomed to work so many years before, and found, in the place where he had left them, the wedges and the iron rings of the beetle, the wooden part having mouldered away.

THE YOUNG.—O! could we gain the young—the young who have no inveterate prejudices to combat, no established habits to overcome; could we gain the young, we might, after a single generation had passed away, shut up the dram shop, the bar-room, and the rum-selling grocery, and by shutting these up, shut up also the poor-house, the prison-house, and one of the broadest and most frequented avenues to the charnel-house.

More than this, could we shut up these licensed dispensaries of crime, disease and death, we might abate the severity of maternal anguish, restore departed joys to conjugal affection, silence the cry of deserted orphanage, and procure for the poor demented suicide, a respite from self-inflicted vengeance.

This—the gaining of the young to abstinence—would constitute the mighty fulcrum, on which to plant that moral lever of power, to raise a world from degradation.

O! how the clouds would scatter, the prospect brighten, and the firmament of hope clear up, could the young be gained, intoxicating liquors be banished, and abstinence with its train of blessings introduced throughout the world.—*Dr. Nott.*

BRUCE AND THE SPIDER.—The following legend will bear to be frequently reprinted:—

"One morning, during Bruce's sojourn in the Castle of Raghery, he was lying in bed, musing on his bad fortunes and frequent defeats, when his attention was arrested by a spider endeavouring to fasten his web to a particular point. The insect made three attempts in vain; yet nothing daunted, he made a fourth, in doing which he seemed nearly to have exhausted his strength, but he was successful. This little incident struck the Bruce very forcibly; for he, too, had made three attempts to gain the Scottish throne, and was beaten in three battles. The spider's persevering example and consequent success encouraged him to muster his scattered forces and make one trial more. He did so, and gained the battle of Bannockburn. In grateful commemoration of this event, it is said that no one of the name of Bruce will ever kill a spider."

LOVELY WOMAN.—We find the following scrap, taken from Henry's commentary: "Woman was made of a rib out of the side of Adam; not made out of his head to top him—not out of his feet to be trampled upon by him—but out of his side to be equal with him—under his arm to be protected, and near his heart to be beloved."