

If the grain-hoarder will but listen to our exhortations given with a mother's tenderness, and sell his corn, it will be an act of beneficence, just the same as if he had done it for goodness sake. His past misconduct in hoarding it will not at all be inquired into. But if he disobeys, and still shuts up his hoard, he despises the law for the sake of gain, and we will secretly send officers who will descend on his hoard like a falling star, confiscate it to government, sell it to the people, and severely punish him as he deserves. Profits you will have none; and punishment will overtake you. Meditate and judge! Which will be gain and which will be loss. Hasten to change your scheme! Do not involve yourselves in sorrow. Let every one do what is right and tremblingly obey. Oppose not. A special proclamation.

THE PRESS.—We hear with astonishment and regret that the *Albion Press*, at Macao, from which were issued the Anglo-Chinese Calendar for the current year, also a sermon, and four numbers of a religious news-paper called "the Evangelist and Miscellanea Sinica," has been interdicted by civil authority from publishing any more works. The *Albion Press* is one of the five presses which were mentioned in our last number, and is the property we believe of Mr. J. R. Morrison. Two reasons, we hear, are assigned for interdicting this press; first, that the above-named publications contained doctrines contrary to the Roman Catholic church; and second, that the printing press is prohibited in all the Portuguese territories, unless possessing the sanction of the King of Portugal. The validity and the justice of these reasons will be canvassed by a candid and enlightened community in Europe, as well as throughout India and the East. This thing has not been done in a corner. The action is recorded on high; and at that tribunal the parties who have instigated and carried this measure into execution, must stand and be judged.

We are the more surprised at such an exercise of authority, because the publications in question make no mention of the Catholic church and are printed in the English language; and because it has been proved in the most satisfactory manner that Macao is not the territory of the king of Portugal, that it belongs to China, and that the Dutch, Spanish, English, and Americans live there by right derived from the Chinese.—At the present day, in every quarter of the globe, except here and there a narrow district, the liberty of the press is enjoyed. In England and in America, the catholic church is allowed, as she ought to be, to publish whatever she pleases. In the British settlement nearest to us, "an apostolic missionary, canon of chartres, professor of theology, and parish minister of Singapore," recently published to the world that, *the sovereign pontiff, bishop of Rome, successor of the apostle St. Peter, and visible chief of the church of Jesus Christ on earth, is the only legit-*

imate and supreme judge of all questions which regard faith, GOOD MANNERS, discipline, &c. These doctrines were put forth in a protestant paper, and in the face of a protestant government. And Mr. Courvoisy and his brethren are at full liberty to recede such sentiments as often as they choose. And now we beg to ask, whether those who avow the christian principle of doing to others what they would have others do to them, are not bound in justice to reciprocate the same full liberty?—With what measure you mete, it shall be measured to you again."

A MONTHLY PERIODICAL in the Chinese language will, we rejoice to know, soon be before the public. The work is being executed in a very neat, and elegant style—far superior to that of the Peking Gazette. From a perusal of the leading articles which are to form the first six numbers, we think the work well designed to interest, gratify, and benefit those for whose sake it is to be published. It is indeed an "excellent way" of showing to the Chinese that foreigners are not their enemies, nor inferior to themselves in "arts, sciences, and principles." We give the work our unqualified approbation, and hearty support.—The prospectus will be found on the cover of this number.

RELIGIOUS INTELLIGENCE.

THE MALAYS, according to Sir Thomas Stamford Raffles, built a city and established themselves on the peninsula of Malacca, as early as the thirteenth century. After subduing Sumatra, where they seem to have dwelt previously to settling in Malacca, they became the masters of the Sunda isles, the Philippines, the Moluccas, and some other groups. At that time they acted a splendid part in the east; they planted colonies, and carried on an extensive commerce. Great numbers of ships from China, Cochinchina, and Siam, filled the harbors of Malacca.—They are now divided into distinct tribes without any general head. The great body of the nation are slaves; their masters are the nobility, who are independent, and sell their services to him who pays them best.

The Malays are strong, nervous, and of a dark brown color; their hair is long, black and shining; the nose large and flat, their eyes brilliant and full of fire. In general, they profess the Mohammedan religion.

are fond of navigation, war, plunder, change of place, and of all daring enterprises. They pay more regard to their absurd laws of honor, than to justice or humanity. They are always armed, and are perpetually at war among themselves, or engaged in plundering their neighbors.

Such are the high-spirited, jealous, and revengeful tribes, who by the power of divine truth are to be made gentle, kind-hearted, and forgiving. This good work of reformation is now begun, and in due time, thankless and hopeless though it may be at present,—it will surely be accomplished.—

The following brief account of the *Malay department of the mission at Malacca*, is from the Rev. Mr. Tomlin, and forms a part of the paper which was published in our last number, concerning the Chinese schools at that place.

In prosecuting our labors among the Malays, says Mr. T., there are many difficulties to be encountered peculiar to the followers of the false

prophet. In conversation on religious topics they are generally reserved and suspicious; in their attachment to their own creed, bigoted and inexorable; and to read the Koran in a language perfectly unintelligible to themselves, is an attainment to which they attach no inconsiderable merit. The grand objection which they raise to the christian religion is the fundamental doctrine of the Saviour's divinity, which they regard in no other light than blasphemy. They would admit that he was a prophet sent from God to make known his will, and to reform mankind, and that in proof of his divine mission he was enabled to work miracles; but to designate him by the appellation "Anak Allah" (the son of God) is a doctrine which they oppose most strenuously, and hesitate not to charge those who maintain it, with polytheism.

It is however gratifying to see, notwithstanding the tenacity with which the Malays adhere to their own system of delusion, that their prejudices against the christian religion are partially giving way, and the Sacred Scriptures, which at a former period were either absolutely rejected or received with a degree of suspicion, are now in many instances perused with apparent gratification.

A class of young men consisting chiefly of the teachers of schools, has been formed: they meet three evenings in the week, for the purpose of learning (at their own request) the English language, and also of perusing the Sacred Scriptures in the Malayan tongue. The plan adopted at this *Bible class*, is to proceed regularly through the New Testament, limiting our reading to one chapter only each evening, and making remarks on certain passages which may require elucidation. The good effects of this method of instruction have already appeared, not only in the increase of knowledge which the teachers themselves acquire of divine truth, but also in the decided preference which they give the Sacred Scriptures to any other as school lessons. In illustration of this fact one instance, among many, may be adduced.

The father of one of the teachers, finding that his son had introduced the *Injil* (N. T.) into his school, became much incensed against him, and ordered him to quit his house

and company. The teacher requested the missionary to interfere in his behalf, and to ascertain from the father what were his real intentions. The latter in compliance with the wishes of the missionary called at his residence, on which occasion he objected most strenuously to the introduction of the Scriptures into the schools, alledging as a reason that their religion was one, and ours another. The conversation ended in a proposal on his part, that either the Sacred Scriptures should be excluded or the school closed. The teacher was made acquainted with his father's sentiments, which instead of intimidating him, tended rather to confirm him in his decision of retaining the Scriptures at all hazards. No resistance has since been offered, and they are still retained as school lessons.

The number of Malay schools is six. The aggregate number of children, consisting of boys and girls, is about 200, of which 180 regularly attend. In their lessons the children are examined once a week, by which means, their progress is more easily ascertained, and any negligence on the part of the school masters soon detected. The girls are under the superintendence of Mrs. T., many of whom are able to read tolerably well, and with a degree of fluency. In addition to the weekly examinations, the schools are visited daily by a superintendant who calls over the names of the scholars, and marks the absentees. A short catechism in the Malay has been prepared which it is intended shortly to introduce into the schools.

Our labors among the adult population have hitherto been confined to occasional conversation with individuals, and the distribution of the Scriptures and tracts. The natives of the town of Malacca have been supplied from time to time with christian books, which were in most cases received with apparent gratitude. In many instances individuals have of their own accord applied at the missionary's residence for copies of the Scriptures. Amongst these applicants was the Nakodah of a native port, trading between Malacca and the opposite coast of Sumatra. He had on a former occasion, he said, obtained several copies of the Scriptures, as well as tracts, which he con-

veyed to Siak in his prow, and distributed some of them among his friends. The circumstance soon became known to others of the natives, who by their urgent requests succeeded to exhaust his stock, not leaving him a single copy for himself. We readily furnished him with a fresh supply, for which he appeared grateful and with apparent sincerity invoked upon us the blessing of the Almighty.

Another instance worthy of record, may be here mentioned. A respectable Malay Nakodah has been in the habit of calling on us for medicine, and readily enters into conversation about our religion. One morning he entered our room, and with a mild and serious countenance requested to sit down and talk a while with us, hoping we would not take it amiss if he put several questions about our religion. We shall notice a few of the important enquiries he made during this visit.

"Does not the Koran," said he, "agree with your Scriptures, and complete them?" The Koran, I replied, differs widely from our sacred books, and contains many foolish things mixed up with a little truth, evidently proving it cannot be the word of God. "But," he inquired, "is not Mohammed spoken of in your Scriptures? was he not the son of Abraham, and the last of all the prophets? And Jesus Christ, did he not complete what was left short, and so was greater than all that preceded him?" Mohammed, said I, is not once mentioned in our Scriptures. The Arabians and Jews were always two distinct nations, though both descended from Abraham. The latter were the chosen people of God and the descendants of Isaac, from whom Moses and all the prophets came; but the Arabians were a rejected nation.

the descendants of Ishmael, the son of an Egyptian bond woman, who was disinherited and sent out into the wilderness. And out of this nation not even one prophet had risen before the time of Mohammed, as the Mohammedans themselves allow. From His chosen people, the Jews, God raised up His son to be the Saviour of them and of all the nations.

"How is he," said the Nakodah, "who was the son of Mary, the son of God? How do you know He takes away our sins?" The son of God, I replied again, in order to redeem men, took upon him our nature, being miraculously begotten by the power of the Holy Spirit. If we examine our lives and hearts, we shall find we are all great sinners in the sight of God, grievous transgressors of His holy laws, and therefore deserving of eternal punishment. This I feel to be the state of my own heart, and therefore I flee to Jesus, who has suffered and died for my sins upon the cross, and I find pardon and peace in believing, which I never felt before, and am assured of His mercy and love to me.—Nakodah, do you not find your own heart to be sinful and wicked, and that you cannot be justified in the presence of a holy and righteous God? The Nakodah here groaned and acknowledged that he felt himself a sinner, and seemed to rejoice in the tender compassion and love of the Saviour to sinners.

SIAM.—The Rev. J. T. Jones re-embarked at Bangkok on the 25th of March. He is now the only protestant missionary in Siam.—Mr. Abeel, in very ill health, sailed from Singapore for England on the 26th May, in the British barque *Cambridge*. If his health is restored, he expects, after visiting America, to return again to the east.

JOURNAL OF OCCURRENCES.

FORMOSA.—The facts—and even the reports which have come to our ears, on this subject, during the month, are very few. The rebellion is said still to continue with unabated violence. The respective colonists from the provinces of Canton and Fuh-keen, have taken up arms against each other, the former having for

the sake of revenge, enlisted under the government. This is the amount of our present information.

There is a statement in one of the Peking Gazettes, of a body of troops, marching through the province of Honan to Fuhkeen, having kidnapped 17 young children, from two of the villages through which they pass-