THE

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

CONDUCTED BY

SEVERAL MINISTERS

OF DIFFERENT DENOMINATIONS

IN MADRAS.

Vol. I.

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INTRODUCTORY REMARKS.

The need of such a periodical as that announced in the Prospectus of the Madras Christian Instructor and Missionary Record, will be sufficiently apparent, when we simply state, that there are three large Protestant Missionary Societies in active operation throughout this Presidency, which have no appropriate medium of communication with the Madras public.

First, we have the London Society, one of the oldest and most honoured of the class, with its fourteen stations, at Madras, Combaconum, Vizagapatam, Cuddapah, Coimbatooor, Salem, Bangalore, Mysore, Bellary, Belgaum, Neyoor, Nagercoil, Trevandrum, and Quilon; supporting at these stations twenty-seven European and East Indian Missionaries, four Assistant Missionaries, and two ordained Native Missionaries; and expending, in the work of spreading the Gospel, about £12,000 per annum.

Secondly, we have the Wesleyan Society, with stations at Madras, Negapatam, Manargoody, Bangalore, Mysore, and Goobbee, supporting eight European Missionaries, at an expense of not less than £5,000; and,

Thirdly, we have the American Board of Missions, which has come into this field at a comparatively re-
cent date, from the neighbouring island of Ceylon—where it has long laboured with much success; and has already made itself extensively felt at this Presidency—viz. at Madras, Madura, Dindigul, Terupuvanum, Sivagunga, and Teramungalum. This list will probably take not a few by surprise, and it might well surprise them more to be informed, that if they would learn what is going on at these several stations, they must receive their account of them via England and America.

The General Assembly's Institution, its Missionaries, out-stations, and agents are not included in this list, because the Missionaries of this body have wisely supplied the desideratum for themselves, by means of the Native Herald. Neither are the old and influential Societies of the Church of England noticed, and for the same reason. Some of them have Missionary Records for themselves, and all of them have ready access to the Christian public, by means of the Christian congregations belonging to the Established Church of England throughout this land. Yet even for these Societies such a periodical as the present seems desirable, and for the others, absolutely necessary.

"The children of this world," said our Lord, "are wiser in their generation than the children of light." Do we not see an illustration of the truth of this, in the exertions which are made to supply the reading public with the earliest notice of passing secular events throughout the country?—Does a traveller pass through an up-country station; is an entertainment given, or a regiment reviewed?—immediately the thing is reported, and published throughout the length and breadth of the land; and is read and remembered, and talked of, at every station in the country. Thus the thirst for novelty is gratified and stimulated, and society on the whole is benefited. But ought not the religious public
to be similarly entertained by details of the progress of the Redeemer's kingdom—of the conflict that is going on, where the Gospel has been introduced, betwixt the powers of light and the powers of darkness? The minute particulars of this conflict, if duly observed and registered, can never fail to be interesting to the Christian mind; and to be interested by such a subject is to be benefited. And hence one advantage of such a publication as the present, in affording a suitable medium for such communications.

Besides, we expect much from the prayers of the church in the Missionary enterprise. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." But in order to this agreement, to which so rich a promise is annexed, there must be information; and hence the duty to impart information, and to provide for its being imparted, that there may be this agreement and success in prayer.

It may be proper in this place, and once for all, to say a word in vindication of the principles on which the periodical is to be conducted, and the coalition of parties to which it looks for support. Some persons are exceedingly jealous of such coalitions, and can conceive of them only as evil in themselves and in their effects. This arrangement in the present case is the result, partly of necessity, and partly of choice. Each of the above societies could not have a periodical for itself; neither the writing nor the reading public of Madras could afford this. If each society, therefore, is to have the advantage of a periodical, coalition is absolutely necessary. But inclination, and a sense of duty, as well as necessity, have dictated this arrangement. It is true, these societies differ both in matters of doctrine and of discipline, and these differences we regard as in themselves weighty and important. Still, however, they are
the differences of brethren—of men who have one Lord, one faith, one hope, one baptism; and who, therefore, have a common ground of doctrine and discipline, within the pale of the Christian church, in which they can unitedly stand. Moreover, they are the differences of brethren peculiarly circumstanced, who are dwelling together in the sight of the heathen, and who are here for a common object in reference to the heathen,—namely, that of bringing them from darkness to light, and from the power of Satan unto God. How then are such differences among brethren to be treated, so as best to promote this common object? God is said in Scripture to make the wrath of man to praise Him. How may Christians imitate their heavenly Father in this, and make even their defects redound to His glory? Is it by standing each one upon his peculiarities, and the peculiarities of his party? The Wesleyan upon his Wesleyanism? The Presbyterian upon his Presbyterianism? And the Episcopalian upon his Episcopalianism? Or is it by each one merging as much as possible his peculiarities, throwing them into the background, and studying to give the heathen the impression that the points which separate Christians from each other, are, after all, as nothing, compared with those which unite them, and form them into one body in Christ? That how much so ever they may differ in name, and how tenacious so ever they may be of their respective tenets amongst themselves, yet they can overlook and forget them all in the presence of a common enemy; and can contend as cordially and as unitedly for the unity and spirituality of the Divine nature; for the doctrine of a Trinity; for the immutability of the Divine law; for the knowledge of the way of salvation by Jesus Christ; for the doctrine of a resurrection—of a final judgment, and of a state of rewards and punishments in a future world, in the face
of a heathen, Mahommedan, or infidel community, as if they were entirely one.

This question needs but to be rightly put, to be rightly and unhesitatingly answered. If even in a Christian land, the differences among Christians greatly obstruct the efficacy of the truth, rendering it comparatively weak and powerless upon the majority; much more must they operate against it amongst the heathen, who do not know the truth itself—who know it only as it appears in the lives of its professors. The mind of the Holy Spirit is very significantly conveyed to us on this point, in a remarkable passage in the Book of Genesis. We are told that there was a strife betwixt the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle. This, in any circumstance, were an unpleasant and unseemly thing, for Abraham and Lot were brethren, and brethren should dwell together in unity; but a circumstance is immediately added which, in the estimation of the Holy Spirit of God, rendered it doubly unpleasant and doubly unseemly in the present case—that they were then in the presence of a common enemy—"The Canaanite and the Perizzite dwelt then in the land." Gen. xiii. 7.

This, then, is our apology, if apology be necessary, for coalescing in this matter. We differ in many things, and continue to hold our differences; but in the circumstances in which we find ourselves, we are contented to wave and keep them in abeyance, for the sake of the common good, which we all seek. Assenting as we do to the truth and authority of the following propositions, we would show that our assent to them is not a barren speculation, but a practical principle, influencing our affections and directing our conduct. "Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual
edification."—Westminster Confession of Faith, chap. 26. "Let us consider one another to provoke unto love and good works." Heb. x. 24. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." Acts ii. 44, 45. "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10. "From whence come wars and fightings among you? come they not hence, even of your lusts?" James iv. 1. "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself, shall not stand." Matt. xii. 25. M. B.

DIVINE INFLUENCE ON MISSIONS;

WHY RESTRAINED?—AND HOW TO BE SOUGHT?

Substance of an Address delivered in the Scotch Church, Madras, at a Monthly Missionary Prayer Meeting.

BY THE REV. M. WINSLOW, M. A.

It is not my intention to confine this question to those more general effusions of the Holy Spirit which are granted in what are called revivals of religion—though such divine influences are the principal objects of inquiry—but to include every degree and measure of saving influence. It is of course taken for granted that, without this influence, whatever good is otherwise effected, the main end of Missionary labours is not gained, but remains to be sought.

One preliminary branch of the inquiry is, How much knowledge must be communicated before the Spirit of God
can change the heart? If this cannot be distinctly an-
swered, some leading principles may, perhaps, be estab-
lished from Scripture and observation, to help our inves-
tigation of the general subject.

The Scriptures teach us plainly that men are "sancti-
ﬁed through the truth"—"begotten by the word"—"saved
by faith," &c. Without then limiting the Holy One of
Israel, or attempting to assert that God cannot save men
who are wholly ignorant of the way of salvation, it may
be sufﬁcient to say that we have no evidence of his actually
doing so, whatever he may have power to do; and there
can be no necessity for supposing that he does, as He is
able to make known the truth to all, and need not save
men without that knowledge.

Again; observation, as well as Scripture, teaches that,
"where there is no vision the people perish." The hea-
then, and all who are ignorant of the Gospel, are evidently
unholy and unﬁt for heaven.

If then we except children and idiots, and include only
moral agents who have been guilty of actual sin, all must,
so far as we can understand, have some knowledge of
themselves and of God, enough at least to repent of sin, or
they cannot be saved. Whether this knowledge can be
communicated by the light of Nature, or by immediate re-
velation of the spirit of God, where the Bible is not known,
we need not attempt to decide. Whatever the light of
nature may do, or however the spirit of God may, in some
instances, be given out of the common order, any such
case, if it exist, is an exception to the general rule that,
"Faith cometh by hearing, and hearing by the Word of
God." Those who have not the Gospel are, therefore,
generally under condemnation. "They that are without
law shall perish without law."

But, how much must they know to be in a salvable
state? They must, it would seem, know something, but
not necessarily more than the ﬁrst principles of Christian-
ity which relate to the character of God and themselves—with some idea, more or less distinct, of a Saviour from sin. " How shall they believe in Him of whom they have not heard?" But though a very small degree of knowledge may be sufficient for the salvation of the heathen and others, a greater degree will be necessary to make their salvation probable; and the saving influences of the Spirit may—other things being equal—be expected in some proportion according to the amount of this knowledge.

Thus much being premised, as to the knowledge generally necessary for the saving influences of the Spirit, we may consider, in a few particulars, what is necessary, as a "preparation of condition" for this blessing.

I. Removal of hinderances. Some of these may be in Missionaries themselves and their assistants.

1. Inconsistencies with their profession. They may have, for instance, an overbearing and haughty temper, instead of a meek and quiet spirit; an arrogant disposition, instead of one forbearing and humble. They may be impatient and severe, instead of forbearing and gentle—as a nurse who cherishes her children; and there may be in their habits of thought and feeling and action much that is worldly, instead of heavenly. These, as well as anything in their conversation or conduct, contrary to the religion they profess, will go far to neutralize the effect of the religious instructions they may give.

2. Formality in their exhibitions of truth. Though they may exhibit the truth clearly, in teaching and preaching, and not contradict it by their conduct, its rays, as transmitted or reflected by them, may, through their formality, or want of interest and feeling, be like the rays of the moon, "as cold as they are clear."

3. Unbelief. It was said of our Saviour, in relation to certain cities, "He did not many mighty works there
because of their unbelief,” and there is no doubt that, as
the word “not being mixed with faith in those who hear
it,” is inefficient, so the want of faith in those who deliver
it, may weaken its force. Besides the blessing which faith
brings from on high, there is a wonderful power in sympa­
thy, and, as the feelings of one in earnest are readily com­
municated to others, so the feelings, or rather the want
of any feeling, in one who is indifferent, and who seems
hardly to believe what he says, occasions a corresponding
deficiency in those who hear him.

4. **Want of prayer.** Aside from the direct effect of
unbelief and prayerlessness to paralyze the energies of the
Christian preacher, and to induce listlessness on the part
of his hearers, there is, in the absence of faith and
prayer, an obstruction of the channel of mercy by which
the Holy Spirit might else descend. As the Spirit is
granted in answer to prayer, and as God has declared
that He will be intreated of by the House of Israel to do
these things for them, the want of prayer is a direct
and fatal hinderance.

5. **Defect in holiness.** It would not be consistent for a
God of holiness to grant great success to his Church in a low
state of piety; nor are Christians, while in such a state,
prepared for the duties connected with such success. It
would be well, perhaps, for those who are engaged in mak­
ing known the Gospel, to put the question to themselves,
and ask, Are we prepared to witness any thing like a
general turning to the Lord? What would be the situa­
tion of our congregations and neighbourhoods, if the Spirit
should indeed be “poured out from on high?” Are we
prepared for the additional labours and cares this would
bring? Is there a state of holiness among us and those
who assist us, which would meet all the demands for
prayer, and praise, and exhortation, and example, required
by an abundant gift of the Spirit on those around? Are
there teachers enough, themselves really taught of God, to
take the direction of inquiring souls in multitudes, and to feed the flock suddenly enlarged, and hungering for the bread of life?

Other hinderances in the teachers themselves might be mentioned; but I proceed to notice some from other sources which may be capable of removal.

1. **The ignorance of the mass of the people.** This is, no doubt, to be considered a serious obstacle, whatever may be our opinion as to the extent to which it must be removed before the Spirit of God can be expected to “come down as the rain, as the latter and the former rain upon the earth.” To remove this, **education, and the proper use of the Press are important means.** These should be thoroughly employed; but our great dependence must be on the direct and oral preaching of the Word. In reference to this it is encouraging to reflect that not only may a small degree of knowledge be sufficient to awaken inquiry, but when that inquiry is once awakened by the Holy Spirit, the progress of truth may become very rapid. There is an important distinction to be noticed between that degree of knowledge which is necessary to **salvation**, and that which is sufficient to **awaken** the mind, and excite it to seek more, and lead it on to the knowledge of the truth as it is in Jesus. To “prepare the way of the Lord,” we must do all in our power to remove the obstacles which ignorance presents, and to “send out light and truth.”—Another obstacle is—

2. **The bad example of most who are called Christians.** Our Saviour said to his followers, “Ye are my witnesses”—and among the heathen every one bearing the Christian name is a representative of Christianity. But Christians generally in this land, especially if we include all who are called such, do not bear that witness for the truth which it requires. It is too often false witness. Their conduct is too often a libel on Christianity. Look at the Native Christians for instance. As a body they do
no honour to their profession. On the contrary a large proportion of them are real stumbling blocks in the way of the heathen. Were there a few, were there even here and there one, who could stand up among their countrymen as full length Christians, as witnesses and examples of the power of the Gospel, above all suspicion of interested motives, ready to renounce caste, and country, and even life itself, for Christ’s sake, they would do more towards taking up the stumbling blocks and preparing the way of the Lord, than all the foreigners in the land are able to do.

The want of a higher style of religion among those, whether foreign or native, who are here the embodied representations of Christianity in immediate contact with the heathen, and who ought to be to them the epistles of Christ, is probably among the leading hinderances to the more abundant effusions of the Holy Spirit. Every thing possible should be done to raise the standard of piety among all Christians, and especially in the Native Church. A few real converts would have more power than a host of mere professors of godliness. “One would chase a thousand.”

3. The want of a Missionary Spirit in the Indian Church. To whatever cause this is to be attributed the fact is, alas, too obvious. While Churches in Christian lands—far from all the darkness, and misery, and abomination of heathenism—feel these deeply, sympathize with the sufferers, and to benefit them send their contributions, liberally—give up their teachers for mission service cheerfully—and offer their prayers earnestly—the followers of Christ, in the midst of the heathen, seem to have but little of this sympathy for them; and, generally, little missionary spirit. Take as an illustration the monthly prayer-meeting. How few comparatively attend it? Yet in England, Scotland, and America these meetings, in all large places, are attended by many of almost every denomination of Christians.
Other missionary meetings, where the object is to communicate information, and collect subscriptions, are scarcely better attended. If this then be a fair criterion of the interest felt here in the cause of missions, we must consider the very small degree of this interest as a serious obstacle to the progress of the missionary work.

4. The deficiency in the Church at home, as to faith and prayer, and contributions of men and money. Though, as just mentioned, Christians in Christian lands, are doing something for the heathen, it is to be feared it cannot yet be said, regarding the spirit of faith and prayer in the Church, “when Zion travailed she brought forth her children;”—or that in reference to her contributions, “she has done what she could.” The want of faith lessens the value of what is contributed; and whether we look at the labourers sent forth as yet from Christian lands, or the money collected, we do not find the result of any great sacrifice, but rather what could be about as well spared as not. There is little of that readiness to know the fellowship of the Saviour’s sufferings, and to be made conformable to his death, which a real sympathy with Him would induce, and which would prepare the way for the fulfilment of the promises.

5. Imperfection in the plans of Missionary operations. This results in part from the last mentioned defect in the Church. The system of operation is penurious, though the Church is rich. The Missionaries sent out are few, and those few feebly supported. A Missionary who ought to give himself wholly “to the ministry of the word and to prayer,” is obliged to be house-builder, accountant, book-maker, printer, and general manager of the secular, as well as spiritual, concerns of his schools and station. The loss thus sustained is not merely that of the time occupied in such concerns, but of ministerial character and influence; and that very much in proportion to the time thus occupied. The heathen who see the
Missionary occupied in any thing besides his appropriate work, lose their respect for him as a spiritual guide; and the Missionary himself, if engaged even in teaching secular learning, and much more in any pecuniary transactions, is in great danger of losing his spirituality of mind.

It is certain that the necessity laid on the Missionary to do almost any thing and every thing besides the work for which he was sent, drinks up his spirit, and weakens his ministerial strength. Besides, the scantiness of the means of operation furnished him, often places the Missionary in the situation of a mechanic without tools.

I might add in reference to deficiency in plans, that no doubt there has often been too much scattering of a few labourers, over a large field, and, sometimes, perhaps, too much concentration on smaller ones. Often too much dependence placed on bazaar-schools and general education, and sometimes too little. There has been too little itinerating at times, and then again too much, to the neglect of pastoral duty. Often too little stress has been laid on preaching the Gospel and sometimes too much, especially in reference to preaching to adults in distinction from children in various schools. Often too little value has been placed on English education for the Natives, and sometimes too much in comparison with teaching also the vernaculars; but, whatever mistakes have been made in these and other respects, (where almost all is, as yet, experiment,) it is pleasing to know that, even the mistakes are, in a great measure, overruled for good; and the partiality of any number of Missionaries for a particular form of labour, which may have led them to carry their views, in some respects, perhaps, too far, has only given rise to that ardent preference for their own plans which is necessary for prosecuting them most successfully. A plan which may have deficiencies, if followed out thus
DIVINE INFLUENCE

vigorously, is better than a more perfect one, imperfectly realized, and reduced to practice.

Without enumerating other hinderances, let us briefly consider,

II. The positive efforts to obtain a blessing, which should be made.

1. All should seek to obtain a deeper baptism of the Holy Spirit. We should live more eminently a life of faith, and prayer, and meditation. Seasons of private fasting, and also of united social prayer would no doubt be useful. The frequent and devout reading of the word of God, with serious and habitual meditation on its sacred truths, as well as regular attendance on the preached word and the ordinances of God's house, are most important.

2. In every possible way we should strive to pervade the country with Christian knowledge. "The Gospel must first be published among all nations." Itinerant labours may, in this view, be very important; and almost every Missionary should spend a part of his time in preaching, from house to house, and in different stated places.

Schools of a lower and higher order, the distribution of Bibles and tracts, and every other form of labour should, as far as possible, be made so many methods of preaching the Gospel. It has pleased God by the foolishness of preaching to save them that believe, and the labours of a Missionary should always have for their object the making known of the Gospel in some form or other. His teaching should be one method of preaching. It is desirable to have the thought more prominent than it generally is, that every thing should be valued just in proportion as it tends directly or indirectly to extend Christianity, either by breaking up the fallow ground, or casting in the seed of Divine truth.

In thus endeavouring to spread Christian knowledge
and influence, we should begin thoroughly at home. Our domestics, and all connected with us, should be carefully instructed. Family devotions with them, will have a great effect, and should, by all means, be attended to by ourselves or others, and all in the house required to be present. It would be well also if each Master or Mistress of a family should see that their domestics, as far as possible, attend some place of Protestant worship, once at least each Lord's Day. There was a special blessing promised to Abraham on this ground. The Lord said, "I know Abraham that he will command his household after him."

3. *We should cultivate more sympathy for the Natives—whether heathen or others;* for the heathen and all who are unconverted, as it regards their wretchedness here and prospects of eternal misery hereafter; and for Christians, in all things, so far as they bear the image of Christ.

4. *Ministers in their preaching should seek the presence of God to be with them.* They should have faith to believe that the Lord will assuredly bless his own word, and thus go forth weeping and bearing precious seed. Their language should ever be, "If thy presence go not with us send us not up hence." "We will go forward in thy name, making mention of thy righteousness, even of thine only."

6. *We should depend on the Holy Spirit, and not on human instrumentality of any kind.* God will stain the pride of all human glory. "Not by might or by power, but by my Spirit, saith the Lord of Hosts."

Perhaps the Lord designs to show us that His ways are not as our ways, and that He will build up His kingdom most extensively by means that we look not for.

"Arise Oh! Lord into thy rest, Thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy."
BY THE REV. R. D. GRIFFITH.

By nothing is the law of habit more manifestly verified, or more strikingly elucidated, than by the effect produced by frequent and prolonged familiarity with the practices and exhibitions of heathenism. Reid adduces for the illustration and proof of the power of this law, the ease and precision with which an orator gives utterance to compositions the most elaborate and involved. Brown holds the evolutions of the mountebank, and the expertness of the juggler, to be traceable to the same principle. The familiar lines of Pope are, however, more intelligible, if not more profound—

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen—
Yet seen too oft, familiar with her face;
We first endure, then pity, then embrace."

It would seem that however deeply convinced of their inherent sinfulness, however emphatically warned of their mischievous tendency, and however intensely disgusted, we at first may be with the indecencies of heathenism, it is not long after our introduction to them, ere these feelings very sensibly abate—if they be not entirely subdued. A sort of hebetude comes upon the susceptibilities, which once we have thought could only be sharpened by contiguity and neighbourhood, with their appropriate objects—and this not because of either disposition, or ability, to extenuate even the least offensive form, or most harmless customs of heathenism, but by the usual and certain operation of habitual contact, or intercourse with the same, or kindred realities. A painful and humiliating experience will depone to this truth. Most of our readers will remember the pious indignation with which they at first contemplated idol-worship, and the abhorrence with which they turned away from the idol-statue. But how notable and affecting is it, that the very monstrosity, we a few months ago felt free to thrust from its pedestal, we now look upon
without misgiving,—if not with complacency. And the very symbols, and ceremonies, which at first outraged our moral sympathies, and trespassed on our most sacred associations, are now felt to be unobtrusive, if not innocent. Nor are Missionaries, and Ministers themselves, exempt from the common operation, of this common evil; sacred and well-defined as is their vocation. Is it not the case that the degradation and vice, representations of which moved them to forego the endearments and securities of home and country, assume by degrees, on their living in their midst, a less stirring and repulsive aspect? And if we mistake not, we have noticed the development of this unlooked for change in them, in more instances than one. Effaced, or reduced impressions of the guilt and misery of the people, are soon followed by a moderated solicitude for their salvation;—the absence of proper sentiment is quickly succeeded by a paralysis of corresponding feeling and action.

It is with the purpose of counteracting an evil, to which neither prepossession nor calling opposes any barrier, that the paragraphs which follow are written, and which in all likelihood will be continued when opportunity permits. In this paper, at least, it will be our plan to show by a somewhat copious induction of facts, that in all times, and in every country, idolatry has been fruitful and promotive of vice; and that from its nature and origin, such was, is, and must necessarily be the case. Distinct views of the prevailing evil can alone preserve us against undue insensibility to it. His efforts for the cure of a people, overcome by a spreading pestilence, will be best directed, whose mind is most thoroughly awake to the malignity and action of the miasma by which it is generated.

In respect of antiquity, Egypt presents itself first to our notice. Of the idolatries of this ancient country, it must be admitted, that its rites and practices were much less prepossessing, and sensualizing, than those of subsequent times, and of which they were in all probability the source. It will be perceived, from the facts that will come into review in these papers, that the idolatries which have at different times obtain-
ed, appear to be less unchaste in proportion to their antiquity. In this, as in other cases, the flood, as it streamed along, became more and more polluted; not less from the impurities which it gathered in its course, than by the loathsome corruptions generated in its own bosom. It is nevertheless matter of surprise, and lamentation, that a people so earnest and contemplative—whose institutions and monuments retain so many marks of mental and physical industry—who had doubtless received traditional information of the origin of the world, and the primal condition of man, should have tolerated superstitions so absurd, and services so immoral as those which existed amongst them. We know not whether there is much value to be assigned to the conjecture, that the polytheism of Egypt had a deep and hidden philosophic meaning—that even their most puerile mythologies were pregnant of profound and edifying references, as were the symbols and hieroglyphics which at once commemorated and mystified the phemonena of their climate, and the genealogy and wars of their kings. It is sufficient for our present purpose to show, that idolatry with them, as with every other people, was at once the parent and protectress of vice, both in feeling and conduct; that in process of time it became insignificant of the facts it at first symbolized, and that it eventually ministered to the worst passions of both the priesthood and the people.

Bubastis was a popular goddess amongst the Egyptians, and was a personification of one of the attributes of Isis. Her symbol was a cat, and her worship is said to have originated in circumstances not less obscene than absurd. A festival was periodically celebrated in her honour, of which we have the following account in Herodotus—"Those who meet to celebrate this festival embark in vessels, a great number of men and women promiscuously. During the passage some of the women strike their tabors, and the men play on flutes; the rest of both sexes clap their hands, and join in chorus. Whatever city they approach, the vessels are brought to shore; of the women some continue their instrumental music, some call aloud to the females of the place, provoke
them by injurious language, and dance about in a manner highly indecorous." Rufinus, in his *Ecclesiastical History*, commenced a long and affecting description of the profligacy and impostures practised at Canopus, with this emphatic inquiry "How can I paint the crimes committed by superstition at Canopus?" The Egyptians allowed polygamy, which however was harmless, compared with another of their customs, than which it were difficult to conceive any thing more iniquitous. This custom was the marriage of brothers and sisters. It is said that they venerated the goat because of his libidinous propensities.

The manifest degeneracy of the Israelites during the period that elapsed between their migration into Egypt, under Jacob, and their exodus out of it, under Moses, was unquestionably induced by the pernicious immoralities which they there witnessed. In the Chronicles (1 Chron. vii. 20—22) we learn some melancholy facts respecting this period. It is there recorded of Shuthelah and others of the sons of Ephraim, that they went forth in a freebooting expedition into the land of Gath, and were slain; a crime of which they had not been chargeable, and a disaster to which they had never been subject, had they not been alienated, or seduced from the integrity of their fathers. Nor did they presently recover from the defilements they there imbibed, even after they had passed beyond the limits of the Red Sea. What they saw in Egypt, they never forgot. The plague spot was not to be expunged. They make a calf after the image of the Apis they had seen in Egypt, even whilst the lightnings were playing about Sinai in token of the presence of Jehovah; a daring not to be accounted for. Well may Moses on his descent from the mountain seize the idol around which the guilty people danced with frantic adoration, and command it to be ground into powder; and well may Josephus with a carefulness not to be misunderstood omit all mention of this impious deed. A change now comes upon their history, of which the enormities they afterwards committed, were but the opening out; and the calamities with which they were overtaken, but the punishment.
The idolatries that obtained in Chaldea, Assyria, Phenicia, and Armenia, exhibit several points of resemblance to each other: but no feature common to them all is so manifest as the direct and systematic patronage they gave to vice. They were cognate; or if not derived from exactly the same source, they interchanged and assimilated their characteristic qualities, and operated one general, and unvarying effect, so as to betray at least more than accidental affinity for each other. Of their unhallowed and licentious tendencies, we learn more perhaps from the holy Scriptures, than from any other authority. The prophets of the Lord were never more vehement, than in their denunciation of the abominations of this people. The most mournful and penetrating lamentations of Jeremiah are those uttered by him over the Jews, on their being inoculated with the impurities of these countries. And no enactments are more stringent, and no instructions more specific, than those which were directed against the idol worship, of which these countries were filled. It was on account of the evils of this worship, that the Patriarchs were forbidden matrimonial alliance with the people who were addicted to it. “Ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images” — was the command given by Moses.

Our limits, even had we the inclination, will not allow us to produce more than two or three facts illustrative of our subject. One of the idols of Chaldeæ was that of the goddess Succoth Benoth—of which there is mention in the 2 Book of Kings xvii. 30. In the temple in which this idol was worshipped, every female of the country, whatever her reputation or birth, was required to present herself once in her life—an obligation from which she was not released, until she had received the embraces of some one of the voluptuaries that resorted thither. And so rigorous was this usage, that it interdicted the feeblest efforts of female modesty—no woman was allowed to return with honour to her house, until the object of her having come into the presence of the divinity was accomplished. It were unsuitable to refer to other of the indecencies connected with this practice. It is certain, how-
ever, that the invocations and liberties with which the people were there familiarized, must have been fruitful of the most demoralizing and ruinous passions.

By the Armenians—the descendants of Aram—the idol Ananitis was highly celebrated. We read but little of this divinity and her services—excepting that her temple was plundered by Mark Antony—but what we find is equally degrading, and injurious, with that which we found to be encouraged by the idol services of Babylonia. Like kindred goddesses she had a multitude of priests and priestesses; and like them too, she at once claimed, and destroyed the virtue of her sex. The chief amongst the people devoted with repugnance their daughters to her disposal, and were cajoled with the belief, that the impurities they had contracted in her service, were not criminal. Prostitution was to them no dishonour!—neither was it regarded as the least disparagement to their matrimonial rectitude.

Of the bloody Moloch we read much in the holy Scriptures, as well as in other writings. One of the greatest crimes cited against the Philistines is, that they offered worship to this god; and so corrupt did this people at length become, from this and associate causes, that they were eventually visited with the severest judgments. But Moloch was not only sanguinary, but sensual. Cruelty is but a short remove from licentiousness. It was that the inhuman and polluting religion of this and other idols might be exterminated from Palestine, that the Israelites were commissioned to its conquest and subjugation. The pernicious and seductive power of this religion, will be better ascertained from the statutes, and directions enjoined upon the Jews, prior to their entrance on that territory, than from any explicit representation of it, that we happen just now to command. We find that all approach and conformity to the practices that there prevailed, were emphatically interdicted, and punishments the most summary, and overwhelming, followed the least contact, or compromise with them. Lest there should seem to be any compliance, on the part of the people of God, with this idolatry, the worship of God on the tops of mountains was proscribed—"No grove
might be planted near the altar of the Holy One of Israel.' The prostitution of their daughters, the uncleanness of the priests, the disguise of men in women's clothing, and that of women, in the dress of men, were expressly forbidden. By these and similar enactments the line of demarcation between the servants and the worship of the true God, and those of idols, was to be kept before their view, as that from which it were perilous to swerve. From them indeed we cannot but infer that the inheritance, which they subsequently enjoyed, was secured after great exposure to defilement and apostacy. The verses that Sardanapalus caused to be inscribed upon his tomb, were but too truly descriptive of the habits of the people generally—

"Hae habeo qua edil, quaeque exsaturata libido
Hausit: at illa jacent, multa et preciosa relieta"

"An Epitaph (says Aristotle) not for a king, but for a beast."—(Rol. I. 280.)

The idolatry of Greece differed from that of Rome, principally in certain of its details, but in nothing appertaining to its essential character. The one seems to be the offset—the verisimilitude—of the other. The gods and ritual of the former, are discernible in the latter, under those slight modifications of attributes, and construction, which difference of country and age would be sufficient to produce. The position which it is the object of this paper to bring out, and establish, receives surprising and afflictive verification from the idol service of these countries. We have been wont from the prejudices of our boyhood, and the prevalence of a false taste, to regard all that belonged to Athens, or to Rome, as worthy of our highest esteem, and provocative of refined, and elegant sentiments; because, forsooth, the age in which they flourished, and the literature and the monuments they produced, are denominated classic. The conjunction between idolatry and vice however noticed in preceding instances, was neither traversed, nor compromised in this—the nexus was not violated. Facts indeed certify us, beyond all doubt, that these, the birth places of some of the wisest legislators, and most magnanimous patriots, have been prolific of licen-
tiousness the most unblushing, and of superstition the most extravagant.

The facts which we have noted for the illustration of our subject are so revolting, that they must for the most part be passed in silence. They who wish to pursue this subject are directed to an important and learned essay by Tholuck, translated and published in the xxviii. vol. of the "Biblical Cabinet." To this essay the writer of this paper is indebted for much that follows. With great fearlessness and zeal, that great man has done immense service to the cause of Christianity by bringing to public view the enormities (an unenviable undertaking) which the idolatries of these countries encouraged. The good which he has done thereby to the cause of true religion, could alone compensate him for the disgust incident to the task to which he addressed himself. Of the festivals of Ceres, the Bacchanalia, the feast of Cybele, we are deterred from attempting any description, simply because of the obscenities through which we should have to grope our way. They were full of pollution. The Christian apologist, Clement of Alexandria, who himself had been a witness and partaker of these feasts, makes it appear that the voluptuosity and debauchery which they induced and sanctioned, could not be surpassed: language feebly represents what he saw and heard in them. Of the lustful Priapus we read that "He was borne through the city upon a carriage; that he stopped at the houses of the most distinguished matrons; and that they did not scruple to adorn him with flowers and garlands." They represented the most unchaste, and reckless deeds of their gods, in their statues, and paintings, and what was more inflammatory of the vicious passions of the public, they celebrated them in their national prize poetry, and exhibited them in the drama.

There is no specimen, or proof, more convincing of the debasement of a people, than that of the exhibition of performances, the plot of which is sexual intrigue, and the recitation of comic, and lyric compositions, of which the theme is studiously indecent, being applauded, and sought for in the public theatres. So inveterate did the public taste at
length become, that at the contests, and theatres, the prizes were awarded to those, whose productions pandered most powerfully to the vitiated passions of the spectators. Vice was arbitress! Hence Plato says, “Since the common people have the right of deciding the victory at public contests, they assign it to those poets, who write in accordance with the worthless opinion of the great multitude. Spectators should ever hear better manners than their own described; but now at the theatres they are confirmed in the worst.” No device for fomenting the animal appetences of human nature could have been more efficacious. Paederastia, courtesanship, bestiality, temple-prostitution, and domestic infidelity, and their concomitant indecorum and scandalousness, followed thickly in the train.

Of the extent and malignity of the consequences which idolatry produced in Greece, and Rome, we learn much from the opinions which some of the earlier Christian fathers, and others of the best of the heathen philosophers expressed concerning them. “But the deeds of Saturn (says Plato) and the deep disgrace from his son, even if they were true, ought not, as it appears to me, to be so thoughtlessly related to the simple and the young, but much rather to be kept in silence. Such traditions ought by no means to be divulged in our state, at least not before a young man. On the other hand how Juno was chained by her son; how Vulcan, when he would have come to the help of his mother, was hurled down from heaven by his father, and all those contests of the gods related by Homer; these we dare not receive into our state, whether they have a hidden sense or not. For the youth is not in a condition to decide what has a secret meaning, and what has not; but whatever opinions he has once received in these years, are wont to be indestructible and indelible.” Dionysius of Halicarnassus (Antq. Rom.) says, “I know indeed that many excuse the immoral fables of the Greeks, on the ground of their being allegorical. But though I know this as well as any man, I am nevertheless very cautious respecting them, and hold rather with the Roman mythology; as I consider the good arising from the Grecian fables to be very small
On the other hand, the great and unphilosophic mass are accustomed to receive these narratives, rather in their worst sense, and to learn one of these two things; either to despise the gods, as beings who wallow in the greatest licentiousness, or not to restrain themselves even from what is most abominable and abandoned when they see that the gods also do the same.

We conclude this section by relating a circumstance which is recorded at length by Livy (iii. vol. 324.) During the consulship of Marcus Phillipus, a complaint was made against the Bacchanalia, which were said to have the appearance of religious ceremonies, but were in fact most profligate and injurious. Their abolition however was hastened by the following occurrence. P. Aebutius left a son, whom he committed to his wife Daroniac, and the boy's step-father, Sempronius, to whom the mother was devoted. Since however the latter knew not how to give a satisfactory account of the money of his ward, he determined to get rid of the youth by sending him to the Bacchanalia—(via una corrupta Bacchanalia erant.) In the neighbourhood was a courtesan, one Fecenia, who was familiar with the youth, and loved him without prejudice to their character. To her he related what his mother was about to do to him; to which she exclaimed "Dii meliora! mori et sibi et illi satius esse, quam id faceret"—God forbid! rather may we both die than this take place. She then added—"Will your step-father—(for it would be a sin to accuse your mother of it)—thus destroy your chastity, your reputation, your hope, and your life? "Vitricus ergo tuns (matrem enim insimulare forsitan fas not sit) pudicitiam, famam, spem, vitamque tuam perditum ire hoc facto properat?" On receiving this revelation from a female, who, herself as a slave, had been a victim to these abominations, the senate were seized with consternation. And well they may!

The evidences of the demoralizing effect of the idolatries of Hindustan, are more numerous and unequivocal, than are those supplied by the history of any other country; so much so indeed that it may seem supererogatory to volunteer any thing like a
minute and orderly specification of them. By those, however, who are best able to appreciate the spirit and intention of the "Missionary Record" in general, and of these paragraphs in particular, such an opinion will be scarcely entertained. We cannot divest ourselves of the belief, that much of the apathy that characterizes the Christian public of Southern India, with regard to the evangelization of the people, is occasioned by partial and deceptive information as to their actual state. Nor shall we care much for being numbered amongst the "calumniators" of the Hindoo, should we haply be the means of a less promising and grateful distribution of the shades and tints of that portrait of his habits and prepossessions, which we have been accustomed for so long a period to look upon. With all the historic and cotemporaneous resources which he must have had at command, it is difficult to account for the circumstance that such a man as Professor Wilson, in his edition of Mill's India, should have become the apologist and defender of Hindoo laws and customs, notwithstanding the copious and palpable facts by which his sentiments are controverted, and overborne. Insensibility to a surrounding evil were indeed an occasion of self-searching, and rebuke, but it is expressive of some twist in one's moral feelings, or some gap in one's information, when that very evil is deliberately palliated.

The laws of a people are justly considered to afford a correct insight into their manners. They are the surest index to their social and civil habits. Laws are to be consulted and confided in, in this respect, not less on account of the view they supply of the liabilities and tendencies which necessitated their prohibitions, than for the particulars they definitely tolerate and encourage. Moreover, it is to be noticed that the particularity with which an evil is specified and forbidden, is by no means indicative of a corresponding distaste, or exemption in the people; but the reverse. Should it appear in relation to any country, that the provisions appertaining to outrage, or fraud, or libertinism, are more prominent, or more stringent than those referring to other evils; the inference is, that the people, for whose governance these laws were designed, were peculiarly addicted and prone to their violation.
It is always to be regarded, as a false and dangerous refinement, when vices of a gross, and it may be fanciful description, are depicted with exactness, that they may be counteracted with effect—as in the laws of Menu, respecting adultery, and such like crimes. What must be the state of the people, ere Halhed, in the preface to his translation of the Gentoo laws, should think it necessary to apologize for transcribing the details contained in the 19th and 20th chapters? Unknown though the vices there prohibited be, to European nations, and heinous as they must ever appear to a man of ordinary delicacy, he well observes, "That the several prohibitions and penalties are subsequent to, and in consequence of the commission of every species of enormity therein described." Let us, however, pursue our inquiry as safely as we may. Is perjury encouraged in the following law of Menu, or is it not? (chap. viii. sec. 104.) "Whenever the death of a man, who had been a grievous offender, either of the servile, the commercial, the military, or the sacerdotal class, would be occasioned by true evidence, from the known rigour of the king, even though the fault arose from inadvertence or error, falsehood may be spoken: it is even preferable to truth." Again, "Whenever a true evidence would deprive a man of his life, it is allowable to give such false testimony. If a marriage for any person may be obtained by false witness, such falsehood may be told. If a man, by the impulse of lust, tells lies to a woman, or his own life would otherwise be lost, or all the goods of his house spoiled, or if it is for the benefit of a Brahmin, in such affairs falsehood is allowable." (Halhed's Gentoo Code, chap. iii. sect. 9.) Do not the following devices, for the removal of sin, amount to a practical encouragement of it? "A sin involuntarily committed, is removed by repeating certain texts of the Scripture, but a sin committed intentionally, by harsh penances of different sorts." (Institutes of Menu, chap. xi. 46.) "He who has officiated at a sacrifice for outcasts, or burned the corpse of a stranger, or performed rites to destroy the innocent, may expiate his guilt by three prajapatyā penances." (Ibid, 198.) "A total fast for twelve days and nights by a penitent with his organs controlled, and his mind attentive, is the penance named parace, which
expiates all degrees of guilt.” (Ibid, 216.) “Sixteen suppressions of the breath, while the holiest of the texts is repeated, with the three mighty words, and the tri-literal syllable, continued each day for a month, absolve even the slayer of a Brahmin from his hidden faults.” (Ibid, 214.) There are other crimes, of a nature not to be mentioned here, described with a most sickening and unendurable minuteness.

What then must be the morals of that people amongst whom such laws obtain, even should they come up to that which these laws prescribe? The spontaneous tendencies of a people, in a low state of civilization, is generally to overstep law, so that their condition is below that which the law enjoins. All that we should apprehend to result therefrom, is more than verified by fact. This perhaps will be credited but slowly, if at all by the greater portion of European residents in this country. And it argues much for the fixedness and breadth of the boundary by which their own morals are guarded and distinguished, that they are comparatively ignorant of the vice by which they are surrounded. We have had, from the peculiarity of our vocation, frequent opportunities of intercourse with the Natives of every class, and of different parts of the country, and that of a description more familiar and undisguised than would be allowed to individuals of higher official or local importance than we happened to possess; and the impression to which we had long come, has only been deepened and confirmed by careful observation and repeated inquiry,—i.e. that idolatry in India, as in other pagan lands, is the mother and nurse of the most flagrant vices.

The mention of isolated facts would indicate limitation in the prevailing mischief, of which they were intended to be the sample—a mischief that is overwhelming, and unbounded. Concubinage prevails to an extent, little suspected. Temples of almost every grade of renown have their prostitutes. Naughtes, now, as formerly, are marked by indelicacy and wantonness. The ordinary conversation of the Natives, much more their outbreaks of rage, is full of figures, and expressions, for which, thank God, we have no parallel in our own language. The sculptures that fringe the walls and towers of their temples, might not be described. The paintings that decorate the pandal, and
choultries at their festivals, were never matched by the lascivious sketches of Parrhasius, or Apelles. In the southern parts of this Presidency, it must be admitted that these evils are much more common and obtrusive than they are here. They are not altogether invisible, however, in the vicinity of Madras. The exhibitions at the late feast at St. Thomé, for depraved ingenuity, exceeded any thing we had ever met before. We could this day find our way to a house, almost under the shadow of a Protestant Church in Black-Town, on the front of which are depicted groups of females and men in puris naturalibus. We know of a stand, in one of the most conspicuous parts of Madras, on the panels of the bandies of which, there for hire, are represented the most lewd and obnoxious scenes. The verses chanted at different parts of the neighbourhood, such as Pursewakum, Vepery, and Chindatrepet, by Pandarums, and other itinerant (mendican) impostors, are fraught with the most depraved and unclean allusions.

Of the books which the Hindoo holds in the most veneration, we shall speak again. We now but mention the celebrated Cural, the last section of which treats of matters (स्त्रियां कमण्डल) which ought never to have been printed; and this in terse and sententious couplets, that they may the more powerfully excite the feelings, and be the more conveniently hitched upon the memory. We conclude this paragraph by quoting the following, from “Introductory remarks” to Mr. Ward’s “view of the History, &c. of the Hindoos.”

“The character,” says he, “of the gods, and the licentiousness which prevails at their festivals, and abounds in their popular works, with the enervating nature of the climate, have made the Hindoos the most effeminate and corrupt people on earth. I have, in the course of this work, exhibited so many proofs of this fact that I will not again disgust the reader by going into the subject. Suffice it to say, that fidelity to marriage vows is almost unknown by the Hindoos; the intercourse of the sexes approaches very near to that of the irrational animals......but to know the Hindoo idolatry, as it is, a person must wade through the filth of the thirty-six Pooranas, and other popular books—he must read and hear the modern popu-
lar poems and songs—he must follow the Brahmin through his midnight orgies, before the image of Kalee, and other goddesses; or he must accompany him to the nightly revels, the jatras, and listen to the filthy dialogues which are rehearsed respecting Krishnu and the daughters of the milkmen; or he must watch him, at midnight, choking with the mud and waters of the Ganges, a wealthy relation, while in the delirium of a fever; or at the same hour, while murdering an unfaithful wife, or a supposed domestic enemy; or he must look at the Brahmin hurried in the trembling half-dead widow round the funeral pile, and throwing her like a log of wood by the side of the dead body of her husband, tying her, and then holding her down with bamboo levers, till the fire has deprived her the power of rising and running away. This system of heathenism communicates no purifying knowledge of the Divine perfections, supplies no motive to holiness while living, no comfort to the afflicted, no hope to the dying; but, on the contrary, excites to every vice, and hardens its followers in the most flagrant crimes.”

Here we close our review of the facts furnished by the accredited history of some of the most celebrated nations of antiquity. Did our limits and time permit it, we should have advantageously strengthened the evidence, which these facts force upon us, by data gathered from the habits and ceremonies of other idolatrous countries. The preceding pages, however, will suffice for the establishment of this conclusion—that idol service has ever been prolific of, and accessory to, a vitiated and injurious morality. Surely these supply a platform sufficiently broad and coherent, to suggest and sustain some general and satisfactory theory, whereby the phenomena they present may be accounted for. How then comes it to pass that idol service is so intimately identified with sensuality? By what latent impulse is it that the one is the certain, unvarying, direct offspring of the other? Is it adventitious, or accidental, or does it result from fixed and universal laws? The solution of these inquiries may be obtained in determining the process by which idolatry assumed its distinctive forms, and acquired its vicious ascendency.

(To be continued.)
Forty years since, the travelling by land, from New York to Albany, was so toilsome and tedious, that many preferred the precarious chance of going in the small sloops up the north river. These slight vessels were so poorly provided, and the winds often so adverse, that more than a week was frequently occupied in the passage. Every tide, however, set them forward a little, even with the wind a-head; so that the voyage was not hopeless. The writer of this remembers, with singular minuteness, a voyage made in this manner, in the year 1798, soon after his ordination. One of its occurrences afforded an example of the power of sympathy, more remarkable than he had, at that time, ever witnessed. May it prove useful to others, as he trusts it has been to him.

The sloop in which he embarked had but few passengers, except a large company of Highlanders, who, in their native dress, had taken their station in the hold, with the privilege of coming on deck at their pleasure. They spoke only in their own highland tongue, and this circumstance kept them aloof for some time from the cabin passengers. One day, the only individual among them who spoke English at all, addressed the writer in respectful terms, and inquired as to the best mode of getting a livelihood in America. In answering so reasonable a question, made in behalf of so many simple-hearted and efficient men, just arrived in the country, it was evidently necessary to inquire whither they were going, and what had been their occupation. The reply was, that all intended to stop in Albany, with the exception of one, who wished to go to his brother, living on the Merrimack river, in New England. They were informed that this person ought to have gone to his brother by the way of Boston, as Newburyport was the place of his destination. This
being reported to the company, they all gathered round the writer, and, through their interpreter, asked many questions, which resulted in the advice, that on their arrival in Albany, they should find some one to address a letter to their countryman on the Merrimack, and await his reply, which would doubtless contain directions as to the best way of joining him. Moreover, he perhaps himself, on hearing that so near a relative had actually arrived, would come in person and bring him to his home.

The advice proved satisfactory, especially to the young Highlander, who immediately, and with many gesticulations, denoting great earnestness, begged the writer to frame a letter for him to his brother, that it might be in readiness for the post, as soon as they should reach Albany. It may be supposed, that a request so proper in itself, and so pathetically urged, was not disregarded, especially as there was leisure, and the time hung heavy on the protracted passage. Having learned the names and residence of his parents, and heard him feelingly respond to every inquiry about brothers, sisters, and other friends in his native Scotland, the letter was duly prepared, and the young Highlander came to hear it interpreted.

And here the writer cannot but pause, and be deeply affected, as faithful memory brings from far distant years, the countenance and gestures of this very extraordinary person, as he drank in the words, and felt the sentiments of the simple and affectionate epistle of brother to brother. It seems, he thought it more than human that any one could know the feelings of his fraternal bosom, or having no actual acquaintance with the dear objects of his affection, describe them in the same lovely features which his own warm heart portrayed. During the process of interpretation, which was probably done in language far more expressive than any which the writer had used, he would seize his hand and embrace it, then, throwing himself on his knees, burst into tears of grateful astonishment, at hearing words which represented so exactly what was at that time passing within his own breast.

This was noted at the time as remarkable, but no thought was entertained of the effect which this excess of passion might
produce, in case of disappointment. The result will show that our feelings, even those of the tenderest class, need the governing, overruling hand of religion, and the fear of God, to make them subservient to our real good. Like the elements, when governed, they are useful and beautiful; but, left to themselves, unsubdued by a holy fear, a devoted submission to our heavenly Father's will, they break forth, and with resistless force consume or overwhelm all we hold most dear. Business detained the writer in Albany for several weeks. One day, passing the house of a friend, a native of Scotland, he heard the bell of the church to which that friend belonged, tolling a funeral knell. Stepping in, he inquired who of the congregation was dead.

"A young Highlander," was the reply; "he died of mere grief and disappointment." He then related how he left the land of his birth to find a brother; had missed the direct route, and came to Albany, instead of going to the Merrimack river, where his brother resided; how some one had written a letter for him to that brother, which he had sent, and long awaited the answer. This ardently desired letter arrived only two days since, but, alas! instead of being the messenger of good news, it bore tidings that his brother had been dead for several months!

"Oh, Sir! this is not all; the poor young man, on hearing that his brother was indeed dead, and that he must never see him more, was so overcome with grief, that he fell dead on the spot. And this is the funeral, which we Scotchmen, who love one another better than you Yankees do, are now called to attend."

So saying, he left the writer to his own sad reflections. The facts, as here recited, made a deep impression on his mind. During the lapse of many years, they have not ceased to produce very serious meditations on the uncertainty of human life, and, above all, on the duty of holding ourselves bound, as with an oath of fealty, to submit to God's will, in all our plans and expectations of happiness; and never to weave the web of our expected enjoyment with our own hands, and so intensely, that, if broken, we shall be left without resource, or plunged into despair. The lesson of submission is taught us in mercy; and it is for our own interest, as well as the dictate of necessity and duty, to say to our heavenly Father, "Thy will be done."
The friends and members of the London Missionary Society met in Exeter Hall on the evening of the 17th January, to adopt measures for strengthening and extending the Society's Chinese Missions. Though the weather was very unfavourable, the intense interest felt in the subject filled the large room, an hour before the time appointed, with a highly respectable assemblage.

The Chairman, W. T. Blair, Esq., of Bath, after an appropriate address, read a resolution of the Directors—(which was not intended to be acted upon by the meeting)—on the "opium question," expressive of their apprehension that the continued importation of that drug into China, would be a most formidable obstruction to the progress of Christian Missions; and their intention to use promptly the means necessary for obtaining information, as to the best method by which they might aid in suppressing the evil.

Various resolutions were passed; one of which was to the effect, that the Anglo Chinese College be removed from Malacca to Hong Kong—the Missionaries operating in Chinese at distant stations, be removed to that island, and the China cities opened to British commerce—and the number of labourers increased.

The meeting was addressed by the Rev. Dr. Leifeldt, Dr. Alder, (one of the Secretaries of the Wesleyan Missionary Society) W. A. Hoxkey, Esq., the Rev. A. J. Lacroix, (Missionary from India) the Hon. and Rev. B. W. Noel, the Rev. J. Sherman, and the Rev. R. Moffat, (Missionary from Africa.)

We subjoin a brief extract or two, from the speeches.

The Rev. James Sherman—"I rejoice much to participate in the pleasures of this meeting, and I especially rejoice that the first services in connexion with sending the Gospel to China, in a more advanced form than hitherto, were begun with prayer. I am very happy to tell this meeting, that that devotional service was not without its effect upon the people. I trust that a spirit of prayer
was awakened on that occasion, in the hearts of the thousands then assembled, to beseech God that He would pour out His spirit on the vast empire of China; and, as a spirit of prayer is generally, I might almost say universally, associated with liberality, a few effects of that kind have already followed. I was much struck with the first offering to the cause. It was that of a poor man, who appeared in his working dress, and said, "I have eight half-crowns in my pocket, and good Dr. Burder and Dr. Morison have drawn them out; and I hope God will graciously bless this offering to his cause." (Cheers.) The second is that of a poor widow, whose whole income was £80 per annum. She came to me sometime ago, and stated that she had saved £10 for her funeral, but she thought it was better to give it to the Missionary cause; and that the friends who would receive the little she had to leave, might do her the kind office of burying her. But after this devotional service, she came to me, and said, "This is rather a bad season to give, and my stock is low, but if you will accept two sovereigns, I give them with my heart for the cause of China." (Cheers.) A servant girl, whose wages are not very large, requested me to accept ten shillings for the same object. A tradesman, who has regularly contributed £20 per annum to the London Missionary Society, stated his determination in future to make it £50. He added, that he might live only 12 months, and had therefore resolved to leave a legacy to the institution; but on reflection it had occurred to him that Government would take a tenth part of the money—(hear, hear)—and he had, therefore, resolved to become his own executor, and present a donation of £1,000 to the Society. (Loud and continued cheers.) I have, therefore, much pleasure in presenting to the Secretary a check for £1,000, from our kind friend William Flanders, Esq."

*The Hon. and Rev. R. W. Noel*—"If I am asked, lastly, why is it that I appear here, without having shared in your labours, or participated in your conquests, to advocate this cause? I answer, because I pity the Chinese. I rejoice in seeing any efforts that are made to ameliorate their condition, and bring them to an acquaintance with the Saviour. What would you have thought of that Jewish cottager, who confined by sickness, and incapable of aiding a fellow creature, as he saw the good Samaritan walking on foot—on the way to Jericho, and tenderly watching the poor traveller whom he had placed on his beast—should have turned away to execrate the Samaritan for his deed of charity? You would not have thought that that Jewish bosom was animated by any of the feelings of Him who came to seek and save the
lost. (Cheers.) And such, I conceive, must be the feelings of every man who, when you are called by Divine Providence, and are willing to labour for those in a yet more forlorn condition than the traveller on his way to Jericho, does not bid you God speed. (Loud cheers.)

"It is not merely to teach the women of China to walk with the grace, to which my friend, Dr. Leifchild, has alluded; but it is to give bloom to the emaciated cheek, which the unnatural practice of consuming opium has deprived of the hue of health; it is to prevent the millions of the women of China sinking into premature old age, by that cruel practice; it is to give to every home a mother, with a vigorous intellect and a warm heart, that she may be a blessing to her children, instead of leaving them in orphanage before half her years are accomplished; it is not to teach the women of China to tread on God's earth with a firm step, but to give them moral dignity, instead of moral degradation and mental imbecility; it is not to teach them to bound with the foot of health over their native fields, but to teach them to walk in the road to heaven, and run with patience the race set before them, looking unto Jesus. (Loud cheers.) It is not merely to give to the youth of China an education which shall ameliorate their temporal condition, and to let them enjoy what, it is well known, the children of Bengal enjoy in many an English school, established by Government—the means of obtaining European knowledge, and the arts of life; but it is to give to them, through the knowledge of the Scriptures, that acquaintance with immortal and eternal truth, which is to fit them for the enduring bliss of heaven. (Cheers.) It is to grapple with every form of evil, which now enslaves and torments them, and bring them to that liberty wherewith Christ makes his people free. It is not to say to an arbitrary, despotic Government, that they are no longer to treat these three hundred millions as slaves made for their pastime, but it is to throw open the dungeon doors in which a far worse tyranny has held them, and to give them at last a place among the free-born children of God; when the blessing of heaven shall ultimately crown your endeavours, and surpass your wishes.

"Am I asked again why I take an interest in this work? It is because, when the Providence of God has called out a Protestant army to march directly to the invasion of idolatry, and points out the road to victory, I behold one regiment ready for the work; and, as I hear the military music, and see the unfurled banners, and watch the gleam of the bayonets as
they advance on the road of duty towards the goal of victory, I cannot resist the impulse, I feel, as the subaltern of another regiment, to raise my voice and cheer them on. (Long continued applause.) Yes, I must give my comrades a cheer from my heart, and then go back to urge my own regiment, to follow as quickly as it can—(renewed applause)—to engage in a warfare that will break no widow's heart, that will throw no gloom over the orphan's home, but bring them undecaying joy in this world and the next. (Hear.)

"While, however, I should be unpardonable not to rejoice in the prosecution of your labours, permit me, in conclusion, to impress upon the meeting my strong conviction that this must be accomplished without the relinquishment of other spheres of labour, on which you have entered. It were not charity, but cruelty—not firmness, but vacillation—to abandon those other spheres of honour and usefulness, where you have entered. Our fellow subjects must not be overlooked, because those allied with us in commerce call for our sympathies. Bengal has harvests waning for the sickle on her noble soil. Were Hindooism once uprooted the whole East would fall before the Gospel. Bengalles have talent enough, were they turned to Christianity, to carry the Gospel along the banks of the Yang-tse-Kiang, and the Hoang-ho; and soon might we expect China to make a profession of the Gospel of Christ. Already Hindoo Missionaries have planted Buddhism through every part of that populous empire; and it were treason to the truth to say, that the obscene absurdities of Buddhism could master three hundred millions of souls, in spite of the established scepticism that previously prevailed; and that it is impossible that the religion of Christ, established as it is, on the soundest evidences, and appealing to the heart, no less than to the understanding and the conscience, can make its way. You have, therefore, every thing to summon you to encounter the heathenism of China."

The Rev. R. Moffat, in his address, after expressing his conviction, that increased efforts for China would not lead the Society to neglect Africa, to which he was about to return, said—

"China has been the theme of the night; and who is there amongst us who has endeavoured to gaze upon the teeming millions, moving onwards and moving downwards to the regions of woe, without feeling his heart yearn within him. When I think of her millions, and her densely peopled islands, I feel almost inclined to use the language once employed by a Bechuana woman—and by which you will see that Bechuana hearts can feel, and make others feel. I heard her exclaim, when she was mourning the death
of her murdered husband, on whom she had gazed that morning—
'Be silent, oh, ye winds, that my sighs may be heard, ye rains,
rain not, that my tears may water the earth,' yes, how can we
think of China, and not bring before us her dense millions, passing
like a cloud on the mountain's brow, till they are lost in despair."

THE TANJORE MISSION.

[The Editors have much pleasure in giving insertion to the following
interesting statement, concerning one of the older Missions in Southern
India; and would be glad to receive similar brief accounts of the state
and progress of every other Mission in the country.]

for the Propagation of the Gospel in Foreign Parts; ending 31st Decem-
ber, 1842.

This Mission was established in the year 1773* by the Reverend
Christian Frederick Schwartz, exactly 70 years ago. From that time,
up to about 20 years ago, the Missions at Combaconum, Negapatam,
Ramnad, Madura, and Dindigul, as also Tinnevelly, and periodically
Trichinopoly, likewise were all the out-posts belonging to the mother
Mission at Tanjore, not to mention all the villages. From time to
time these Missions were formed into separate Missions, and on
this account the Tanjore mother Mission has become comparatively
small, viz. Tanjore itself with 1,077 Christians; a Seminary for
the training of Native Catechists and Schoolmasters; an Orphan
School for Native Christian children, 120 in number; three schools in
the Fort for heathen children, and various other schools in the
suburbs of Tanjore. Amongst these schools are also a Mahratta
and two English schools. To Tanjore itself, which has two large
substantial churches, viz. the Fort Church, built by Mr. Schwartz,
and the new Mission Church; there are also belonging six country
village circles, viz. the Cannendagoody circle with 10 villages,
the Aneycadoo circle with four villages, the Boodaloor circle with

* This is the year Mr. Schwartz baptized the first Native convert, as entered by him
in the Register kept at Tanjore, in the Mission Library.
12 villages, the Coleroon* circle with eight villages, the Rasapherry circle with eight villages, the Terupantruty circle with three villages. In some of these villages there are Catechists in charge of the village congregation, varying from 20 to about 150 souls; in others there are Schoolmasters in charge of a school, with a view of teaching the people the principles of the Christian religion, and of improving the rising generation. The total of souls belonging to the Tanjore Mission, who are baptized, amounts in all to 3,261. Our increase during the last six months has been rather considerable, viz. Adult heathen converts, 5; Converts from Romanism, 77; Children of Christian parents, 70; Marriages, 14. The number of communicants amounted on Christmas Day to about 400 in Tanjore itself. The decrease was 59 funerals, and 9 apostatized in a village named Cannendagoody.

This brief sketch shows, that notwithstanding all the obstacles against the propagation of the Gospel, the Kingdom of Christ is progressing in this country. The stations of the Tanjore Mission, small as it is now in comparison to former days, extend themselves from the banks of the Coleroon on the north, to Ramnad on the south, to within a few miles of Trichinopoly on the west, and the sea on the east. The Venerable Mr. Kohlhoff being in the 81st year of his age, the charge of the Mission belongs principally to me, assisted by Mr. Catechist Bower, and a Native Deacon. Mr. Kohlhoff preaches occasionally still in Tamil, and visits the Christians in the mornings in Tanjore, in a little hand bandy. The old Native Lutheran Minister, Njanapragasum, who was ordained by Mr. Schwartz, and who is now in the 93d year of his age, continues to enjoy good health, and preaches to his countrymen very often, and visits even occasionally some of the villages. Before concluding this brief account of the Tanjore Mission, I must still add two particulars, which are of some importance—the one is, that we had on Christmas a visit from the Bishop of Calcutta, now Metropolitan of India. His Lordship preached to the Native congregation twice through an interpreter, and twice to the English congregation. The fatherly advice and instruction his Lordship gave us on the subject of caste, and the religious tenets and opinions of a recent date amongst Christians in India, will be long remembered by me and my flocks—and have proved a real blessing to us. Another point is my having represented to our reverend Diocesan the necessity of locating Missionaries in our village circles. Should this plan (the same as

* Another seven Coleroon villages have been transferred to the Trichinopoly Mission, and hence they are called the Trichinopoly Coleroons.
RELIGIOUS INTELLIGENCE.

in Tinnevelly) be adopted, the day is not far distant when we shall have whole Christian villages. Such success, under God’s blessing, can only be expected if Missionaries live amongst them; and we have circles which are, humanly speaking, very promising.

T. H. W. Schmitz,
Minister and Missionary,
Incorporated S. P. G. F. P.

ORDINATION.

At Vizagapatam, on the 13th April, the Rev. W. Dawson and the Rev. R. D. Johnston were ordained to the work of the Christian Ministry, as Missionaries under the direction of the London Missionary Society, by prayer and the imposition of hands, accompanied by the usual exercises.

The Rev. E. Porter, of Vizagapatam, introduced the morning services, by reading the Scriptures and prayer, and put the usual questions to the Candidates, which were answered by them in a very satisfactory manner.

The Rev. J. Smith, of Madras, read a statement of the Ordaining Presbyters, showing that they had been convened at the request of the Madras District Committee of the London Missionary Society, and had carefully examined the Candidates, as to their attainments in secular and sacred learning—their Christian experience—and call to the Ministry; and had approved of them as qualified to be set apart as Ministers of the Gospel, and Missionaries of the London Missionary Society.

The ordination prayer was made by the Rev. M. Winslow, of the American Mission, Madras, accompanied by the laying on of hands of himself and the Rev. Messrs. Smith and Porter; and an appropriate charge given by the Rev. J. Smith.

In the evening, after the usual devotional exercises, the Rev. E. Porter delivered an address, concerning the Telugu people and country; as the field in which the newly ordained Missionaries were to labour; and the Rev. M. Winslow preached from the text “The God of heaven, He will prosper us, therefore we, His servants, will arise and build.”

Both services were well attended, and a good degree of interest was manifested on the occasion. It is certainly a subject of warm congratulation, that two respectable young men (one the son of
a Missionary born and educated in the country, and familiar with the language and customs of the people—as also well informed in other respects,—and who have given, as Assistant Missionaries, for a length of time, good evidence of being qualified for their work, should, on the same occasion, and under such favourable circumstances, be fully introduced into the Gospel Ministry. When the number of such shall be increased, and similar offerings to the Lord, from the Church in India, greatly multiplied, the day of her triumph will be at hand. An *indigenous Ministry* is alike essential, both to her enlargement and stability.

**ORISSA MISSION.**

Though in our neighbourhood this Mission is probably but little known, while both from its efficiency, and the importance of its position, in the very centre of Juggernath's territories, it is worthy of notice. We therefore offer a few extracts from the first Report of the Mission, printed in 1841; the only one which we recollect to have seen. We shall be glad, and perhaps our readers also, of more recent intelligence.

"The Missionaries labouring in Orissa, whether from England or America, belong to that section of the Baptist Church, which in England is denominated 'General Baptist.'

"The General Baptists in England organized their Missionary Society in 1816, but it was not till the spring of 1821, that their first Missionaries, Messrs. Bampton and Peggs, sailed from England in company with the late Mr. Ward of Serampore. By the advice of himself and colleagues our brethren selected Orissa as the site of their missionary operations. These brethren reached Cuttack in February, 1822, where they commenced their first station, and were followed during subsequent years by Messrs. Lacey, Sutton, Cropper, Brown, Goadby, Brooks, Stubbins, and Wilkinson from England; and by Messrs. Noyes, Phillips, and Batchelor, from the United States. Of these brethren, Messrs. Lacey, Sutton, Brooks, Stubbins, Wilkinson, and the three American brethren, are the only labourers actually employed in the work.

"The stations occupied by the brethren are Cuttack, Midnapore, Balusore, Jellasore, Ganjam, and Berhampore; with the subordinate stations of Khunditta, Bhoyerpoor, and Poorce."
Each of these stations is particularly noticed in the Report, and it contains an account of his various labours, as given by each Missionary. The general plan of operations and the success of all, is briefly stated as follows—

"The Orissa Missionaries have ever, as a body, been characterized by their efforts to carry out to the fullest possible extent the commission of our Lord, "Go preach the Gospel to every creature." Daily in the bazaar, at the markets, or numerous festivals, or by travelling from village to village, they have sought to make known from their own lips the message of mercy to sinful man. Long experience convinces them that while neither European nor Native preachers can alone successfully engage in this work, the union of the two is the most efficient plan that can be adopted.

"As an auxiliary to preaching, we have been engaged largely in the preparation and printing of the Scriptures and tracts in Oriya. Besides the New Testament, which was completed last year, and a large edition of each of the Gospels, added to the Old Testament, now in progress of translation and printing, we have ordered for the present year's supply 80,000 tracts, and several works of a larger kind for Native Christians. There are few of our converts who have not been more or less indebted to our tracts for their first knowledge of the Gospel. To render our labours in this department more efficient, we have two presses in full employ. Another branch of labour is our schools to which reference is made in the different reports of the brethren."

On the subject of education, after giving the unanimous opinion of the Missionaries, that raising up and qualifying a Native ministry is one of the most important objects which could employ them, and stating that they had then under their care three students for the ministry, they give a summary of their actual success as to converts.

"Success in Missionary operations is usually estimated by the number of bona fide converts. While the Orissa Missionaries regard this as a most fallacious standard, they have reason for devout thankfulness that in this respect they have not laboured in vain or spent their strength for nought and in vain.

"At their first entrance upon their work, they seemed to be engaged in a most hopeless enterprise; for nearly six years were they accustomed to hear from their own countrymen "you will never make a convert among the followers of Juggernatt," but we trusted in God; we knew that immutability itself was pledged for our success. Hence though faint, yet pursuing, we struggled on till we saw the proud Brahmin presenting himself at our feet as our first convert, and
listening, with not less of sincerity than of eagerness, to the words of eternal life. Thus commenced a series of conversions, which we trust will be carried on in unbroken succession till the end of time. Since the year 1828 our record of baptisms (adults) is as follows.

"Europeans and East Indians, 50; Native converts from heathenism, 96; Nominal Christians and inquirers, 196.

"Of these, after several years of trial as assistants, five have been solemnly ordained as Evangelists, while six are still employed as assistant preachers, and three are missionary students. Of the caste of these, it is stated three were Brahmins, three Naiks, one a Telunga Karane, &c.; and that but one of a low caste had been baptized among the converts."

We only add, from Mr. Sutton's report, an interesting account of one of the Native Students for the ministry.

"Som Nath is a young Brahmin of about 21 years of age, of robust frame and prepossessing appearance. He is of a kind disposition, rather ardent temperament, and possesses a tolerable share of such learning as falls to his class.

"His own account of himself is, that on some of his visits to Cuttack, he heard the Gospel preached, I think by Ganga Dhor, and from hearing it talked about, he gradually became interested in it, and felt a desire to embrace it.

"After a time he opened his mind to another young Brahmin, somewhat older than himself, but who professed to have similar exercises of mind. Som Nath proposed coming to Cuttack to inquire about Christianity, or make a profession of it, but his wily colleague dissuaded him, saying, their defection from Hindooism would occasion so much stir, and involve them in such great difficulties at Cuttack, that they had better go to Calcutta, where no one would know anything about them. To this plan Som Nath at length reluctantly consented, and they two started; but after travelling nearly 30 miles, to Chuttea Bazaar, Som Nath was surprised on returning from bathing to find that his companion had decamped with his clothes and what little property he had for his journey. Finding all efforts to discover which way he was gone ineffectual, Som Nath returned to Cuttack, and at length on a Sabbath day found his way to the school compound. Our lads were much interested in him, and he was not less so with them; so that in spite of my express injunctions to keep his caste, and let him cook separately till we could ascertain his state of mind, in a day or two he mixed with them in their eating, and thus threw up his caste.

"I think that it was on the Tuesday following his relations found
him out, and as Som Nath was sitting in my study, I was surprised by six great strapping fellows, all Brahmins, his uncle and friends, coming to take him off. On inquiring their wishes, they said they had come to bind and carry off their brother, the apostate wretch! I begged them to be calm, assured them they were quite free to sit down and talk with him, and that if they could carry him off by force of persuasion, I should offer no impediment, but force of arm I should resist to the utmost. It would be endless to detail the scene that followed. One held him round the waist; another pulled his arm; a third patted him under the chin; a fourth promised him all sorts of things if he would go home; a fifth descanted on the injury he was inflicting on his race, on the grief of his aged father, and lastly demanded what was to become of his young wife, to whom he had just been betrothed at great expense; while another declared he would hang himself before my door, if I did not order him away. Some of them were sensible, good natured men; and I could not but weep inwardly at their distress, while I outwardly appeared unmoved. To all their arguments Som Nath answered, sometimes with a faultering tongue, but still with a determined heart; 'I was wandering in a wilderness of error, I have now found a way out, and shall I not walk therein?' After a long parley, they left, saying that they should fetch his father, though the old man was too much afflicted to be able to walk.

"Accordingly the following Sabbath morning, the old man who was very infirm, accompanied by two friends, came and tried what they could do. They had free access to Som Nath, and stopped about three hours. The father was more contemptuous and satirical than affectionate, though he occasionally tried all schemes to prevail on Som Nath. I loved the lad the more for this interview. It was evidently with no small inward struggle that he maintained his resolution, and saw his father and friends depart. His mother had been dead some years.

"Several attempts were made after this, but they were firmly resisted, and at length he was left to himself. On September 6th, he was with another individual baptized and admitted to the Lord's table, and has since, as before, lived on our compound among the boys. Chiefly for his own improvement I have had him sit in my study part of the day and write out the Amara kosha, which he had about half learned before, and some other works; while during the rest of the day he has been reading the Scriptures, and what books we have in Oriya. He has been out on several missionary excursions with the Native brethren (and on two occasions with Brother Lacey) and of late has accompanied them to the Bazaar."
"Soon after his baptism some hints were given that it was thought he might obtain his betrothed wife; and accordingly he went over with Rama to his village. They were rather roughly treated, and yet after leaving the village, a message was sent that they might succeed better after a time. Accordingly after several visits he succeeded in obtaining the young lady—of course a Brahmince—and brought her in a palkee to Cuttack. She was immediately placed in our girls' school, where she is beginning to learn to read. She is an interesting girl, between 12 and 13 years of age, of a cheerful, intelligent turn of mind. Her name is Phoola, or Flower.

"After she had been with us about a week, a deputation of her uncles was commissioned to call, and if possible, to obtain a sight of her. They were of course admitted, but on leaving said it was a pity she should fall into our hands. I invited them to come out of Hindoosm themselves and join us. There is much in many members of this large family very prepossessing; but I see no symptoms of an inclination toward Christianity."

This account exhibits the struggle, which all respectable Hindoos, who would embrace Christ, must make. Nothing but the power of grace can maintain them steadily in a trial, where many European Christians might be found wanting. They need the prayers of God's people. May many be found in this part of India also, where the conversion of a Brahmin is almost unknown, ready to forsake all and follow Christ. M.

NEW ZEALAND.

TESTIMONY OF THE BISHOP OF NEW ZEALAND TO THE PROGRESS OF THE GOSPEL IN THAT COUNTRY.

The Bishop of New Zealand reached his Diocese on the 30th of May last, after a prosperous voyage. He landed, in the first instance, at Auckland; and after remaining some time in the neighbourhood of the Thames, he embarked for the Bay of Islands, where he arrived on the evening of the 19th of June. His Lordship had so successfully prosecuted the study of the New Zealand language during the voyage, that, on the first Lord's Day after his arrival in the Bay, he was able to take part of the Native services in the Society's Church at Paihia; preaching in the morning, and afterward administering the Sacrament of the Lord's Supper to about 200 Natives. A thanksgiving Sermon, in English, preached by the Bishop on a subsequent occasion, in the same Church, has been
printed at the Mission Press; and we have peculiar pleasure in presenting to our readers the following extract, embodying his Lordship's views—formed after personal observation—of the state of the Mission, and of the progress of the Gospel in that country:

"Christ has blessed the work of His ministers in a wonderful manner. We see here a whole nation of pagans converted to the faith. God has given a new heart and a new spirit to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God. Another Christian Church has risen here, in the midst of one of the fiercest and most bloody nations that ever lived to bear witness to the power of sin over the heart of unregenerated man. But now the Spirit is poured upon them from on high; and the wilderness has become a fruitful field; and the signs foretold by Isaiah are visible among them—that judgment dwells in the wilderness; and the work of righteousness is peace; and the effect of righteousness, quietness and assurance for ever. And the people dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places. These are the signs of Christ's Kingdom, which you have here before your eyes. You have seen judgment dwelling in the wilderness, when tribes of armed and fearless warriors acquiesced in the severest sentence of the British law, though executed upon one of themselves: you see the people dwell in peaceable habitations, their forts and towers on the hill-tops forsaken, and their sure and quiet dwellings nestled in low places: you see the wilderness becoming a fruitful field under the hands of men who have but lately learned from the Gospel to love the arts of peace. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures to find the way of eternal life; all valuing the Word of God above every other gift; all, in a greater or less degree, bringing forth and visibly displaying in their outward lives some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the Kingdom of Christ?"—Madras C. M. Record.

It is hoped that the pleasing first impressions, which the work of God in New Zealand has made upon the mind of the Bishop, will be strengthened rather than weakened by subsequent observation and experience.—Eds. M. C. I.

* This relates to the execution of Maketu, a native of New Zealand, for the crime of murder, early in the year 1842.
MESSRS. EDITORS,—Most of your readers may have read that beautiful paraphrase of Job vii. 16, commencing thus:—

"I would not live always; I ask not to stay,
Where storm after storm rises dark o'er the way."

But few, perhaps, are aware of the fact, that the verses commonly found in published selections of devotional poetry are but a part of the original poem. The stanzas omitted are not at all inferior in sentiment or style to those inserted. The omission was made by the author, and for the obvious reason that they are not well adapted to the voice. I cannot but think that your readers will be pleased to see the piece in full. The author is a clergyman of the Episcopal Church, and conductor of an excellent Collegiate Institution, on Long Island, America.

W.

"I would not live always."

(A Paraphrase of Job vii. 16.)

BY THE REV. DR. MUHLENBURG.

I would not live always—live always below;
Oh no, I'd not linger, when bidden to go.
The days of our pilgrimage granted us here
Are enough for life's woes, full enough for its cheer;
Would I shrink from the path, which the prophets of God,
Apostles, and martyrs, so joyfully trod?
While brethren and friends are all hastening home,
Like a spirit unblest, o'er the earth would I roam?

I would not live always—I ask not to stay,
Where storm after storm rises dark o'er the way,
Where, seeking for peace, we but hover around,
Like the patriarch's bird, and no resting is found,
Where hope, when she paints her gay bow in the air,
Leaves its brilliance to fade, in the night of despair;
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live always—thus fettered by sin;
Temptation without, and corruption within;
In a moment of strength, if I sever the chain,
Scarce the victory's mine, ere I'm captive again.
E'en the rapture of pardon is mingled with fears,  
And my cup of thanksgiving, with penitent tears,  
The festival trump calls for jubilant songs,  
But my spirit her own miserere? prolongs.

I would not live always—no, welcome the tomb,  
Immortality's lamp burns there bright, mid the gloom;  
There too is the pillow, where Christ bowed his head;  
Oh, soft are the slumbers on that holy bed!  
And then the glad dawn soon to follow that night;  
When the sunrise of glory shall beam on my sight;  
When the full matin song, as the sleepers arise  
To shout in the morning, shall peal through the skies!

Oh, who would live always? away from his God,  
Away from yon heaven, that blessed abode,  
Where the rivers of pleasure flow o'er the bright plains,  
And the noon-tide of glory eternally reigns;  
Where the saints of all ages in harmony meet  
Their Saviour and brethren transported to greet;  
While the songs of salvation unceasingly roll,  
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?  
The notes of the harpers, ring sweet in my ear!  
And see, soft unfolding those portals of gold;  
The King all arrayed in his beauty, behold!  
O give me, O give me, the wings of a dove!  
Let me hasten my flight to the mansions above;  
Ay, 'tis now that my soul on swift pinions would soar,  
And in ecstacy bid earth adieu evermore.

MONTHLY MISSIONARY PRAYER MEETING.

This was held on the first Monday evening of May in the Davidson Street Chapel. An animated and impressive address, On the present state of Missions in Madras and its vicinity, was delivered by the Rev. J. Anderson, of the General Assembly's Mission. As we hope to be able to give the substance of the address in a future number, we forbear any further remarks at present.

The Meeting for the first Monday evening of June, is to be in the Wesleyan Mission Chapel, when an address is expected from the Rev. J. Braidwood, M. A. of the General Assembly's Mission. Subject: "The Bible platform of the Church of Christ among the Heathen." It is desirable on many accounts that these meetings should be well attended.