My Brethren,—I feel the responsibility of addressing you on a subject so important as the present state of Missions in Madras. It is confessedly a subject most momentous in its bearings upon upwards of 600,000 immortal souls, more than five hundred thousand of whom are Hindus under the yoke of idolatry, while eighty thousand of them are Mohammedans, chiefly residing in Triplicane, fierce for their false prophet.

But some of you may say, why speak to us of such a subject; is it not sufficiently known to every body already? It certainly ought to be so. And yet it may be a fact that this is just the very subject, and Madras the very part of Southern India to which the attention of the friends of Missions, both here and at...
home, ought specially to be turned at present. You have been living so long, my friends, in the atmosphere of idolatry, that it has ceased to make that impression on your understandings and hearts that perhaps it once did, and which is necessary to stir you up to do your duty to idolaters. A hardening blighting process, imperceptible to yourselves it may be, but real, has smitten and dried up your bowels of Christian affection and compassion for the heathen to a most alarming extent. Were it possible for some of you to be suddenly transported to a land of Bibles and Christians, you would feel the truth of this; you would painfully feel the contrast between the solemn ministrations of the worship of Jehovah there, and the festivals celebrated in honour of idols and demons here; you would shudder, and wonder at the hardness of your hearts, and the obtuseness of your feelings, with reference to the idolatries you had left behind you in India.

When some of us who are Missionaries first landed at Madras, we sensibly felt the transition to the horrors of idolatry; our spirits were moved within us, and stirred up to prayer and effort, when we saw the city wholly given to its debasing rites and ceremonies. Now we are become so habituated to its horrors, that it is only when forced by providential events to reflect on its malignity, that we are able to comprehend the position in which we stand to it as Missionaries of Christ, and intelligently and with faith to go forward in the face of difficulties confessedly great, and quite beyond the power of an arm of flesh to grapple with.

I remember the first time I visited Conjeveram, that stronghold of brahmins and idols: it was on the great day of the festival (Garudochavum,) 27th May, 1839. I had gone there to reconnoitre and to plant a branch school. Never shall I forget the overwhelming impressions made on me that day: they were peculiar both
from their novelty and from the immense crowd of idolaters assembled from all parts of India. Although I had seen and felt the malignant power of idolatry, for more than two years at Madras, on the minds, affections, and habits of hundreds of young Hindus from the most respectable families daily under my eye, I found myself in the midst of a state of things quite new and inconceivable till witnessed. The scene broke in on the mind with such force as almost to overcome it, so that I could not help exclaiming as Rhenius and other Missionaries have done when placed in similar circumstances; "Well, if this be idolatry, what is the Missionary to do? What can he do? How is he able, single-handed and alone, to contend with the powers of darkness holding their high carnival?" If at such a trying moment his faith in the Divine promises did not come in to the rescue, the heart of the strongest Missionary would sink before the temptation, and this fiery dart of the adversary would kill his soul outright, in the midst of blaspheming idolaters, and idolatry glorying in its strength.

A sensible impression of the power of Satan and his works is thrust in upon the Missionary’s soul, as he looks at the vast crowds of idolaters bound together and held by a sort of devilish magic, and mad upon their idols.

From that day to this, Conjeveram is the same. I was again the other day in the midst of it, visiting the branch school established at my first visit. The streets were all silent and empty, which by the middle of this very month will again be crowded with devotees and fanatics from every part of India. It seemed a city of the dead, all was so empty and desolate. But the temples were there, and the idols, and the brahmins and the priests withering and pining away under the force of that system by which they enslave and destroy
the Hindus. The hearts of some youths that had received the Word of Life in the school, seemed smitten with the poison of the locality. Here and there I was gladdened to see signs of life in some minds. But in others there was death, where life once seemed to be.

One of these, a young man, took me aside and said to me, "Sir, I am not happy." Happy! how can he be so? Enough of light has entered his soul to make him feel himself under the government of a God who will punish the idolater attempting to patch up a fellowship between Christ and Belial.

I draw your attention to these facts that you may realize the actual state of idolatry around you, of which you have often heard from this place from Missionaries vehemently pleading with you to come to the help of the Lord, to the help of the Lord against the mighty. Idolatry, as you know, is as strong and rampant as ever. Notwithstanding the pleasing increase of English congregations, the mass of the adult Hindu and Mohammedan population remains as much untouched by direct Christian instruction as if oceans rolled between. A few baptisms of respectable Native youths, within the walls of Black Town, have made the idolaters fiercer than ever against Christ and His Gospel. True, the knowledge of His name has gone forth into the community; but error has also gone forth. We can point to hundreds of Native protestant Christians in Vepery as the fruit of the older missions there; but if we take the statistics of the Romanists, they count their proselytes by thousands. Proselytes, doubtless these are, not to Bible Christianity, but to Popish superstition, which of course does not alter the case, except to make it greatly worse. Neither does the admitted low condition of the Native protestant churches in the slightest degree mend the matter. Both only prove the low state of Christianity in Madras, where Missionaries
have toiled so long, and done so much in the way of erecting Mission buildings, raising funds, translating the Scriptures, and compiling dictionaries. We have entered upon the fruits of their labours, and have the ready made instruments. But we want to this day the power to build up a living Native church. That power has not yet been given in any large measure. It is painful to tell you that the Spirit has not come down on India as He has done in every other country where Christianity has triumphed, and is now propagating itself. No Native church in Madras possesses to any extent this self-propagating power. Something is still wanting which man's agency cannot give. And the prospect is still so dark, that it seems as if the Almighty had let this people alone, because joined to their idols, and as if there was a time during which they were doomed to lie in the arms of idolatry.

Now if the strength of idolatry here is such as I have described it, and if the condition of the Native churches is as represented, and if it is a fact, in which many of my brethren will bear me out, that respectable adult heathens will not come to these churches in any considerable numbers to hear the Gospel preached, that indeed they cannot come as matters are at present, without subjecting themselves to ridicule—a species of persecution they are not prepared to suffer—then it is painfully manifest that Christianity is not making the progress that we ardently wish it to make.

True, the Missionary is bound to take pleasure in the dust and stones of Zion, in the face of all disappointments and difficulties whatsoever that may impede him in his work; and if he is faithful to his Master, he will doubtless hold it his duty and his privilege so to do. But this does not hinder him from taking the measure of idolatry as it actually is. We must just look at things as they are; not as we would wish them
to be. It will profit us little to walk in sparks of our own kindling, that we may enjoy half an hour's comfort.

What then are we to do? Is it not the fact that the Native churches have not the power to make themselves be felt in the Hindu community. With the exception of four or five intelligent Native Catechists, where are the Native Christians able to look the heathen in the face? This requires all the strength, constancy, and fortitude of the European Missionary; and are we to expect that in the Native Christian which we hardly find in the European?

But what is the actual state of things among the great mass of idolaters here? Within the walls of Black Town there are at least two or three hundred thousand idolaters. Let us follow them through one of their principal streets at one of their great festivals, and mark the enthusiasm, the spirit, the madness that they manifest, and we will discover to our sorrow, that we are in the midst of a city of death, and that there is a power at work to destroy, which nothing but Omnipotence can stop. They are happy: it is their very misery to think themselves happy. They are content to be idolaters. There is reverence among the aged and grey-haired men as the god is carried along, and a kind of slavish awe among the middle aged and young. All deeply sympathise, each in their own degree; and the young are drawn into the crowd, and swept along with the torrent. And all this it may be within sight of a Christian church, while we are praising God with Psalms; and their souls pass down to perdition while we are singing of Christ's love.

And O! if we could count the number of souls that thus perish, we would not sleep, but pray and act upon what we have known and witnessed of the power of idolatry. Yes, my friends, you will attend as you have never done before, if you weigh the value of a
single idolater's soul, and think upon its preciousness;—
a soul dead in sins and lost, hating the light, and passing
down to perdition within reach of Christ's free
Gospel, with salvation at the door. O that God would
give us all a heart to know what it is for a soul to
die, to perish in the sight of Christian churches.

This state of things is so appalling, that a feeling
of hopelessness is ready to spring up in you,—a feeling
fatal to faith: "How can we do any thing," you
will cry, "when the Missionaries themselves cannot?"
If you were only willing to deny yourselves, if you were
only as active as the emissaries of Satan, as willing to
make sacrifices,—and O how large are the sacrifices that
they make to their idols,—you would meet together not
only to pray, but to deliberate and to act, and solemnly
to consider what you must do.

It is a painful fact, and I am ready to declare it,
that the great body of the adult idolaters within the
walls of Black Town have not to this day been reached
by the voice of the living preacher. There have
been casual addresses, it is true, in the Native schools,
and occasionally in the streets; but I again repeat that
the majority of the adults are just as much untouched
as if the Missionaries were still in England.

"How can these things be?" some may exclaim. I
answer, the number of European Missionaries hitherto
in Madras is quite inadequate to undertake even Black
Town. Besides, the climate fights against men, and cuts
them off in the midst of their usefulness, and after they
have mastered the language. The plans of some are of
such a nature, that they cannot at first attempt direct
preaching to adults, but spend the best of their strength
on the rising generation. Coupling these things with
the fact that so many Missionaries have gone away
disabled from the field, while other Missionaries to whom
the oversight of Native churches is intrusted, have merely
passed through the streets, and engaged in slight skirmishes with idolaters, without ever encountering idolatry in its strength, is it to be expected that such agencies, unless greatly multiplied, will ever communicate the Gospel in its fulness to Madras?

Madras must be broken up into parcels; and Christian men and Missionaries must join heart and hand and go out upon the heathen, and learn experience by coming into actual contact with their understandings and consciences, so as practically to know how to pray and labour for them. We know the difficulties. We have felt the enmity of the heathen. We are not ignorant of what are some of the overwhelming difficulties. But something must be done. The adult idolaters in Black Town are passing down into eternity without having almost heard the name of Christ, except to ridicule and despise it. I am aware of the fact that Bibles and Tracts have been largely disseminated among them; but I have good reason to know that they are not so well attended to in Madras as in the country, where the enmity against Christianity is not so systematic. Here numbers and combination despise and laugh at the Missionaries and their agents, at least in the great heathen thoroughfares, when they attempt to preach the Gospel, and sometimes put them down by mere brute force and clamour.

I know that heathens have been converted by the reading of Bibles and Tracts. But this is only occasionally; the mere distribution of the Scriptures will not make the Natives value the Bible. We are not to talk of occasional instances of conversion, but of how we are to make the Gospel reach all: and we have not done our duty to Christ till we have given the Hindus within our reach a fair offer of it, till we have brought their minds into living contact with its truths.

What then are we to do? The Christian congrega-
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<thead>
<tr>
<th>NAMES OF SOCIETIES</th>
<th>STATIONS</th>
<th>WHEN ESTABLISHED</th>
<th>EUROPEAN MISSIONARIES</th>
<th>ASSISTANTS</th>
<th>NATIVE CONGREGATION</th>
<th>NATIVE COMMUNICANTS</th>
<th>SCHOLARS</th>
<th>REMARKS</th>
</tr>
</thead>
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<tr>
<td>I. Gospel Propagation Society. Rev. W. Taylor's Report, 7th Feb. 1839.</td>
<td>Vepery and Black Town</td>
<td>1798</td>
<td>Rev. W. Taylor</td>
<td>2 Native Catechists. 1 School Inspector. 18 School Teachers.</td>
<td>250 and 43</td>
<td>135</td>
<td>255 and 114</td>
<td>Considering the age and importance attached to this Mission, it is much to be regretted that there is only one European Missionary.</td>
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<td>VI. Church of Scotland Mission, June, 1843.</td>
<td>Parent Institution in Black Town, for raising up Native Teachers and Preachers. Branch School at Trichinopoly.</td>
<td>April, 1837. March, 1841.</td>
<td>Rev. J. Anderson. Rev. B. Johnston. Rev. J. Braidwood.</td>
<td>1 East Indian Teacher. 3 Native Christian Assistants. 5 Native Assistants. 2 East Indian Assistants. 1 Hindustani Teacher. 1 Telugu do. 1 Tamil do. 1 East Indian Teacher. 4 Native Assistants. 1 Hindustani Moonshee.</td>
<td>There is English Service in the Institution every Sabbath day for the Converts and all connected with the Mission. There are three Native Communicants as the first fruits of the Mission, at present under training as candidates for the Ministry.</td>
<td>100 Youths in the English Institution; many of them from the higher classes of Native Society. 30 Mohammedans in the Hindustani Preparatory School. 36 Boys in the Telugu do. 25 do. in the Tamil do.</td>
<td>110 Youths Studying English, of whom 30 are Mohammedans.</td>
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tions are well cared for, they are abundantly blessed with the means of grace, and we rejoice that it is so. But just because they are so blessed, they are bound to think of the heathen who cannot think for themselves, to pray for them, and to suffer obloquy in carrying the glad tidings to them.

O that God would give you a heart to carry this Gospel to them. O that you this night felt the power of the Gospel constraining you to carry it to one soul. It is the Gospel that will destroy your selfishness, break your slumbers, and give you no rest in your beds, because the heathen around you are perishing, and there is no man to care for their souls.

Here let me guard you against a mistake into which we are all ready to fall, that when the heathen have been roused by the power of the Word of God in converting a few, as they have been during the past two years, into systematic opposition, blasphemy and contempt, when the strong man armed rises up and shakes off his lethargy, Christianity has gained a signal triumph. We are in danger of making too much of this if we think that, because we have silenced the blasphemers by a burst of moral indignation from the Christian Press, we have triumphed. There is more danger to our cause in this dogged constrained silence than in open bursts of enmity. So long as the Hindus blaspheme, Christians have a strong motive to prayer and strenuous exertion, just as the presence of cholera in a crowded population stirs men up to reflection and to self-denying effort. We have put them to silence; but we are not therefore to think that we have succeeded, that all is well, and that Christianity is making progress. Their present silence conceals a deep-rooted enmity ready to burst forth afresh on the first occasion.

We ought practically to consider what use we are
to make of such victories. It is well that Christianity can lift her voice in a way to command respect, even from blaspheming idolaters; but this will not of itself spread the Gospel of Christ, this will not save souls.

There are only two ways in which we can effectually influence the Native community. Either they must come to us, or we must go to them.

It is a fact known to you all that the adult heathen will not come in any considerable numbers to hear the Missionaries or the Catechists preach in the Native churches. Hitherto they have not done it in this locality. The only other method is to carry the Gospel to them. Unless this is done, things will continue as they are from generation to generation.

But how are we to go to the heathen? First of all we want a sufficient number of Missionaries who can speak the Native languages with power. We want men. There must be more labourers, European, East Indian, and Native, under efficient discipline. Missionaries must not be drafted off from Madras as hitherto to up-country stations. They ought to be allowed to fix themselves down in this locality. They must do this in faith in defiance of all obstacles, like Paul at Ephesus and Corinth. The directors of Christian missions have committed a great mistake in following success to the neglect of central places of influence. The success that is measured by numbers is a poor thing, at least in India, when a thousand within a short period have been known to relapse to heathenism under the force of slight persecution. This is a success which the most experienced Christian men have from the first rejoiced over with trembling, and have used a discrimination that others would do well to imitate. Some of these Missionaries have been charged with making nominal Christians, as if they had not been aware of the actual
state of things, at least as well as their successors, and as if they had not laboured to effect a lodgment of the truth in the hearts of the poorest and meanest of their flock.

The preference given to the country has left Madras almost wholly unoccupied, when we look at its population and the Missionary force sent to bear upon it. The Apostles of Christ acted otherwise. They began all their operations in the great towns of the Roman empire, and the Gospel spread from them to the country. This being the case, however systematic the opposition and enmity in Madras may now be, upon what principle of Christian wisdom are Missionaries to leave it behind? You know that some of those societies that have the greatest number of Missionaries in the field, have only one European Missionary to two or three Native congregations. It is far from my desire to bring a charge against any one society; but I wish to turn the thoughts of all those that have influence to see and consider the remedy, and to plead with the directors of their respective societies at home, till they convince them that souls in Madras are precious,—not that souls in the country are not also precious,—but because we desire to see the Gospel preached in Madras till the Hindus are made to feel its preciousness; and because we are convinced it is not so preached at present, that it has not been so, nor can be, till we have at least ten more devoted European Missionaries.

But to show that Christian men have turned their thoughts to a remedy, let us direct our attention to what they are now doing each in his own society. They are more firmly persuaded than ever that unless there be more instruments, little progress can be made in evangelizing India. They are adopting more effectual means to raise up Missionaries at home, and an
East Indian and Native agency here, by means of missionary institutions and theological tutors. More or less every society here is trying this method now. But however desirable it is for the Missionary to be sanguine in this matter, it is not in the first instance by Native agency alone that the work is to be done or vigorously carried on. We need a staff of Missionaries here, strong, experienced, and versant in the Native languages, who can meet the Hindus in the bazars and before their idol temples, and command their respect. We want ten such Missionaries here. It is vain to think of seeing things better till we see an adequate instrumentality, or take active means to obtain it. For although God is not limited by means, but can work above and without them at His pleasure, it is not faith but presumption when we know that instrumentality is needed, to stand upon this hope and complacently fold our hands.

The result will be the same, if in order to raise an agency we proceed on a false principle. Does it not strike every man who reflects, that to hold out a pecuniary inducement of several rupees a month, as some do, in the shape of scholarships, to Native Christians to leave their callings and their situations in order to study, is using means which must from the nature of things end in disappointment? It is not to be expected that teachers and preachers can be raised up from Native Christians received in these circumstances and educated. It is contrary to the first principles of the Gospel and to the precept of Paul; "Let every man abide in the same calling wherein he was called." This is the general rule. Why then should the Native Christian be tempted to violate this rule? Why should he be carried by some bonus, as if it were possible to produce Native Catechists and Missionaries by such a machinery? I am quite aware that this may
be invidiously turned against the Institution with which I am connected, but I am not deterred by that from speaking of principles and plans. I will speak the truth, let the consequences be what they may. As long as men take such means to advance the Gospel of Christ in India, they cannot hope for success. Some of these Native Christians will be brought to study with difficulty. Their old habits will cleave to them with one or two exceptions. Most of them are likely so to study that the heathen will probably treat them and their preaching with contempt, when they are ready for active service. I am so plain in this matter, because it is a delusion, and likely to prove a serious obstacle hereafter. Let the Christian churches at home send us out more Missionaries not to supersede but to raise a Native agency on right Scriptural principles, to get those to study the Gospel of Christ who have given good evidence of being under its saving power, and who are possessed of suitable talents for making it known to their countrymen. Experienced men would never dream of taking Native Christians at random. They know that this would fail in a Christian country, how much more in India, where the whole mind of the people is out of course? The plan we have been advising to will be found as a whole, if operative at all, to retard and hinder the progress of the Gospel.

The Scriptural method of trying to raise a Native agency is to indoctrinate the raw material of the Native mind with the living truths of the Bible. It is hoped that some of those who cordially receive the Gospel, and forsake father and mother, and caste, and all that they have for Christ, will be moved by a desire to communicate and to preach it. It is not our duty doubtless to be always anticipating evil; but where the difficulties are so great, we ought to rejoice with trembling; for taking the best and most hopeful
cases, the Native Christian, whether Catechist or Missionary, will have difficulties to contend with that tried the spirit of Paul himself, if, like him, he is faithful unto death.

The object of these remarks is not to exalt one society at the expense of another, but to consider how we may most effectually reach the heathen around us, how the blessed Gospel may triumph in their hearts, and how we may answer for the way in which we may use our influence and privileges. God has not promised to bless our efforts in particular. But to do our duty, and to endeavour that His Gospel may be made known, whether men will receive or reject it, is the likeliest way to bring down His effectual blessing.

There is a way indeed by which the mind of the respectable Native youths in Black Town and generally in Madras has been directly reached by the Gospel, through the medium of English chiefly, to a very great extent. But in regard to this method also there are many delusions afloat. Upwards of two thousand young Natives have been thus reached by the word of God, and several hundreds of them from fifteen to twenty-five have had it daily pressed home on their consciences for a period of two or three years. It is not easy to predict how far some of these young men may hereafter influence their community, for or against Christianity. But probably those who instructed them will not see the faces of many of them any more in this world. This shows, if any thing can, the immense power of idolatry and the enmity of the Hindus to baptisms. If for three or four years you have looked into young faces, smiled on them and been happy because you observed symptoms that some of them felt the power of the Gospel, and if a providential event had suddenly removed them from your influence so that from that day to this you had never seen their faces, what say you to the power
of idolatry, what to the force of ingratitude, to the fear in the heathen mind of now coming near to Missionaries, and to the want of convictions of sin in regard to the law and the Gospel when the head is full of the knowledge of both? My friends, these are painful facts for any man to utter who has lived them, and felt them to be realities. And though God can save some who have gone back to their idols, I fear that many will go down to perdition with a deeper condemnation on their heads, because they have known and despised the Gospel. So that to whatever quarter we look for success or to the raising of a Native agency, everything breaks down under us, and the power of the Gospel of Christ has hardly as yet reached the outskirts of idolatry.

In conclusion, I call upon all who take an interest in Missions to consider how as Christians we can come more closely together, how we can act in concert. Why is it that our efforts against idolatry are so desultory in their character, and so marked by inexperience? As the fisherboy who, launching his catamaran for the first time in the surf when the breakers are foaming high, is cast back on the shore half dead and almost suffocated, so we are driven back, because we venture alone, by the proud waves of idolatry. We are all working together within the same city, and yet we are all practically working apart. We never go to our warfare like an army or a band. When Jonathan went up to the Philistines, he took his armour-bearer with him; but each Missionary here goes single against a more numerous host, as if his single arm were sufficient. There is also a want of union in our plans, and hence we not unfrequently beat the air uncertainly, or hinder one another. In Calcutta it is not so. There the Missionaries have preaching bungalows for meeting the pure heathen; and they frequently go together mutually to help and suggest to each other what is to be said or
done. In this way much of the violence, ridicule, and contempt of the heathen is broken or restrained.

A Christian band of Missionaries who know their ground, and who are known by the heathen as men of character and learning are sure to command respect. Besides the men who cry that Protestants are disunited and split up into sects will thus be effectually silenced. The thing wanted amongst us is *unity of action* and a brotherly co-operation which the heathen can see and understand. I do not mean *union in heart*; for I believe every true Missionary sympathizes with his brother in his real sorrows and joys; but I mean union in action. Let our Christian congregations understand that such a band has gone forth on any given night more nearly to reach the heathen, and will not that be a new motive to prayer? Will there not be thanksgivings from the humble, if they get but a fair hearing; and might not this eventually accomplish all that we desire? We have our prayer meetings, our churches, and our institutions; but our forces are scattered and disjointed. Let us be one. Let it be seen that we can meet the enemies of Christ as one man, and let their calumnies be put down by the simple fact that we are together to care for the Hindus. If these things are attended to, we will not want motives. Some of us will modify our present scheme of action that we may help to scale the barrier between us and the adult Hindu population.

In this book which I hold in my hand,—"The Appeal of the Rev. John Smith for Southern India,"—there are passages that corroborate what has been stated about the strength of idolatry in Black Town, which your time will not permit me to read. He has seen idolatry in high places since his return from England. He has seen and borne testimony to the fact that the enmity is much greater now than it was three years ago. He is right. During the past two years the enmity has
at times been open and intense. The leaders of the Hindus have taken since that time systematic measures to stop the progress of Christianity here. Their silence for some time back, their constancy and perseverance, and the manner in which they have upheld Putcheapah’s charity school, attended since the baptisms in 1841 by between two and three hundred respectable Native youths, with a papist as head-master, clearly demonstrate this. The knowledge communicated in that school is only for this world; and by it they have done great injury to the cause of Bible education. Their funds are so left that they cannot be squandered away or easily run dry. The school was started at a time which made them see the value of a secular education as a defence of their idolatry, when under their own direction and control. And although it may be said that good will come out of this school, for the present it has done much evil as a hinderance and perverter of sound education. This is no light matter. This method of defence is greatly more dangerous than the outbreaks of ignorant blasphemers. The Madras high school and university have also proved a serious obstacle to Bible education, because they furnish an education without religion. It will be a wonder if the fruits of the government scheme do not yet fill with confusion some of its supporters, unless the word of God is speedily introduced into it. We know that shameful means have been adopted by certain Natives in the community to poison and destroy the minds of Native youths, by binding them by unlawful oaths not to go to their former instructors. It will indeed be a great wonder, if that system of means which so directly fights against conscience, does not end in misery and spiritual death to many young Hindus once filled with the word of life.

Education is a good and a necessary thing, but when given without the Bible where there is no religion but
a false one, as in the government institutions here, at Calcutta and Bombay, it proves a very great obstacle to the spread of Christianity, puffs its alumni up with vanity and pride, and quenches the light of the Gospel. True, a few have been converted that were educated in these schools; but their tendency is against conversion, and there is not one principle in them of sufficient force to raise the people of this community, or to lead to the conversion of a single idolater's soul.

We are beginning to get our eyes opened by events. It was affirmed six years ago by one, for whom we have much respect, that "in twenty years Calcutta would not be an idolatrous city." No experienced Christian, who believes in the corruption of man's nature, and who observes passing events, will feel disposed to assent to this, however much he may wish it. No man who knows India and the Hindus ever seriously believed it. Recent events at Calcutta, especially the exclusion of Dwarkanath Tagore from caste, have shown that those Natives who seemed so liberal and so ready to pay respect to Christianity have simply been deceiving their European friends, who were wont to boast of their liberality, and who were charitable enough to be deceived.

"Wo is unto me if I preach not the Gospel," was Paul's denunciation on himself. Let us take this sentence home with us, and let every Christian man and woman do what they can to publish the Gospel of peace. Let every man find his way to some soul perishing in his house or at his door. It is not fine words or prayers or eloquent speeches that we want, but action. Oh if we had but simple action, united, fervent and energetic, among all the members of Christ's body. If the plan we have proposed were adopted, the praying people amongst us would have something to pray for. They would hear that at our bungalow some Hindus had heard the truth, and it may be with joy received it, who had
never heard it before, and that difficulties were encountered not before dreamed of. We would then have reality in our monthly prayer meetings. Those who could not go to the conflict with idolatry might remain behind and pray according to knowledge. So long as we do things at random, our prayers will want individuality, and we cannot expect them to be answered.

I am deeply aware, brethren, of the inadequacy of this address. I have used great plainness of speech, and have endeavoured to set before you what seems now to be our duty. Let us then in brotherly unity and without recrimination set about our work in good earnest. Let each of us bear a part of it, and give ourselves wholly to it. Let us use the word of God more simply and with a more confiding spirit, and show the heathen by our actions that the Bible is our religion. I am certain that if this is done, not only will it make our Christian congregations but the souls of the Missionaries and Ministers themselves prosper and be in health. But till we have done our duty to this people, till we have put forth our strength to its utmost limit in order to reach them, we cannot but confess, that we are the great obstacle ourselves to the full and effectual preaching of the Gospel to the heathen in Madras, because we have not used those means and improved those privileges which God has so largely bestowed upon us.
Of primitive pagan idolatry we know but little, and that little is attended with much uncertainty. It is yet shrouded in much obscurity, notwithstanding the laborious researches of learned and ingenious men. It is however generally believed, that the primitive pagan mythologies were founded upon traditions respecting the antediluvian period of the world. The earliest abuse of which was developed in the Tsabian idolatry, the least unnatural, and preposterous aberration from the true religion. The only notices we have of the Arkite worship having been perverted into the Tsabian, are found in a few fragments of the mythological and cosmological writings of Berosus and Abydenus. But it must be at once evident that no modification, or admixture of these religions—the one pure, the other simple—could have produced the heterogeneous and sensualizing system of Greece, or Egypt, or Hindustan. And even could it be made to appear that these earlier forms of worship constituted the type of the idol service of these countries, the corruptions, and encumbrances subsequently grafted, or super-imposed upon them, conceal and nullify all traces of their existence. And should it yet be argued that the triad of the chief gods found in the polytheism of most, if not all, pagan systems, has its prototype and origin in the "Trinity of the ever blessed Godhead," surely it were not to the antediluvian period that we should trace its derivation. That sublime and ineffable doctrine was comparatively withholden from the world until the time of Christ and His Apostles; and as if even under the present dispensation, the church were unable to appreciate or bear the direct, unclouded revelation of "One God in Trinity and Trinity in Unity"—it is opened to us with precautions and limitations which, while they assign to it a cardinal, and indispensable position
in the Christian system, teach us to expect its plenary discovery in the kingdom of glory.

There is much more of plausibility and likelihood in the notion that idolatry, whatever its form and wherever it has obtained, was the embodiment and personification of the physical energies perceived to operate in the universe. The sun, the moon, the ocean, and the winds, procreation and decay, are each symbolized under distinctive names, in the theology of pagan nations. This is especially the case in that of Hindustan. Brahma, Vishnu, and Mahadeva, are respectively the creator, preserver, the destroyer; and Sarasvati, Laksmi, and Parvati, are their sacris or energies in action, personified as their consorts. And, what is quite remarkable, the energy or consort, is sometimes, as in Hindu theology, made to proceed from the body of the god, as did Eve from Adam. It must be confessed that these and similar refinements throw an appearance of sublimity around Hinduism, so that the student is often inveigled into a sort of deference for it which facts forbid—much of the trifling and littleness, of which at first sight it seems to be made up, are but the framework or guise of a system distinguished as much for subtlety as it is for vice. Tholuck holds that idolatry comes by a somewhat different process. "Since in their essential parts, says he, the religions of heathenism are nothing but a religious conception or apprehension of the life of external nature, and since the chief point or characteristic of the natural life is its continual decay and continual generation, so in this manner death and generation became a chief object of concern in the ancient religions—indeed almost all nations of antiquity regarded God as hermaphrodite, or if they separated the principles of generation, they assumed one supreme god and one supreme goddess as the medium of every thing which came into being." "Now by the very supposition of such divinities, as these, the soul of man must necessarily have been far too much drawn away from moral to physical life; and especially to that part of physical life by which the soul is most polluted."

To this statement we do not altogether assent. It presupposes contemplative and thoughtful habits, which are not
compatible with a rude and uncivilized state—and even were it clear and obvious, that a barbarous and unlettered people could have speculated and generalized to the degree assumed, the transition is too violent and wholesale, from the apprehension of abstract and recondite truth, to its embodiment in tangible and vulgar forms. Neither will this notion account for the identity of the religion of all pagan nations, which is as if they had been struck off the same mould, however widely separated those nations were from each other, by geographical distance; and however irreconcilable their social and national prejudices, and diversified their mental strength and aptitude. Should it account for the origin of idolatry in one, it would not be admissible in every case. Besides, there is much—very much in idolatrous systems which has no counterpart—no archetype in the mechanism, or vicissitudes of the material world—which physical appearances could neither superinduce, nor suggest. Whence come they?—a theory that is inadequate to the explanation of all the phenomena it essays to embrace, is worth but little. We are hence driven to seek for a more satisfactory solution of this interesting subject.

Idolatry is the deification of human nature. It is the representation of the predominant qualities of man in the form and place of God. The notion of a presiding, and all-pervading intelligence is a consciousness inlaid with the elements inseparable from our constitution—and the tendency to recognize and worship a Being greater and mightier than ourselves, is an instinct, rather than an acquirement. This notion and this instinct compose the substratum of this system. This is the nucleus on which are grouped and fastened the passions and attributes which aspiring and dissatisfied human nature projected from itself. Man cannot do without a god. Man cannot deliver himself from the impression that a god is; and where the knowledge of the true God is lost or obscured he makes one, personifying the powers and prerogatives that he feels himself to be endowed with.

This view is equal to every desideratum that an acute and dispassionate investigation of heathen systems may suggest. It is recommended by cogent presumptive evidence. Idolatry is
always characterized by the prevailing dispositions of the people amongst whom it obtains. It varies in phase and effect according to the temperament superinduced by climate, or geographical position. The idolatry of India is too volatile and earthly for Greece—it wants sentiment. That of Greece has more of licence and imagination than was palatable to the more sombre and meditative Roman. And that of Rome was too impassioned and sublime for the worshippers of Odin, and Thor, and Loke—the sanguinary and morose gods of the northern mythology. This peculiarity extends even to the construction and form of the idols, which Xenophon regards as more absurd than the illusions of the stage-player. Every one seemed to behold God in the archetype of his own kindred. The Ethiopians represented their gods with short curly hair, flat noses, and black, like themselves. The sculptures of Greece and Rome were perfect in attitude and shape, as they approached the inimitable grace and elegance of their living beauties. The Helen of the Crotonians was a combination of the naked charms of five of their loveliest females, collected and embodied by the sculptor Zeuxis. The elongated ear, and burly front, and inane countenance of the Chinese are distinctly visible in the statues of Men-Shin, or Shing-moo. The brahmin by a misappropriation of the apostrophe of Shakespeare, "How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God! the beauty of the world! the paragon of animals!"—with envious complacency has transferred the protuberant eye, and swarthy hue, and voluminous proportions that he finds in himself to the deity before whom he bows—the apotheosis of flesh and blood!! Idol forms and idol worship are always modified into a coincidence with the characteristic shape and habitudes of the people—a peculiarity not to be accounted for but on the theory we have adopted. So thought many of the learned of ancient times. Athanasius, Bishop of Alexandria, who lived A. D. 350, says, "Inasmuch as the soul, through devotion to sensual lusts, overspreads the mirror which it has as it were in itself, and by which alone it could discern the image of
the Father, it now sees no more what the soul ought to see. It turns itself in every direction, and sees barely the objects of sense which come in contact with it. Now in this condition, filled with fleshly lusts, and moved by carnal thoughts, nothing further remains but that it seeks for itself the God whom it has forgot, in corporeal and earthly things, assigning the name of god to visible things, and imagining only that in regard to Him which is pleasing to itself. Thus moral corruption leads, as the prime cause, to idolatry.” Cicero says, “Instead of the transfer to man of that which is divine, they transferred human sins to the gods, and then experienced again the necessary reaction.” Gibbon in the 4th vol. of his Decline and Fall of the Roman Empire has the following pertinent observations: “Without a tedious detail, the modern reader could not form a just idea of the strange allusions, the forced etymologies, the solemn trifling, and the impenetrable obscurity of these sages, who professed to reveal the system of the universe. As the traditions of pagan mythology were variously related, the sacred interpreters were at liberty to select the most convenient circumstances; and as they translated an arbitrary cipher, they could extract from any fable any sense which was adapted to their favourite system of religion and philosophy. The lascivious form of a naked Venus was tortured into the discovery of some moral precept, or some physical truth; and the castration of Atys explained the revolution of the sun between the tropics, or the separation of the human soul from vice and error.”

A higher authority than these is supplied by the great Apostle in the 1st chap. of his Epistle to the Romans. The insight it affords into the progress of idolatry is not more affecting than it is profound: “Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed
for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

To this humiliating statement idol service offers a continuous and responsive commentary. The practices of the people however flagitious, and unnatural, have precedents in the history of their gods—their crimes and turpitude are at once sanctioned and palliated by the intrigues and lewdness of the object of their worship. The incestuous marriages of Egypt had authority in that of Osiris and Isis. The debaucheries of the Chaldeans were encouraged by the nocturnal assignations of Belus. The revels of the Phœnicians were epitomized and nurtured by the amours of Adonis and Astarte. Socrates said of Aphrodite, "Could I but only seize Aphrodite, I would pierce her through with a javelin; so many virtuous and excellent women has she seduced among us." Seneca says that "No other effect could possibly be produced but that all shame on account of sin should be taken away from men if they believed in such gods." So of India!! precedents of fraud and duplicity and revenge in the wars and intrigues of the gods abound in the Ramayanum, "The whole history of Krishna, as contained in Bagavatham, (says Duperron) is a mere tissue of Greek and Roman obscenities covered with
a veil of spirituality, which among the fanatics of all descriptions conceals the most abominable enormities.” As in the case of Meleager and Martial, who appealed to the example of Jupiter, for the exculpation of their paederastia, the unchastity and truthlessness of the Hindu are at once aggravated, and excused by the incontinence of Puliyar, and the wantonness of Krishna.

Such then being the source whence idolatry springs, and such the tributaries by which it is fed, it is impossible that the morals of the people should be other or better than they are. The predominant qualities of the god are sure to be developed in him, by whom he is worshipped: the vice or virtue of the one, will be imbibed, or imitated by the other. The following passage from Lactantius (Div. Inst.)—the substance of which is as applicable to the idolatry of Hindustan, as to that, which it explicitly specifies; will sum up and conclude our remarks on this subject. “It cannot be difficult to explain the reasons why probity and justice are incompatible with the character of heathen worshippers. For how can they abstain from bloodshed, that worship gods who delight in it? How shall they maintain filial piety, that worship a Jupiter, who dethroned and banished his father? or they respect the tenderness of their offspring, who offer their adoration to a Saturn, the devourer of his children? How shall they observe chastity, who address their supplications to a goddess of adultery, prostitution, and obscenity? How shall an abstinence from rapine and fraud be expected in the worshippers of Mercury, in those who know the history of his thefts, and who have learned from his instruction that such deceptions are not to be hated as criminal, but admired as ingenious? How can you expect a government of their passions from those who address their prayers to Jupiter, Hercules, Bacchus, Apollo, and other deities, whose flagitious impurities and abominable lusts are noted in common fame, celebrated in theatres, recorded in songs, and published in every way that can promote their notoriety? With these examples before them, can virtue exist among men? It is impossible, though nature had formed them to virtue, they must have been led
into wickedness by the training and instruction of their gods. For in order to gain the favour of your god whom you worship, your conduct must be such as that god delights in. Thus it is that the character of the God who is worshipped will influence the life of his worshippers; since the imitation of God is the very essence of religious worship."

The following observations are urged upon the attention of the reader—

1. It is not intended to intimate, much less to assert that India, unlike other pagan nations, offers no exceptions to the statements which the foregoing pages put forth. Socrates and Plutarch may not have been more illustrious for their virtues, amid the abounding sensuality of Athens and Rome, than some Hindus of Madras and Calcutta, notwithstanding the vice by which they are encompassed.

2. It is not intended to deny, or elude the fact that vice, equally deplorable and deadly as that which exists elsewhere, is often practised and indulged amongst Christian nations. O that all who bear the name of Christ, and are favoured with Christian privileges were guiltless in this matter!—We do not forget that the charge of licentiousness and craft, of which we convict the idolator, might be retorted with redoubled effect, by pointing us to the *figurantes* of European palaces, or the *chaste* inmates of Christian cloisters!

3. Idolatry as it presents itself under this aspect is to be dreaded and condemned, as a fearful hinderance to the spread of Christianity. Its sensual immunities form a bond which perpetuates the enthralment of the awakened; and a bait whereby he is trepanned back again into its toils, when by the grace of God he has been released from them. The most pungent of Cyprian's letters, were those in which he remonstrates with the Christians at Carthage, concerning the improprieties committed at the public baths. And the church that gave St. Paul most trouble was that of Corinth—a city, the wealth of which consisted of the earnings of its prostitutes; and to the temples of which were consecrated more than a thousand sacerdotal courtesans!
REVIEW.

"BIOGRAPHY AND POETICAL REMAINS OF THE LATE MARGARET M. DAVIDSON, BY WASHINGTON IRVING."

BY A LADY.

A BIOGRAPHY of Lucretia Davidson published in America some years since, was read with deep interest both in that country and in England, and an able article which it elicited from the pen of Robert Southey, inserted in the London Quarterly Review, has doubtless left a pleasing impression on the minds of many in India.

When reading those touching sketches, and yielding our hearts to the influence of those sweet strains, and lamenting that chords so harmonious should prove so frail, little did we think that so soon from the same household a sister with a sister-mind would rise, delight us with a few melodious notes, then soar away where our ears can no more listen to her song.

The parents of these highly gifted girls were Dr. Oliver and Mrs. Margaret Davidson, who resided in the village of Plattsburgh, on the borders of Lake Champlain in New York, U. S. A., where the subject of the memoir before us was born on the 26th of March, 1823.

Margaret entered upon her brief life two and a half years before her sister's earthly career closed. Lucretia was tenderly fond of her and, says the biographer,

"Some of her most popular lays were composed with the infant sporting in her arms. She used to gaze upon her little sister with intense delight, and remarking the uncommon brightness and beauty of her eyes, would exclaim, 'She must, she will be a poet.'"

The first scene which is sketched as illustrative of the dawning of Margaret's infantile fancy, occurred when she was about three years old.

"As Mrs. Davidson was seated at twilight conversing with a female
friend, Margaret entered the room with a light elastic step for which she was remarked. ‘That child never walks’ said the lady, then turning to her, ‘Margaret, where are you flying now,’ said she. ‘To heaven,’ she replied, pointing up with her finger, ‘to meet my sister Lucretia when I get my new wings.’ ‘Your new wings, when will you get them?’ ‘O soon, very soon, and then I shall fly.’”

At this early age she evinced a remarkable sensibility to the charms of natural scenery.

“A beautiful tree or shrub or flower would fill her with delight; she would note with surprising discrimination the various effects of the weather upon the surrounding landscape, the mountains wrapt in clouds, the torrents roaring down their sides in times of tempest, the ‘bright warm sunshine,’ the ‘cooling shower,’ the ‘pale cold moon,’ for such was already her poetical phraseology. A bright starlight night also would seem to awaken a mysterious rapture in her infant bosom.”

It is delightful to perceive that this sweet flower was trained in the atmosphere of piety, and indeed seems to have inhaled it as her vital element, and to this must be attributed that pure and elevated air which breathes in all that emanated from her pen. Says the biographer,

“One of the most beautiful parts of the maternal instruction was in guiding these kindling perceptions from nature up to nature’s God......Her mother observes, ‘I cannot say at what age her religious impressions were imbibed......From the very first exercise of reason she evinced strong devotional feelings. Her young heart would swell with rapture, and the tear would tremble in her eye, when I explained to her, that He who clothed the trees with verdure, and gave the rose its bloom, had also created her with capacities to enjoy their beauties: that the same power which clothed the mountains with sublimity, made her happiness His daily care. Thus a sentiment of gratitude and affection towards the Creator entered into all her emotions of delight at the wonders and beauties of creation..............Private prayer became a habit with her at a very early age; it was almost a spontaneous expression of her feelings, the breathings of an affectionate and delighted heart......By the time she was six years old, her language assumed an elevated tone, and her mind seemed filled with poetic imagery blended with veins of religious thought.

Strangers viewed with astonishment a child little more than six years old, reading, with enthusiastic delight, Thomson’s Seasons, the Pleasures of Hope, Cowper’s Task, the writings of Milton, Byron
and Scott, and marking, with taste and discrimination, the passages which struck her. The sacred writings were her daily studies...... .......A tendency to ‘lisp in numbers’ was observed in her about this time. She frequently made little impromptus in rhyme without seeming conscious that there was any thing peculiar in the habit. On one occasion while standing by a window, at which her mother was seated, and looking out upon a lovely landscape, she exclaimed—

See those lofty, those grand trees;
Their high tops waving in the breeze;
They cast their shadows on the ground,
And spread their fragrance all around."

At another time during a thunder-storm Mrs. D. says

"She seated herself at my feet, laid her head in my lap, and gazed at the rising storm. As the thunder rolled, she clung closer to my knees, and when the tempest burst in all its fury, I felt her tremble. I passed my arms around her neck, but soon found it was not fear that agitated her. Her eyes kindled as she watched the warring elements, until extending her hand she exclaimed—

The lightning plays along the sky,
The thunder rolls and bursts from high!
Jehovah's voice amid the storm
I heard—methinks I see His form,
As riding on the clouds of even,
He spreads His glory o'er the heaven."

On one occasion having merited chastisement, she was sent from her mother's presence to remain in her own room.

"An hour or two afterwards," says Mrs. Davidson, "she desired I would admit her. I sent word that when she was in a proper frame of mind I would be glad to see her. The little creature came in bathed in tears, threw her arms around my neck, and sobbing violently, put into my hands the following verses.

Forgiven by my Saviour dear,
For all the wrongs I've done,
What other wish could I have here?
Alas, there yet is one.
I know my God has pardoned me,
I know He loves me still;
I wish forgiven I may be,
By her I've used so ill.
Good resolutions I have made,
And thought I loved the Lord;
But ah! I trusted in myself,
And broke my foolish word.
But give me strength, O Lord, to trust
For help alone on Thee;
Thou knowest my inmost feelings best,
O teach me to obey."
We have quoted it in full because it is one of her first pieces, and also because it does credit to her sense of religious and filial obligation at this early age.

An exhaustless ingenuity was displayed in her childish amusements. Especially she excelled in extemporaneous storytelling. Her tales were replete with invention and "of a kind calculated to elevate the minds of the children present, giving them exalted views of truth, honour and integrity; and the sacrifice of all selfish feelings to the happiness of others was illustrated in the heroine of her story." But imagination was not the only faculty of her mind. Mrs. Davidson "found that she read with as much interest an abstruse treatise that calls forth the reflecting powers, as she did poetry, or works of imagination."

Repeated mention is also made of the necessity of checking her severe application to her studies, Grammar, Rhetoric, History and Philosophy.

She had a talent for drawing, and in alluding to this fact a touching scene is introduced by her mother. Mrs. Davidson had long been in a decline, and at the time alluded to, all hopes of her recovery were relinquished.

"How often would she sit at my bed side," writes Mrs. D. "striving to sketch features that had been vainly attempted by more than one finished artist, and when she found that she had failed, and that the likeness could not be recognized, she would put her arms around my neck and weep, and say, 'Oh dear mamma, I shall lose you, and not even a sketch of your features will be left me! and if I live to be a woman, perhaps I shall even forget how you looked.'"

Her devoted and tender affection for her parents is evinced in several pieces addressed to them. The following are extracted from pieces written at eight and nine years of age.

"Farewell, dear mother; for a while,
I must resign thy plaintive smile;
May angels watch thy couch of woe,
And joys unceasing round thee flow.

I'll to thy arms in rapture fly,
And wipe the tear that dimmest thine eye;
Thy pleasure will be my delight,
Till thy pure spirit takes its flight."
Oh that my soul with thine could flee,  
And roam through wide eternity;  
Could tread with thee the courts of heaven,  
And count the brilliant stars of even !

The following are from a piece written at eleven years.

"Oh, how I love my father's eye,  
So tender and so kind!  
Oh, how I love its azure dye,  
The index of his mind?

Oh, what is like a parent's love?  
What heart like his will feel,  
When sorrow's waves are raging round,  
And cares the thoughts congeal?

Oh, what is like a parent's care,  
To guard the youthful mind?  
Oh, what is like a parent's prayer,  
Unbounded grace to find!"

The infantile gentleness of her emotions gives a charm to many of her pieces. It is most interesting thus to see the feelings of childhood gathered in their freshness, and embalmed in fragrant poetry. She was ten years old when she wrote the piece 'My native Lake,' from which the following lines are chosen,

"The little isles which deck thy breast,  
And calmly on thy bosom rest,  
How often in my childish glee  
I've sported round them, wild and free;  
Could I but see thee once again,  
My own, my beautiful Champlain.

How oft I've watched the fresh'ning shower  
Bending the summer tree and flower,  
And felt my little heart beat high  
As the bright rainbow graced the sky;  
Could I but see thee, once again,  
My own, my beautiful Champlain.

And shall I never see thee more,  
My native lake, my much loved shore?  
And must I bid a long adieu,  
My dear, my infant home to you?  
Shall I not see thee once again,  
My own, my beautiful Champlain?"

About the same time, while on a visit to friends in New York, she wrote the lines on 'Home,' of which these are a part.

"I would leave this great city, so brilliant and gay,  
For a peep at my home, on this fine summer day;  
I have friends whom I love and would leave with regret,  
But the love of my home, oh! 'tis tenderer yet!  
There a sister reposa, unconscious in death,  
'Twas there she first drew and there yielded her breath.
A father I love is away from me now—
Oh! could I but press a sweet kiss on his brow.
Or smooth the gray locks, to my fond heart so dear,
How quickly would vanish each trace of a tear!
Attentive I listen to pleasure's gay call,
But my own darling home, it is dearer than all."

The piece, from which we extract the following lines, was written at eleven years of age, and was called forth on meeting her mother, after a temporary separation, soon after the death of a sister. It is affecting and instructive to see a child imparting such elevated consolations to a sorrow-stricken parent.

"Weep, O my mother! I will bid thee weep!
For grief like thine requires the aid of tears;
But oh! I would not see thy bosom thus
Bow'd down to earth, with anguish so severe!
Oh! let the eye of heaven-born faith disperse
The dark'ning mists of earthly grief, and pierce
The clouds which shadow dull mortality!
Gaze on the heaven of glory crown'd with light,
Where rests thine own sweet child with radiant brow,
In the same voice which charm'd her father's halls
Chanting sweet anthems to her Maker's praise;
And watching with delight the gentle buds
Which she had lived to mourn; watching thine own,
My mother! the soft unfolding blossoms,
Which, ere the breath of earthly sin could taint,
Departed to their Saviour; there to wait
For thy fond spirit in the home of bliss!
The angel babes have found a second mother;
But when thy soul shall pass from earth away,
The little cherubs then shall cling to thee,
And their sweet guardian welcome thee with joy,
Protecting of their helpless infancy,
Who taught them how to reach that happy home,
O think of this, and let one heartfelt smile
Illume the face so long estranged from joy;
But may it rest not on thy brow alone,
But shed a cheering influence o'er thy heart.
Too sweet to be forgotten! Though thy lov'd
And beautiful are fled from earth away,
Still there are those who love thee—those who live
With thee alone—who weep or smile with thee,
Think of thy noble sons, and think of her
Who prays thee to be happy in the hope
Of meeting those in heaven who loved thee here,
And training those on earth, that they may live
A band of saints with thee in Paradise."

Margaret's health was always so fragile as to keep alive a mother's solicitude, and she had several attacks of acute disease. After a severe fit of illness when about twelve years old, her mind exhibited greater vigour than ever. Her biographer says,

"At times it broke forth with a brilliancy and restless excita-
ility which astonished and alarmed. In conversation her sallies of wit were dazzling. She composed and wrote almost incessantly. Fugitive pieces were produced every day."

About eighteen months after the death of her sister before mentioned, the family was again bereaved by the removal of a darling and beautiful boy, aged nine years. Margaret seems to have been quite overwhelmed by the loss. He had been the "favourite companion" of her hours of recreation, and "she had taken great interest in his mental improvement." The occasion of their return to Ballston, two years after, called in review the painful loss which had befallen the family in their absence. The lines written at that time are the breathings of a tender and chastened spirit. They portray the more affecting circumstances of bereavement with that discrimination and deep perception, which would be expected only from one who had had long experience of sorrow. Though written two years later than the period which now occupies us, we introduce selections from them in this connection.

"Yes! this is home! the home we lov'd before,
The dear retreat we hope to leave no more!
Since first we mourn'd thy calm enjoyments fled,
Two weary years with silent steps have sped;
And ah! in that short space what scenes have past!
Death has been with us since we saw thee last!
He stole along beneath the smiles of spring,
When youthful hearts to life most fondly cling;
The loveliest flowers were blushing 'neath his tread;
He stole the sweetest of them all, and fled!
In vain, my brother, now we look for thee,
Thy form elastic, and thy step of glee;
In vain we strive our thoughts from thee to win,
Our hearts recoiling feel the void within.
Alas! alas! thou dear and cherish'd one,
How soon on earth thy tranquil course was run!
Memory, unmindful of the lapse between,
Paints forth in vivid hues that closing scene;
The more we gaze, we feel its truth the more,
And live in thought those painful moments o'er.
We see his form upon its couch of pain,
We hear his soft and trembling voice again;
Grief forcing from our lips the shudd'ring groan,
And sweet composure breathing from his own.
The soft winds fann'd him where his couch was laid,
On his hot brow the cooling breezes play'd,
And in his hand—fit type of early death,—
Was clasp'd a faded flower, a wither'd wreath.
Methinks, c'en now, I see his speaking face,
Death on his brow, and in his bosom peace,
When soft he whisper'd, while the accents fell
Like the soft murmurings of the passing gale,
While his cheek glow'd with death's intensest bloom,
'Mother! dear mother! the last hour has come!'
Yes! thy last hour of pain, thou darling boy,
The opening scene to endless years of joy!
Oh, never more, till memory's sun shall set,
Can I that thrilling scene of death forget!
His earnest gaze, his bright and glowing cheek
Beaming with thoughts his tongue no more could speak;
His soul just hastening to the realms on high,
While all earth's love was kindling in his eye.
Alas! it fades, that deep, unearthly glow,
And the cold drops stand quiv'ring on his brow.
Death has o'ercome! 'tis nature's closing strife,
The last, last struggle of departing life!
List to that sigh! the poisoned shaft has sped,
And his young spirit to its home hath fled.
The silver cord is broke, dissolved the tie!
Alas! alas! how all that's fair must die!

In accordance with the earnest solicitations which the too well-founded anxiety of her mother dictated, she almost wholly relinquished for a time during 1836 her favourite occupations. But a listlessness and melancholy now stole over her once buoyant spirits, and

"A new source of solicitude was awakened in the bosom of her anxious mother, who read in her mournfully quiet manner and submissive silence, the painful effects of compliance with her advice. Six months had passed in this inactive manner. "She was seated one day by my side," says Mrs. Davidson, "weary and restless, and scarcely knowing what to do with herself, when, marking the traces of grief upon my face, she threw her arms about my neck, and kissing me, exclaimed, 'My dear, dear mother!' 'What is it that affects you now, my child?' 'Oh! I know you are longing for something from my pen!' I saw the secret craving of the spirit that gave rise to the suggestion. 'I do indeed, my dear, delight in the effusions from your pen, but the exertion will injure you.' 'Mamma, I must write!' I can hold out no longer! I will return to my pen, my pencil, and my books, and shall again be happy!' I pressed her to my bosom and cautioned her to remember she was feeble. 'Mother,' exclaimed she, 'I am well! I wish you were as well as I am!' The heart of the mother was not proof against these appeals: Margaret was again left to her own impulses. Her poetical vein again broke forth, and the following lines written at the time, show the excitement and elevation of her feelings.
Earth! thou hast nought to satisfy

The cravings of immortal mind!

Earth! thou hast nothing pure and high,

The soaring, struggling soul to bind.

The spirit, 'tis a spark of light

Struck from our God's eternal throne,

Which pierces through these clouds of night,

And longs to shine where once it shone!

Earth! there will come an awful day,

When thou shalt crumble into nought;

When thou shalt melt beneath that ray

From whence thy splendours first were caught.

Quench'd in the glories of its God,

Yon burning lamp shall then expire;

And flames, from heaven's own altar sent,

Shall light the great funeral pyre.

Yes, thou must die! and yon pure depths

Back from thy darken'd brow shall roll;

But never can the tyrant death

 Arrest this feeble, trusting soul.

Then on, still on the unfetter'd mind,

Through realms of endless space shall fly;

No earth to dim, no chain to bind,

Too pure to sin, too great to die.

Oh! how mysterious is the bond

Which blends the earthly with the pure,

And mingle's that which death may blight

With that which ever must endure!

Arise, my soul, from all below,

And gaze upon thy destin'd home

The heaven of heavens, the throne of God,

Where sin and care can never come.
To glide along on memory's stream,
And bring back thrilling thoughts of thee;
Ere I knew aught but childhood's dream,
Thy soul had struggled and was free!

My sister! with this mortal eye
I ne'er shall see thy form again;
And never shall this mortal ear
Drink in the sweetness of thy strain!

I cannot weep that thou art fled,
Forever blends my soul with thine;
Each thought, by purer impulse led,
is soaring on to realms divine.

Thou wert unfit to dwell with clay,
For sin too pure, for earth too bright;
And death, who bore thee hence away,
Placed on his brow a gem of light!

When day hath left his glowing ear,
And evening spreads her robe of love;
When worlds, like travellers from afar,
Meet in the azure fields above;

When all is still, and fancy's realm
Is opening to the eager view,
Mine eye full oft, in search of thee,
Roams o'er that vast expanse of blue.

* * * *

Oh! if this partial converse now
So joyous to my heart can be,
How must the streams of rapture flow
When both are chainless, both are free!

* * * *

Away, away ecstatic dream!
I must not, dare not dwell on thee;
My soul, immersed in life's dark stream,
is far too earthly to be free.

Though heaven's bright portal were unclosed,
And angels wooed me from on high,
Too much I fear my shrinking soul
Would cast on earth its longing eye.

Teach me to fill thy place below,
That I may dwell with thee above;
To soothe, like thee, a mother's wo,
And prove like thine a sister's love."

We have selected the lines which most fully accord with our own taste. Others might be preferred as more highly imaginative, but we tremble to see how near they approach to adoration—to homage higher than may be paid to mortals.

Her correspondence with her young friends is full of playfulness and wit, with glances of poetic thought, and interspersed with judicious observations on the studies she is pursuing, the books she is reading, and on passing events of interest.

In one letter, dated February, 1837, the following remarks
occur. Their correctness will we think be admitted by the admirers of Mrs. Hemans, and they show the discriminating character of Margaret's poetic taste.

"I will endeavour to answer your questions about Mrs. Hemans. I have read several lives of this distinguished poetess, by different authors, and in all of them find something new to admire in her character and venerate in her genius!.............But there is one thing I have often remarked: the mind soon wearies in perusing many of her pieces at once. She expresses those sweet sentiments so often, and introduces the same stream of beautiful ideas so constantly, that they sometimes degenerate into monotony. I know of no higher treat than to read a few of her best productions and comment upon and feel their beauties; but perusing her volume is to me like listening to a strain of sweet music repeated over and over again, until it becomes so familiar to the ear, that it loses the charm of variety."

To show that she was not insensible to the charms of Mrs. Hemans' poetry, we subjoin lines written at an earlier date.

On hearing some passages from Mrs. Hemans' "Records of Women."*

"Oh, pause not yet, for many an hour
I'd lend a raptured ear,
The thrilling, melting sweetness
Of that seraph strain to hear.

Dissip not yet the soften'd joy,
Those gentle tones impart,
While painting, in such vivid hues,
The worth of woman's heart.

Priestess of song! could we but feel
The value of thine own,
How many a soul would bow before
Thy spirit's lofty throne.

How many now elated
With the muse's faintest smile,
Would turn them to thy radiant shrine,
And worship there awhile."

Our object is not to criticise—they must indeed have a passion for that employment who would choose a subject like this—but there is one strain which this little songstress has caught from the throngs of the grove, which at the risk of being

* To reconcile what seems incongruous in the strain of the two extracts; it must be observed, that one expresses the impression produced by hearing "some passages," and the other by reading a "volume."
thought destitute of taste, we venture to name as inharmonious. Charmed, we follow where fascinating poetry leads, and stoop with her to gather each fair flower, and borrowing her wings, soar delighted among the stars of brilliant and exalted thought; but when she says, "I bow at nature's shrine," or when with suppliant voice she invokes the aid of an imaginary being, we shrink from assuming her attitude. Here we feel that poetry treads with wanton foot on hallowed ground.

Is the language, "aid me, oh muse," and the like, mere figure, or does it cover a longing for poetic inspiration which the mind either does not consider, or inclines not to acknowledge, can come "from the Father of lights" alone? Is not this class of expressions a lingering of idolatrous phraseology in our Christian tongue? Do they not indicate a vestige of that perversity of our fallen nature, which has ever sought to exalt as an object of adoration some other than the true and only Deity?*

The lines "On reading Cowper's poems," from which the following is extracted, are marked by justness of perception, and replete with admirable sentiment.

"Oh that each bard, from earth-born passions free
Might tread the path thus nobly mark'd by thee,
And teaching song to plead in virtue's cause,
Might win like thee a grateful world's applause.
Knowing from whence thy matchless talents came,
Thou fanned'st to purer life the kindling flame,
And breathing all thy thoughts in numbers sweet,
Laid them adoring at thy Maker's feet.
Thus teaching man that all his nobler lays
Should rise o'erflowing with that Maker's praise;
That his enraptured muse should firmly own
The claims of truth, and faith, and love alone!

* Since writing the foregoing, the following extract, and the comment subjoined, have fallen into our hands, and so happily illustrate our sentiments that we are induced to quote them at length. The extract is from the pen of the excellent Montgomery.

"I worship not the sun at noon
The wandering stars, the changing moon,
The wind, the flood, the flame,
I will not bow the votive knee
To wisdom, virtue, liberty,
'There is no God but God' for me,
Jehovah is His name."

"We allow there is little of what the world calls poetry in the above, but there is that which infinitely transcends most of the effusions of the sons and daughters of song,—there is a bold declaration of the sentiments, that, reign as they must in every Christian heart, find too often a feeble expression with the pen, viz. that while the works of nature and the productions of the Great Creative Power should engage our attention, they should do so in subserviency to the perception and manifestation of His glory who is 'God over all,' and that the refined idolatry of the poet is as unscriptural and dangerous as the grosser idolatry of the heathen."
That he, who feels within the fire divine,
Should nurse the flame to grace God's holy shrine.
Let those who bask in passion's burning ray,
Who own no rule but fancy's changeful sway,
Who quench their burning thirst in folly's stream,
And waste their genius on each grosser theme,
And humbly gazing, learn this truth from thee;
That virtue's hand the poet's lamp must trim,
And its clear light, unwavering, point to Him,
Or all its brilliance shall have glowed in vain,
And hours mis-spent shall win him years of pain.”

(To be continued.)

Religious Intelligence.

MISSIONARY TOUR IN CUDDAPAH.

Extracts from the Journal of a short tour made by the Rev. E. Porter, in the Cuddapah District, January, 1843.

January 5th.—Early this morning I set out for Cherlopilly, the out-station in connection with the Cuddapah Mission. At 10 I stopped at a village called Moyukaloovu, about eight miles from Cuddapah. I soon had a great number of people to hear the word; but alas, few of them appeared to have the hearing ear, and none the understanding and believing heart. The Native Catechist spoke after me, and what he said was much to the purpose. In the evening we went on to Jasumpilly. We had a little conversation with a few Natives who came to the choultry and after prayer we retired to rest.

Saturday, 7th.—Early this morning we renewed our journey for Cherlopilly. About eight, arrived at Goodooovo, a large village about three miles from Cherlopilly. Our road was chiefly through fields of jonnooloo and cotton. This morning, for the first time since I left England, I saw a field of wheat. It was quite a cheering sight, as it reminded me of my father land. The country about this is well cultivated, and the people appear very well off. I have never seen any part of India where the mass of the people appear in such comfortable circumstances as in the Cuddapah district. A great quantity of cotton is sent from hence
to Madras, and much money flows into the country from this and
the sale of indigo. The houses are all built of a kind of stone
called horn-blende, great quantities of which are found two or
three feet beneath the surface, and also more exposed on the
neighbouring hills. This is a wonderful provision of Providence,
as the mud in this part of the country will not stand one heavy
monsoon. The roofs of the houses are flat, and in some villages
there is a small stone tower. It is open at the top, and was
used formerly as a place of refuge from the attacks of some pre­
datory tribes who used to infest this part of the country, and
carry away what they could get from the defenceless inhabitants.
Since they have been under the British Government they have
been preserved from the attacks of these lawless robbers, so that
these towers are of no use, and are falling into decay. We went
to the choultry, and addressed a large assembly of Natives on the
folly of idolatry, and pointed out to them the great doctrines of
Christianity. I dwelt particularly on the life, death, and resurrec­
tion of our Saviour, and showed the design of His sufferings, &c.
The people were attentive and serious, but there appeared no
lasting impression produced on their minds. There is one favour­
able sign amongst them. They do not appear bigoted idolaters,
indeed they often laugh at their own worship, and large temples
are very rare in this part of the country. I went with the reddy
of the village to see a temple which is resorted to by many vil­
lagers from the surrounding country. The idol is named Unka­
lama, one of the numerous offspring of Siva. About 60 rupees
annually is given by the sircar for the repairs of the temple, dress­
ing of the idol, and the carrying on of the worship.* I had a
sight of the idol, a hideous figure in the form of a woman. Some
showy native clothes were put on her, and a few lights kept burn­
ing in the unclean shrine. I asked the people around how such
a lifeless idol could be in any way like to the ever-living God, by
whom we were all created and continually preserved. They had
nothing to reply but that it was the custom of their ancestors.
I asked if it was the custom of their ancestors to murder one
another, whether that was any reason why they should do the
same. To this they could give no reply. The reddy also took me
to see a great hideous car which is used at the feast, merely for
the sake of show and to please the mob. How melancholy to
reflect on the vast sums of money which are paid to the various

* I have since heard that this supply on the part of Government is now
withdrawn.

No. 2.
shrines of these abominable idols. O happy day when these Da-
gons shall fall before the ark of the living God.

At 10 we went on to Cherlopilly, and arrived there about 11
o'clock. The village is prettily situated between two small hills,
with a great deal of cotton cultivation around it. I put up at a
small house which Mr. Howell had built as a chapel. I was soon
surrounded by some of the Native Christians and their relatives;
six adults have been baptized, and there are four or five more
candidates. The women in this part of the country are in gen-
eral far more social and inclined to converse with strangers than
in any other part of the country I have yet visited. Our congrega-
gations have frequently been composed of as many women as
men. I had a long conversation with many people of the village,
who appeared to be halting between two opinions. Convinced
that idolatry was wrong, but had no courage to renounce it for a
better path. I examined the candidates for baptism. One old
woman was a widow of 80 years of age, the reader's mother.
When I asked her if she believed in Jesus Christ alone as the
Saviour of sinners, she replied that her desire was only upon
Him, and that she looked for salvation from no one else. The
answers of the others were to the same effect. I learnt from the
reader that many of the inhabitants of this and the surrounding
villages had left off the worship of idols, but as yet had not em-
braced Christianity from fear of the world. In the evening I
went to the house of the reddy of the village, and conversed
with him and his wife for some time on the danger of delaying
their baptism. I found I could not lead them to any decision.
All that I could do was to retire and pray for them. His wife
Nagama is a very interesting woman, with a very pleasing ex-
pression of countenance, and if once led to decide for Christ,
would I think make a fine character.

Lord's Day, 8th.—This morning early I was awoke by the
sweet voice of prayer which some of the Native Christians were
offering up to the living God through Jesus Christ. How pleasant
was such a sound in this heathen wilderness. How delightful to
behold those who once bowed down to demons, and were the
dupes of a soul-deluding superstition, now prostrating themselves
before the throne of the Creator of heaven and earth, and seeking
for the forgiveness of sin and purity of heart through Jesus
Christ. As the return of the sun after the cheerless night of
winter, and as refreshing showers after a long drought, so cheer-
ing to the heart of the downcast Missionary is the first beam of
heavenly light shining forth from the souls of those who were
formerly walking in heathen darkness. After private prayer I went out with the reader, Kinket Reddy, and one of the Native catechists to Goorjala, a large village about a mile distant from Cherlopilly. After we arrived, we soon had a large and attentive congregation. I read part of the Tract entitled “The True Refuge,” and explained as I went on the chief doctrines of our holy faith, the life, death, and resurrection of our Saviour: and then exhorted them to repentance and faith in Jesus Christ. The catechist also exhorted them for a short time. I was much pleased with the quietness and attention with which the people heard the word of life. No objections were started. We saw Ramanah, one of the candidates for baptism. He appeared fully resolved to confess Christ before men, although his wife is dreadfully opposed to it and abuses him constantly. There is another man of the name of Usliuttoo who is fully convinced of the truth, but as yet is not decided for the Lord. Like many more he is halting between two opinions. At half-past 10 we had service in the little chapel. About 30 were present, a few came from Goorjala and the surrounding villages. Jalaputty prayed, and I preached from the 13th chapter of Matthew, the parable of the tares and the wheat, and showed them from it the character of God’s people, and that of the children of the devil, and the different portion of each in the next world. After the service we had a long conversation with some of the Natives. One man from Immecuntla brought me as a present some limes and betel-nuts. It appears that he and some others had left off the worship of idols, and set up another system. I found from conversation with the reader that he had built a small temple over the grave of one of his relatives, and in connection with this he had established an inn for travellers, where they could obtain a little refreshment. In return for this he was to be considered as their gooroo, and to receive presents from them. We were a long time before we could discover his real design in coming to the chapel; but at last it appeared that he wished to get a present from me for digging a well and making a garden in order to carry out his design. I told him I did not give any money for such purposes, but for the spread of the Gospel of Jesus Christ and the relief of the destitute.

In the afternoon at four we had service again in the chapel, when I baptized four adults and three children belonging to the village of Cherlopilly. Ramanah, the man from Goorjala, intends coming to Cuddapah to be baptized. I read and expounded the 2d chapter of Acts. The catechist prayed, I put some questions
to the adults, and then baptized them in the name of the Holy Trinity. From the inquiries which I have made concerning their conduct, there is every reason to hope they are sincere Christians. Though their knowledge is deficient, they have a simple faith and an entire reliance on Christ for salvation. May the Lord keep them steadfast in the faith, and enable them to evidence a good confession in the midst of their heathen neighbours.

A BRAHMIN INQUIRER.

From the "Dnyanodaya," a Mahratta newspaper published at Ahmednuggur, by the American Missionaries.—[Translation.] Our readers will remember that some time ago we published in the Dnyanodaya a letter written by a young brahmin who had become a Christian. He has recently been joined by a younger brother who was led to this course by a conviction of Christianity. While the elder brother resided at Wamboorie, a village near Ahmednuggur, in charge of a school connected with the American Mission here, this younger brother lived some time with him, and both were inquiring at the same time regarding the Christian religion. The elder brother at that time said that it was his determination to become a Christian; and the other replied, "If you do so, I will follow you, for the Christian religion is true and there is no salvation out of Christ." After a short time the younger brother went with his parents to Ougein, and while there learned that his elder brother had become a Christian. He then determined to come and join him. The parents having learned that their son had embraced Christianity left Ougein for Poona, in order that they might obtain purification from the defilement which they had incurred on this account. The father had made inquiries by letters to learned Brahmins at Poona and other places, and was told that any one who had become a Christian might obtain purification by the use of certain means, if within nine months he should repent and supplicate the brahmins. In this hope the parents came with their youngest son to Ahmednuggur, and saw their son who had become a Christian, and urged him to come back into the Hindu religion. But he was not moved by their arguments, on the contrary he showed them by many proofs that the Christian religion is true. The younger son then deter-
mined to remain with his brother, and wrote the following letter to his father.

"February 11th.

"My Dear Father,—I have now concluded to stop with my brother Ramkrishna, for I am fully convinced that there is no salvation but through Jesus Christ. To Him I look for my salvation. Henceforth I wish to attend to this, believing in Him alone. In regard to this I talked with my brother at Wamboorie, and even then was convinced of the truth of Christianity. Indeed you must have seen from my past conduct that I had no faith in the Hindu religion. While at Ougein, I often thought of my salvation, and felt anxious about it, and my wish was to come and join my brother. In these circumstances it gave me great joy to hear that he had become a Christian. God put it into your heart to come to Nuggur, and it is well that you did so. In conclusion, do not feel any anxiety about me, for it is my determination to remain here and not to return to you. I have written this to inform you of my determination. * * *"

His parents were overwhelmed with grief on receiving this letter, and collecting some people they came to him and endeavoured by every means in their power to bring him back, and with tears besought him to go with them, telling him that if he pleased he might return again, and that if it was not his pleasure to remain with them they could not change his mind. But he was unwilling to leave his brother and go with them. In consequence of this some rude brahmins who had come with the parents, endeavoured to rush into the house and take him away by force. Mr. Abbott, at whose house this occurred, sent word to the foujdar (the Native magistrate) who immediately came and restored order. He called for the boy and asked him whether he wished to go with his parents. The boy replied that he did not wish to go with them, that he would stay where he was. The foujdar asked him the same question three different times, and he gave the same reply. All were then satisfied that the boy staid there of his own free will. The father indeed had rebuked those who began to use violence, telling them that it was of no use to do so, that if the boy's mind was towards Christianity they had no remedy. At length they all went to their homes. The next day the father came again and endeavoured by every means to get his son to go back with him, but finding that he would not come, he went away in despair, and regarding both his sons as dead to him, he soon after left for Poona, with the intention of performing the rite.
which would entirely break his connection with them. His sons begged him to reflect on these things, believing that if he would reflect, he would be convinced of the truth of Christianity. We beseech our readers to pray God in his behalf that he too may turn and choose the true way to heaven.—Dnyanodaya, Feb. 1843.

In our last number we gave an account of a young brahmin who had forsaken Hinduism and came to live with his Christian brother. After his father had gone to Poona, his eldest brother came to Ahmednuggur and made a petition to the magistrate to the effect, that the Missionaries here had induced the boy by deceitful means to abandon his caste, that this was indeed their constant practice, and he prayed that they might be punished, and that his brother might be given up to him. At the same time the boy presented a petition, saying, that he had come here of his own free will, and that it was his wish to embrace the Christian religion, and he prayed that he might not be given up into his brother's hands, but be allowed to adopt the religion of his choice. The magistrate having heard both petitions said that he could do nothing in the case, that no violence had been used, that it was a matter of religion and he could give no order on the subject. He therefore dismissed the complaint, and the elder brother returned to Poona. The boy still remained with his Christian brother, and is evidently happy in learning more of that religion which he desires to embrace.—Dnyanodaya, March, 1843.

The same newspaper also mentions that the elder of two sisters, in the Mission Boarding School at Ahmednuggur, having embraced Christianity and been baptized, the younger was taken from the school by the parents. She however believed in the Saviour, and would have been baptized with her sister, but being only 11 or 12 years of age, it was thought best to defer receiving her to the church until she had a little more maturity of character. After being taken from the school, she occasionally visited her sister, and was no doubt more and more strengthened in her determination to forsake all for Christ. Accordingly on her parents being about to make arrangements to marry her, against her wish, to a heathen man, she fled to her sister, and was allowed to remain in the school until the subject could be brought before the magistrates. When it was investigated, they decided that the girl should not be forced to leave the school, which had been her home, against her will. The consequence was, it would seem, that the mother did what it is feared is too often done by the Natives of this country, when any of their relatives are about to bring a disgrace upon them, as they consider it, by becoming Christians, and against which all concerned should be upon their guard,
she administered deleterious drugs to her own daughters, which might have caused their death. Concerning this it is added under a postscript of the Dnyanodaya, March 17.

Since the above was written, the mother of the girl above mentioned, brought both of her daughters some nice preparation of food on the occasion of the recent feast. The girls ate of it very freely, but shortly after were taken severely ill, and for a time deprived of their reason. They remained in this state all night, and for a while it was doubtful whether they would recover. But by the use of various means vomiting was produced, and the next morning they were much better. They are still, however, far from being well. As this matter is about to be investigated by the magistrate, we refrain from saying anything more on it at present.

WESLEYAN MISSIONARY SOCIETY.

The Annual Meeting of this body was held on Monday at Exeter Hall. The number of persons present could not have been less than 3,000. In the absence of Sir G. Rose, (who was prevented from presiding by a recent domestic calamity) the chair was taken by Mr. J. P. Plumptre, M. P.

The report stated that in Ireland the 52 schools under the care of the Society contained more than 4,000 scholars, half of whom were now able to read the sacred Scriptures.

In France the Wesleyan Mission presented an encouraging aspect. In Ceylon and India a large measure of success had attended the diligent labours of the provisional committee.

In Australia and Van Diemen's Land the missions generally were in a very prosperous state. In New Holland the want of additional labourers was greatly felt, and pressing applications made to the committee to send out four missionaries more. From other parts of Australia there were also calls for a greater number of missionaries. The effect produced by the distribution of the New Testament, in the Native language, was one of the most interesting features of the efforts of the Society in New Zealand. At Clowdy Bay, in the Middle Island, where 400 copies had been distributed, there were no less than 700 eager competitors, and nothing could surpass the expression of gratitude of the successful applicants to the British and Foreign Bible Society for its munificent grant.
The report then detailed the proceedings of the Romish emissaries at Vavau and Taheiti. It went on to state that the recent unjust assumption of French dominion in Taheiti, had increased the apprehension of the committee respecting their Polynesian mission. They had united with the directors of the London Society in a deputation to Sir R. Peel and Lord Aberdeen, for the purpose of representing the danger to which their missionaries were exposed in Polynesia by the proceeding of the French in supporting, by an armed force, the emissaries of the Romish church, and of soliciting the protection of the Government.

At the Cape of Good Hope additional missionaries had been imperatively needed; but in consequence of the want of adequate funds, the committee were unable to increase the existing mission establishments. In the Albany and Caffraria districts, the missions had been for several years steadily rising in importance. Upwards of 30,000 Natives of both sexes were under instruction in Caffraria, and the word of life was preached to them in the vernacular tongue.

In Sierra Leone the mission was in a prosperous state. The Gold Coast mission was also full of promise. The mission school in Kumasi, though yet viewed by some of the chiefs with jealousy, was in successful operation. One of the king's nephews manifested a strong desire to become a Christian, and the king himself evinced the greatest kindness for the missionaries. On a recent occasion he dressed himself in European costume, and proceeded in the carriage presented to him by the missionary committee to the sacred town of Bantama. According to custom, a human sacrifice would have been offered on the occasion, but the king forbade it, saying to the executioner, "I am going to travel in white man's way and dress in white man's way; and we must adopt white man's fashions and not kill a man to-day."

After adverting to the destruction of Cape Haytian, the report stated that the missionary cause in the West Indies was prosperous. In Jamaica, especially, a marked improvement appeared.

In British North America, throughout the districts of Canada, Nova Scotia, New Brunswick, and Newfoundland, the missionary labours were generally crowned with success, as also in the territories of the Hudson's Bay Company. The financial statement was next read, which declared the receipts from all sources since Christmas last—£98,253, being a decrease of £3,434; expenditure, £103,663; increase £1,909 6s. being a deficiency for the last year of £2,410. In 1841 there was a surplus of £2,993, which would liquidate that deficiency and leave a balance of £623 to the credit of the society. The meeting was then addressed by a number of missionaries re-
cently returned from distant parts of the globe. Among them was a Native Indian chief, who appeared in the dress of his country, and whose address, detailing the state of feeling among his countrymen, was listened to with the liveliest interest.

The meeting broke up at 5 o'clock.—Britannia, May 6,—as quoted by the Madras Atheneum.

CHURCH MISSIONARY SOCIETY.
The funds of this institution are said to be in the most prosperous state. The total receipts for the last year amount to £115,000,—the largest sum in free contributions ever raised in one year by a Missionary Society. Of this sum £98,500 have been contributed by the associations, being an increase on the year preceding of upwards of £8,000, whilst a legacy of £6,000 consols, and a donation to a similar amount, have fallen into the year's receipts. The debt of the Society has thus, by the liberality of its friends, been reduced to about £1,000, whilst all its existing engagements have been met.—Athenæum.

OPENING OF ROYAPOORAM CHURCH.
The American Mission Church at Royapooram was opened for Christian worship on the 8th ultimo. Agreeably to previous notice there was a Tamil service, commencing a little after four o'clock, p.m. in which the Rev. S. Hardey, of the Wesleyan Mission, read a portion of the Scriptures and prayed, and the Rev. M. Winelow, of the American Mission, preached a Sermon from Exodus xx. 24, "In all places where I record my name I will come unto thee, and I will bless thee"—and made a dedicatory prayer.

The English service commenced at half-past six o'clock. Introductory exercises by the Rev. W. Porter, of the Independent Chapel, Madras, and the Sermon, with prayer, by the Rev. M. Bowle, M. A. Senior Chaplain of the Scotch Church of this Presidency.

At the Tamil service there was a congregation of more than 500 persons who filled the church, while many were at the doors and windows, unable to get admittance; and at the English service there was a very respectable congregation, occupying nearly all the seats. A number it is said came and left without entering the church,
thinking there were no empty seats, as those near the entrance were all crowded.

Both services were listened to by all with apparent interest, and engaged in by many, it is believed, with real devotion. The English services were all most appropriate and very good. The sermon worthy the excellent minister whose character is so well known at the Presidency.

In giving an interesting account of the dedication, the editor of the Record makes the following remarks, which come more appropriately from that quarter than they could from us. "The building is a very neat one, and is fitted up in a style of simplicity that does much credit to those who have superintended and directed the arrangements. We could not divest ourselves of the idea that the houses of prayer, which the pilgrim fathers first raised on the shores of the western continent to the glory of Jehovah, somewhat resembled it, and the association grew stronger as the instructive but admirable discourse of the preacher (the Rev. M. Bowie, A. M.) proceeded till at length, when the last hymn was sung, we could almost imagine that we were worshipping in a building erected by the ancient worthies from whom our American friends have sprung. The church affords room for about four hundred Natives, and for English service will seat from two hundred to two hundred and fifty. A place of the kind has long been needed in Royapooram. *

"It was pleasing to see so many denominations of Protestant Christians uniting on this occasion; Episcopalians, Presbyterians, Congregationalists, and Wesleyans, all assembling to do honour to Him in whose name and for whose glory this new temple has been erected. The occasion was a hallowed one, and will long be remembered by those who were privileged to be present."—Record.

The following extracts which we have been kindly permitted to make will give some idea of the style and spirit of the discourse.

**SERMON.**

John iv. 23, 24. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

The Preacher after announcing his text opened his discourse with the following observation.

In opening this new place of worship and dedicating it to the service of God, which is the object of our present meeting, we are naturally carried back to the incidents of the chapter we have been reading, and
led to reflect on the august ceremonial of Solomon, in dedicating the Temple of Jerusalem. This to the eye of sense was a ceremonial worthy of the occasion. The grandeur of the edifice, the expensiveness of its furniture and decorations, the magnificence and liberality of the offerings, the rank and character of the dedicator, and the multitude, composed of all ranks, that was assembled to witness the ceremony and to take a part in it—all conspired to render it in the highest degree imposing; and speaking after the manner of men, we should say of it, that if ever there was an action performed by men upon earth, in which God might be worthily invited to take a part, and to honour by some special token of His presence, it was this action of the King of Israel with his people. And he did take part in it, for when Solomon had made an end of praying, "the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house."

But the question naturally arises in a case where every thing is nearly the reverse of that here described, where there is no grandeur in the edifice, where there are no magnificent gifts and offerings, where there is no worldly rank in the dedicators, and no vast assemblage of admiring and interested spectators—in our own present case for example—may a similar vouchsafement with reason be expected,—that the Most High, who dwelleth not in temples made with hands, may yet be present with us in our temple, and accept our humble offering to His service and glory; and the reply is—a reply founded on the doctrine of the text—we may, "for the time is now come when the true worshippers do worship the Father in spirit and in truth, for the Father seeketh such to worship Him."

It may serve to illustrate these ideas simply to mention that the chief acts of worship under the old dispensation were the sacrifice, sprinkling with blood, the burning of incense and other rites of this sort. The spiritual feelings which these were intended to help, were faith, repentance, prayer, and thanksgiving. The exercise of these feelings constitutes the true and spiritual worship which is retained, and which the Father seeks. The legal acts, which in the nonage of the church were intended to help them, have been for ever abolished. We have two reasons stated in the text why God prefers the true and spiritual worship to that which is ritual and ceremonial.

First, it is the worship which He himself requires and expects of His Church, in its state of maturity and freedom, and this is reason enough for its being acceptable, simply that He has required it, and without this characteristic no kind of worship can be acceptable—without this the most pure, pious, expressive and rational kinds of worship that the imagination of man ever invented are but "strange fire," things "which he hath not commanded," and therefore instead of being acceptable, are an offence and insult to Him, and will be resented as such.
But secondly, this worship in spirit and in truth is more congruous to His spiritual nature. God is a Spirit, He seeth not as man seeth. He has not those views of sensible things, nor those affections and desires to them that we have. He cannot eat the flesh of bulls, or drink the blood of goats. He is not delighted with a fine picture, or an expensive piece of statuary—gold and silver are not brighter in his eyes, nor more valuable than common earth. He has not ears as we have to be delighted with the melody of sounds. In short He is a Spirit, and cannot be worshipped by sensible objects, or the feelings which they excite, but they that worship Him must worship Him in spirit and in truth.

2. Since God is a Spirit, we can never hope to please Him by corporeal things and bodily exercises. On the contrary, if God’s own ordinances under the old dispensation had often the effect of clouding the mind of the worshipper, and of withdrawing him from the proper object of worship. How much more likely is this effect to follow from ordinances of man’s appointment, from human additions to the worship of God, from the admixture of comely rites and ceremonies—and this is the inference which I have chiefly had in view throughout this discourse, as thinking it suitable for the opening of a Presbyterian place of worship, a mode of worship which looks with suspicion on every thing like ornament in the house of God, and which rejects, as will-worship, all unauthorized rites and ceremonies in the worship of God—a mode of worship which we think peculiarly fitted to exert a salutary influence both upon the heathen, and those sections of the Christian church who have assimilated themselves so much to the heathen in the character of their religious observances. We read in Church History that in the early ages of Christianity, nothing struck the heathen so much in the Christian mode of worship, as the absence of that pomp and outward show in which all other religions indulge. No temples, no altars, no images, no pictures, nothing to captivate the eye, nothing to soothe the ear, no attempt to work upon the imagination through the medium of the external senses—in all these respects in entire contrast with their own system, where in their buildings the thing aimed at is not the convenience of the worshipper, but the honour and glory of the object of their worship; not a place where men may congregate and worship without distraction, but where they may be awed and impressed through the medium of their senses. In short their places of worship and their modes of worship, are all fabricated in profound ignorance of the truth, which is so palpable to natural reason when stated and revealed—but which is so deep and incomprehensible a mystery when not revealed—that “the Most High dwelleth not in temples made with hands, neither is worshipped by men’s hands as though he needed any thing.”

And unfortunately it is not the heathen alone that need the inculcation of this truth. There are sections of the Christian church which seem
as ignorant of it as are the heathen, and have therefore made lamentable approximations to heathenism in their places and forms of worship; who have changed the glory of the uncorruptible God into an image made like unto corruptible man, and his pure and spiritual worship into a mere bodily exercise. For the sake of such therefore a place of worship like this, in which we are now met, is most desirable. What though our form of worship should to the eye of sense seem "rude and naked," and should have been so characterized by some, of whom better things might have been expected. It is yet a form which admits of men's waiting upon God without distraction; yea, a form which, by rejecting all hindrances, is eminently promotive of this. And what is the truly beautiful, the truly ornamental, the truly sublime in religion but this,—a soul entering into the holiest of all by the blood of Jesus—a soul presenting to God the sacrifice of a broken spirit—a spirit weaned from time and sense, and intent only upon spiritual blessings to itself, to the church, and to the world. However men of carnal minds may characterize this, it is a sight upon which angels look with admiration and delight, a sight which, in their apprehension, could not be adorned by comely ceremonies, architectural decorations, bodily exercises, pompous rites and ceremonies. No, brethren, these are tame, insignificant, and worthless in such a contrast. Having begun in the spirit, let us not think of being made perfect by the flesh. Let us proclaim to all, both Jews and heathen, and also to the votaries of a degraded and superstitious Christianity, that the time is now come, when the true worshippers do worship the Father in spirit and in truth.

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REVIVALS OF RELIGION.

By late private letters and public Journals it appears that revivals of religion are very extensively prevailing in the United States.

The following is from a secular newspaper, the Albany Citizen, and gives an instance of what is now happily witnessed in many places:

"Protracted religious meetings were commenced in this city some two or three months since, and are still continued with unabated interest and most gratifying results. Meetings are held every evening in the churches and session rooms of the following congregations.

[Here follow the names of three Presbyterian—three Baptist—three Methodist—three Reformed Dutch Churches—one Lutheran Church, &c.—fifteen in all, in which religious meetings were held as above mentioned. And it is added]—

"It is computed that between 3,000 and 4,000 of our citizens attend divine service every evening. During this revival of religion,
upwards of 2,000 persons have been apparently converted, and now indulge a hope in Christ."

The following is from a private letter and shows how the Romanists are pouring in upon that country as a flood, and how the Lord is lifting up a standard against them. "The Society for the Propagation of the Faith is making the most strenuous exertions to bring the United States wholly under Roman influence; and there have arrived on our shores, within the last year, more than 300 of its devoted missionaries, male and female. They are scattering themselves throughout the country, principally at the west among the fast increasing population of those new States, in the great valley of the Mississippi; and not only bringing men and women under their influence, but more than all, seducing the young from the religion of their fathers by means of their schools, colleges, and seminaries. In our own vicinity, as in Philadelphia, the bishop has succeeded in banishing the Bible from the schools, and tightening the bonds of that spiritual oppression under which papists must ever groan.

"But when we turn the picture and view the other side, we cannot but exclaim, 'what hath God wrought!' He is pouring out His Spirit in all parts of our country, as far as we can hear, and many are rejoicing in hope. I was looking over the Christian Advocate and Journal this morning, and find that since the last conference there have been added to the Methodist churches between 4,000 and 5,000 persons, besides nearly as many more who had not joined them, but were rejoicing in Christ. The Presbyterian and Baptist churches are also blessed; and in nearly every church in this city (New York) a revival of religion is in progress."

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OPINIONS OF THE LOCAL PRESS.

"The first number of the 'Madras Christian Instructor and Missionary Record' is certainly a very good beginning for a 'new monthly religious periodical' of the kind set forth in the Prospectus, and gives no small promise both as to circulation and usefulness. The paper on which it is printed is good, and the typography excellent. * * * * *

"The first article, as might be expected, is introductory, explanatory of the reasons why the magazine has been put forth, and defending the catholic principle on which its management is conducted. * * * * *

"In conclusion, we beg most cordially to recommend this infant periodical to the religious community of all denominations. In one respect, it needs not our humble tribute in its favour, for the names of the thirteen ministers and missionaries who are its editors, are a sufficient guarantee for its success—but as every drop of rain helps to swell the heightening stream, we may be
allowed to beg of our readers to support the Madras Christian Instructor and Missionary Record.”—Record.

The editor of the Athenæum after some general remarks, and quoting a paragraph from the Introductory article has, among others, the following forcible observations.

"The editor has acted wisely in thus broadly stating the grounds of the coalition into which the ministers of the several denominations have entered, for mutual co-operation in prosecution of the great work to which each and all have been solemnly consecrated. We regard this as a step in advance towards a consummation devoutly to be wished, when every section of the Protestant Church in India shall be brought to consider the true nature of the Christian compact; and how insignificant are their minor differences, as compared with the supreme obligation of keeping the unity of the spirit in the bond of peace, and striving together for the faith once delivered to the saints. In the day of final judgment, it will not be the name by which men were called on earth, that will influence a righteous Judge in fixing their eternal destiny. * * *

"Uniformity is not essential to unity, a fact that seems to have been forgotten by many, and has been the occasion of much scandal to Christianity itself. A contention for the truth, in the spirit which truth commends, is on no account to be deprecated, for it is by such efforts the cause of truth is promoted; but we would not have that undue stress laid upon rites and ceremonies as if they constituted the whole of religion. Those who differ on these subjects do so conscientiously, and are therefore entitled to respect. In exercising mutual forbearance, it should not be to the neglect of mutual confidence, for sincerity is as much the characteristic of the one as the other. * * *

"We must confess that we do feel deeply anxious to see our common Christianity vindicated from the aspersions thrown out against it by its enemies, on account of the disunion of Christians. The imperative obligation to cultivate the feeling of brotherhood, on the part of all denominations, must no longer be neutralized by a tenacious clinging to bodily exercises, which profit little; each should view himself as responsible for the mischief accruing to the common cause, and realize for himself the undoubted assurance, that in the final audit of human affairs, his refusal to co-operate with God's people will be deemed among the most flagrant offences chargeable to his account. We call upon Episcopalians, Presbyterians, Congregationalists, and Wesleyans, to unite as members of the same family; coalesce in the noblest undertaking that ever engaged the attention of intellectual and immortal beings; to take shame to themselves that they have so long disregarded the injunction, 'See that ye love one another with a pure heart, fervently,' and to be faithful to each other in every pledge that identifies itself with the prosperity of the Redeemer's kingdom in the world."—Athenæum.

The United Service Gazette after a general notice, remarks—

"The typography of this work is really beautiful, and the style in which it is got up is fully equal to that of most English periodicals."

"The terms of subscription are moderate, while the type and whole getting up of the work reflect great credit upon the American Mission Press. We heartily wish success to the undertaking."—Madras Christian Herald.

We have not room in our present number, for the friendly notices of other Journals at the Presidency, but we would not forget to thank them for their
encouraging comments. To the editor of the Record, as before to the Athenæum and United Service Gazette, we are under obligation for the gratuitous insertion of our Prospectus.

NOTE.
We have received from Vizagapatam an authenticated letter, from a most respectable source, over the signature of An Observer, describing one of the methods by which idolatry is supported in that place. It seems that to collect funds to repair certain temples, some of the leading Government servants in the cutchery and courts have laid a tax of eight pice on each bullock cart coming into the town with a load of grain, and each bandy loaded with wood, and have in this way collected, in six months, something like 10,000 rupees, from which about 400 idle brahmans are said to be supported. As the letter has been given in the Record newspaper, with some forcible editorial remarks on the bare-faced impudence, injustice, and oppression of the measure, and calling upon Government to investigate the charge, and if brought home to their servants, to make an example of them, we need do no more than refer to the subject, with the expression of our conviction that such abuses will not for a moment be tolerated by the present Noble Head of the Government. Let the friends of religious toleration, in every part of the country, bring to light the instances in which the superstitions of the heathen are supported by constraint and real oppression of those too weak to complain for themselves, and there can be no doubt they will be left free to choose what superstition or religion they will support.

"Fiat justitia ruat colum," which may be literally rendered, "Let there be no oppression, though idolatry should perish." M.

Obituary.
With grief we have to record the death, at Chintadrepottah Mission House, Madras, on the 20th June, of Mrs. Winslow, (wife of the Rev. M. Winslow) of the American Mission. She died in child-bed, leaving an infant and two other young children deprived of a mother's care and influence; her husband bereaved, and her school and station destitute. A brief notice of the departed may be expected in our next.

It is with deep concern we state that no intelligence has been received from the Barque Favorite, on which our Missionary Brother, the Rev. J. Smith, embarked at Vizagapatam previously to the late gale—fatal to so many ships and lives. Our anxieties are greatly awakened.

MONTHLY MISSIONARY PRAYER MEETING.
According to announcement the meeting on the first Monday evening in June, was held at the Wesleyan Mission Chapel, and the address from the Rev. J. Braidwood, M. A. on the "Bible platform of the Church of Christ among the heathen." As might be expected from the disciplined and well furnished mind of the speaker, this was a highly scriptural and well sustained argument on the subject.

The meeting on the 3rd instant is to be at the Scotch Church, when an address may be expected from the Rev. R. D. Griffith. Subject: "Christianity self-diffusive."