THE DISORDER AND THE REMEDY;
VIEWED CHIEFLY IN RELATION TO THE CONCLUSIONS OF REASON
AND EXPERIENCE.

BY THE REV. R. K. HAMILTON, M. A.

"Why all the souls that are were forfeit once,
And He that might the 'vantage best have took
Found out the remedy."—Measure for Measure.

That the world is no longer in the condition in which it originally came from the hands of its Creator, is a truth, to which, independently even of the statements of revelation, reason itself must assent. Every thing that we behold, either within or around us, indicates that earth and its inhabitants are alike fallen. The nature we possess, prone to evil from the first moment of its existence, the seat of erring and wayward passions, the fruitful source, to a greater or less degree, of immorality and crime, no longer bears the impress of that faultless purity which alone could have characterized the original offspring of the All-perfect Source of being. The moral aspect of the world, whether as exhibited in the pages of history, or as now subject to our own observation, bears equally decisive testimony to the same conclusion. Redeem-
ing traits of virtue, and scattered elements of happiness, the remnants, few and rare, of its original excellence, it does indeed possess: but what does its general aspect most conspicuously present but one dark and mingled tissue of crime and suffering?—with what are its annals most prominently filled but with the record of deeds of strife and discord, of violence and oppression, of deceit and fraud, of licentiousness, rapacity, and ambition—above all, with the evidences of an inherent and universal ungodliness—a practical and systematic denial of the just authority of God—the sad but conclusive proofs of the irretrievable loss, on the part of man, of the once sinless and godlike features of his original nature.*

The mere existence of physical evil legitimately leads to the same conclusion. The natural disorders and calamities to which the world is subject—the visitations of storm and earthquake—the ravages of famine and disease—the widespread desolations of death—the various forms of personal suffering, mental and corporeal, which now so universally constitute the lot of man—these cannot be regarded as natural to a being who is now in the state in which he was originally formed. In consistency with the justice of God it cannot reasonably be supposed that such sufferings would be inflicted on those who still retained their primitive innocence and guiltlessness; for otherwise, a just Deity would become the author of unmerited and causeless punishment: the very fact, therefore, of the existence of such sufferings demonstrates that some element of moral delinquency must, at one period or another, have entered into the condition of man,

* If this be deemed a prejudiced or exaggerated delineation of the present state of the world, let it be compared with the still darker picture drawn by one who had no object farther from his view, than either to lower the character of humanity, or to corroborate the declarations of Scripture. "Who," exclaims Voltaire, "can contemplate, without horror, the universe of which he is a part? It is the empire of destruction. It abounds in wonders; it abounds also in victims. In man there is more wretchedness than in all the other animals put together. He spends the fleeting moments of his existence in diffusing the misery which he suffers; in murdering his fellow creatures for the sake of gain; in cheating and being cheated; in robbing and being robbed; in serving that he may command; and in repenting of all he does. The great mass of mankind are nothing more than a crowd of wretches, alike guilty and unfortunate. I tremble while I review this dreadful picture."—Voltaire: Oeuvres Diverses; as quoted in Wilson's Reasonableness of Christianity.
which now renders him justly amenable to the punitive chastisements of God.*

The legitimacy of these conclusions, so amply corroborated by the testimony of Scripture, was acknowledged even by those to whom the light of revelation was unknown. The most profound and accurate thinkers, whom heathen antiquity produced, were compelled by the evidence of their own consciousness, to admit the existence of that inherent tendency to evil in the nature of man, which is one of the most conclusive proofs of his fallen and degenerate condition. Every classical reader is acquainted with the language of the Roman poet, in which he makes the melancholy but truthful admission, and which is only one of a multitude of similar acknowledgments,

"Video meliora, proboque, Deteriora sequor."†

The conviction, too, that a great and radical change had taken place in the moral condition of mankind appears to have been an universally received opinion of pagan antiquity: Its existence is to be traced in those universal and unvarying traditions, common to every race and country, which recorded the existence of an original state of innocence and happiness,—a Golden Age, in which man, instinctively obedient to the dictates of virtue, needed not the restraint of laws, or the fear of punishment, when war and violence were

* In further illustration of this position, let us adduce a specific instance already mentioned. Take the simple fact of the existence of death, the greatest of all the physical evils to which man is incident. On what grounds can its existence be accounted for, except on the supposition that man is guilty? Death must either be an original law or condition of man's nature, or one that was subsequently superinduced. Is it reasonable to suppose that it was the former? That man was originally made subject to suffering and mortality? Were it so, would it not necessarily follow, that the Creator must be regarded, not only as the direct and immediate author of evil, but as unjustly inflicting positive suffering on a being, who, on this supposition, had been guilty of nothing to deserve it? If so, the only alternative which remains, is that death was a condition subsequently superinduced on the original constitution of man's nature. But for this infliction there must have been some adequate moral reason, which rendered it just, on the part of the Divine Being, to make His creature the object of punitive suffering. In other words, physical evil is inflicted, because moral evil has been committed. The one is the retributive consequence of the other. Mortality the fruit, at once, and evidence of delinquency. Death—the wages of Sin.

† I see and approve the better: I follow the worse. See Romans vii. 15, 16, 19.
unknown, peace and security universal, when felicity, pure
and unalloyed, was the all-pervading element of the uni­
verse, and when even the external forms of nature, partici­
pating in the prevailing spirit of moral loveliness, wore an
aspect of beauty they no longer possess.

"Vetus illa setas, cui fecimus Aurea nomen;
— quae, vindice nullo,
Sponte sua, sine lege, sidum rectumque colebat,
Poena metusque aberant. Nec verba minacia fixo
Aere legebantur; nec supplex turba timebant
Judiciae orbis sui; sed crant sine vindice tuti.
Non tuba directi, non aeris cornua flexi
Non galeae, non ensis crant. Sine militia usu
Mollia securae peragebant otia gentes.
Ver erat aeternum, placidique tepentibus auris,
Mulebant Zephyri nutos sine semine flores."*

While no less conclusively did the same universal belief
attest the reality of the deep and fatal change which had
supervened on the purity and innocence of the primeval
state. "The gold had become dim, the most fine gold had
been changed." The age of Iron had succeeded the benefi­
cent and felicitous period which had previously existed.
The era of sin had come, and in its train every element of
crime and suffering.

"De duro esf ultima ferro.
Protinus irruptít venae pejoris in aevum
Omne nefas: fugere pudor, verumque, fidesque,
Inquorum subiere locum fraudesque, dolique
Insidiaeque et vis et amor sceleratus habendi.—.

* Ovidii Metamorph. Lib. i. 3.

"The golden age was first, when man, yet new,
No rule but uncorrupted reason knew.
Unforc'd by punishment, unaw'd by fear,
His life was simple, and his heart sincere.
Needless was written law, where none opprest,
The law of love was written in his breast—
—No walls were yet, nor fence, nor moat, nor mound,
Nor drum was heard, nor trumpet's angry sound;
Nor swords were forg'd, but void of care and crime,
Mankind swept gently down the stream of sinless time."

Altered from Dryden.
AND THE REMEDY.

Vieta jacet Pietas; et Virgo, caede madentes,
Ultima coelestum, terras Astraea reliquit."*

To whatever source we trace the sentiments thus so generally entertained, and to which the poet of classic antiquity has given so just and felicitous an expression,—whether we regard them as the deductions of natural reason—or recognise in them, rather, those fragments of traditornary revelation, which have, in all ages, been silently floating down the stream of time, and imperceptibly incorporating themselves with the elements of man's original knowledge,—they equally serve to corroborate the conclusion for which we contend. They show, either that the truth of man's original degeneracy was so clearly deducible from the evidence of existing facts, and so much in accordance with the dictates of judicious reason, that it had become, at an early period, a matter of universal and undoubted belief, or, if this was not the case, that so clearly had the fact itself been announced in the discoveries of original revelation, that, in some form or other, it had become essentially incorporated in the general creed of mankind—suppositions, in either case, equally corroborative of the position which we maintain.

Substantially to the same effect are the inferences which may be deduced from the universal prevalence of those expiatory sacrifices, which, from the remotest ages, have been found to obtain in the religion of the heathen world. However much to those who now practise them, their origin and purpose may be unknown, they clearly indicate, when viewed in their true character, the original existence in the mind of man of a consciousness of guilt, thus requiring to be expiated in order to his acceptable approach to the Deity. Had eucharistic offerings only been the elements of pagan worship, we should not have been entitled to deduce such an

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* Ovidii Metamorph. lib. i. 5.

Faith flies the earth accurst; Religion prostrate mourns;
And Virtue, ling'ring long, sadly to heaven returns."—Ibid.
inference. But from the universality of the expiatory or piacular sacrifice we are fully warranted in doing so: and since in every nation yet known such sacrifices have in some form or other, been found to exist, they may legitimately be regarded as affording a conclusive evidence of the existence of an intuitive conviction, on the part of man, of the degeneracy and alienation of his nature—a conviction so deeply seated, and so universally acknowledged, as to render it impossible to be regarded in any other light than as the result of an actual fact—the echo, still unextinguished, of the Voice of primeval Truth.

If such, then, be the ample and conclusive attestation borne by the voice of nature, and the consent of ages, to the reality of a truth, which, even independently of such sources of evidence, is based, as every Christian knows, on the most explicit declarations of the Divine Word, and to which the practical experience of every human bosom utters a response,—if such be the proofs of the fact that the world is no longer in the condition in which it was originally created, and that mankind are now in a state of alienation and degeneracy in relation to the Author of their being:—it cannot but be important to ascertain whether (so far as reason indicates) any satisfactory reply can be returned to the inquiry which these considerations so instinctively suggest—Does any sufficient remedy exist for the removal of the moral evils to which humanity is thus subject? And if so, is that remedy to be found in any inherent powers possessed by human nature itself, or must we look for it to some extrinsic, higher, and more efficient source?

Universal experience has demonstrated, that if such a restorative power does exist, it is not to be found in man himself, or in any of the resources of which he is inherently possessed. The world has, in the course of its existence, been made the scene of numerous experiments for the attainment of this object, all of which have signally and lamentably failed. At no period of its history, however favourable for the development of its latent energies,—at no stage of its progress, however advanced, from the rudeness of barbarism
to the refinement of civilization, has it ever been able permanently to ameliorate the moral nature of its inhabitants, or to elevate itself above the level of the degeneracy to which it has sunk. Amid all the various processes, through which, in different ages, and under the auspices of different presiding influences, they have successively passed, mankind have still, in a moral point of view, remained essentially the same. Unaltered for the better in any of the features of their moral character, they have emerged, in succession, from the influence of the erudition and science of Egypt, ponderous and elaborate as the still existing remains of its perished greatness—from the refinement and elegance of the dynasties of Assyria and Persia, so long the sovereign arbiters of the destiny of nations—from the philosophy and literature of Greece, the shrine of genius and the school of wisdom—from the vigorous youth and luxurious age of early and latter Rome—from the (in many respects) beneficent influence of Gothic and Saracenic domination—from the romantic genius of the era of chivalry—from the deep and thoughtful, though often abstruse and contracted spirit of medio-eval learning—and even (except when coincident with the diffusion of a revived Christianity) from the more expansive and liberalising influence of that more recent period, when truth achieved its latest and most signal triumph over the forms of still existing error. Elevated indeed for a time, in the scale of social existence, improved and ameliorated in regard to the intellectual, and even, in some respects, the moral objects of their pursuit, under the presiding influences to which they have been successively subject, mankind have again, more or less, invariably relapsed, in these respects, to the position they previously occupied; while never, under any of the various humanizing processes to which they have been subjected, have they ceased, in any essential attribute of their character, to be the erring, degenerate, passion-driven race, which, from the earliest date of their existence, they have been. The tide of human destiny has often risen, and risen high; but to however lofty a height, risen only again to fall. A limit there has ever been, beyond which there was no advance; a
flood-mark which the tide has reached, but never passed; a barrier which the chafing waters have often striven to surmount, but from which, baffled and impotent, they have ever again recoiled—again, indeed, to rise, but again to fall, in ceaseless, yet ever fruitless, change of ebb and flow.

Nor have the effects of later civilization been more successful in effecting the cure of the evils of man's moral condition. That the increased dissemination of secular knowledge, the wider extension of political power, the improvements in the useful and ornamental arts, the augmented acquisition of the comforts, and even of the refinements and elegances of life,—that these, and many other similar circumstances, more or less to be traced for their cause, to the inherent resources of human nature, have been the means, in many important points of view, of improving and elevating the social character of modern times, cannot, for a moment, be denied; but that these, or any analogous causes, have contributed to the attainment of ought that can be termed the moral regeneration of human nature—the eradication or correction of any of its inherent elements of evil—is a supposition which all experience contradicts, and of the possibility of which, as attainable by such means, that very experience forbids the anticipation. Equally futile and unavailing have been the endeavours of the philosophy of more modern growth. No existing system of earthly morality, however just and philosophical in its principles, has been able to subdue, much less to eradicate, the essential corruption of the human heart. The ingenious machiavelianism of Hobbes, the elaborate selfishness of Rochefoucauld, the pungent satire of Voltaire, the sentimentality of Rousseau, the less abstruse and more easily appreciated utilitarianism of the modern schools, have, along with every other system of mere earth-born morals, been devised and propounded in vain; incapable, in despite of all their efforts, permanently to elevate the character of the race to whose regeneration they ambitiously aspired; impotent, even to ameliorate that deeply seated degeneracy, of the extent of which their own abortive efforts have afforded the most conclusive and melancholy evidence.
The truth is, that the source of man's moral degradation is too deeply seated to be removed, or even reached, by the application of such superficial expedients; the refinements of civilization, the elevating influence of scientific pursuits, the beneficent tendency of the liberal arts, the subtle casuistry of philosophy, the most elaborate cultivation of the intellect, even the purest dictates of mere secular morality, are alike unavailing for the attainment of this end. They may, to a certain extent, succeed in softening the more rugged, and in repressing the more prominently vicious features of the human character, but they cannot penetrate to the source from which these external evils continue unceasingly to emanate, or implant in the bosom of man the renovating power, by which alone the deep seated malady can be reached and healed. As soon might we expect the pale and sickly moon to melt with summer's heat the frozen breast of winter: the light she sheds, devoid of all vivifying power, serves but to render still more desolate the scene on which it falls: beneath her brightest lustre, nature sleeps on, all cold and lifeless still.

The remedy by which alone the great disaster can be retrieved, is one, indeed, to which the natural man, as such, can have no access. To the source whence it springs he cannot penetrate. The depth where it lies hidden—the fathomless infinitude of God—he cannot reach. He may guess what it is—he may know whence it must come; but he can only feel the want he cannot supply, the thirst he cannot quench. He may be standing on the very verge of truth; but, "—he has nothing to draw with, and—the well is deep."

Christianity alone presents an adequate remedy for the degeneracy of man. The very circumstances which attended the period of its birth significantly indicate the purpose for which it was designed. It was when every other expedient that had hitherto been adopted for the restoration of mankind had signally failed; when the world had emerged, unchanged and unrenewed from the influence of all the various humanizing processes to which it had been subjected; when the utter inefficiency of any human means to effect its regeneration had been experimentally demonstrated; it was when,
thus, "the fulness of time"—the crisis of human destiny—"had come"—that the grand and only efficacious source of moral renovation was disclosed; the fountain was opened by which alone fallen nature could be cleansed from pollution, and restored to purity; and from beneath the humble dwellings of a Jewish village issued the first dawn of that Truth, by which alone the mystery of Doubt and Error was to be dispelled, and which, hitherto, the loftiest efforts of mere human wisdom, had laboured fruitlessly and hopelessly to attain. When in the wisdom of God, the world, by wisdom, knew not God, but had become vain in their imaginations, and their foolish heart was darkened—through the tender mercy of our God, the day-spring from on high visited us, to give light to them that sat in darkness, and in the shadow of death, to guide our feet into the way of peace.

The fitness of Christianity for the attainment of the object for which it is designed, is exhibited in every feature of the truths which it reveals. Were we to limit our attention merely to the discoveries which it makes of the character of God, and the nature and destiny of man, to the pure and lofty morality which it enjoins, and the cogent and persuasive motives by which its precepts are enforced, we should find in these considerations alone, and without referring either to its more peculiar and characteristic doctrines, or to the superhuman influence which it ensures, enough to demonstrate its possession of a capability, hitherto unparalleled, for effecting the moral restoration of the human race. But in order fully to estimate the resources it possesses for the attainment of this object, we must attend particularly to those characteristic features of the religion which distinguish it from all other systems designed for the amelioration of mankind, and by which it is pre-eminently and exclusively fitted for the removal of the felt and acknowledged wants of the human race. There are two great elements in the present degenerate condition of man, the removal of which is necessary in order to the restoration of his nature. These are, his GUILT and his DEPRAVITY—his inevitable amenability to future retribution, and his present inability for the attainment
of true virtue. The existence of both of these evils has, as already observed, been universally acknowledged by mankind, even when devoid of that higher knowledge by which their actual extent is revealed; and while they continue to exist, an irremediable arrest is necessarily laid on the efforts of the species to attain the true perfection of their nature. The consciousness of unexpiated guilt not only inevitably tends to keep man at a distance from the Being he has offended, and thus hopelessly to isolate him from the only source of the pure and good, and to deprive him, like a bough severed from the parent stem, of the principles of vitality essentially requisite for the growth of his moral nature; but the very existence of such guilt (whether man be conscious of it or not) as an inseparable attribute of his character, equally tends to effect a corresponding separation and withdrawal from him, on the part of God. It creates an insuperable barrier between a just Deity and His apostate creature; and renders it impossible for the former, in conformity with the attributes of His character, and the principles of His government, to restore the latter without an adequate satisfaction for his guilt, to that state of intimacy and communion with Himself, which was the essential characteristic of the creature's original condition, and without which the renovation of his nature can never be accomplished. "How shall man be just with God?"—is the question which every age of the world, unenlightened by the truths of revelation, has asked, and asked in vain; and which, while it remains undiscovered, not only envelops the future destiny of mankind in hopeless and impenetrable gloom, but even in their present state of being, interposes an insuperable bar to the heavenward progress of their nature, and to the possibility of their ever retracing their steps to the sinless Eden of their birth. It is to afford a satisfactory response to this great inquiry,—to administer an efficacious remedy for the evil, thus universally acknowledged, and hopelessly bewailed,—that forms one of the most prominent and essential objects of Christianity. It announces to us the existence of that great Expedient, by which vicarious atonement has been rendered for the guilt of man,
and by which the barrier which interposed to prevent his access to the source of purity, has been effectually removed. It exhibits to us that solitary and unparalleled sacrifice (of which the piacular offerings of heathenism have, in every age, been the unconscious types,) and in virtue of which, in harmony with every essential principle of His character and government, the Supreme Ruler of the universe can now receive His rebellious subjects into His favour, and admit them into that relation with Himself, by which the ultimate restoration of their nature is provided for and secured. God is just, while the justifier of the ungodly; the grounds on which the sinner can be pardoned are seen to be in perfect accordance with the demands of the strictest justice, and the sovereignty of law,* and the question as to the principle of man's ultimate acceptance (on this very account, by unenlightened reason so utterly inconceivable) needs no longer to be asked in vain. The channel is opened, through which the creature can again approach the Creator, and enter into that new and ennobling relation with the Author of his being which ensures to him the progress and ultimate perfection of his nature. By a believing reliance on Him through whom this new and living way of access has been opened up, and in virtue of the meritorious righteousness which He

* "The pardon of the Gospel, is pardon for a reason; that is to say, it is pardon granted in compliance with a rule, higher or more comprehensive, than the law which was broken." (Taylor: the Means of Mercy, p. 76.) In this brief, but most just and accurate definition, is involved the true philosophy of the atonement. The gracious economy which is based upon the fact of that atonement, is not merely in perfect harmony with all the claims of the Divine law, but is, in fact, the result of principles far higher and more authoritative than the law itself, and of which that law is only a partial exemplification. In other words, it is no more than an infringement or alteration of the established principles of the Divine procedure, than is the occurrence of the apparently capricious changes of the atmosphere an infringement of the established laws of the material world; such changes being incapable of being reduced by us to the operation of any fixed principles, only because the laws which regulate them are too lofty and remote to be subject to our cognizance; in the same manner, the apparent anomaly in the usual course of the Divine procedure which the interposition of the atonement involves, is, in reality, only the result of higher and more comprehensive principles of the Divine conduct than those with which we are conversant; or to use the words of the author already quoted, because the "reason" whence the pardon of the Gospel "flows, is greater than all other reasons." This reason unenlightened nature never could discover; hence the helpless obscurity in which, with reference to the heathen, the question of human salvation was involved; and hence, too, the exclusive fitness of the revelation by which this reason is disclosed, and its sufficiency vindicated, to effect the moral and spiritual regeneration of man.
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has vicariously achieved, man can now enter on the elevat­
ing relation thus assigned to him by faith. "Being justi­fied freely by his grace, through the redemption that is in
Christ Jesus; whom God hath set forth to be a propitiation,
through faith in his blood—that he might be just, and the
justifier of him which believeth in Jesus."

-----“His merit
Imputed, shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in him transplanted, and from him
Receive new life.”*

And while it is thus, in virtue of this august expedient of
Divine wisdom, that the barrier which separates man from
God may be effectually removed, and the former again ad­mitted into nearness and intimacy with the pure and perfect
source of his being; it is in consequence of such being the
result to which that expedient thus necessarily leads, that an
equally efficient remedy is also provided for the removal of
that other essential evil of man's present condition—unques­tionably the chief moral obstacle to his regeneration—his in­herent and deep seated depravity. In virtue of the peculiar
relation into which man enters with God, by the sacrifice
of the cross, he is brought into close and habitual contact
with those high and holy objects of thought naturally cal­culated to elevate and purify the mind; by the generous
nature of the interposition of which he is the object, he is
placed in a position the most favourable for calling forth the
best and purest sentiments of his nature, and furnished with
the most cogent and persuasive inducements to the exercise
of that grateful obedience which is the essence of all true
morality. A pure and lofty standard of excellence is placed
before him; the partial experience of its blessedness inspires
him with the ambition of becoming increasingly more holy;
he is sustained and animated by the prospect of a more per­fect and never ending state of felicity; and in all the efforts
that he makes, he is supported by the promises of a faithful
God, and constrained by the influence of a Saviour's love,
that powerful persuasive of human action, which all experi-

* Milton: Paradise Lost, Book iii.
ence has shown, is calculated to lead to the exercise of the best and purest species of virtue—the practice of the only true and enduring morality:

"Talk they of morals? O thou bleeding Love!
Thou maker of new morals for mankind;
The grand morality is—Love of Thee."

But in addition to this, it is also to be remembered, that it is the peculiar character of Christianity that it provides for its disciples the exercise of a higher influence than that which arises merely from the moral power of certain truths—a spiritual and renovating agency, by which the pravity of their nature may be gradually and effectually rectified, their natural corruption subdued, their weakness strengthened, and unfailing resources administered, by which they may be enabled progressively to advance to the ultimate perfection of their nature. The Gospel is not merely a system of human motives, but the vehicle likewise of Divine influence. The religion of the Son of Man is also the religion of the Spirit of God. Thus is the promised bestowal of this Divine agency declared: "Behold, I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

"Not by might, nor by power, but by my Spirit, saith the Lord." It is in virtue of the spiritual influence thus vouchsafed, of which every merely human system must necessarily be destitute, and of which all experience has proved alike the want and the necessity, that the gradual improvement and eventual renovation of man's nature are ensured; rising now progressively superior to every corrupt and degenerate influence, advancing continually in the acquisition of moral purity and excellence, breathing, at every successive step in his ascent, a holier and more heavenly atmosphere, he gradually increases in meetness for that yet future

* Young: the Complaint; Night iv. † Ezekiel xxxiii. 25—27. ‡ Zechariah iv. 6.
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state of being, in which the true perfection of his nature will be realized, and of which the regenerating process to which he is now subject is at once the type and the earnest—the blissful foretaste and irrevocable pledge.

Such then, briefly—for we have purposely limited ourselves only to their more general features—are the qualifications possessed by the religion of the Gospel for effecting the regeneration of man, and the renovation of a still fallen universe. They eminently and exclusively exhibit those peculiar resources, of which mankind, have in all ages, felt the irreparable want, and in which every human system devised for their amelioration has been hopelessly deficient. They only require to be imparted to an extent commensurate with the exigencies of man, to ensure the certainty of his moral transformation—and in spirit, at least, to render the world once more the witness of that auspicious and benignant Age, then no longer the ideal of the poet's fancy, or the visionary's dream, when beneath the reign of that kingdom which is righteousness, and peace, and joy, in the Holy Ghost, the moral elements of Paradise shall again exist, and primeval Eden again diffuse its loveliness over a reclaimed and renovated universe. And although, as yet, the means by which these results can alone be attained, are but in partial and inadequate operation, though still, with few and distant exceptions, mankind continue to exhibit the predominating features of their original degeneracy, still, on grounds free from every tinge of enthusiastic or extravagant anticipation, on the authority of the "more sure word of prophecy," may we reasonably expect the ultimate realization of all that Hope now cherishes, and Faith believes: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

To enter now on any of the practical conclusions to which these remarks so directly lead—their bearing on ourselves as individuals, or on the conduct demanded of us in reference to a yet unconverted world—would obviously carry us far beyond

* 2 Peter iii. 13.
the limits (already too greatly transgressed) within which such a contribution as the present must necessarily be confined. If circumstances permit the future resumption of the subject, it will be considered chiefly with reference to the latter of the conclusions now stated—in other words, in its relation to the missionary enterprise—as being thus the necessary and indispensable means of effecting, under God, the destined, but yet unaccomplished, regeneration of man.

A SKETCH OF THE SANDWICH ISLANDS' MISSION
OF THE AMERICAN BOARD.

An Address delivered in the Scotch Church, Madras, in June, 1842, at a Monthly Missionary Meeting.*

BY THE REV. S. HUTCHINGS, M. A.

We are assembled, this evening, to contemplate a world in ruins, under the power of Satan, without God and without hope; and to pray that it may, by the influence of the Holy Spirit, be redeemed from sin, and filled with the Divine glory.

For offering this prayer we have many encouragements, not only in the rich and varied promises of the Bible, but also in the success that has attended modern missions.

The Christian delights to hear of such success, wherever it may be; his heart is cheered by the news of the displays of the Divine grace, whether it be in his own particular branch of the church, or in others where his brethren "of like precious faith" have their lot cast. Assured that such are the feelings of my Christian friends, I have thought it would be interesting to them to hear an account of the Mission in the

* Some parts of this address were omitted in the delivery for want of time, and some additions have since been made from documents not then in the possession of the writer.
Sandwich Islands connected with the American Board of Missions, especially of the wonderful work of Divine grace experienced there within the last few years.

The Sandwich Islands are strongly associated in the public mind with the tragic end of Captain Cook, by whom they were discovered in 1778. They are in the Pacific Ocean, 2,700 miles distant from the Society Islands on the south, 2,800 from the coast of Mexico on the east, 5,000 from China on the west. They are ten in number, eight only of which are inhabited. They are between 18° 50' and 22° 20' north latitude, and between 154° 53' and 160° 15' west longitude from Greenwich.

The population is variously estimated at from 110,000, to 150,000. "They are in general rather above the middle stature, well formed, with fine muscular limbs, open countenances, and features frequently resembling those of Europeans. Their gait is graceful, and sometimes stately. Their complexion is a kind of olive, and sometimes reddish brown."

At the period of their discovery they were wild idolaters, sunk in the lowest ignorance and poverty, miserably superstitious, addicted to infanticide, and accustomed to offer human victims to their gods.

The hand of Providence was very strikingly indicated in some of the incidents connected with the commencement of the Sandwich Islands' Mission. A lad, afterwards named Henry Obookiah, a native of Owhyhee, after having witnessed the murder of his father, mother, sister, and other relatives by a hostile tribe, was impressed with a desire to leave his native island, and with that design went on board the next ship that anchored in the neighbouring harbour. The captain treated him kindly, and asked if he would go with him to America, to which he gladly consented. On arriving in America, his mind was much impressed by the contrast between the condition of a civilized people and of his own countrymen, and he was found at one time sitting and weeping alone at one of the entrances to the college buildings in New Haven, from "a sense of his own ignorance, and an anxious desire for instruction." A guiding hand drew to-
wards him the attention of individuals whose hearts glowed with love for the heathen. At that period the same hand brought, through various circumstances, several other Sandwich Islanders to those shores, and inclined Christian hearts to welcome them, and impart to them a religious and scientific education.

Obookiah with three others became interested in religious truth, and after a time, gave evidence of a living faith in Christ. These circumstances, and the ardent desire which they expressed to return and communicate the Gospel to their degraded, idolatrous countrymen, first turned the attention of Christians in the U.S.A. to the design of establishing a mission in the Sandwich Islands.

In 1820 a mission of 17 persons, comprising two ordained ministers, one physician, one schoolmaster, one farmer, one mechanic, one printer, with their wives, and three natives of Owhyhee, was sent to these islands.

The first intelligence received from them was such as to fill the friends of missions with wonder, and adoring gratitude. "How were our hearts," they say in a letter written soon after their arrival, "agitated with new and various and unexpected emotions to hear the interesting intelligence that the taboos* were broken, the idols burnt, the morais destroyed, and the priesthood abolished!! While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, and demolishing the temples of paganism." To the surprise of all who had been acquainted with those islands, the government, and the people almost unanimously, had determined to abandon their idols, and to commit them, with all the monuments of idolatry, to the flames.

What means could have produced so prodigious, so almost incredible results? A complete answer to this question can be furnished only when He who observes and controls the hidden springs of motive in man's heart, shall develop the

* In the Isles of the Pacific, a word denoting prohibition, or religious interdict.
† Enclosures consecrated to idol-worship.
secrets of the past. A clue to the train of influences which operated, is discernible in the following simple facts. The people had been held in cringing, trembling subjection to their religion, solely by the terrors of the taboo system, the slightest infraction of which, it was believed, would be followed by the implacable and signal vengeance of their gods. Reiterated reports that the Society Islands had renounced their taboo system, and that no judgment followed, reached them.* They were accustomed to hear their gods ridiculed, the laws of the taboo trampled with impunity by the masters and crews of vessels touching at their ports. Their fears were gradually weakened. The system was rigorous and oppressive in the extreme, and of course irksome. Especially was it so to women of high rank who, in common with all the females, were, besides various other restrictions, debarred, by its rules, the use of the choicest kinds of food.

"The mother of the king first violated the system by eating with her youngest son. Other chiefs when they saw no evil follow, were induced to imitate her example." The king at length struck the system its death-blow by eating with his two wives. This was the signal to the whole people for casting off their burdensome observances. Having rejected the authority of their gods, they were now eager to destroy them, and the idols and altars were speedily demolished.

How manifest the hand which, while it led natives of the islands to a Christian land to be educated, and awakened zeal and inspired plans for the instruction of the islanders, so wonderfully overthrew the obstacles that opposed the introduction of Christianity!

It might seem at first glance that the work of the mission was taken out of its hands, and that the Christian community had but to rejoice in the wonders God had wrought, and pass on to some more needy objects of their sympathy and labours. Not so. The walls, it is true, had been thrown down, through instrumentality in itself as feeble as the sounding of

* It is known that some natives of the Sandwich Islands visited the Society Islands and heard there the word of God, and it is more than probable that they returned and made known to their countrymen the instructions they had received.
"rams' horns," but, it was that "every man" might "go up straight before him" to the conquest. Though not in practice idolaters, the people were not Christians; and if left as the mission found them, their case was as hopeless for eternity, as it had ever been; while their liability to relapse into idolatry was imminent. Though not idolaters, they were sunk in all the ignorance, pollution, and wretchedness which result from idolatry, and were, every individual of them, opposed by nature to the law of God, and ignorant of the way of salvation. The way, however, was, in a remarkable manner, and to a highly available degree, prepared. The rulers and the people were literally waiting for instruction. The king objected to any of the common people's learning to read till he himself had learned. The Lord opened remarkably the hearts of many, especially of several influential chiefs, to attend with interest to religious instruction.

In 1823, "Christian instruction seemed to be taking deep root." An aged chief on one of the islands, who had been distinguished as a poet, was in the habit of assembling his people every Sabbath, praying with and exhorting them in an earnest and feeling manner "to love Jehovah," and seek salvation.

Keopuolani, the king's mother, took a very decided stand against immorality, "openly reproved vice in a manner which would have done honour to an old enlightened Christian; always listened with attention to the preaching of the Gospel; made frequent and very interesting inquiries respecting the future state, and the way of salvation through Jesus Christ; expressed many fears lest she should not learn enough of the new way to reach heaven; but, every week, gave new evidence that she was fast preparing for it."

In the same year the king issued a proclamation forbidding several of the grosser vices, and enjoining the observance of the Christian Sabbath.

Early in 1823 the king proclaimed the Christian Sabbath.

Keopuolani died in September of the same year, after having "spent much time during her sickness, conversing with, and warning those about her to prepare for death.
It appears that her own hopes of a blessed immortality brightened to the last."

Formerly, on occasion of the death of a chief of such eminence, a scene of universal licentiousness and pillage followed, but Keopoulani had directed that no heathen custom should follow her death. The chiefs sanctioned her injunction, and it was obeyed. Her funeral was conducted with Christian rites. The circumstances of her death and burial made, by the blessing of God, a very salutary impression on the people.

From a very early stage of the mission, the chief source of opposition to the labours of the mission, it is painful to say, were from persons who had enjoyed the privileges of a Christian land. Some persons resident at the islands, and many of those who occasionally visited them, had long been accustomed to feel that, in those remote ends of the earth, they might live without the slightest moral restraint, secure from fear of having their deeds ever subject to the scrutiny of an enlightened world. It can be easily conceived, that to such the contrast to their own, which was presented in the lives of the missionaries, the prospect of having the natives elevated in moral character above themselves, and above compliance with their wills, and the medium now opened to their acquaintance at home for observing the recesses of their seclusion, were deemed annoying and vexatious grievances. It seems necessary to make this remark, in order to account for the pursuance, by individuals bearing a Christian name, of a determinedly hostile course of conduct toward the mission, which, without this allusion to facts, would seem unaccountable and incredible.

In illustration of the obstacles which were thus opposed to the moral and religious influence that the missionaries sought to exert, one out of many instances is here introduced. The king Riho Riho was intemperate, but when in a sober state, was always inclined to favour the efforts made for the reformation of his people. The "dying counsel" of his mother, enforced by the scenes of her sickness, baptism, death and burial, made a deep impression
on his mind. For some days, he was perfectly sober, and seemed fully determined on reformation. "There were those around who dreaded such a result. Several dinner parties were made for the purpose of alluring him to his former vice; but, aware of the design, he declined attending. At length all other devices failing, a little more than a week after his mother's death, he was invited on board a ship, to view some beautiful specimens of goods. Refreshments were offered, but he refused to taste the liquors presented. Finally a bottle of cherry brandy was produced, such as he had never seen, and he was told that it would not intoxicate. He tasted; tasted again; requested a bottle to carry on shore, and, at sunset, was found by Mr. Ellis, and the other brethren, in the front of his tent, the principal figure in a drunken revel. In a tone of self-condemnation, he exclaimed, "Why do you come here? You are good men; you are my friends, but this is the place of the devil, and it is not well for you to stay here." They went on their way to attend evening prayer with the assembled chiefs at the dwelling of Kaahumanu, and, as they went, they saw Kua Kini, a chief, seated in the open air in the midst of a crowd. Before him one of the foreigners was on his knees, offering a mock prayer, in imitation of a missionary; while another was writing on a slate for his perusal, some of the vilest words in the English language." This king afterwards visited England, with his wife and some attendants, and both died there.

The cause of civilization and Christianity advanced. Parties began to request Christian marriage, and it soon became almost universal. War, in one instance occurring, the conquering chief used his influence to diminish the effusion of blood, and, having taken his enemy captive, had him kept as a prisoner at large, and treated with kindness.

One of the lads who had been educated in America, invited a deacon of a native church in the Society Islands to visit them. The Rev. Mr. Ellis, of the L. M. S. accompanied him, and spent about two years labouring on the islands. His aid was most timely, efficient, and highly appreciated. The natives who accompanied him were very useful.
The schools flourished, the regents who had been left in charge of the islands at the time king Riho Riho visited England, declared their resolution to receive instruction themselves, to observe the Sabbath, worship God, obey His law, and have their people taught. The people in various parts of the islands were ordered by the rulers to build school-houses, and receive instruction. There was an improvement in morals. Thousands habitually attended Divine worship. Most of the highest chiefs themselves showed gratifying evidence of piety, and interesting individual instances were found among the common people. A company was incidentally discovered who practised secret and family prayer. It was proclaimed by herald to the people by the command of the regents, 1st. There shall be no murder, referring especially to infanticide. 2d. There shall be no drunkenness, no boxing, no fighting. 3d. There shall be no theft. 4th. All the people must regard the Sabbath. 5th. When schools are established, all the people must learn.

In 1825, the missionaries expressed themselves astonished at the progress religion was making on the islands. The places of worship, both public and social, were thronged by deeply interested hearers. "The decency and order of their behaviour," says Rev. C. Stewart, "the motionless posture, the fixed eye, and flowing tears, as they hung on the lips of the speaker, as if to catch the words of eternal life, must have touched the sensibility of the man, while they would have melted the heart of the Christian."

The houses of the missions were hourly visited by persons inquiring what they must do to be saved.

In 1825, and subsequent years, the lives of the missionaries were repeatedly threatened by armed foreigners, because it was supposed they dictated the laws which the regent and chiefs had, of their own free-will, promulgated for the suppression of immorality. Threats were also used toward the chief authorities to obtain the abrogation of one of the laws, and they were partially, but not permanently successful.

The Sabbath congregations at some of the stations increased to from 2,000 to 5,000 each.
In 1827, 23 persons, on giving evidence of regeneration by the Holy Spirit, had been received to the churches on the different islands. Thousands were known to be in the habit of private and family prayer. Several chiefs died in the faith, exhorting their subjects to adhere to the religion of Christ, and keep the law of God. The morals and customs of the people improved. Decent buildings for worship had been erected, chiefly by the natives themselves, in every considerable village on Maui, and in many villages on the other islands. A peculiar feature of the schools was, that most of the scholars were adults. It is mentioned in an account of one tour for the inspection of the schools, that, of 12,000 scholars on four of the islands, but one-fifth were under 14 years of age. Some were 60 years old, and one, the wife of Kaliopu, who was king when Captain Cook discovered the islands, learned to read at the age of 80.

In the year 1828, religious instruction seemed to be taking a deeper hold in many parts of the islands than ever before.

The houses of the missionaries began to be daily thronged by those who sought the way of salvation. On one island more than 1,000 persons regularly attended prayer meetings, and professed to be seeking the salvation of their souls. On another island there were 20 places where stated meetings were held for prayer and instruction. Many gave evidence of having passed from death unto life.

Great caution seems to have been used in receiving them as members of the visible church. Many are said, at the time of admission, to have given for a year, and some for a much longer time, satisfactory evidence of piety. And at one station, it was a rule to admit none who had not been candidates two years.

The same indications of the presence and power of the Holy Spirit in convincing of sin, and leading to the cross of Christ, were continued in greater or less degree, through the three succeeding years.

In 1829, the number of communicants in connection with the five churches in the different districts was 185, and 39 others had been propounded for admission.
Intemperance had been an overwhelming calamity to the nation. There had been general laws against the existence of tippling shops, but during this year the Governor of Honolulu, a principal seaport, established an armed police to enforce obedience to this and other laws. Various efforts were made at this time to evade the laws which prohibited the sale of ardent spirits, by pretending to sell coffee, and give away rum, and similar devices; but all such attempts were vain. A foreigner said, "They do not prohibit these things in England and America." Eaahumunu replied, "we do not rule there; but these islands are ours, and we wish to obey the word of God." Some begged the privilege of selling ardent spirits to foreigners only, but Kuakini would make no such exceptions. "To horses, cattle, and hogs," said he, "you may sell rum, but to real men, you must not, on these shores."

A National Temperance Society was formed the same year, and 1,000 names immediately subscribed.

In 1831, the number of persons including children, who were learning to read, was estimated at 52,882, of whom about one-third were able to read with a good degree of ease. In June, 1832, the whole number who had been admitted to the churches from the beginning was 577. Of these about one in 100 had been excommunicated, and about four in 100 had died in hope.

Hitherto in the providence of God, the prophecy, "Kings shall be thy nursing fathers, and queens thy nursing mothers," had been strikingly fulfilled in the islands. To a remarkable extent the higher chiefs and regents had favoured the labours of the missionaries, and the influence of their example and counsel was great in inducing the people to learn to read, and to attend the Sabbath worship. But now a change took place in this respect. The young king became disaffected, and set an example of dissipation, and in effect rescinded some of the laws which had been previously enforced. The effect was seen in the greatly diminished attendance on Divine worship, and at the schools.

The mission seem to have met these reverses not only with submission, but with the feeling that it was an import-
ant and desirable means of sifting and proving the church, and those who expressed a wish to join it. Says the "History," "the result was as favourable as could have been expected. The additions to the church this year were 64. The whole number of native members in July was 670. In July of the next year, only seven had been excommunicated from the commencement of the mission, and 27 were temporarily suspended from church fellowship. The higher chiefs generally kept on their christian course. The means of intoxication were nearly excluded from all the islands except Oahu. Kuakini, who had returned to his former home, visited every part of Hawaii, to repress disorders, punish crime, and promote good morals. Strenuous efforts were made to resuscitate the schools, and with moderate success." The work advanced quietly during the three or four succeeding years; numbers were each year added to the church, usually those who had long expressed a desire to do so, and given evidence of piety. In 1837 the "History" says, "The strength of religious principle among the people, and their preparation to act from their own convictions of duty, were more manifest than ever before, and the progress of knowledge and piety advanced with greater firmness and strength. The schools improved. To a considerable extent, the people contributed to the support of schools of their own accord, and not as formerly, at the command of the chiefs. Improvements in the outward signs of civilization, which are important means of its advancement, were manifest, and were increasing. Protracted meetings, conducted with special vigilance against every thing that could be food for a self-righteous spirit, were found well adapted to the character of this people. They were held at nine or ten of the stations, and at some of them repeatedly, with decidedly beneficial results. At nearly all the stations, the effect of preaching seems to have been greater than usual through nearly the whole year. In November another protracted meeting was held at Hilo and Puna. And finally, in December, and especially on the Sabbath, which was the last day of the year, general awakening showed itself at Honolulu. The glories of the next year had already begun to dawn upon the islands."
We have now brought down the narrative of this interesting mission to the commencement of a glorious work of Divine grace which extended throughout the islands, and continued during the years 1837, 1838, and 1839. As the present article is sufficiently long, the account of that revival, as well as of the measures used by the Papists to introduce Popery among that people, must be deferred to a future number.

*(To be continued).*

**REVIEW.**

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

BY A LADY.

*(Concluded from page 88.)*

"On one occasion, while perusing Lockhart's Life of Scott with great interest, her mother ventured to sound her feelings upon the subject of literary fame, and asked her whether she had no ambition to have her name go down to posterity. She took her mother's hand with enthusiasm, kissed her cheek, and retiring to the other room, in less than an hour returned with the following lines."

There are 20 stanzas, all of equal interest, we can quote but a part.

"A few short years will roll along,  
Of mingled joy and pain,  
Then shall I pass—a broken tone!  
An echo of a strain!  

Then shall I fade away from life,  
Like cloud-tints from the sky,  
When the breeze sweeps their surface o'er  
And they are lost for aye.

The soul may look, with fervent hope,  
To worlds of future bliss;  
But oh how saddening to the heart  
To be forgot in this!  

* * *
Could we not view the darksome grave
With calmer, steadier eye,
If conscious that a world's regret,
Would seek us where we lie?

Faith points, with mild, confiding glance,
To realms of bliss above,
Where peace, and joy, and justice reign,
And never-dying love;

But still our earthly feelings cling
Around this bounded spot—
There is a something burns within
Which will not be forgot.

It cares not for a gorgeous hearse,
For waving torch and plume;
For pealing hymn, funereal verse,
Or richly sculptured tomb.

But it would live undimmed and fresh,
When flickering life departs;
Would find a pure and honour'd grave,
Embalmed in kindred hearts.

Oh it is vain, and worse than vain,
To dwell on thoughts like these;
I a frail child, whose feeble frame
Already knows disease!

Away, away, presumptuous thought!
I will not dwell on thee!
For what, alas! am I to fame,
And what is fame to me?

Let all these wild and longing thoughts
With the dying year expire,
And I will nurse within my breast
A purer, holier fire.

Yes, I will seek my mind to win
From all these dreams of strife,
And toil to write my name within
The glorious book of life.

“On Christmas morning,” says her mother, “she woke with the first sound of the old house clock striking the hour of five, and twining her arms round my neck (for during the winter she shared my bed) and kissing me again and again, exclaimed,

Wake, mother, wake to youthful glee,
The golden sun is dawning;

then slipping a piece of paper into my hand, she sprang out of bed, and danced about the carpet, her kitten in her arms, with all the sportive glee of childhood. When I gazed upon her young face, so bright, so animated, and beautiful, beaming with innocence and love, and
thought that perhaps this was the last anniversary of her Saviour's birth she might spend on earth, I could not suppress my emotions: I caught her to my bosom in an agony of tenderness, while she, all unconscious of the nature of my feelings, returned my caresses with playful fondness. The following verses were contained in the above mentioned paper:—We select,

Wake, mother, wake to hope and glee,
The golden sun is dawning!
Wake, mother, wake and hail with me
This happy Christmas morning!

*Tis a joyous hour of mirth and love,
And my heart is overflowing!
Come, let us raise our thoughts above,
While pure, and fresh, and glowing.

It comes when all around is dark,
*Tis meet it so should be,
For its joy is the joy of the happy heart,
The spirit's jubilee.

It does not need the bloom of spring,
Or summer's light and gladness,
For love has spread her beaming wing
O'er winter's brow of sadness.

*Twas thus He came, beneath a cloud
His spirit's light concealing,
No crown of earth, no kingly robe
His heavenly power revealing."

On the last day of the year 1827, she requested her mother to sit up with her that evening till after 12 o'clock, saying she wished "to bid farewell to the present, and to welcome the coming year."

After the family retired, writes Mrs. Davidson,

"She was serious, but not sad, and as if she had nothing more than usual on her mind, took some light sewing in her hand, and so interested me by her conversation, that I scarcely noticed the flight of time.

"At half-past eleven she handed me a book, pointing to some interesting article to amuse me, then took her seat at the writing-table, and composed the piece on the departure of the old year 1837, and the commencement of the new one 1838. When she had finished the Farewell, except the last verse, it wanted a few minutes of twelve. She rested her hands in silence upon the table, apparently absorbed in meditation. The clock struck—a sort of deep thought passed over her expressive face—she remained
solemn and silent until the last tone had ceased to vibrate, when she again resumed her pen and wrote, 'The bell! it hath ceased, &c.' When the clock struck, I arose from my seat and stood leaning over the back of her chair, with a mind deeply solemnized by a scene so new and interesting. The words flowed rapidly from her pen, without haste or confusion, and at one o'clock we were quietly in bed."

The piece contains 19 stanzas. It bounds lightly on, glittering with gems of fancy and casting up treasures of pleasing thought, as though an exhaustless fountain had burst forth.

We quote almost at random.

"Thou art passing away to the mighty past,
Where thy countless brethren sleep,
Till the great Archangel's trumpet blast,
Shall waken land and deep.

Oh the lovely and beautiful things that lie
On thy cold and motionless breast!
Oh the tears, the rejoicings, the smiles, the sighs,
Departing with thee to their rest.

Thou hast folded thy pinions, thy race is complete,
And fulfill'd the Creator's behest,
Then, adieu to thee, year of our sorrows and joys,
And peaceful and long be thy rest.

Farewell! for thy truth-written record is full,
And the page weeps, for sorrow and crime;
Farewell! for the leaf hath shut down on the past,
And conceal'd the dark annals of time.

The bell! it hath ceased with its iron tongue
To sing on the startled ear,
The dirge o'er the grave of the lost one is rung,
All hail to the new-born year!

All hail to the new-born year,
To the child of hope and fear!
He comes on his car of state,
And weaves our web of fate,
And he opens his robe, to receive us all,
And we live or die, and we rise or fall,
In the arms of the new-born year!

We will dream our dreams of joy,
Ah! fear! why darken the scene?
Why sprinkle that ominous tear,
My beautiful visions between.

Ah! leave me to fancy, to hope,
For grief will too quickly be here,
Ah! leave me to shadow forth figures of light,
In the mystical robe of the year.

'Tis true, they may never assume
The substance of pleasure—the real—
But believe me our purest of joy,
Consists in the vague—the ideal."
The rapidity with which this and the piece, "To die and be forgotten," not to speak of others, were written, is, considering the amount of thought and the beauties of expression contained in them, truly astonishing.

The next day she came to her mother in much perplexity, seeking advice in the selection of a subject for a poem. To the suggestion that she should choose a theme from the Old Testament narratives, she replied, after some examination, "I am now trying my wings. I will take a lighter subject at first; if I succeed, I will then write a more perfect poem, founded on Scripture history." She took as a theme, a prose tale, but soon threw it aside, finding it irksome to adapt her own fancies to the plan of another.

"After some further effort," says Mrs. Davidson, "she came to me out of spirits and in tears. 'Mother,' said she, 'I must give it up after all.' I asked the reason; and remarked, that as she had already so many labours upon her hands, and was still feeble, it might be the wisest course. 'Oh mother,' said she, 'that is not the reason; my head and my heart are full: poetic images are crowding upon my brain, but every subject has been monopolized: 'there is nothing new under the sun.'" I said, 'my daughter, that others have written upon a subject is not an objection. The most eminent writers do not always choose what is new!' 'Mother, dear mother, what can I say upon a theme which has been touched by the greatest men of this or some other age? I, a mere child; it is absurd in me to think of it.' She dropped beside me on the sofa, laid her head upon my bosom, and sobbed violently."

Encouraged at length by Mrs. Davidson's suggestions, she commenced 'Lenore,' a poem in two cantos, which she completed just before her 15th birth-day. It is the longest and most finished of her compositions, and exhibits much of inventive and descriptive talent.

She had been confined during the winter to her room in a graduated temperature, as the only way of guarding her frail life from the inclemencies of the season.

"She watched," says her mother, "the putting forth of the tender grass and the young blossom as the period which was to liberate her from captivity."
In a letter to a cousin, she says,

"All hail to spring, the bright, the blooming, renovating spring! Oh! I am so happy. I feel a lightness at my heart, and a vigour in my frame that I have rarely felt. If I speak, my voice forms itself into a laugh. If I look forward, every thing seems bright before me."

The biographer says,

"It was during the same exuberance of happy feeling with the delusive idea of confirmed health, and the anticipation of bright enjoyments, that she broke forth like a bird into the following strain of melody."

We extract a few verses.

"Oh, my bosom is throbbing with joy,
With a rapture I cannot express;
From within and without I am blest,
And the world, like myself, I would bless.

All nature looks fair to my eye,
From beneath and around and above,
Hope smiles in the clear azure sky,
And the broad earth is glowing with love.

I stand on the threshold of life,
On the shore of its wide rolling sea,
I have heard of its storms and its strife,
But all things are tranquil to me.

But oh, there's a fountain of joy,
More rich than a kingdom beside,
It is holy—death cannot destroy
The flow of its heavenly tide.

'Tis the love that is gushing within,
It would bathe the whole world in its light;
The cold stream of time shall not quench it,
The dark frown of wo shall not blight."

Her anticipations of returning health with the opening spring were not realized. Her mother says,

"The moment that she began to take exercise in the open air, I again heard with agony the prophetic cough. I felt that all was over!"

The following are extracted from "lines written after she herself began to fear that her disease was past remedy."

"I once thought life was beautiful,
I once thought life was fair,
Nor deem'd that all its light could fade,
And leave but darkness there."
Yes, life—’twas all a dream—but now
I see thee as thou art;
I see how light a thing can shade
The sunshine of the heart.

Now fade the dreams which bound my soul
As with the charms of truth!
Oh that those dreams had stay’d awhile,
To vanish with my youth!"

The biography contains many touching incidents and various pleasing illustrations of Margaret’s character, to which we have not space to allude. Especially is it deeply affecting to trace her feelings, from the time she admitted the probability that her days were numbered, until the hour when she yielded her confiding spirit into the hands of Him who died to redeem it.

The following, from a letter of her mother, written after her decease, expresses as clearly as can be done in few words, the exercises of her mind during the last two or three months of her life on earth.

“When assured that all the tender and endearing ties that bound her to earth were about to be severed, when she saw that life and all its bright visions were fading from her eyes—that she was standing at the entrance of the dark valley which must be traversed in her way to the eternal world, the struggle was great, but brief—she caught the hem of her Saviour’s robe and meekly bowed to the mandate of her God.

“She expressed her firm belief in the divinity of Christ. The perfections of His character, its beauty and holiness excited her admiration, while the benevolence which prompted the sacrifice of Himself to save a lost world, filled her with the most enthusiastic gratitude. It was a source of regret that so much of her time had been spent in light reading, and that her writings had not been of a more decidedly religious character. She felt that she had trifled with the gifts of Providence, and her self-condemnation and grief were truly affecting.”

Several fragments derive a peculiar interest from having been written in pencil, under such debility, and with so tremulous a hand, that they could be decyphered only with the aid of a magnifying glass. They “appear to be the breathings of her soul during the last few weeks of life.”

We select a few lines.

“Consumption! child of wo, thy blighting breath
Marks all that’s fair and lovely for thine own,
And, sweeping o’er the silver chords of life,
Blends all their music in one death-like tone.

No. 3.
'Tis a sabbath eve, and the longing soul
Is charm'd by its quiet and gentle control
From each wayward and wandering thought,
And it longs from each meaner affection to move,
And it soareth the troubles of earth above
To bathe in that fountain of light and love,
Whence our purest enjoyments are caught."

The following memorandum made by her mother three weeks before her departure, is of too moving interest to be omitted.

"I found her in the parlor, where, as I before observed, she spent a portion of her time in retirement. I saw that she had been much agitated and seemed weary. I seated myself by her and rested her head on my bosom, while I gently pressed my hand upon her throbbing temples to soothe the agitation of her nerves. She kissed me again and again, and seemed as if she feared to trust her voice to speak lest her feelings should overcome her. As I returned her caresses, she silently put a folded paper in my hand. I began to open it, when she gently laid her hand on mine, and said in a low tremulous tone, 'Not now, dear mother!' I then led her back to her room, placed her upon the sofa, and retired to examine the paper. From the lines which the paper contained, we extract the following,

Oh Mother, would the power were mine,
To wake the strain thou lov'st to hear,
And breathe each trembling new-born thought,
Within thy fondly listening ear.

No song, no echo can I win,
The sparkling fount hath died within,
The torch of earthly hope burns dim,
And fancy spreads her wings no more;
And oh, how vain and trivial seem
The pleasures that I prized before.

I said that hope had pass'd from earth,
'Twas but to fold her wings in heaven,
To whisper of the soul's new birth,
Of sinners sav'd and sins forgiven.

When God shall guide my soul above,
By the soft cords of heavenly love,
When the vain cares of earth depart,
And tuneful voices swell my heart,
Then shall each word, each note I raise,
Burst forth in pealing hymns of praise,
And all not offered at His shrine,
Dear mother, I will place on thine."

"It was the last piece she ever wrote, except a parody of four lines of the hymn, 'I would not live alway.'"
"A week before her departure, she desired that the sacrament of the Lord's Supper might be administered to her. 'Mother,' said she, 'I do not desire it because I feel worthy to receive it, I feel myself a sinner, but I desire to manifest my faith in Christ by receiving an ordinance instituted by Himself but a short time before His crucifixion.'

"On Saturday morning I asked her if I should read to her, she said yes, she would like to have me read a part of the Gospel of John. I did so, and then said, 'my dear Margaret, you look sweetly composed this morning, I trust all is peace within your heart.' 'Yes mother, all is peace, sweet peace. I feel that I can do nothing for myself. I have cast my burden upon Christ.' I asked if she could rest her hopes there in perfect confidence. 'Yes,' she replied, 'Jesus will not fail me, I can trust Him.'"

The closing scene is depicted by her mother. On Sunday morning, between three and four o'clock,

"Mrs. H. came and said, Margaret has asked for her mother, I flew—she held the bottle of ether in her own hand, and pointed to her breast. I poured it on her head and chest. She revived. 'I am better now;' said she, 'Mother, you tremble, you are cold; put on your clothes.' I stepped to the fire, and threw on a wrapper, when she stretched out both her arms, and exclaimed, 'Mother, take me in your arms.' I raised her, and seating myself on the bed, passed my arms around her waist; her head dropped upon my bosom and her expressive eyes were raised to mine. That look I shall never forget; I answered the appeal as if she had spoken. I laid my hand upon her white brow, a cold dew had gathered there—I spoke, 'Yes, my beloved, it is almost finished; you will soon be with Jesus.' She gave one more look, two or three short fluttering breaths, and all was over—her spirit was with its God—not a struggle or groan preceded her departure.....................

Her father and myself were alone. Her sabbath commenced in heaven. Ours was opened in deep, deep anguish."

"She departed this life on the 25th of November, 1838, aged fifteen years and eight months; her earthly remains repose in the grave-yard of the village of Saratoga.

"Papers found after her decease contained," says her mother, "the results of self-examination from a very early period of life, until within a few days of its close. They display a degree of self-knowledge and humility, and a depth of contrition, which could only emanate from a heart chastened and subdued by the power of Divine grace."
We grieve when minds so richly endowed, and hearts adorned with such pure and beautiful sympathies, are but shown to earth, then by an inscrutable but all-wise Providence, snatched away. We feel the more regret when with such gifts was manifested a disposition to "nurse the flame to grace God's holy shrine."

Yet this circumstance, while it enhances the loss of those who remain, sheds a consolatory light on the mournful event. "To use one of her own exquisite expressions," says the biographer, "she was 'a spirit of heaven, fettered by the strong affections of earth,'" and there are cheering grounds of confidence that that spirit, now set free, has gone, through the death of the adorable Redeemer, to share that exalted enjoyment after which she so ardently aspired.

That "Poets are such by nature"—"it is a gift"—"it is idle seeking what is not bestowed"—are sentiments often expressed. A careful observation of the particulars of Margaret's early history confirms our conviction that much more than is usually supposed of preternatural attainment is the result of early and often unmarked influences and circumstances.

It is apparent in the narrative, that the mind of Margaret's mother possessed in a high degree the attributes of a poetic one. In infancy an impassioned poet was her fond sister, she was gazed on with a poet's ardour, caressed with a poet's tenderness. A poet's image was the first which left its impress on her infant memory. It is said "her sister's death made a strong impression on her," though at the time but two and a half years old; and when her mother says, "she already understood and appreciated Lucretia's character," it is evident that that appreciation was not innate. The warm attachment with which Lucretia had inspired her, led her to listen to the voices of those who named her, those who lingered round her corpse, those who condoled with her afflicted mother. Each friend who took her in his arms, spoke to her captivated ear of the character and powers of her late poet sister. While Lucretia lived, she had read her worth in inspiring lines, in a mother's smiles of gratulation and pleasure, and now that she was dead, she read it in a mother's deep-wrung tears.
When that mother could speak through her tears, she told with a mother's and a poet's feeling, of all that was lovely, all that was high in her lamented child. "She loved," writes her mother, "to sit hour after hour on a cushion at my feet, her little arms resting upon my lap, and her full dark eyes fixed upon mine, listening to anecdotes of her sister's life, and details of the events which preceded her death, often exclaiming, while her face beamed with mingled emotions, "oh! mamma, I will try to fill her place, oh! teach me to be like her."

Other than a poet child might have been charmed for hours by the strains which such a mother would pour, and the emotions which would beam from her eye kindled by such a theme. Children will usually listen as long as a friend will continue to narrate with interest, and their minds, it is well known, receive most vivid and lasting impressions from these means.

Again we are told "much of Mrs. D.'s time was now devoted to her daily instruction,"—also "her lessons were entirely oral." The biographer remarks,

"This maternal instruction, while it kept her apart from the world and fostered a singular purity and innocence of thought, contributed greatly to enhance her imaginative powers, for the mother partook largely of the poetical temperament of the child; it was in fact one poetical spirit ministering to another."

At a later period, when deeply engaged in reading and in writing, her mother's oral instructions afforded her a favourite recreation, as the following instance illustrates. Her mother writes,

"During its progress, (the poem Lenore) when fatigued with writing, she would take her kitten and recline upon the sofa, asking me to relate to her some of the scenes of the last war. Accordingly I would wile away our solitude by relating anecdotes of that period."

Her early home is described as picturesque and fitted to awaken and foster perceptions of the beauty of natural scenery. Nurtured amid such scenes by such a hand, and in cir-
cumstances so conducive to the result, one might almost say, "could she be other than a poet?"

There was however another influence which conduced to make her such a poet. The biographer, early in the memoir, remarks,

"There is nothing more truly poetical than religion when properly inculcated, and it will be found that this early piety thus amiably instilled, had the happiest effect upon her throughout life; elevating and ennobling her genius, lifting her above every thing gross and sordid, attuning her thoughts to pure and lofty themes; heightening rather than impairing her enjoyments, and at all times giving an ethereal lightness to her spirit."

What a combination of delightful and inspiring influences.

Undesirable though we admit it to be, that society should be made up of such precocious and ethereal beings as Margaret, yet could such means as her mother employed be brought to bear on multitudes of more common minds, how desirable would be the result! Could Christian education, aided by the purifying Spirit, thus beginning in the cradle, mould by looks and tones the infant heart,—thus laying hold of the mind in its first opening bud, train it to twine around and ascend by those objects which God has formed to charm and elevate it,—thus meeting the unfledged fancy before it learns to stray, and, presenting to it images of mental and moral loveliness, win it to follow where they lead, how exalted and beautiful would be the characters so formed!

If poetry* and music were more cultivated, not for fashion's sake, or in conformity to a vitiated popular taste, but from a just estimate of their power to soothe and charm, would they not aid to quell the thirst for applause, the grasping at wealth, the craving of unnatural excitement, which lead selfish man in his eager pursuit to tread heedless on the interests of others?

Are not these the handmaids of religion? Did not the Divine Author of the Bible consecrate them to her service? Has she then cast them away because they have served

* We mean not the art of making poetry, but poetic sympathies, the susceptibility to pleasure from the beautiful, the good, the pure, the simple, and the elevated.
other masters? Let her recal them, and clothe them in pure robes, and they in turn shall aid in winning to her arms, hearts now unconscious of her worth.

How often does the sacred word invite, and lead us on, to the contemplation of the works of God's creative hand; how often does it read to us lessons from nature, how full are all its records, of poetic illustration and description.

The glowing drapery of the morning sky, the rich robes that enfold the forest forms, the delicate hues which adorn the clustering flowers, the varied adaptations of insect life, are thought by some unworthy their regard, too insignificant to engross a moment of their leisure. Yet the Divine Maker thought it not beneath His power to bathe the clouds in that gorgeous colouring; He stooped to devise and execute that sumptuous covering of leaves; His taste designed; His hand wrought, undismaying, those fair blossoms; His kind invention planned—the sphere of instinct and enjoyment, for each ephemeral creature. “Whatsoever things are pure, whatsoever things are lovely, think on these things.”

It seems a natural and pardonable craving of the enlightened mind, the wish to see man in his pristine state, i.e. in that state which we conceive must have been his before the fall. Called, as we infer from the Scripture narrative, to perform such an amount of labour as was necessary to preserve his physical frame in a healthful state, and to induce the most elastic and buoyant condition of the animal spirits, he still was blessed with leisure and inclination to give his free, pure mind to the study of God in His works. Not to the study merely of that ample volume, but to the enjoyment, the delighted, enraptured contemplation of His inimitable handiwork.

All that we meet of lofty intelligence, of brilliant fancy, of poetic fire, seem but shadowings of those endowments which would have been the portion of every human mind, had not sin robbed it of its godlike heritage,—had not man's intellect turned away from the sources which alone could nourish its strength, feed its fires, healthfully and vigorously stimulate its energies,—had not the mind, partly from stern ne-
cessity, partly through the "many inventions" which man hath found out, and partly from its own sluggishness, been degraded from its supremacy to an extreme and ignoble subserviency to the body.

Remarkable instances of early piety are hailed as harbingers of the promised day of advancement and glory, when "the child shall die an hundred years old;" and may not such instances as the one before us, of infantile genius, also be looked upon as pledges of the same "scenes surpassing fable?" Are they not at least gratifying indications of the fact, that the nobler capacities of the mind are not lost, only buried, and capable of a glorious resuscitation?

Religious Intelligence.

REVIEW.


It is the avowed object of this Society to evangelize the heathen through the medium of their own language. Its agents, therefore, having acquired a competent knowledge of the language, declare at once to the heathen "the unsearchable riches of Christ," in the hope, that by the work of the Spirit and the instrumentality of the word of God, settled congregations will be gathered, souls will be saved, churches formed, and an indigenous ministry raised up, to carry on without foreign aid the work which has been begun.

We first examined the Report before us, with a view to ascertain the strength and character of the native churches. We were pleased with the statements made on this subject, because of the obvious benefits which result from Christian communion. The heathen have fellowship with each other, they encourage and strengthen each other in wickedness, they popularize their super-
stitutions, and have lately imitated Christians in the manner of conducting their mischievous assemblies. Christians must have fellowship with each other. As *individuals* they cannot stand before the heathen, as *churches* they *may*, and *must*. Besides, the people are too many to be addressed singly, they must be addressed in groups, if possible in crowds. Further, when brought together in churches, they have a mutual oversight of each other, each member working on his neighbour as a check to prevent sin, and as a stimulus to the practice of holiness. This is important, especially in India, where the difference between the missionary and his people, as to mind and habits, is such, that much less of pastoral watchfulness can be exercised than in our own country. Thus impressed with the importance of Christian churches among the heathen, we were glad to find so many churches and members; the more so, as we believe the missionaries whose labours are reported, consider some evidence of a change of heart as indispensable to Christian communion.

We subjoin a list of churches with the largest number of communicants.

<table>
<thead>
<tr>
<th>City</th>
<th>Number</th>
</tr>
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<tbody>
<tr>
<td>Madras</td>
<td>40 to 60</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>23</td>
</tr>
<tr>
<td>Bellary</td>
<td>45</td>
</tr>
<tr>
<td>Salem</td>
<td>30</td>
</tr>
<tr>
<td>Bangalore</td>
<td>31</td>
</tr>
</tbody>
</table>

Here then we have something to encourage us. That there should be Christian churches at all among the heathen is an interesting fact, and that these churches should be formed on the Scripture model of a discriminating admission, supplies satisfactory proof that the work of evangelizing the heathen has to some extent been sanctioned by the blessing of God. May "a little one become a thousand, and a small one a strong nation."

The statements made respecting the *character* of the Native Christians are, for the most part, encouraging. Mr. Nimmo, of Combaconum, writes thus—

"The church formed here continues in a healthy state. We have had during the year a few additions to our number, many more are willing to join us, but whilst on the one hand, I would avoid discouraging true believers, I would also on the other hand, avoid encouraging all unworthy persons. Better have a small band of sincere Christians, than a large body of men, who having only the form of godliness, deny its power in their heart and life. The Christians here in general, give me satisfaction, and their attendance on the various means of grace has been upon the whole pretty regular."

With reference to the Native church at Coimbatore, the missionaries thus speak,

"It affords unspeakable pleasure in bearing witness to the highly consistent conduct of all; not only has no instance of discipline been called for, but many are evidently increasing in grace and love."
There are other statements made of a less satisfactory kind. Mr. Campbell speaking of the Native Christian church at Mysore, says, "The number of members in church fellowship is still very small, namely, six; and even of this small number I wish I could speak with more confidence. They are all comparatively only children in knowledge and Christian attainments, and of some of them I stand in doubt."

The missionaries of Bellary say, "There are few missionaries who are not alternately exercised with hopes and fears. At the commencement of the present year, and at a more subsequent period, occurrences of such a painful nature took place in the Native church, as to create the apprehension that vital piety was greatly on the decline, and would soon degenerate into the mere 'form of godliness.' An opportunity was taken to state to the church the ground of these fears, and to exhort to greater watchfulness and prayer. God has been pleased to grant us the 'oil of joy for mourning, and the garment of praise for the spirit of heaviness'; the church has been greatly revived, and eight new members have been added to their number."

We rejoice in the fact that the foundation of a spiritual house to the glory of God is already laid, though the materials are not such as we would wish to see, and the building does not rise to the extent of our expectations. It was long before the early Christians were recovered from their heathenish and Jewish propensities—the Apostle was "afraid of them, lest he had bestowed upon them labour in vain"—they "observed days, and months, and times, and years"—we find exhortations made to them, which would appear strange if addressed to Christians of longer standing, and with greater advantages, such as "Lie not one to another"—"let him that stole, steal no more"—"that no man go beyond and defraud his brother," with many others;—but notwithstanding all the discouragements which the apostles met with, they persevered in their work of faith and labour of love, and their success was astonishing. The Native Christian churches will, for a long time to come, make large demands on the patience of the devoted missionary, but we cannot for a moment doubt they will abundantly reward all the pains bestowed upon them, and in the end fulfil the expectations and answer the prayers of those who, according to apostolic precept, "preach the word, are instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

After looking at the state of the Native churches, we were anxious to learn what efforts were made, to raise up a Native ministry. From the report of the Bangalore Seminary, it appears that eight students, after a probationary course of six months, have been fully received as candidates for future labour in connection
with the mission. We are glad to find "they are not considered as candidates for the ministry, but the question in what precise capacity they are to be employed is to be the subject of future and mature consideration, after the candidate has been some time engaged in actual labour." The number may appear small, but this is sufficiently accounted for, from the principle laid down, "that none are eligible to become students, but such as are considered in the judgment of charity, decidedly pious men, and are seeking to be employed as teachers of Christianity, not from the mere desire of obtaining a livelihood, but with a view to the good of souls, and the glory of God." This rule conscientiously observed, must at present keep the number small, and we trust that an undue anxiety to swell the number of students, will not lead to the infringement of this safe principle. Better that the church should suffer from the want of preachers, than that she should be corrupted by the introduction of hirelings, who ask to "be put into one of the priest's offices, that they may eat a piece of bread."

We consider the arrangements of the seminary to be well adapted for the class of young men, who are likely to enter it. They are advanced in life, and are most of them married. As they have not had many educational advantages, it would be unwise to direct their attention to studies in which they are not likely to succeed; whilst on the other hand, it must do them good to bend their attention to systematic theology, and to lead them carefully through the word of God, unfolding its beauties, defining its doctrines, and showing its consistency with reason, its sympathy with conscience, its bearings, general and particular, on the best interests of man.

But we should like to see in connection with the seminary a better provision for the intellectual training of young men for the ministry. It is intimated in the Report that other branches of study will be introduced as opportunity occurs. This is necessary, not so much perhaps for the present class of students, as for those of greater capacity, who are likely to be introduced afterwards. A thoroughly educated ministry appears to be needed for India. We must have men who have been early trained to think and reason —men of cultivated minds, and habituated to public speaking—men who can draw the heathen out of their fastnesses of sophistry, and show them their ignorance as well as their sin. The present vernacular schools, though well adapted for the education of the mass, do not supply sufficient advantages for young men who are to be introduced to the important office of the Christian ministry. A higher school is needed, to supply a better system
of education than, judging from the Report, is now in existence. If this education is to be given through the medium of the vernaculars, it is admitted that at present there are few facilities, as there are comparatively few books prepared for the purpose. But may we not have books on history, mathematics, and general science, translated into the several Native languages? With these as instruments, the present system of education may be improved to an extent which we cannot now dare to expect. To accomplish this some missionaries must probably give themselves wholly to this important division of labour. It is no easy work, nor will it be speedily accomplished, but we think it will amply reward any amount of labour bestowed upon it. Unless it be done, an effective ministry of any extent cannot be expected, (except through the medium of English) and European missionary labour must be continued for an indefinite time, at a great sacrifice of property and life.

The attention paid to education by this Society is the next subject which calls for remark. There are many schools, with a large number of scholars. We speak first of the vernacular day schools, which appear to be chiefly for boys. Most of these are under heathen masters, and seem intended to act as pioneers to prepare the way, and raise a platform for the future labours of the missionary. Their advantages are thus succinctly stated in the Bangalore Report. "They are the means of raising up a reading population—they raise up intelligent hearers of the Gospel—they are means of doing good to the parents—they are a medium of access to the people—a good deal of religious knowledge is hereby diffused; and the seed of the word of God sown in hearts most susceptible to impression." These are great advantages, and are to a certain extent realized. The school is a preaching house for the missionary, and the scholars form the nucleus of the congregation, whilst the school exercises must, in some measure, facilitate the entrance of truth into the mind. We wish we were able to add that in many cases the truth had been received in the love of it. We must be excused if we quote one instance of the usefulness of these schools. The quotation is from the Madras Report.

"The school at Kanankurance has about 20 boys. The schoolmaster and his wife are the only Christians in the village, excepting a little boy about 10 years old, the son of the man who has received the schoolmaster and his family into his house. The evidences of simple piety in this little boy are such as to encourage the belief that he is a child of God. He was vicious, but he is now distinguished by the amiableness of his temper and
the correctness of his conduct, while he speaks with grateful affection of Christ having given His life-blood for his salvation. It would seem as if that God who blessed Obed-edom on account of the ark, were about to bless this heathen family on account of the Gospel which they have received into their house. The little boy, with affecting simplicity, said to the missionary who visited the village a few days since, 'Sir, my father said to me yesterday, if you become a Christian I will follow you.'”

These schools must be judged of according to the amount of labour bestowed on them. If under European, or better Native superintendence we should expect more from them, but they are superintended by the best masters to be met with, under present circumstances; as vernacular education improves, better teachers will be raised up, and better schools will follow as a matter of course. In the mean time these schools must do good. They answer the object proposed, which is to facilitate the labours of the missionary; they serve to clear away the obstructing jungle with a view to future cultivation.

The Boarding and Orphan Schools are under missionary superintendence, and are more satisfactory in their results. Not merely is the jungle removed, there are marks of cultivation. The schools appear to be chiefly for girls, and are sheltered in a great degree from the blasting influence of heathenism, which like a death-wind, seems in a short time to destroy the labours of many years. Both boys and girls receive a careful, mental, and moral training, which must sooner or later be productive of spiritual results. Some of the girls from these schools, as wives, mothers, and schoolmistresses, are already becoming useful, and will be increasingly so; whilst the boys, with a better education than can at present be obtained in the vernacular schools, will be qualified for any situation in the world or in the church, for which they may be deemed eligible.

But whilst the education of the young, and the care of the Native churches, have made large demands on the time and strength of the missionaries, the heathen have had the Gospel preached to them, though we lament to say with little visible success. This is perhaps the least satisfactory part of missionary labour. In the education of the young, and in the regular ministries of the sanctuary, it is permitted to see some change in the minds and morals of the people, but even this cannot be expected from an occasional visit. One person may sow whilst another is permitted to reap. But however discouraging to the missionary, it is an important department of labour. The visit of Jonah was blessed to the Ninevites, whilst the inhabitants of Capernaum perished, though favoured with the long residence of Christ; so it is
now, the stated hearer of the Gospel may be hardened under it, whilst the occasional hearer is sometimes convinced and saved. But whatever may be the result of the Gospel proclamation, it is our duty to publish it far and wide. The "Gospel of the kingdom is to be preached in all the world, for a witness unto all nations."

We conclude with some remarks respecting the Press. For the large number of religious publications in the Native languages, we are chiefly indebted to the agents of this and similar Societies. For though Bible and Tract Societies make liberal supplies of money for these purposes, these books are printed at mission presses, and prepared for the most part by the missionaries themselves. Through their instrumentality, many copies of the word of God, and other useful works, are in the hands of individuals who have no other means for learning the way of salvation. May we not hope that the Holy Spirit will sanction these holy efforts with His blessing. We believe He will. A spirit of inquiry is excited among the people which supplies a strong inducement to read. Many are able to read. It is very desirable that suitable books should be put into their hands. The labour put forth in this direction is valuable, and forms an important means of hastening the period, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

OVERLAND RELIGIOUS INTELLIGENCE.

Never perhaps did any Mail arrive from England fraught with such an amount of religious intelligence as the last. In addition to the proceedings of the different religious societies held in London during the month of May, and of the principal of which we subjoin brief notices, we have detailed accounts of what has been going on in the bosom of the two national establishments of England and Scotland;—accounts which cannot be read without arresting the attention of the most thoughtless, and without exciting the hopes and fears of the Christian to their utmost pitch of intensity. We begin with the National Church of England.

SUSPENSION OF DR. PUSEY FROM PREACHING.

"At Oxford a vast sensation has been created by a sermon preached by Dr. Pusey, to a large congregation at Christ Church, in which he publicly, and without reserve, professed and taught the great fundamental doctrine of the Roman Catholic Church, namely, Transubstantiation. The text taken was that which describes the insti-
tution of the Lord’s Supper by our Lord—Matthew xxvi. v. 26, 27, 28; compared with John vi. v. 54. Dr. Pusey took these texts in the literal sense. In the first part of his sermon, he adopted the precise line of argument employed by Dr. Wiseman, in his volume published in the year 1836, and which consisted of lectures delivered at the English College at Rome. Following Dr. Wiseman, Dr. Pusey maintained, that on consecrating the elements of bread and wine, a change took place, into the *mode* of which it was presumptuous to inquire, but which we were to regard as a wonderful mystery, that it should be bread and wine, and yet the *very* body and blood of Christ. In support of these statements, Dr. Pusey quoted the language of the *Council of Trent*, Session xiii. c. 3 and 4.

"The second part of the sermon was on the *Communication of the Remission of Sins*; and Dr. Pusey laboured to show, that the ‘Remission of Sins’ referred not only to the atonement on the cross, by the one offering of the body of Christ, but also to the celebration of the Lord’s Supper; here again he quoted ‘the Ancient Church,’ as authority. This doctrine is also maintained in *Tract 90*, this *Tract* asserting—that there is nothing in the XXXI. Article against the mass in itself, or against its being an offering for the remission of sin when considered as a continuation of Christ’s sacrifice."—p. 63, first edition.

"Consistently with these views, Dr. Pusey, in practically applying his subject, spoke of the Lord’s Supper as the means of continuing and maintaining the spiritual life imparted in baptism; and urged to more frequent communion, both on the part of ‘the Holy’ and of *Sinners’; the former, that they may enjoy an antepast of heaven; the latter, that they might peradventure obtain the remission of sins.

"Professor Pusey’s sermon was delivered to the Vice Chancellor, who appointed a Board of Heresy to examine into the truth of the alleged charges. The members of the Board were—the Vice Chancellor; Dr. Faussett, Margaret Professor of Divinity; Dr. Ogilvie, Professor of Pastoral Theology; Dr. Hawkins, of Oriel College; Dr. Symons, Warder of Wadham; and the Rev. Dr. Jelf, Canon of Christ’s Church; and it was said that the investigation had terminated in a complete vindication of Dr. Pusey, who has produced out of St. Cyprian the *ipsissima verba* of the passage which Dr. Faussett had accused of heresy. But the fact is, the Board has condemned the sermon, and suspended the Regius Professor of Hebrew from the office of preaching within the University for two years.

"Dr. Pusey has protested against this decision. He says that he had requested to be allowed a hearing, and that nothing has been
pointed out to him in his sermon contrary to the formularies of the church."—*London Mail*.

In the foregoing we have schism in the germ, or we should perhaps rather say—a secret fire at work, which if not counteracted, is likely soon to burst forth with the violence of a volcano, and to spread sterility and death all around.

In Scotland we behold a different manifestation; not of secret schism, but open separation; not of men remaining in an establishment to partake of its temporalities while undermining its foundations, but of men forsaking their livings, and many their home and people, from high principle—whether right or wrong in judgment—and leaving an establishment which they had loved and defended, in such numbers, as almost to threaten its existence.

The following details are selected from the local papers.

**SECESSION FROM THE SCOTCH ESTABLISHMENT.**

"On the 18th May, the Marquis of Bute, Lord High Commissioner, proceeded to the High Church; where the Rev. Dr. Welsh, Moderator of last General Assembly, preached from Romans xiv. verse 5, last clause. "Let every man be fully persuaded in his own mind." His sermon was concluded at half-past 2 o'clock, when his Grace proceeded to St. Andrew's Church to open the Assembly, and at a quarter to three the Moderator, Dr. Welsh, took the chair, and having then constituted the Assembly by prayer, said—According to the usual form of proceeding, this is the time to make up the roll; but in consequence of certain proceedings affecting our rights and privileges, and which proceedings have been sanctioned by Government and the Legislature, and more especially in respect that there has been an infringement on the liberties and constitution of the Church, so that we could not now constitute a court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to this conclusion are fully set forth in the document which I hold in my hand, and which, with your permission, I shall now proceed to read.

"At half-past 3 o'clock Dr. Welsh finished the reading of the protest. He then immediately took up his hat, and he and his party left the Assembly-hall.

"Dr. Mearns proposed, that under the extraordinary circumstances that had occurred, Principal Haldane, of St. Andrew's, should, in the meantime, take the chair. Principal Haldane then took the chair, and offered up prayer."
"Dr. Macfarlan, Principal of Glasgow College, was chosen moderator; and her Majesty's letter was read, appointing the Marquis of Bute, commissioner.

"On the 19th, a Select Committee was nominated to draw up an address in answer to the Queen's letter, which on the 20th reported a draft promising due attention to the matters suggested in the letter. Eight 'overtures' were presented for repeal of the Veto Act, one against it. The Committee on Disputed Commissions reported all commissions in which quoad sacra ministers had voted to be vitiated; but referred more difficult cases, such as the double return from Strathbogie, to the Assembly itself.

"On the 22d, Lord Belhaven, having called attention to the Queen's letter, moved the following resolutions—That it is the opinion of this house, that the act of Assembly of 1834, on the subject of Calls [the Veto Act] should be rescinded; and that instructions be given to the Presbyteries of the Church to that effect.'

"'That the act of Assembly of 1834-5, by which ministers of chapels of ease, &c. became members of this court, be rescinded. At the same time, this house, deeply impressed with the vast benefit thus obtained for the people of this country by the extension of the blessings of religious instruction by means of the services of quoad sacra ministers, and feeling most anxious that these great and useful services should be secured to the country on a proper and permanent basis, desire to express a sincere hope that measures will be taken to have the unendowed districts created legally and properly into parishes, and endowments granted to their ministers; and that a Select Committee be appointed to draw up a loyal and dutiful address to the Queen, praying that she would be graciously pleased to take the same into her most favourable consideration.'

"After a short discussion, the consideration of the second part of the resolutions was deferred for a day. Eventually, the original resolution was unanimously affirmed.

"The next thing considered was the Strathbogie double return, from the majority and minority of the Presbytery; with an overture to replace the deposed ministers. The following resolution upon it was carried—'That whereas there are upon the record of this house sentences passed in the years 1840 and 1841, against the Reverend Mr. Cowie, and others, ministers of Strathbogie; and whereas the said sentences were unjust, and were passed by the General Assembly in excess of jurisdiction; the General Assembly do therefore rescind the same, declaring them to be ab initio null and void; and declaring further, that the said Reverend W. Cowie and others are ministers of the Church of Scotland, and entitled to all the rights and privileges
belonging to them as such, as if the said sentences had never been pronounced; ratify their proceedings as members of the Presbytery of Strathbogie, and sustain the commissions in favour of Mr. Cowie and Mr. Thomson.'

"On 24th, Dr. Cook moved a resolution, declaring that ministers who had signed the protest read on the 18th had ceased to be members of the Church. The motion was affirmed. The house having joined in prayer, the churches and chapels of the ministers who had seceded were, by a solemn deed of the Assembly, declared vacant.

"Principal Lee read the draught of a pastoral address to the people of Scotland with reference to the present afflicting circumstances of the church, which is to be read from the pulpit of every place of worship connected with the establishment on the first Lord's day after a copy had been received. The Moderator then proceeded to deliver his address on the close of the Assembly. The Assembly adjourned."

FREE PRESBYTERIAN CHURCH.

In connection with the above very meagre sketch, it will be interesting to read the proceedings of what is henceforth to be called the Free Presbyterian Church, extracted from the Edinburgh Witness.

"Dr. Welsh, the Moderator, having constituted the Assembly in the usual manner, read the Protest which appeared in full in our paper, holding that the Church was coerced by the Civil Courts—that they had assumed the whole jurisdiction of the Church—that, as several of the Presbyteries of this Church had been prevented from electing their representatives, this could be no Free Assembly of the Church of Scotland. After the reading of this Protest, Dr. Welsh, followed by Dr. Chalmers, Dr. Gordon, Dr. P. M'Farlan, and the other protesting and adhering ministers and elders, immediately left the house, and marched in procession, amid the applause of the assembled multitude, to the large hall at Canongate, which had been fitted up for their reception. Dr. Welsh having constituted the new Assembly, Dr. Chalmers was unanimously chosen Moderator. Mr. Pitcairn and Dr. Clason were chosen Clerks of Assembly.

"All the adhering ministers were declared members of Assembly. A Committee was appointed to consider the best means of effecting their complete separation from the Established Church. After the appointment of several other Committees, the first meeting of this eventful Assembly adjourned till the next day.

"On Friday, the Irish Deputation tabled their commission, and afterwards addressed the Assembly, approving of the course they had adopted, and recognising the Free Assembly as the General
Assembly of the Church of Scotland. On the motion of Dr. Welsh, the Moderator returned the thanks of the Assembly to the Irish Deputation. Dr. Cook of Belfast then addressed the Assembly at great length, approving of the separation, and expressing his grief and disappointment at the course pursued by the Government. In the evening, Dr. Buchanan, Dr. Gordon, and Dr. Candlish addressed the Assembly in powerful speeches on the position which they had now taken up, and the grounds for so doing. An address was read from the adhering probationers. Reports of the number of adhering students in the several Colleges were also given in. The rest of the day was spent in devotional exercises.

"On Saturday, Mr. Dunlop gave in an interim report from the Building Section of the Provisional Committee, in which he pointed out the hardships to be endured by many of the adhering ministers in the country districts, from the tyranny of the landlords. Dr. Candlish also gave in an interim report of the statistical or ecclesiastical section of the same Committee, in which he directed the attention of the Assembly to the Christian bearing of those ministers who had such gloomy prospects before them, and the necessity of the Assembly doing every thing in its power to mitigate their sufferings, as also that of the people adhering to them. Dr. Chalmers then vacated the chair, and gave in the report of the financial section of the Provisional Committee, from which it appeared that 687 Associations in support of the Free Church had been already formed, but that the success only of 239 had been reported; and from what they had done, a sum equal to £323,028 6s. could be relied upon as already at the command of the Church; and, besides that, £72,687 1s. 1d. were annual receipts. In the course of reading the Report, he clearly showed what an amount of money could be obtained by diligently carrying out the system of local associations, and the amount of moral good that would be effected by the continual intercourse which would thereby be kept up among all classes of society. On the motion of Dr. M'Donald of Urquhart, a vote of thanks was carried by acclamation to Dr. Chalmers and the other conveners and members of the several sections of the Provisional Committee.

"On Monday a number of additional adherents, both ministers and elders, were given in. In the evening Dr. M'Farlan of Greenock gave in the Report of the Committee appointed to devise the best method of completing the separation from the Establishment, which recommended, that the Assembly pass a resolution demitting their status and privileges as ministers and members of the Established Church, and that an act be prepared to that effect, to be signed
by all the members of Assembly. Dr. Brewster of Craig seconded the adoption of the Report. Mr. Beith of Stirling, and Dr. Cunningham then addressed the Assembly in long and powerful speeches.

"On Tuesday Mr. Dunlop laid on the table a copy of the Act of Separation, which, after some conversation, was approved of. Mr. M'Lagan, Kinsans, then offered up a powerful and impressive prayer, adapted to the circumstances in which they were placed, and the act they were about to perform; after which, the document was signed by all the adhering ministers then present. In the evening, a deputation from the London Lay Union addressed the Assembly; after which, a number of the ministers and elders belonging to the English Synod were heard. Mr. Dobbin, from Ireland, then spoke. The Moderator returned the thanks of the Assembly to all the deputations, expressing gratitude for their sympathy.

"On Wednesday, Dr. Keith of St. Cyrus gave in the Report on the Conversion of the Jews, containing much valuable information from the different missionary stations. The Moderator returned the thanks of the Assembly to Dr. Keith. In the evening, a deputation from the Original Seceders was heard. The Moderator, in returning the thanks of the Assembly to the deputation, expressed the high value they set upon the testimony of such a body, who had so long maintained the principles for which the Church of Scotland was now called to suffer. Messrs. Guthrie and Begg then addressed the Assembly in powerful speeches.

"On Thursday, a letter was read by Mr. Dunlop from the Marquis of Breadalbane, declaring his determination to cast in his lot with the 'Free Church.' An Address was also read by Dr. Duncan from the Dissenter's in Holland, expressing sympathy with the Evangelical portion of the Church of Scotland, and their high opinion of the noble stand now made by them for the Headship of Christ. Dr. Candlish, seconded by Dr. Keith, moved that it should be recorded and duly answered. The Reports of various Committees were then given in, the most important of which was that on Education, read by Dr. Welsh, for which he received the thanks of the Assembly.

"On Friday, several ministers and elders gave in their adherence to the Free Church, one of whom was William Gilmour, Esq. Glasgow. Thanks were voted to Mr. Campbell of Monzie, Mr. Fox Maule, Mr. Stewart, and the other Members of Parliament who had supported the claims of the Church.

"On Saturday a Deed of Demission, to be subscribed by probationers, was read and approved of, to which many adhered at the time, and several have since signed; numbers are yet expected.
Further adherences of ministers, elders, and influential friends, were also reported.

"On Monday a number of additional adhering ministers was reported.

"On Tuesday the names of additional adherents were read, after which Dr. M'Farlan of Greenock read an address to the Queen, stating the causes of separation. An overture for union for prayer was agreed to. Mr. Dunlop gave a verbal report from the Building Committee, in which he urged the necessity of rich congregations being, in the mean time, satisfied with plain churches, until every part of the country be supplied.

"Dr. Candlish brought up the Report on the supply of ordinances; from which it appears that the demand far exceeds the supply.

"The thanks of the Assembly were then tendered to Mr. Bonar, Mr. John Hamilton, advocate, and others, for their valuable services to the Church; after which, Dr. Chalmers delivered an able and eloquent address, before dissolving the Assembly in the name of the great Head of the Church. The next Assembly was appointed to be held in Glasgow in October."

RELIGIOUS ANNIVERSARIES IN LONDON.

The annual meetings in London of the different religious societies this year seem, both from public and private report, to have been uncommonly animating and encouraging. We have given some account of the Wesleyan Missionary Meeting, and the financial statement of the Church Missionary Society, of whose anniversary a full and interesting report is given in the Madras Missionary Record.

We now notice such other of the leading societies as present space allows, and hope to find room for the remaining in our next. In that and succeeding numbers, we propose also to give extracts from the more valuable addresses on these soul-stirring occasions.

BRITISH AND FOREIGN BIBLE SOCIETY.

The thirty-ninth anniversary of this noble society was held on May the 3rd, at Exeter Hall,

The Right Hon. Lord Bexley, President, in the Chair.

The meeting was addressed by the Bishop of Winchester; Viscount
Morpeth; the Dean of Sarum; Rev. A. Tidman, Secretary of the London Missionary Society; Rev. Peter Jacobs, a Native Missionary among the Chippewa Indians; Rev. F. Close; Rev. Dr. Hannah; Rev. A. W. Hanson, Chaplain to the Gold Coast; the Earl of Chichester, and Rev. Dr. Steinkopff.

"The abstract of the report showed that 'the receipts applicable to the general purposes of the Society had amounted to £39,821 7s. 2d. and for Bibles and Testaments, to £52,297 12s. 3d. The total amount of receipts, including drawbacks, was £92,476 2s. 8d.; and the expenditure had amounted to £86,964 10s. 6d. The issues of the Scriptures had been 982,060 copies; being the largest number ever issued in one year, and making the total number of copies issued, from the commencement of the Society, 15,020,994. The engagements of the society, at home and abroad, exceeded £23,000.'"

RELIGIOUS TRACT SOCIETY.

The forty-fourth Anniversary of this excellent institution was held on the 5th of May, J. Labouchere, Esq., in the Chair.

The meeting was addressed by the Chairman, as also by the Rev. Daniel Wilson, M. A., Vicar of Islington; Rev. J. Clayton, Jun. M. A.; the Rev. William Carus Wilson, M. A.; Rev. J. B. Condit, from America; Rev. Augustus Hanson, Chaplain to the Gold Coast; Rev. Henry Hughes, M. A., Secretary of the Hibernian Society; Rev. G. Smith, Association Secretary of the Church Missionary Society.

"The abstract of the Report began by noticing the opportunities presented for increased exertion in China; for which special object the Society had received donations already amounting to £1,747 4s. 4d. The Report then proceeded to detail the Society's operations in Benares, Orissa, Calcutta, Delhi, Madras, Vizagapatam, Bellary, Bangalore, Bombay, Surat, &c. The Rev. A. Bazacott, of Raratonga, had forwarded to the author of the well-known tract, The Sinner's Friend, an autograph letter from Makea David, the king of Raratonga, in answer to one written to Makea, the late king of the island. The letter stated that Makea died with faith in the blood of Jesus the Messiah; and added, 'I understand the little book, The Sinner's Friend, a book very excellent and enlightening to read.' Mr. Bazacott added, 'David is treading in the steps of his late father, is a member of the church, and walks consistently with his profession.' The Committee had much pleasure in recording, that the esteemed author of this useful tract gave 20,000 copies of the translation in Tahitian, for circulation in the islands, in which that language is understood. The Report then passed to home proceedings. The founda-
tions of the Society's premises in Paternoster Row, being reported by
surveyors to be defective, and most of the principal timbers decayed, the
Committee were about to rebuild them, having first secured a new lease
at a considerable reduced annual rent. The Committee had, during the
year, made grants of 1,980,493 publications, at an expense of £2,268;
among these were the following items:—At public executions, 99,100
tracts; hospitals, 5,350; work-houses, 4,574; fairs, 34,525; races, 18,675;
British emigrants, 22,629; prisoners, 5,775; railway workmen, 4,350;
foreigners in England, 12,854; anti-infidel works, 13,763. They had
assisted in the establishment of libraries for the London police, and had
granted 200 libraries at half-price, for factory districts, and 125 to Sun-
day and day schools. The new publications during the year were 218 in
number. The publications issued from the depository in the year amounted
to 18,469,551, making the total circulation of the Society in nearly
ninety languages, nearly 377,000,000. The benevolent income of the year was
£4,980 15s. 10d. (being a decrease on the year of £386 17s. 4d.) or includ-
ing the special donations for China, £6,728 0s. 2d. The amount received
for sales was £43,064 14s. 9d. making the total amount of receipts
£52,605 7s. 9d. The gratuitous issues amounted to £6,649 7s. 1d., being
£1,668 11s. 3d. beyond the amount of benevolent contributions. The
Report called especial attention to the subject of the publication of cheap
books to counteract Popish and Tractarian principles, a point the Com-
mittee were determined to keep in view."

LONDON MISSIONARY SOCIETY'S FORTY-NINTH ANNIVERSARY.
SIR GEORGE GREY, BART. IN THE CHAIR.
The principal speakers were C. Hindley, Esq. M. P.; the Rev. Edward
Bickersteth, of the Church of England; Rev. J. Freeman, formerly Mis-
sionary at Madagascar; Rev. W. Bunting, of the Wesleyan Connection;
Rev. James Parsons; Rev. Joseph Angus, Secretary of the Baptist Mis-
sionary Society; Rev. J. B. Condit, from Portland, United States; and
Rev. A. F. Lacroix, Missionary from Calcutta.
The abstract of the Report is given in the Patriot newspaper as fol-
lovs:—
"The Rev. A. Tidman then read an abstract of the Report, which
commenced by noticing the Society's proceedings in the South Sea Is-
lands. After referring to the French aggression upon Tahiti, it stated,
that, in the islands where the Gospel had been introduced in later years,
and which had hitherto been preserved from the evils of Popery, the
rich reward already realized had been abundant, and the prospects of
extensive success were most cheering. In the Island of Tanna, the spot
on which the enterprising Williams planted the Christian standard on the day before his martyrdom, two missionary brethren from England were now stationed. It had been decided to send to China, as soon as possible, ten or twelve additional labourers; and the best endeavours were now being made to engage men duly qualified for that important enterprise. Though still called to mourn over the obstacles to the progress of the Gospel in India, presented by the debasing idolatries of the country, the directors were permitted to rejoice in the progressive diminution of the difficulties with which their brethren had to contend. In South Africa, the desert had begun to blossom as the rose. The stations north of the colony had been visited with gracious manifestations of Divine mercy. Madagascar still remained under the cloud of that dark and mysterious dispensation which deprived the people of their teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. Five additional martyrdoms had taken place during the year. The directors had sent forth to various parts of the world missionaries with their families, amounting (exclusive of children) to twenty-three individuals. The total amount of receipts had been 78,450l. 18s. 8d.; the expenditure, 85,422l. 56s.”

**BAPTIST MISSIONARY SOCIETY.**

The fifty-first Anniversary of this institution was held at Exeter Hall, on Thursday, the 7th May. Notwithstanding the threatening aspect of the weather, nearly 3,000 persons were present. On the platform were the Rev. Drs. Alder, Cox, Godwin, Leifchild, Murch, and Steane; the Revs. J. Clarke, from Africa; J. M. Phillipo, and T. Merrick, from Jamaica; St. Kelsall, Esq., F. Tritton, Esq., &c. &c. J. L. Phillips, Esq. presided.

“The Report stated, that the Committee were gratified in being able to state that the progress of the Society had been uninterrupted in its position and prospects;—and it was never more calculated to encourage and stimulate the exertion of its friends. The total number of missionaries who had been sent out by the Society, or had been in connection with it, amounted to 169, of whom sixty-two had been sent out within the last ten years. There are in India, in connexion with the Society, seventy-nine schools, being an increase of four during the year, containing 2,789 children. The total number of members added to the churches during the year had been 173. The total number of members being 1,350. In the West Indies, South America, Canada, and Africa, the progress of the Baptist Missions had been equally gratifying. The total amount of the Jubilee Fund was 32,500l. The total receipts of the year 21,193l. 3s. 10d. being less than the income of the preceding year by 1,528l. 18s. 4d.”
CHURCH PASTORAL AID SOCIETY.

The eighth Annual Meeting of the Members of this Society was held on Tuesday, the 9th of May, at the Great Room, Exeter Hall. Upon the platform were the Bishops of Winchester, Chester, Llandoff and Norwich. Archdeacon Shirley, Hon. and Rev. M. Villiers, &c. &c. At eleven o'clock the Right Hon. Lord Ashley, President of the Society, took the chair. After the reading of the Report, several resolutions were moved, seconded, and sustained by the Bishop of Chester, Rev. E. Tottenham, Bishop of Norwich, Archdeacon Shirley, Rev. Hugh Stowell, the Bishop of Llandoff, Rev. J. Scholefield, (Regius Professor of Greek, at Cambridge) the Rev. E. Bickersteth, and other gentlemen.

PROTESTANT ASSOCIATION.

On Wednesday, May 10th, the Protestant Association held their Annual Meeting in Exeter Hall—Mr. Plumptree in the chair. The Rev. R. T. M'Ghee was the principal speaker, who in the course of his speech, quoted from a book written forty years ago by the present Pope, in order to prove that he claimed the powers which the Pope claimed in the days of Hildebrand—he claimed that the government of the Pope was of God; that as Christ's vicegerent on earth, his government and power were equal to those of the Son of God, &c. &c. Mr. M'Ghee also stated, that the agitation going on in Ireland was not a political movement of Mr. O'Connell, but only one part of a widely spread organization for aggrandizement, ordered by the Pope.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The thirty-fourth Annual Meeting of the Society for Promoting Christianity among the Jews was held at Exeter Hall, Friday, May 5th. The Society had issued during the year, 1,830 Hebrew Bibles, 2,056 Hebrew Testaments, 3,023 copies of the Common Prayer, with large numbers of the Pentateuch, and a variety of Tracts. The Society's Missions had been most successful in Jerusalem, Beyrout, Hebron, Smyrna, Poland, Cracow, Russia, Austria, Persia, Konigsburg, Frankfurt, China, and other parts of the world.

FESTIVAL.

The Festival of the Sons of the Clergy took place in St. Paul's on the 9th May. The choir was conducted by Sir George Smart. The vocal and instrumental performers were numerous, and efficient, belonging...
A performance was given to the Royal Society of Musicians, and led by Mr. Cramer; the choruses were assisted by the young gentlemen of Her Majesty's Chapel Royal, St. Paul's, and Westminster Abbey. The pieces performed were Handel's "Dettingen Te Deum"—Atwood's "Cantate Domino"—the grand chaunt "Deus Misereatur"—the "Gloria Patri" followed by Handel's sublime "Hallelujah chorus"—the whole concluding with the "Coronation Anthem"—the congregation all standing.

RELIGIOUS VERNACULAR NEWSPAPERS.

We learn by a letter from Maulmein that the Missionaries there have commenced a Burmese newspaper, of which they circulate about 500 copies monthly. This is the fourth vernacular newspaper, still published, commenced in India within the last two or three years. The Morning Star at Jaffna is now in its third year. The Dayanodaya at Ahmednuggur, printed at Bombay, is in its second, and the Madras Aurora the same. These all, while giving general intelligence, are principally devoted to education and religion. We hail the appearance of such vehicles of information, and instruments of intellectual and moral elevation, among the Natives of this country. The periodical press—by addressing them at stated periods, on various subjects, and in the way of news, as well as in other interesting forms—is more likely to rouse them from their apathy, and excite a desire to read, and a spirit to inquire, than perhaps any other mere instrumentality, without the presence of a living, thinking, speaking, and feeling agent. We therefore heartily wish these little vernacular publications all success; and so much gratuitous support, from the friends of Native improvement, as may enable them to live, and through the Divine blessing make live. One called the "Rising Sun," commenced at Colombo by a respectable Native gentleman, a Protestant, had not an annual revolution before the proprietor was obliged to stop its course, on account, as he said "of the number of subscribers who did not pay!" The "Friend of the People" in this place shared a similar fate, and so will almost any other, unless for a time supported, in part, by other than Native subscribers. We must help the people that they may learn to help themselves.

Obituary Notice of Mrs. Winslow,

LATE WIFE OF THE REV. M. WINSLOW, M.A., OF THE AMERICAN MADRAS MISSION.

According to our promise last month, we have the satisfaction of giving the following brief sketch of this lamented female Missionary.

Mrs. Winslow, whose maiden name was Anne Spiers, was born at Cuddalore on the 21st May, 1812. She was the youngest of three
daughters of the late ARCHIBALD SPIERS, Esq. of the Madras Medical Service, who was a Staff Surgeon in the Burmese war; in which, with many others, he fell a victim to the climate. Her mother having died when she was an infant, she was, at the age of about three years, sent by her father to England, whither her two sisters, the eldest afterwards married to J. BABBINGTON, Esq. of the Madras Civil Service—and who returned to find an early grave in India—and the second, now the wife of ROBERT RANKING, Esq. Surgeon of Hastings, England, had been sent before her.

With her second sister, Anne was at different schools several years, and then, until the marriage of this much beloved sister, resided with her in lodgings, or at the hospitable mansion of one or the other of her excellent guardians, R. CLARKE, Esq., one of the Honorable Company's returned servants, employed at home as a translator; and BOYD MILLER, Esq., a retired merchant, both residing near London. Of these esteemed guardians, Anne always spoke with the utmost gratitude and affection, considering them as second parents.

The subject of this sketch was early seriously inclined, and about the time she arrived at an age suitable for confirmation, according to the rites of the Church of England, in which she was educated, or soon after, she seems to have chosen that good part not to be taken from her. Under the pastoral care of the Hon. and Rev. Baptist W. Noel, and occasional attendance on the ministrations of the present Bishop of CALCUTTA, her religious views and principles were matured, and the fruits of the Spirit began to be manifest, as in other respects, so also, in efforts to do good. Though at times much occupied in attendance upon her sister, then frequently an invalid, and obliged occasionally to reside with her at watering places for her health, she devoted herself, as opportunity allowed, to the instruction and relief of the poor and ignorant. In London she had, as probably also her sister, a district for regular visitation, in which she read and distributed the Scriptures and religious tracts, brought out the children to the Sunday-school, and aided in relieving the sick and destitute.

It was when these charitable labours were partially interrupted, and she was, after her sister's marriage, residing with her at Hastings, that her attention was turned to India; and her desires excited to do something for the benefit of the heathen, among whom she was born.

A LADIES' ASSOCIATION had been formed in London for sending out female teachers to India, and other places in the East, and an excellent clergyman at Madras had expressed a wish that one or two of their agents should be sent to this Presidency. Under these circumstances, the subject was brought before the mind of Miss Spiers, and appeared to her a Providential call to enlarge her sphere of exertion. She did not, however, decide without much examination, earnest prayer, and serious counsel with her Christian friends.
The following extract of a letter from her former pastor, Mr. Noel, will show how that evangelical and distinguished clergyman regarded the undertaking.

"I am rejoiced to hear that you are so strongly inclined to the service. From my recollection of your kind and useful exertions in London, I feel little doubt that you would, with the blessing of God, be very useful; and would recommend you to apply at once (if your own mind is fixed) to the Education Society, stating your views of the work, your views of Christian doctrine, what you could contribute to your own maintenance; and referring them to Mr. A., or any other pious clergyman whom you know, and myself, for information respecting your qualifications."

It was with difficulty that Miss Spiers obtained the consent of some of her friends to leaving them; but those most attached to her, and who were the most tried at the idea of separation, were also the most anxious that she would do all in her power for the glory of God. Her path was therefore not obstructed by them. She availed herself of the patronage offered by the Ladies' Association, so far as to come out under their protection; but wholly at her own expense. In company with Miss Craven, afterwards Mrs. Bannister, who became her bosom friend, she left England in 1836, about the middle of August, by the Ship Wellington, and arrived in Madras in December. She was here most kindly received by the Rev. J. Tucker, B. D., J. F. Thomas, Esq. and Lady, and others.

Not finding a sphere of labour among the Native females immediately open, Miss S., by advice of her friends, cheerfully accepted the situation of Assistant Governess of the Military Female Asylum, where she found abundant occasion among the 400 inmates, for all her zeal and her uncommon energy of character. To her usefulness the friends of the institution have at different times borne ample testimony. They evinced their sense of her worth by appointing her, after she left, one of the Lady's Directresses.

An esteemed clergyman of the Presidency, in writing to her husband since her decease, says,

"We feel for you the more, having been so well acquainted with her from the time of her arrival in the country, and having known how to value her energy, activity, and decision of character. The patience and cheerfulness with which she continued to labour on at the Female Asylum, notwithstanding the numerous and trying discouragements which she had to encounter, and when there was nothing to support her but the strength of Christian principle, much increased our esteem for her."

After Miss S. had been in this situation something more than a year, devoting herself unspARINGLY to its duties, and at the same time pursuing the study of the Tamil language systematically with a moonshee, it was proposed to her to become the wife of the Missionary with whom she
OBITUARY NOTICE OF MRS. WINSLOW.

was afterwards happily connected nearly five years. Though this proposal opened to her a field of labour among the Natives, which was more accordant to her wishes and expectations on leaving home, than her then employment; and though she did not offer any personal objections, yet the difference of church communion she felt to be so far an obstacle, that it was only after earnest seeking of direction from on high, for some time, and obtaining the advice of her most judicious friends, that she consented to change her situation. She was married on the 12th September, 1838.

It is right perhaps here to say, that Mrs. W., though to use her own language, “by principle as well as education an attached member of the Church of England,” was by no means an exclusive one, but had fellowship with all who hold the Head, even Christ; and she had been in the habit, when in Scotland, at different times at the house of her brother-in-law, Mr. Babington, of worshipping in the Presbyterian church. Though after marriage she communicated regularly with the Mission church, and occasionally in the Scotch Kirk, which being near she generally attended after removing to Chindatrepetah, yet she did not give up her connection with her own church. For more than three years, while residing at Royapooram, she attended almost every Sabbath, after the Native services, on the ministrations of her former pastor, and continued until her death one of his communicants.

As a Missionary’s wife, besides “looking well to the ways of her household,” she had the oversight and partial instruction of a boys’ English day school, for more than a year, and then of a day school for Native girls. For a year and a half, before her death, she had a small boarding school for Native girls, to whom she devoted much of her time.

Her labours were indeed abundant, and often beyond her strength; for her mind over-worked her body. Perhaps to this as much as to the climate—though that wore upon her—was to be attributed the derangement of her system, which made her friends and physicians very anxious about the result of her confinement, for some weeks before it took place. She was not herself especially anxious. She not only trusted in the Lord in the assurance that He would do all things well, but thought she should be carried through her trial safely; and that, after a little time, she should be able to seek a change of air, as she could not do previously, which would restore her, as it had done before, to her usual strength. The former of these anticipations was realized; but alas! not the latter.

On the second day after the birth of a son, which took place on the 10th of June, feverish symptoms appeared, attended with great nervous excitement. The following night she was not only watchful but delirious. From this time, though better occasionally in some respects, she became gradually weaker, until the 20th at evening, when her spirit quietly passed away from earth, and was no doubt instantly with that Saviour whom not having seen she loved.
From the accession of the fever she was not at any time probably altogether in her right mind; though not wholly deranged. She generally knew those around her, and on religious subjects was uniformly calm and collected. If her reason was at fault, her feelings were right. Her heart was in the right place. It was the trembling disturbed needle still settling towards the pole. It was interesting, and sometimes affecting to see the controlling influence of her religious feelings, when her mind was most disordered. If unwilling to take food or medicine, which was difficult from soreness of her mouth, she only needed to be told that it was her duty, and that she ought to take it, praying to God for a blessing; when meditating a little, and moving her lips as in prayer, she would summon her resolution and take whatever was offered. She was not probably sensible of her danger, for she could not reason upon it. Except some occasional complaint of her head, she always expressed herself as feeling quite well. But there were evidently some thoughts of death. Once she said of her infant, “God will take care of dear baby.” At another time when it was remarked to her inquiringly, “ you are not afraid to die,” she seemed to understand what was meant; and after thinking a little, said very distinctly, “No, why should I?” When it was asked further, will it not be better to die, and go to Jesus? Her countenance brightened, and she seemed to try to answer in the affirmative, but was unable.

There was only one instance when any thing to the contrary of this appeared, and it was when her mind first wandered. She then for a short time, spoke of her unworthiness and sins, and with much weeping, exclaimed, “can such a sinner as I be saved?” Addressing her husband, she asked very earnestly, “What do you think? do you think so?” When reminded of the fulness and freeness of salvation by Christ, and that He has said, “Him that cometh unto me I will in no wise cast out,” she became calm, and requesting her husband to pray with her, no more expressed any doubt. Indeed, prayer, or reading of the word of God, always soothed her, however disturbed; and she frequently said, “my mind is too weak to guide itself, you must pray with me.” Once on awaking from sleep, a little more refreshed than usual, she said affectionately to her husband sitting by her, “How good God has been to us, ‘Bless the Lord’ O my soul,” &c. repeating several of the following and similar verses, in a very happy state of mind. It seemed then almost that the crisis was past, and not only that her heart but her mind was right. But it was only a gleam of sunshine from her soul, through the dark cloud which enveloped her intellect; a cloud not to be removed till the mortal should put on immortality.

Pleasant would it have been to know her dying thoughts, but it was not necessary for the fullest confidence, that when the pupils of her school, the domestics of her family, her husband and children, and several dear friends were weeping round her dying bed, she had already “Come unto the spirits of the just made perfect,” and that while prayer
ascended from faltering lips below, her soul was commencing the song of Moses and the Lamb above.

It were easy, by such a dying bed, to understand that earth is sometimes on the very verge of heaven; that there is but the thin partition of the flesh between us and the spiritual world; and that could our eyes be opened, as were those of Elisha's servant, we might see, if not "horses and chariots of fire," bright forms of ministering angels, sent to conduct a redeemed soul to glory.

"Hark they whisper angels say.
Sister Spirit, come away."

The funeral of Mrs. W. was numerously attended by personal and other friends, and by Natives connected with the church and mission; all of whom manifested a sense of their loss. Her infant and two other small children, left motherless, can never know the greatness of theirs.

The occasion was improved on the next Sabbath evening in the Scotch Church, by a sermon from the Rev. F. D. W. Ward, M. A. of the Mission; the Junior Chaplain, the Rev. R. K. Hamilton, M. A. who had prepared a sermon for the purpose, being too ill to preach. Mr. Ward's text was from Rev. xiv. 13, "Blessed are the dead who die in the Lord," &c.

Mr. Hamilton, two weeks afterwards, delivered the substance of his sermon, also, from Heb. xii. 22, 23, "But ye are come unto Mount Zion," &c. and to the "spirits of the just made perfect." From the latter, we are kindly allowed to make a few extracts, intended for this number; but which must be postponed for the next.

In concluding this brief sketch of our departed friend and sister, only two or three of the more prominent traits of her religious character will be noticed, and those not by way of eulogy, but to magnify the grace of God.

She was uncommonly upright and conscientious. A gentleman in writing to her husband remarks, "her integrity and truth were much valued." Her own sincerity, however, made the double dealings and falsehood of her servants and others hard for her to bear. Her maxim seemed to be "the wicked shall not dwell in my sight;" and she found it a difficult one in this land. Her conscientiousness was such, that she hesitated to adopt many expressions in prayer, which are familiar with some, and to use the ardent language of certain hymns, lest her own feelings should not perfectly accord with the sentiment, and she should be guilty of insincerity.

She was firm and consistent. The texture of her mind and natural decision of character, contributed perhaps to give strength more than beauty to her religion. Her characteristic was self-conflict—not self-complacency—activity, not repose. It has been well said, "God has many
jewels, some reflect His glory more brightly, some more beautifully, but purity and hardness are qualifications, of them all."

Her piety was also Scriptural. She took her religion from the Bible. In that she meditated night and day. Few of her sex, younger or older, are better textuaries. She remarks once, in her journal, while yet young, after she had been sitting up all night with a sick person distressed in mind, that she found the benefit of having her memory well stored with texts and hymns; and in this respect certainly her mind was a store-house. But this was not all; "the Bible was the man of her counsel"—the decider of controversies, the arbiter of her conscience. She cared little what Christians said, or the church said, or the fathers said, and nothing what the world said; her inquiry was, "what saith the Scripture," and knowing that, she went no further.

She was a child of faith; and receiving the perfect and finished work of Christ, as securing a present salvation to all who come to Him—believing in the instantly renewing and gradually sanctifying influences of the Holy Spirit—and having evidence of her reconciliation to the Father, through the Son, by the Holy Ghost, she had a lively hope, and often a sweet assurance of her justification and adoption.

She lived a life of prayer; allowing no ordinary cares to interrupt, in the least, her stated and often protracted seasons of private devotion, and communion with God.

The reality of her piety was manifest in all the social relations. As a member of the mission she was not only highly useful, but always kept the unity of the Spirit in the bonds of peace, causing no jar or difficulty. As a mistress of her family, if sometimes she appeared over-exact, she was in reality kind and liberal; as a wife, most faithful and affectionate; as a mother, anxious and devoted.

The desire of her heart was to glorify God upon the earth, and finish the work He had given her to do—that she might be ready for her departure. Almost the last entry in her diary, just before she was taken seriously ill, was, "How near I may be to Eternity! May I have grace to live 'more as remembering that the Lord is at hand.'"

M.

MONTHLY MISSIONARY PRAYER MEETING.

The address of the Rev. R. D. Griffith, at the Scotch Church on the 3d ultimo—according to the intimation in our last—on "Christianity Self-diffusive," was original and impressive. We were glad to notice a better attendance than is sometimes seen.

The meeting on the 7th instant will be in Davidson Street Chapel. Address from the Rev. S. Harney; subject, "Remarks on the present state of the Native Christian Church in Southern India."