EDITORIAL ADDRESS.

Before proceeding further in our labours we have a word to say to our friends and supporters, and to those whom we cannot yet reckon among the latter, but would be glad to do so.

Through your favour, and the blessing of God, we have been enabled to make a beginning in our work, whether such as to answer your expectations you must judge. You may have expected too much, we may have accomplished too little; we may yet accomplish more. If you think good is done, we ask your aid to extend and perpetuate it. You may do this by aiding in the circulation of the journal, or by contributing to its pages.

We have reason to be thankful for something like a remunerating subscription, if the work do not exceed in size what was promised. We should be glad to make it larger and more expensive than was proposed, as we have indeed done in the last two numbers, and this a larger subscription would enable us to do.

We apprehend, from remarks which have been made, that our position is not, in certain quarters, clearly understood. There have been inquiries, why some of each denomination of evangelical ministers at the Presidency
are not found on the list of projectors and conductors of this work. We beg leave, therefore, to say, that it is not because any were intentionally excluded, or that our principles do not include all; but simply because the publication was commenced by a missionary conference, formed several years since, which meets once a month, and is open to all Christian ministers who are willing to join it, on the basis of its common Catholic principles, but which did not when this publication was commenced, as it had done and may again, embrace any member of one of the leading denominations. We should be glad to have the clerical representation more complete, and are not without hope that it yet may be so; but in the mean time all are invited to contribute to our pages, though the control of the journal must necessarily be with the members of the conference.

We would not add, if some unworthy doubts had not been expressed on the subject, that there will be the same adherence to the original plan of the work,—“to avoid as far as possible all controversy on those topics on which Protestant Christians may consistently and conscientiously disagree,” as there would have been had every denomination been represented in our body. The work is based and will be carried forward on “the great principle of Protestantism, that the Bible, and the Bible alone, is the religion of Christians.”

To our brethren engaged in the missionary work, whether at the Presidency or in the country, we confidently look for support and encouragement. We may do this without exposing ourselves to the charge of overweening self-confidence, because the usefulness of the publication does not depend on the conductors alone. It is intended among other things to be a repository of missionary facts and reasonings, to which each may contribute of his own experience or opinions for the benefit of all. And certainly, if the missionary enterprise is not
different from all others, there is much yet to be learned as to the best method of conducting it. Missionaries should also feel it a privilege, as it is a duty, to encourage and stimulate each other in their work of faith. We say this because, although we have the generous support of some whole missions, others have not taken that interest in the object which it appears to us to deserve. They should remember that the publication will go into many families who would otherwise know little of missionary operations, and that it will also go into the hands of those acquainted with these operations, and able from them to make most important deductions, to aid the less experienced in their work. Any individual or any body of missionaries may furnish the results of meditation, deliberation, or experience, which might otherwise be lost to the missionary cause.

The Christian public in general may also, we think, find reasons, in the present state of this country and the aspect of the times, for aiding our undertaking. The press in India is beginning to exert that power, which has caused it in England to be denominated, not inaptly, a fourth estate of the realm. It has been lately said in a leading newspaper of another Presidency, that there is no literature in India but what is found in the newspaper-columns. We are willing to grant that this is a newspaper-age—that many read little else than the weekly, bi-weekly, tri-weekly, and daily journals; and that the monthlies and quarterlies cannot treat their readers to an entertainment, having either the variety or the freshness of that which is spread forth so frequently on the broad sheet. But the public mind needs the solid as well as the racy—the healthful as well as the rich and high seasoned. Except mere passing news, few things are worth reading at all which are not worth reading more than once. The literature usually found in the newspapers is ephemeral,
and as it is not intended to be preserved in that state for future reference, it is once or twice read and then thrown aside. This kind of reading, however favourable it may be to conversation, as furnishing topics of remark, or however convenient to those who in these high-pressure times can only now and then snatch a moment from absorbing duties, or pressing cares, to cast a glance at the panorama of passing events, is not friendly to habits of close thought or deep research. On the contrary, those whose reading is mostly of this kind, are apt to form desultory habits of thought, and to unfit their minds for severer studies. It is true, that at the present day the leading newspapers, and especially in India, are frequently enriched with literary and even scientific productions of sterling worth; but the broad sheet is not the best place for setting these gems permanently, if it be even for attracting notice to them, in the midst of exciting news, or by the side of some alluring display of the imagination. The periodical magazine is more suitable for them, and for all that is intended to be preserved and studied.

The magazine may have something of the freshness also of the broad sheet, and be more likely to attract attention, in this bustling age, than heavy volumes; and it may catch and embody the passing shadows of the times, to hand them down to the inquisitive of after ages. How much would we not give for a monthly journal of the age of Henry the VIII. or of Queen Elizabeth?

Whatever may be the case in India, it is certain that the periodical press, whether scientific, literary, political, or religious, has exerted in other lands, and may exert in this, a commanding influence. Look at the quarterlies and monthlies in England, Scotland, and America, and compute, if possible, their weight in turning the scale of public opinion on almost every important question. Its influence may be less than that of the news-
paper press, but it is equally real. Consider what has been done these many years by the London Christian Observer for evangelical religion, and Christian morals.

But what has been done in England, may, in measure, be done here. Nay, we are not afraid to assert, that it has been done to some good extent by the Calcutta Christian Observer and the Bombay Oriental Christian Spectator, to mention no others. Who can tell what evils have been checked, and what good cherished by these truly Christian publications, continued as they have both been for several years. Verily, if we prized every degree of good moral influence as we ought in this wicked world, and especially in this heathen land, we should praise God for the least healing branch thrown into such bitter waters.

The press is becoming mighty for good or evil in India, as in other lands. Its voice is heard at the headquarters of influence, and in every subordinate centre and circle, throughout the land; and alas for the country if it be left to an infidel or licentious press—yea even to one merely moral. We are thankful to know it is not; and that even the newspaper-press, and especially in some most pleasing instances—not less at this Presidency than at either of the others—is not only moral, but more or less religious.

Without interfering, however, with the labours of others, without disparaging any other form of influence through the press, and especially the Christian press, we believe there is an important sphere to be occupied by this journal, and good to be effected by it in which any one may rejoice to have a part. We are convinced it has a high vocation, which if its present conductors should be found unable to reach, those better qualified will be raised up. We therefore solicit the cordial co-operation of all who are waiting for the moral and religious renovation of India. M.
Before passing to dwell on those remarkable displays of sovereign grace, which were vouchsafed to that mission, during the years 1837-38 and 39, it is necessary to remark that large accessions had been made from time to time from its commencement. The success attending labours in that field had encouraged the Board of Missions in America to send larger reinforcements to this than to any other of their mission stations. The whole number of labourers from home, who were on the islands in 1839, was 80. Included in this number were 24 ordained ministers and their wives, two physicians and their wives, seven teachers and their wives, besides printers, bookbinders, female teachers, &c. They occupied 17 stations on the five principal islands.

We cannot otherwise so well present a view of the remarkable scenes of the period above alluded to, as by making selections from a few of the many interesting communications made by the missionaries to their patrons in America. The first extract we introduce is from a letter of Mr. Bishop, stationed at Ewa, on the island of Oahu, written in 1838. He says,

"The past year has been with us a year of labours and blessings; of labours in preaching the Gospel, in leading the inquiring sinner to believe and trust in the Saviour;—of blessings, in the outpouring of the Holy Spirit upon the dying people, in a manner beyond any former parallel. The Lord has indeed filled our hands with good, and our hearts with praise. From the commencement of our
protracted meetings, we perceived that the minds of God's people became stirred up to pray for the conversion of sinners. The more our hearts became drawn out in prayer, the more we felt our need of God's interposition, and the more we perceived the attention of sinners was awakened, to hearken to the preaching of the word. Every meeting which we held was thronged with listening crowds, who returned solemn and thoughtful to their houses. We have hopes that about 1,000 have already experienced the power of renewing grace. Our congregation has also increased. About 1,000 was the former number of regular hearers; we have now perhaps 4,000 on the Sabbath morning."

Near the same period the Rev. D. Baldwin, from Lahina, writes as follows:

"I will attempt to give you a brief account of what God has been doing for us, though I feel that neither tongue nor pen can tell what our eyes have seen, and our hearts have felt. Such scenes were never intended to be fully described here on earth. It will be enough that they will be fully unfolded at the great day, when the secrets of all hearts shall be made manifest. Then we shall be prepared to unite with angels in joy unspeakable, and in giving all the glory to God.

"The interest we had observed among the people, previous to the meeting, afterwards became more general, and the cases of decided conviction or awakening began to multiply. Indeed the little cloud had already spread, till it seemed to rest over the whole population.

"There seemed to be an awe over the whole. During the week of the meetings, all business was, as if by instinct, suspended. Even the work of preparing their food, to which hunger prompts, was not attended to. It was observed that no fires for cooking were kindled in all the place, a change which even positive orders from their chiefs would hardly have effected at any other time. The whole population seemed during this week to view the time as a Sabbath; and to our view, even the hardest seemed to have some sense that God was near. Old hardened transgressors, who had scarcely been at the house of God for the whole 15 years that the Gospel had been preached at this place, were now seen there in tears, melted down under the power of omnipotent truth. The blind, whom we had never seen before, we now saw, as we went to the house of God, led along sometimes by a parent, sometimes by a child, and sometimes perhaps by a grandchild, just as they were tottering over the grave. Cripples also sometimes affected
our hearts deeply, as we saw them labouring to reach God's temple, as hard as some have done to reach that of Juggernaut. Two of these were seen, and are seen to this day, crawling on their hands and feet, to every meeting. One of them we had none of us ever seen before, and none of the people seemed to know before that such a being was in existence; and now we have some hope that, in soul at least, like the cripple who sat at the gate called Beautiful, he has been made whole.

"The king, who had been some months at Lahina with his train, had not been seen at the house of God, till a short time before the meetings. He now became a pretty regular attendant. His wife has since been the subject of more decided serious impressions. We cannot but hope she is born of God. His numerous train, who were generally young, and who had been considered the most hopeless of all the people, as to attending to salvation, were now seen breaking away from the fell destroyer, and began one after another to be found in the great congregation. Nearly every day, while the series of meetings lasted, and occasionally afterwards, we held a meeting at the king's own house, for the benefit of his people, at which himself and his whole train were present. Some of the most hardened amongst them, we think, have given their hearts to God. Feeling among the people evidently deepened every day, and every day we were hearing of new and interesting cases of sinners awakened. Though I have seen many revivals in the United States, I was never before in a place where the Spirit of God seemed so ready to follow up every truth exhibited before the people. Every sermon seemed to do thorough execution. If terror was preached, the people were terrified; if love was the theme, they were melted; and those who had before been the most set against the Gospel, were in many cases the first to fall under its power. Our house was thronged from morning till night with those who came to inquire the way of salvation; both Mrs. Baldwin and myself giving ourselves up wholly to the work of leading souls to Christ. Our time at the house was almost strictly employed in conversation, and personal application of the truth, not excepting when we were taking our meals. Generally those who came exhibited marks of feeling, and often, of deep feeling. Frequently they could not refrain from weeping. Parents were astonished to find their little ones, not only becoming more docile, and ready to listen to them, but to find them often alone praying to God, to save their souls. For a long time one could scarcely go in any

* The terms used here should be understood to mean nothing but what the apostle Paul expressed, "Knowing therefore the terror of the Lord, we persuade men."
direction in the sugar-cane or banana groves, without finding these little ones praying and weeping before God. I have myself turned out of my way to avoid disturbing them."

Rev. T. Coan, of Hilo, writes also in 1838,

"On the 19th March, I wrote you a somewhat full account of the work of God's Spirit among this people. Since then, it has advanced without interruption, and with unabated energy: and now while I write, the waves of salvation roll deep and broad over this field. The Spirit of the Highest breathes upon the slain. They breathe—they live—they stand up an army to praise the Lord. Every day gives us fresh demonstration that God has awaked to our help, and that this is His work. Since I last wrote you, I have been almost constantly engaged in preaching, travelling among the people, and examining candidates for the church. I usually preach from seven to 20 times a week, and the people are still eager to hear. A large congregation can be collected on the shortest notice, and at almost any time of day or night. Our congregation at the station has sometimes swelled to five, six, and even 7,000. 'Who are these that fly as a cloud, and as doves to their windows?' Christ rides gloriously in the chariot of salvation. His arrows are in the hearts of His enemies. There is a great quaking among sinners through this field. During a recent tour through Hilo and Puna, the same general tokens of the Divine presence were manifested as were described on a former occasion. The Gospel was every where the power of God to salvation. It was like the fire and the hammer. Many who before, while I was on a tour among them, remained in their houses, or hid themselves in the jungle, to avoid the light of truth, now came out of their lurking places, and submitted with tears to the Lord Jesus."

Rev. H. R. Hitchcock, on Molokai, writes in the same year:

"About January 7th of the present year we began to talk of holding a series of meetings. Weeks passed away before the appointment of the meeting. By this time the gracious influences, which had already distilled on almost all the other stations, were felt on Molokai. The first notice I had of it, aside from my own feelings, was from one of the brethren, who told me, that for some time past, several had been in the habit of rising an hour before light, and resorting to the school-house to pray for the coming of the Holy Spirit in the midst of us.

"After the protracted meetings were over, they came to us in No. 4."
great numbers, inquiring what they should do. Special meetings for all who were determined to serve God, or who were alarmed for their souls, were attended by from four to five hundred.

"Several of the brethren were sent to out-stations to converse with the people; they were absent one week, and returned little less surprised at the power and goodness of God, than were the disciples, when they exclaimed, 'Lord, even the devils are subject to us through thy name.' Never did I witness so many children so habitually solemn, as were those of the station school. The Holy Spirit was present at Halawa, in a most evident manner. No means but the naked sword of the Spirit were resorted to, and yet there seemed to be scarcely an unconvicted sinner in the assembly, which averaged during the meeting between four and five hundred. The concern was so great, that we could by no means attend to all that came to us for instruction. Some could not be prevailed on to retire from our room, until we were obliged to shut the doors against them, that we might retire to sleep; and even then we could not keep them from coming in and disturbing us. The number of the aged, who have been convicted, is unusually large. Of many who have been to me inquiring for Christ, with great earnestness, I had not entertained any hope that they could be saved, because I could not make them understand me, when I proposed to them the simplest questions relative to their future welfare. These same individuals have since given conclusive evidence that they were careful for their souls."

Mr. Coan, of Hilo, on Hawaii, writes,

"Could you get a glimpse of the motley group, as they bend their steps to the house of God, or as they sit around the table of their dying Lord, I am sure the sight of your eyes would affect, yes, melt your heart. The old and decrepit, the lame and the blind, the maimed and the withered, the paralytic, and those afflicted with divers diseases and torments, these come humbly upon their staves, and, led or borne by their friends, sit down at the table of the Lord. Among the throng you will see the hoary priest of idolatry, with hands but recently as it were washed from the blood of human victims, together with the thief, the adulterer, the sorcerer, the manslayer, the highway robber, the blood-stained murderer, and the mother, no the monster—whose hands have reeked in the blood of her own children. All these with their enmity slain, and themselves washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God, meet together before the cross of Christ."
It is easy to recognize in the scenes which are described in the foregoing extracts, the work of Him concerning whom our Saviour foretold, "He shall convince the world of sin, of righteousness, and of judgment." And while the promise, "I will pour out my Spirit upon all flesh," remains in part to be fulfilled, should we think such scenes strange or not to be expected? Should we not rather be stirred up to pray with new earnestness, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains," in this land also, "might flow down at thy presence." This wonderful work of the Holy Spirit extended with various degrees of power to all the stations, and, during the third year from its commencement, the whole number of hopeful converts received to the 17 churches, was 10,725.

Again Mr. Coan writes,

"In relation to all objects of benevolence placed before them, this people are more ready to assist according to their power, 'yea, and beyond their power,' than any people I ever saw."

The statistics afforded by one of the mission reports of one year, on this last point are indeed, considering the poverty of the people, surprising. We extract a few.

"Waioli on Kanai.—The church and people are collecting materials to build a meeting-house. They have planted seven acres of sugar-cane, the avails of which are to be appropriated to this object.

"Honolulu on Oahu—the principal port and residence of the king.— The first church and congregation have commenced a stone meeting-house, 144 feet by 78, the walls of which, including the basement and under-ground story, have been raised about twenty feet. The king has given $3,000* in money towards its erection, and voluntary contributions of about 2,500 more have been made by the chiefs and the people. It is expected that a much larger sum will be needed for raising it fifteen feet higher and completing it.

"The second church and congregation have nearly finished a meeting-house, 125 feet by 60. The walls are three feet thick, and 13 feet high.

* A Spanish dollar is equal to a little more than two rupees.
“Wailuku.—The church and people have nearly completed the walls of a stone meeting-house, 100 feet by 53, with a gallery.

“At Haiku, an out-post fourteen miles from Wailuku, the people have nearly completed a good stone meeting-house, 96 feet by 42.”

The contributions at two of the stations may also be mentioned as a specimen of the others.

**Waialua.—** For Foreign Missions, - - - - - $ 25
For the Seminary, - - - - - 20
For the erection of the 2d Church at Honolulu, - 84
For the support of Native Teachers, - - - 125
For the support of their Pastor, - - - 62
For a Church Bell, - - - - 100

**Honolulu, 1st.—** To support their Pastor, - - - - 300
For Oregon Mission, - - - - 444
2d.—Towards building their Meeting-house, - 1000
Support of their Pastor, - - - 5000

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“Waimea (Hawai),—Contributed several hundreds of kapas and mats, and have planted some twenty or thirty patches of kalo, potatoes, and sugar-cane, for benevolent objects. Some contributions also for wood and food.”

“Kealakekua.—Monthly contributions which have been applied to the support of schools. Liberal subscriptions have also been made for the erection of a stone meeting-house. For Hilo boarding school, $5,000.”

It appears that their contributions are mostly made, not in money, but in such articles of food, or clothes, as can be turned to account in the schools and mission families; these articles are appraised and the amount credited to the donors.

“In the thousand hands which come up with offerings on the morning of the monthly concert, you will see the following among other things: a tapu, a malo, a pau, a mat, a bunch of hemp, a stick of wood, a little salt, a fish, a fowl, a taro, a potato, a cabbage, a melon, a little arrow-root, a bunch of onions, a few ears of corn, a few eggs, a piece of lime-stone or coral, &c.; every one giving according to his own mind, and according to the ability which God hath given him. Another company (often the old, the feeble, and those who have nothing else to give) wend their way to the fields, where they plant and weed taro or sugar-cane, while women and children gather grass to cover and enrich the soil.”
The account given by Mr. Coan, of the boarding school at Honolulu, is illustrative of this mode of contribution and is, aside from that subject, an interesting and somewhat novel sketch.

"Early in the past year, Mrs. Coan determined to open and sustain a boarding school for girls with her own hands, and with such native help as she could command. So soon as her plans were made known to the church and people, they came cheerfully forward, and with great promptness erected a comfortable native building for the school, the women contributing tapus, mats, &c. to furnish the house. A few seats, a table with bowls and spoons, and some other things having been provided, the school was opened on the 10th September, and it has been in constant operation from that to the present time.

"The number of little girls in the school is twenty, and their ages from seven to ten years. Their food is supplied by the weekly contributions of the people, in the following manner:—The country lying immediately around the station is divided into five sections, each district containing a population of from two to five hundred perhaps. These districts supply the school with food, for one week each, in regular rotation, by voluntary contribution. Each individual, who is of a willing heart, brings a single taro, a potato, or a fish, as he comes up to the house of God, to the regular Wednesday lecture. Several hundred potatoes or taros thus put together make a heap, on which the school is fed for a week, while the cheerful donors perceive no diminution to their own little stock. When the districts have all fulfilled their weeks, they commence again, and thus, like the earth, move round in a perpetual circle, shedding constant blessings in their revolutions. For some time past, a part of the people have engaged, on each monthly concert day, in planting food as a supply of the future wants of the school. The principal food of the little girls is taro, potatoes, fish, and arrow-root, with occasional supplies of cabbage, melons, bananas, sugar-cane, &c. They all sit and eat at a common table in English style.

"They are clothed in a cheap cotton fabric, which, together with table—furniture, books, cards, maps, stationery, &c. is furnished by Mr. Coan. The value of these articles, however, is probably refunded by the people in supplies for our family consumption, so that it may be said the school is entirely sustained by the voluntary contributions of the Natives. Two Native assistants are employed in the school and paid regular wages. Attached to the school-
building is a garden, containing many beautiful trees, such as the oriental lilac, the mimosa, the guava, the mango, the tamarind, the fig, the lemon, the coffee, and the mulberry, besides a great number of beautiful flowering plants. The garden is surrounded and intersected by gravelled walks, and divided into little sections, each pupil being responsible for the neatness and good order of one section, while all unite in keeping the walks and the common pleasure ground in good taste. A little rill passes through the garden, and this, with a convenient bath, adds not a little to the beauty and comfort of the place, under these tropical skies. All the children are engaged in weeding their flower beds, gravelling their walks, or in some other free and gentle labour daily. Their hours for eating, sleeping, labour, recreation, study, and devotion are all defined. Hitherto they have been taught reading, writing, geography, natural history of beasts, arithmetic, singing, sewing, braiding, &c. Their progress has been very gratifying. Some of them entered the school without a knowledge of the alphabet. All are now tolerable readers, and all have acquired a considerable amount of knowledge on most of the above named branches.

"The government of the school has been remarkably easy. Corporal punishment has never been called for, but in one case, and stern reproof has hardly been known in the school; and I hazard nothing in saying that I never in any country, saw a school of twenty little children so uniformly meek, quiet, gentle, docile, and industrious as these little girls. They are a company of bright faces and happy hearts. Their contentment has seemed perfect from the first. No one wishes to leave the school, no one sheds home-sick tears. All are cheerful as the lark, and, by their obedient and affectionate manners, they have entwined themselves closely around our hearts.

"But the crowning blessing of all is the precious influences of the Holy Spirit in the school. These influences have continually descended in soft showers, like the gentle rain and the early dew. The attention of the school can always be arrested by the subject of religion, and when they are affectionately addressed on this subject, the fixed eye, the solemn inquisitive look, and the silent tear, tell the operations of the holy agent within. Their consciences are already very tender, and we believe that many of their hearts have been formed into the image of Christ. Eleven of their number are members of the church, and they have thus far adorned their profession."

In reading these statements of the liberality of the converts
in the Sandwich Islands, we cannot but be reminded of the painful contrast presented in the character of our Indian converts. Is it not probable that either from a fear lest they should think we seek not them but theirs, or else from a fear that our own countrymen would misconstrue our motives, or from some other cause, we have been too much restrained from cultivating in them this essential trait of Christian character? And may not the absence of this inspiring principle account in part for the low standard of spiritual growth, which many of our Native Christians attain?

Though I have already drawn too largely on your time, I beg leave to state one fact further, and to ask your special prayers on account of it. Much effort has long been made, contrary to the wishes of the king and chiefs, to introduce Roman Catholic priests into the island; and, at last, by warlike threats, the determination of the king has been overcome, and he has permitted them to reside on the islands, and our last communication says, the influence of Popery since the visit of the French frigate, begins to be disastrously seen on the island of Oahu. The better part of the Native population regard it with dread and aversion. Thanks be to God, the Natives have the whole Bible now in their hands, and are able to read it for themselves.*

The following hymn, written by Wm. B. Tappan, and sung at the embarkation of the first mission to the Sandwich Islands, has been translated into the Hawaii language, and is used as a national song. Its anticipation of the immediate entrance of the Gospel there, seems almost prophetic.

“Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The Strength of His chosen in love will appear,
And light shall arise on the verge of the tomb.

* Since this was received for the press, the news has reached us, that these Islands have been conditionally ceded to England; but it is doubtful whether the cession will be confirmed.—Eos.
The billows that girt ye, the wild waves that roar,
    The zephyrs that play where the ocean-storms cease,
Shall bear the rich freight to your desolate shore,
    Shall waft the glad tidings of pardon and peace.

On the islands that sit in the regions of night;
The lands of despair, to oblivion a prey,
The morning will open with healing and light,
    The bright star of Bethlehem will usher the day.

The altar and idol in dust overthrown,
The incense forbade that was offered in blood,
The Priest of Melchizedec there shall atone,
And the shrines of Hawaii be sacred to God!

The heathen will hasten to welcome the time,
    The day-spring, the prophet in vision once saw—
When the beams of Messiah shall gladden each clime,
And the isles of the ocean shall wait for His law.

And thou, Oookiah! now sanctified above,
Wilt rejoice, as the heralds their mission disclose;
And the prayer will be heard, that the land thou didst love,
    May blossom as Sharon, and bud as the rose!

ON MISSIONARY SUCCESS IN INDIA.

The following letter from an experienced and esteemed missionary is worthy of careful perusal even by those who may think that an important branch of missionary labour is underrated. If ever we should be ready to learn, certainly it is upon a subject of such surpassing importance. Here, if anywhere, we should "prove all things and hold fast that which is good." For this there must be fair and full discussion, conducted, certainly, in a humble and prayerful spirit.

It is evident in reasoning from the analogy of past times, whether of the first promulgation of Christianity, or of its subsequent revivals, there is danger of mistake from leaving out of the account difference of circumstances, not very obvious or definable perhaps, but very important. Schools were
little needed by the Apostles to prepare the way for their message among their usual auditors—of whom many were acquainted with the Jewish Scriptures—nor were there any churches to support schools, or any press to increase and extend their efficiency. If under other circumstances, more like the present, the influence of education and the press could have been brought in aid of preaching, perhaps the superstition and apostacy of the dark ages might have been prevented. God says, "my people are destroyed for lack of knowledge," and it may be that the light of the seven churches, so soon extinguished, might have been kept burning by means of a thorough Bible education, and the constant study of the Scriptures. But, if to continue, so also to introduce and extend Christianity, would such an education be useful. Its continuance in life and power makes it diffusive.

As to the preaching of Whitfield, the Wesleys and others, producing such glorious effects, the writer has anticipated a remark of much importance, that they "preached to a nominally Christian people," and it is also to be remembered that although "they had ignorance enough to contend against," most whom they addressed had some education, and all were more or less under its influence from those around them, and from living in a land of schools and Bibles.

It is no doubt true that education is sometimes made too necessary in the work of conversion, and depended on too much when employed. Some would seem almost to think that a certain course of instruction must lead those favoured with it to embrace Christianity. But the renewing influences of the Holy Spirit are essential to real conversion, and that Spirit is not dependent on a large amount of learning, nor will it follow in its train. By such as are inclined to magnify this important instrumentality beyond its comparative importance, the letter of our worthy correspondent may deserve careful consideration.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—The question has repeatedly been proposed, and perhaps as often answered, "What is the cause why mission labour in India has been attended with so little visible success?" Some in No. 4.
replying to it have endeavoured to account for it by alluding to the insufficient number of labourers employed; others, to the want of union amongst those labourers; others to the nature of the obstacles against which they have to contend, &c. &c.

That the labourers have been few; their efforts frequently disconnected; and the difficulties almost unparalleled; cannot be doubted: but if want of success can be demonstrated, and I think it can, then none of these, nor all of them together, ought to be considered a satisfactory answer. Two single missionaries, I presume not more united in their efforts than many a pair of labourers and affectionate brethren in India, were sufficient to commence and establish a Christian mission in pagan Europe; and this too in the face of opposition urged on by Satanic power, and supported by all the metaphysical and philosophical idolatry of Greece and Rome.

We have the same Gospel as had Paul and Silas, with additional facilities for proclaiming it, and in a much more tangible form, inasmuch as it is probable, that with the exception of the two Epistles to the Thessalonians, and the one to the Galatians, not a word of the New Testament was committed to writing at the time alluded to. We have a greater number of faithful prayers offered up on our behalf than they could have on theirs: for although “five thousand” were added to the church on the first opening up of the Spirit’s dispensation, to whom “multitudes” were shortly “added,” and these very soon “multiplied;” yet, taking the most extensive view of the number of Christians in Palestine and Asia Minor at that period, it must have been very small, in comparison of the thousands of our Israel who now “lift up holy hands” for us in Europe and America: nor do I suppose it probable, that the mission of Paul and Silas would be known to more than perhaps one in a thousand of the first converts. We have the same Spirit; for I am not disposed, with some, to attempt to shift the blame from ourselves to Jehovah. This I know is the most ancient way of getting out of a difficulty, that we have on record; but I do not think we ought to resort to it, at least until we have taken more pains than did our father Adam, to ascertain our own innocence. Again, therefore, the question returns with redoubled force, What is the reason why mission labour in India has been attended with so little success? The inquiry will be allowed by all to be an important one, and in proportion to its importance, is that of its discussion.

It has not been without repeated struggles against my personal
feelings, that I have brought myself to resolve on attempting an article, especially one of this nature, for your Missionary Record. Truth, however, is worth many struggles; and if the great Truth, which lies at present apparently concealed in a correct answer to the question before me, should be elicited by any remarks I may make, to God alone shall be the glory. May the "Spirit of Truth," who now has his dwelling among men, guide us into this Truth!

I have weighed the subject for years, and the conviction has been gradually and steadily deepening in my mind, that instead of bending all our energies to the application of the divinely appointed means for the conversion of the world, we have exerted them in trying other excellent and valuable, but merely human expedients to effect our purpose. In plain terms, that instead of "giving ourselves continually to prayer and the ministry of the word," we have spent a very considerable portion of our time, our strength, and the funds of our respective societies, in the establishing and conducting of schools; and that therefore, seeing we have been engaged in other work than that to which He had called us, the Lord has in a great degree withheld from us His blessing.

Before I give my reasons for the opinion just expressed, I beg explicitly to state, that my soul has no fellowship with those who hold that ignorance is happiness; nor with those lovers of darkness, who would keep back the blessings of education from the whole, or any part of the human family. No! I would that every child of man were properly educated, and that by persons suitable and at liberty for the task; and I doubt not that such education will everywhere follow in the train of true Gospel triumph! But my position is, that a system of education, when employed by ministers, either as a principal or a subordinate means for the evangelization of the world, is of human, and not of Divine origin. Having made this statement, I will proceed to give my reasons for thinking as I do.

In the first place, the preaching of the Gospel is God's chosen instrument for the salvation of mankind. This, I doubt not, will be admitted by all Christians, and I will only advert to two or three passages of Scripture which will bring out the fact with full force. God the Father, when calling the attention of the universe to His "Servant whom He had chosen," by the prophet Isaiah, says, "He shall bring forth judgment unto truth." The term judgment, in the word of God, has various significations, but I believe the majority of critics will be found to agree with Dr. Clarke, that in "this place it certainly means, the law to be published by the
Messiah; the institution of the Gospel:” and with Watson, that “the word signifies a body of doctrines.” Our Saviour in quoting this passage from Isaiah, does so with an important variation of the phrase, “He shall send forth judgment unto victory!” After His resurrection, accordingly, He gave command and direction for the accomplishing of this triumphant prophecy, “Go ye out into all the world, and preach the Gospel to every creature.” Alluding to this command the Apostle Paul says, “God was in Christ reconciling the world unto Himself; and hath committed unto us the word of reconciliation:” and on the same subject he declares, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.” Even were the point a disputed one, the above passages would be conclusive. This “judgment,” this “Gospel,” this “word of reconciliation,” is God’s appointed instrument for the subjugation of the world to Himself.

My second reason will probably be admitted as readily as my first: but if it be, I do not see how those who make the admission, can avoid coming to my conclusion. It is, that the preaching of the Gospel is the only instrumentality mentioned in the records of church history, by which any nation has yet received the blessings of Christianity. Without pretending to any very extensive knowledge of such records, I will refer to two periods which are familiar to me, while I know none of a contrary character.

At the commencement of the last century, the cause of Christianity in Great Britain was exceedingly low. Ignorance and wickedness covered the land. True, here and there, a solitary watchman, still faithful to his God and his charge, remained at his post, and shone as a light in a dark place, making that darkness visible. In this state of things, it pleased God to raise up those apostolic evangelists, Whitfield and the Wesleys, with their coadjutors, by whose labours a fire was kindled which has continued to burn brighter and brighter to the present day. Referring especially to the history of the Wesleys, we find them, with their assistants, carrying the light of truth into the densely populated manufacturing districts of Yorkshire, to the rude colliers of Newcastle, and to the untutored tinners of Cornwall, as well as to the larger towns and cities of England; and wherever they went, they were blessed with success equal to that of the apostolic age. But how did these missionaries of the cross commence and prosecute their labours? Was it by establishing schools, or by preaching the Gospel? Certainly they had ignorance enough to
contend against; but will any one now say, "how much better would it have been had they begun by instructing the young?" Probably it will be objected here, "Mr. Wesley preached to a nominally Christian people, and therefore the cases are not parallel." Allowing the objector the full weight of his argument, though I do not think it amounts to much, I will refer him to an earlier era; namely, that immediately succeeding the opening of the Gospel door to the Gentiles; in places too, where Christianity, whether real or nominal, was unknown. At that period I see Rome, Ephesus, Corinth, and Athens, "wholly given to idolatry;" their temples, idols, and worship, being so many prototypes of the same things, as now exist in Conjeeveram, Chillumbrum, Sreemungum and Ramissemum. I watch with eager expectation the proceedings of the missionaries of that day; I read with deep attention every page they have left on record; and in no instance do I see them stepping a single hair's breadth out of the right line that had been marked for them. To Jews and Gentiles they preached "Christ crucified;" and, as if to correct the ideas of some in the present day, who maintain teaching schools, and "preaching Christ," are synonymous terms, they have left us specimens of their mode of "doing the work of an evangelist, and making full proof of their ministry," which cannot easily be misunderstood. But no intimation is given us of the schools of Paul, or Silas, or Barnabas; certainly the most successful missionaries that ever went forth into the heathen world.

I think thirdly, that the system now in operation, wherever it is employed, creates an unsubstantial appearance of success, a kind of superficial cause, which requires as much care and attention, as would a church of real converts; but without bringing glory to God, or recommending Christianity to the heathen around. Let my esteemed brethren look through their congregations, and ascertain whether this be the case or not. Or let us suppose that from each congregation, all the schoolmasters and children with their connexions were removed, as they would be were the schools given up, and I think we shall readily agree that the number remaining would be very small. Some may consider this a reason why the school system should be continued, inasmuch as the discontinuance of it would be the breaking up of so many congregations; but surely those who regard the motives which keep such congregations together, rather than the number of persons composing them, will come to a different conclusion. As an individual, I would much rather preach to six willing unpaid hearers, than to sixty remunerated ones. The evil, however, does not rest
The missionary who has such an establishment under his care, has at least the semblance of a little church, which claims and receives a large portion of his time; and in accordance with the laws of Christian sympathy, those for whom he is required to care so much, obtain a place in his affections, in consequence of which, he is always willing to think the best of them. This, on the one hand, prevents his going “into the highways and hedges,” to seek for additional hearers, and on the other, gives a bias to all his reports concerning them.

I am well aware that there exists a class of hypercritical Christians, who have latterly taken pleasure in censuring all missionary reports, because forsooth, the writers of them are not forever depicting the dark side of things in connection with their work. I have heard some of these worthies more than hint, that both annual reports, and missionary speeches, are not only calculated, but actually designed, to deceive the public, by giving more favourable views of the result of mission labour, than facts warrant them to do. If, however, any of us are not worthy of credit for common honesty, we are unfit for our office indeed! and the sooner we are dismissed from the mission ranks the better.

I make this digression to show to my brethren, that no congeniality of feeling with the persons to whom I allude, has led me to say that the present state of things gives a colouring to missionary reports. On the contrary, I believe that the bias to which I refer, is owing to an amiable, though somewhat too partial attachment, to those by whom we are daily surrounded; and for whom our time, and tears, and talents, are continually expended.

My last reason, though not the least, is probably the one which will meet with the most strenuous opposition in many minds. It is, that in consequence of the multiplied engagements connected with the management of schools, so many among us continue inefficient missionaries. Here I doubt not I shall be reminded of those who are, comparatively, masters of Tamil philology. I know them; and I honour them for their patience and perseverance in their studies; but with all due respect and deference, I would submit that a knowledge of Nunnool, Tunnool, Negundo and Cural, with all the niceties and technicalities of the Tamil language as pointed out in the rules, or exhibited in the composition of those works, forms but a very small part of the qualifications required in an efficient Gospel missionary in India. That a knowledge of these and similar works is a valuable acquisition, I readily admit; but I am convinced that a man may have committed them all to memory, and yet be deficient in that kind of acquaintance with the language, which will
enable him to make Scripture truth intelligible to the mass of Tamuli-ans. The inefficiency of which I speak can only, in ordinary cases, be remedied by long continued alternate study and preaching; for which two duties so much time will be required, as to leave very little for extraneous employments. Taking this view of efficiency, without disputing the philological proficiency of some, I fear the men who can carry the Gospel among the masses of Hindus, and in plain familiar and intelligible terms bring it home to their understandings, will be found to be few.

If these things be so, then an awful responsibility rests upon the advocates of the school system. We have an efficient Gospel, but in consequence of our present mode of proceeding, an inefficient ministry. Let us return to “the foolishness of preaching,” and we shall have an efficient Gospel, and an efficient ministry!!

That these remarks are consistent with common sense, as well as with truth, I think an unprejudiced mind will easily see. Let it be remembered that the languages in which missionaries in this country have to speak, are amongst the most difficult in the world; that when they begin to learn these languages they are frequently above twenty-five, and sometimes thirty years of age; that they have thus to toil and study in an unfriendly and debilitating climate; and then let any one judge whether it be wise or prudent, to lay upon such men, the care of eight, ten, or twelve schools, in addition to their ministerial and pastoral labours. Does the man exist who can pay proper attention to both?

In conclusion, let us remind each other that “the Lord our God is a jealous God, and His glory will He not give to another,” nor suffer man to tinge with the decisions of His infinite wisdom. If, therefore, we have been attempting to succeed by other means (however excellent they may have appeared to us) than those which He has appointed, if we have been trying to share the glory of the conversion of India, between education and His own prescribed, anointed instrument, we need not wonder that He has to a lamentable extent withheld from us that blessing, without which we can effect nothing; and I am disposed to think it is time for us to weigh carefully the words of an eminent minister in England, on this subject, “I fear we have bowed too much to the idol of the day—education.”

From Gentlemen,

Yours respectfully,

Thos. Cryer.

Manargoody,

July 19th, 1843.
THE MORALITY OF LEGAL PRACTICE.

That public opinion pronounces that there is, in the ordinary character of legal practice, much that is not reconcilable with rectitude, can need no proof. It may reasonably be concluded that, when the professional conduct of a particular set of men is characterized peculiarly with sacrifices of rectitude, there must be some general and peculiar cause. There appears nothing in the profession, as such, to produce this effect; nothing in taking part in the administration of justice, which necessarily leads men away from justice. Doubtless the original fault is in the law itself.

The fault is of two kinds; one is necessary, and one accidental. First: wherever there are fixed rules of deciding controversies between man and man, or of administering punishment to public offenders, it is inevitable that equity will sometimes be sacrificed to rules.

The second cause of the evil, as it results from the law itself, is its extreme complication,—in the needless multiplicity of its forms, in the inextricable intricacy of its whole structure. This, which is probably by far the most efficient cause of the want of morality in legal practice, I call gratuitous. But whether needed or not, the temptation which it casts in the way of professional virtue is excessively great. There can be no efficient reform among lawyers, without a reform of the law.

It is to be expected, of course, in the present state of human virtue, that lawyers, familiarized to the notion that whatever is legally right is right, should themselves be chargeable with adding greatly to the evils arising from legal institutions. They will go onward from insisting upon legal technicalities, to an endeavour to pervert the law; then to giving a false coloring to facts; then onward, and still onward, until witnesses are abashed and confounded, juries are misled by impassioned appeals to their feelings; until deliberate untruths are solemnly averred; until in a word all the pitiable and degrading
spectacles are exhibited, which are now exhibited in legal practice.

But when we say that the original cause of this unhappy system is found in the law itself, do we justify the system? Far from it. We affirm that a lawyer cannot morally enforce the application of legal rules without regard to the claims of equity in the particular case. For to what does the alternative lead? Is a man, when he undertakes a client's business, at liberty to advance his interests by every method, good or bad, which the law will not punish? If not, something must limit and restrict him; and that something is the moral law.

Dr. Paley's attempts to defend that item in legal practice, which consists in uttering untruths in order to serve a client, are singularly unfortunate. "There are falsehoods," says he, "which are not criminal; as where no one is deceived,—which is the case with an advocate in asserting the justice, or his belief in the justice, of his client's cause." "No confidence was destroyed because none was reposed." A defence not very creditable, if it were valid. It defends men from the imputation of falsehood, because their falsehoods are so habitual that no one gives them credit!

But the defence is not valid. Advocates would not persist in uttering untruths without attaining an object. If no one ever, in fact, believed them, they would cease to asseverate. But the real practice is, to mix falsehood and truth together, and so to involve the one with the other that the jury cannot easily separate them. And that the pleader's design is to persuade them of the truth of all he affirms, is manifest. Suppose an advocate, when he arose, should say, "Gentlemen, I am now going to speak the truth;" and, after narrating the facts of the case, should say, "Gentlemen, I am now going to address you with fictions." Why would he not do this? The deduction should not be concealed, that he who employs untruths in his pleadings does really and most strictly, lie.

Gisborne defends legal practice on the ground that "the standard to which the advocate refers the cause of his client, is not the law of reason, nor the law of God, but the law of the No. 4.
land. His peculiar and proper object is not to prove the side
of the question which he advocates morally right, but legally
right.” There is something specious in this; but what is its
amount? That if the laws of a country proceed upon such and
such maxims, they exempt us from the authority of the law
of God. Either the acts of a legislature may suspend the
obligations of morality, or they may not. If they may, there
is an end of that morality which is founded upon the Divine
will; if not, the argument of Gisborne is a fallacy.

Dr. Johnson's course is this: “You do not know a cause to
be good or bad till the judge determines it. An argument that
does not convince you, may convince the judge to whom you
urge it. If it does, then he is right and you are wrong.” This
is satisfactory, for it is always satisfactory to perceive that a
powerful intellect can find nothing but idle sophistry to urge
against the obligations of virtue.

One other argument is this: Eminent barristers, it is said,
should not be too scrupulous, because clients might fear their
causes would be rejected by virtuous pleaders, and would,
therefore, go to needy and unprincipled chicaners. If their
causes are bad, the sooner they are discountenanced the better:
besides, it is a very loose morality which recommends good men
to do improper things; lest they should be done by the bad.
Let us consider, for a moment, the practical results of the
ordinary legal practice.

A civil action is brought into court, and the evidence satisfies
every man that the plaintiff is entitled, in justice, to a verdict.
Suddenly, the pleader discovers some technical irregularity in
the proceedings, and the plaintiff loses his cause. The unhappy
sufferer retires injured and wronged, without redress or hope of
redress. Can it be sufficient to justify a man in such conduct,
to say that such things are his business,—the means by which he
obtains his living? The same excuse would justify a troop of
Arabian banditti which plunders the caravan. Yet this is the
every-day practice of the profession; and the amount of in-
justice which is inflicted by this practice is enormous. There
is no excuse for thus inflicting injustice. It is an act of pure,
gratuitous mischief; an act not required by law, but condemned
by morality, and possessing no apology but the lawyer's love of gain.

In criminal courts, the same conduct is practised, and with the same effect of preventing the execution of justice. Is, then, the circumstance of belonging to the legal profession a good reason for disregarding those duties which are obligatory upon every other man? He who wards off punishment from swindlers and robbers, and turns them loose to the work of fraud and plunder again, surely deserves worse of his country than many a hungry man who filches a loaf or a trinket.

It really is a dreadful consideration that a body of men respectable in the various relationships of life, should make in consequence of the vicious maxims of a profession, these deplorable sacrifices of rectitude. To a writer upon such a subject, it is difficult to speak with that plainness which morality requires, without seeming to speak illiberally of men. But it is not a question of liberality, but of morals. When we see a barrister willing to take the brief of any client; ready to exert all his abilities to prove that any given cause is good or bad; to urge before a jury the side on which he happens to have been employed, with all the earnestness of seeming integrity and truth;—when we see all this, and remember that it was the toss of a die whether he should have done exactly the contrary, I think that no expression characterizes the procedure but intellectual and moral prostitution. In any other place than a court of justice, every one would say that it was prostitution; a court of justice cannot make it less.

It may probably be asked, "What is a legal man to do? How shall he discriminate his duties?" I confess that the answer is difficult; and why is it difficult? Because the whole system is unsound. The conscientious lawyer is surrounded with temptations and difficulties resulting from the general system of the law; difficulties and temptations so great, that it may almost appear to be the part of a wise man to fly rather than encounter them. There is, however, nothing necessarily incidental to the profession which makes it incompatible with morality. He who has the firmness to maintain his allegiance to virtue, may doubtless maintain
it. Such a man would consider that, law being in general the practical standard of equity, the pleader may properly illustrate and enforce it. He may assiduously examine statutes and precedents, and honorably adduce them on the part of his client. In examining his witnesses, he may educe the whole truth; in examining the other party's, he may endeavour to detect collusions, and to elicit facts which they may endeavour to conceal. But he may not quote statutes and adjudged cases which he does not think apply to the subject. He may not endeavour to mislead the jury by appealing to their feelings, by employing ridicule, and especially by unfounded insinuations or misrepresentation of facts. He may not endeavour to conceal or discredit the truth, by attempting to confuse the opposite witnesses, or by entrapping them into contradictions. Such as these appear to be the rules which rectitude imposes in ordinary cases.

Murray, the grammarian, had been a barrister in America. "I do not recollect," says he, "that I ever encouraged a client to proceed at law when I thought his cause was unjust or indefensible; but, in such cases, I believe it was my invariable practice to dissuade from litigation, and to recommend a peaceful settlement of differences. In the retrospect of this mode of practice I have always had great satisfaction; and I am persuaded that a different procedure would have been the source of many painful recollections."

One serious consideration remains—the effect of the immorality of legal practice upon the personal character of the profession. "The lawyer who is frequently engaged in resisting what he suspects to be just; in maintenance of what he deems to be, in strictness, untenable; in advancing inconclusive reasoning,—can be preserved by nothing short of serious and invariable solicitude, from the risk of having the distinction between right and wrong almost erased from his mind."* Is it indeed so? Then the custom which entails this fearful risk must infallibly be bad. Assuredly no virtuous conduct tends to erase from the mind the distinctions of right and wrong.

* Gisborne.
It is by no means certain that, if a lawyer were to enter upon life with a steady determination to act upon the principles of strict integrity, his experience would occasion any exception to the general rule that the path of virtue is the path of interest. When such a man appeared before a jury, they would attend to his statements and his reasonings with that confidence which integrity only can inspire. They would not, as at present, be ever upon the watch to protect themselves from illusion, and casuistry, and misrepresentation. Such a man, I say, would have a weight of advocacy which no other qualification can supply; and upright clients, knowing this, would find it their interest to employ him. It might become almost equivalent to the loss of a cause to intrust it to a bad man. If none but upright men could be efficient advocates, and if upright men would not advocate vicious causes, vicious causes would not be prosecuted. If such be even the possible result of sterling integrity, the obligation to practise it is proportionately great; the amount of depending good involves a corresponding amount of responsibility upon him who contributes to perpetuate the evil.—*New York Observer.*

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**THE DALADA RELIC.**

We invite the attention of our readers to the following account of a public exhibition by the direction, and in the presence of the Governor of Ceylon, of what is called the *Dalada Relic,* or supposed tooth of Budha.

It is brought out in public occasionally, and is worshipped by the Natives as an idol. They indeed consider it the palladium of government, as the belief has long been current, that whoever has possession of this relic will rule the country. The remarks appended, on its exhibition under the sanction of a Christian Government, make any comment of ours unnecessary.
"There is at Kandy a piece of ivory, or some similar substance, said by the Buddhists to be a tooth of Buddha. This relic is under the care of the Government Agent of the Central Province. The tooth, enclosed in a splendid shrine, is guarded at night by a sentinel from the Ceylon Rifles, a regiment which is principally composed of Malays, (who, it is needless to say, are Mahometsans,) under European officers. The principal servants in charge of the temple, as well as the priests who officiate, are appointed by our Christian government, and one of them at least, Don S. Perera, an aratchy, is paid for the services he performs out of the colonial revenue. Thus the Government is to all intents and purposes the grand patron of the temple; the keys are under the care of its servants; the doors are opened and shut at its command; it appoints the person who has charge of the relic; and the place is guarded by one of its soldiers, in the same way as the pavilion of the Governor, the commissariat stores, or any other building belonging to the Queen.

"On the 27th of March last there was a public exhibition of the tooth, in consequence of the presentation of offerings by a number of Siamese priests, who have recently visited the island on a kind of pilgrimage, as a deputation from the king of Siam. The narrative of the ceremony, to which we last month promised insertion, is as follows:—

"His Excellency the Governor and several ladies and gentlemen appeared at the shrine, in the Malegawa, about three o'clock, when Dewa Nillema, the principal chief of the temple, requested the Acting Government Agent, Mr. Buller, to hand over the key of the shrine to the Nayeka Unanse, or chief priest, which he (the Government Agent) did, after receiving His Excellency's permission; both the chief priests of the Malwatta and Asgerie handed the key to Kobakkadowe Anunayeka Unanse, and directed him to open the shrine; which he did, assisted by the Dewa Nillema and Kareyekoreneralles. The outermost cover of the shrine was removed by the chief priest of the Asgerie Wihara; the third by the chief priest of the Malwatte Wihara; the fourth, fifth, and sixth by Kobukkadowa Anunayeka Unanse; when in the seventh, which was left open, appeared the relic, tied to the stamens of golden flowers, which was taken by Kobakkadowa Anunayeka Unanse, and placed upon a tray made of gold, held by the two chief priests, and brought to the hall of the temple, when it was placed by them upon a table. The Government Agent, Mr. Buller, then standing upon the threshold of the temple, directed the Dewa Nillema to call the priests who had come
from Siam and allow them to pay their respects; he also directed that the peace officers should see that the crowd be kept off, lest any danger should happen on account of the press of the people. Silence being proclaimed, the Siam priests had ample time given to pay their adorations; and His Excellency the Governor, the ladies, and other gentlemen soon retired, being unable to remain any longer at the spot, owing to the smallness of the room in which the relic was placed. His Excellency the Governor, on seeing the relic, observed to the gentlemen of his suite, that it resembled a piece of carved ivory, and that it was his firm belief that it is not the identical tooth of a human being, but a piece of ivory carved so as to resemble a tooth; and jocularly cautioned Mr. Buller to be careful that it did not fly off to heaven.

"The Siam priests were allowed to view the relic for about half an hour, during which time they took a model of its form in wax. After this the Dewa Nillema requested that Mr. Buller would allow the eager multitude, who were standing below, to pay their adorations also; which was granted. But it appeared to Mr. Buller that on account of the lateness of the hour, the relic could not be kept out so long as to allow the whole multitude to come and adore it, so he called the chiefs and priests and told them that it would be entirely impossible for him to remain there, as he was unwell, and that the relic should be immediately encased; but the chiefs and priests begged that they might be allowed to take it to the outer verandah of the temple and place it upon a table, so as to allow the whole multitude to gaze at the wonderful tooth. To this Mr. Buller consented; and the relic was so removed by the chief priests, and kept there until half-past 5 o'clock, all the time the people crying "Sadu," and making offerings of money, &c.

"About half-past 5 o'clock, Mr. Buller, (who was all the time in attendance at the place, and together with several other gentlemen diverted himself with the curious workmanship of the cases of the shrine,) ordered Dehegama Ratte Mahatmaya and the Dewa Nillema, to cause the chief priests to remove the relic and place it in the shrine as it was formerly, and to lock it up, delivering the keys into his hand; which was accordingly done. Mr. Buller, with the others, then retired."

"We think that no one who believes in the truth of revelation, and has attentively studied it in all its parts, can read even this very guarded account of the ceremony, without feelings of poignant grief. There is evidently an unnatural connection between our Government and the idolatry of the land; and the church is
called upon to expose the evils therefrom resulting, until they have ceased to offend. The whole system is essentially wrong, and so long as it is permitted to continue, scenes like the present will be exhibited from time to time; the remembrance of which may pass away from the mind of the individuals by whom they are carried on, but the event will be written in God’s book, never to be erased until a severe penalty has been exacted for transgression.

“We know not unto whom belongs the reproach of the present exhibition, as we have not heard by whom it was recommended. The gentlemen now in office may not be answerable for the system; yet even in this respect they are not entirely free from blame, as they have no doubt the power to alter it if they were so disposed. For all that concerns the event over which we are now called upon to mourn, they alone are to be regarded as accountable. The Agent of Government was officially present at an act of idolatry; he publicly gave permission for the opening of the shrine; the length of time during which the tooth was exhibited, and the position in which it was placed, were both under his control. It is this participation in a performance so senseless as the worship of the supposed tooth of an atheist, that we condemn. We are willing to hope that it was done without thought, and from no deliberate resolve to set at nought the law of God; but this does not lessen the mischievousness of its effects, or set aside the propriety of rebuke. And when we remember the indignation expressed against Cobbett for bringing across the Atlantic the bones of the infidel Paine, we may expect that the Christian public at home will not be unconcerned spectators of this recent infraction of the Divine command in Kandy.

“It will perhaps be said that the whole matter is too ridiculous to deserve serious notice. Equally ridiculous were many of the practices into which the Israelites fell, when they were so severely reprimanded by the prophets, and afterwards punished in so awful a manner for not attending to the warning voice. It was an act of idolatry; and it is the act and not its accessories, that constitutes the crime. Whether, therefore, it be a real tooth or merely a piece of ivory, or some other substance, makes little or no difference in the essential character of the performance. ‘An idol,’ says Archbishop Usher, ‘we must understand, in the exact propriety of the term, doth signify any image; but according to the ecclesiastical use of the word it noteth such an image as is set up for religious adoration.’ Of what was it that the holy prophet spoke, when he declared the sin that ‘God hated’? What is it that throughout the Scriptures is spoken of as ‘an abomination’?
What was it that brought confusion upon the chosen people of God, and caused their overthrow by the Philistines, and their captivity in Babylon? Idolatry is not only an overt act of treason against Jehovah; it is an actual bringing of the usurping enemy into the sacred presence, and an attempt to place another than the Elohim upon the throne of the universe. The most awful denunciations of the Almighty have been pronounced against this sin; it has been the cause of more licentiousness and bloodshed than any other passion of infernalised man; and the lightnings of heaven have never shot athwart the welkin so swiftly, or with so unerring an aim, as when sent forth against the people that have been led astray by this senseless infatuation. Under the ancient dispensation, as regarded the nations that were not of Israel, the thunders of God's anger might appear to repose innocuous amidst the clouds and darkness that are His pavilion; but now the angel of justice has received his commission to release the fierce lightnings from their primeval dwelling place, and to launch them forth, in the full power of their destructiveness, against those nations who would set themselves against the omnipotent decree, that idolatry shall disappear from the earth, and the truth universally prevail. Why is it that the cry of the Moslem muezzin now reverberates triumphantly from the minarets of Zion? Why is it that the withering crescent now surmounts the lovely shrine of St. Sophia in the metropolis of the eastern empire? Why was the proud unbeliever in the divinity of the Son of God permitted to sweep with his conquering legions the countries in the north of the African continent? Why has the mystic Babylon been doomed to fall? Why is it that the comparatively scanty population of an insignificant island breasting the billows of the Atlantic, at the present moment possesses a peerless realm, presenting an anomaly in the history of nations, from the extent of its dominion, and the mighty influence it exercises upon the destinies of the world? There is only one answer to these questions, and a thousand more of parallel significance that might be propounded. It is written in the sun-beam, yet men will not see it; earth and heaven unite to give power to its utterance, yet men will not hear it. The lessons of the past, the teachings of all time, are forgotten; and governments yet try to seize the sceptre, and retain it in their grasp, though they are unwilling to fulfill the conditions upon which alone the sovereign power will be continued unto them by God.

"The melancholy exhibition that has caused these remarks would at any time have been enough to bring the members of the church in tears before the throne of the heavenly grace, with earnest prayer No. 4."
to God that He would not remember the offences of our rulers, nor visit the colony with His chastisements because of their forgetfulness of His law. But there are circumstances connected with the present act that throw around it a shade of still deeper gloom. The triumph of the enemy seems to be presented under a more fearful aspect, when we consider the time, the place, and the occasion.

"It appears that the Dalada Relic was exhibited on the very day on which the Agent entered upon the duties of his important office. When Solomon entered upon the charge entrusted into his hands by the Lord, he presented a thousand burnt offerings upon the altar, and asked of God 'an understanding heart,' that 'he might discern judgment.' We will not say that in Kandy no similar prayer was offered unto God; but we must express our conviction that if such a duty was remembered, its effect was more than marred by the most inconsistent act which was afterwards performed.

"The tooth was exhibited from the outer verandah of the temple. We know the place well, and have often in imagination gone back to the scenes that were there presented in the older time. Near this spot the kings of Kandy received yearly the homage of all their chiefs, a most impressive spectacle; and there too they were accustomed to sit, that they might witness the trampling to death of their rebellious subjects, and the rending of their limbs, by the state elephants. But the barbaric usages of the royal festival, and even the cruelties that were there perpetrated, seem to lose much of their repulsiveness, when compared with the transaction we now notice, in which fetters were thrown around the souls of men, that will bind them in eternal captivity with a force that no power can overcome. Was there no quicker flowing of the blood, no trembling of the frame, no misgiving of spirit, no remembrance of far different scenes, no fear of the anger of God, at the moment when the people fell down to offer worship? Why was not all connexion with 'the accursed thing' renounced, even though the loss of the Government Agency had been the consequence? Why were not the emoluments of office rejected at once, if the destruction of souls was to be the price of their retention? Oh! there rushes past us, as we contemplate the scene, the fell form of atheism hideous as the grave, its fleshless mouth attempting to creak out tones of victory. We gaze again, and spirits without number throng the scene in bitter anguish, wailing forth the death-groan of eternal despair. It is a moment never to be forgotten. The blessings of education, the amenities of literature, the triumphs of phi-
Lanthropy, the sweet influences of our holy religion, the rich privileges of our common Christianity appear to be regarded as nothing; and in their stead there is open fellowship with a system that denies the existence of God and is the curse of the people; a system that is the cause of that want of confidence which the Government itself manifests in its native agencies, and of that dearth of principle that is every where deplored.

"The occasion on which the relic was exposed is cause of additional regret. The evil that has been produced will not be confined to our own subjects alone; it will spread to another and more numerous population. The banks of the Irawaddy, as well as the palaces of Bankok, will re-echo the intelligence, that in Ceylon Buddhism is patronised by the British Government. The king of Burmah will rejoice in the decree he has sent forth that no missionary operations shall be allowed in the country over which he reigns; the monarch of Siam will regard with still greater indifference the message of the servants of the cross. Nor let it be supposed that these are imaginary calamities. Not many days gone by, a priest said exultingly to the minister at Seedua:—'In these parts Buddhism is neglected, but it is not so in Kandy; there it receives the respect of English gentlemen high in office.' The importance attached to these things by the Natives may be further learnt from the fact that the address of the principal chiefs and priests of the Kandian province to J. Layard, Esq. on his resigning the office of Government Agent to C. R. Buller, Esq. contains the following passage.—'Your acquaintance with the customs of our country, and the rites of our religion, enabled us to maintain them without any degree of unnecessary trouble and labour.' What has a Christian Agent to do with enabling heathen priests to maintain the rites of their religion? We are not here blaming the individual but the system. On the same occasion, the address to C. R. Buller, Esq. was commenced by the following avowal:—'We have had an auspicious omen of good things to come, and that is, that soon after Mr. Buller's arrival we have had the privilege of seeing our holy relic, which indeed is precursory of many fortunate events, and from that we infer that your administration will prove alike auspicious.'

"When we have asked the reason of the anomalies that are presented by the Government, in its patronage of Buddhism, the reply has been, The Treaty, the Treaty; but when we have further asked, What Treaty? no answer has been given. No Treaty that we have ever seen binds the Government to the course it at present pursues.
"By some, it is said that the tooth is kept in our possession, because it is supposed by the Natives that the Government which retains it must infallibly be masters of the island. And can the majesty of the British empire stoop to so low a degradation, as to allow it to be imagined for a moment, that we can only retain possession of Ceylon so long as the relic is in our hands? The sooner so absurd an idea is annihilated the better. It might suit the purpose of some petty state, that had no real power to second its pretensions to the government, were it to encourage a supposition like this; but it appears only like a mockery, a thing to laugh at, when used in reference to an empire that holds the sceptre of India, with a hundred millions of men as its tributaries. The nod of the warrior's plume is seen above the crowd that is prostrate before the shrine; and as the clamp of his foot is heard heavily upon the stone pavement of the ancient palace, the thought comes home with energy to the mind, that by him at least the idea must be scouted as an insult. To the Christian, the insult of such a thought appears to be additionally censurable, as being committed not only against an earthly monarch, but with a still more treasonable bearing, against Jehovah, our God, 'whose kingdom is everlasting and power infinite.'

"Without approving of all that has been said upon the subject by the Colombo Observer, we must express our gratitude to the editor, for the readiness with which he has come forward to expose the folly of the exhibition. By this means, the attention of the Indian papers has been drawn to these strange proceedings, which we trust is only preparatory to more powerful exposures from the papers at home. We must at the same time express our regret at seeing in our other colonial print an article headed, 'Government Idolatry Forsooth!' Though the act may not, in strictness of speech, be 'Government Idolatry,' we must warn the servants of Christ against allowing their minds to be carried away from the real culpability of the transaction by a war of words. After all the apologies that have been made in its extenuation, with every palliative that can be imagined in its defence, the recent Dalada exhibition remains presented to the world as a memorable offence against the Supreme Ruler of the earth. We have taken up the brand in defence of what we consider to be truth, and whilst we regret that our arm is not more stalwart in a cause of so much importance, we derive courage from the reflection, that mighty legions are enlisted on the same side, against whom all opposition must eventually be as powerless as a fence of reeds against the rolling of the avalanche."—The Friend.
The first town of any consequence that was visited, was Roychoty; it is a very respectable one, with about 3,000 inhabitants. Our stay extended to about three days, during which time we had several opportunities of declaring the word of life to listening multitudes. The police tannah, which was often crowded with most attentive hearers, was our place of sojourn, and our books and tracts were in great demand. This town is about thirty miles from Cuddapah, and an outpost might be advantageously established in connection with it. Leaving this, we proceeded to Goorrumcondah, about twenty miles further. This was a very important place in former days, but its glory has departed; there are only a few houses remaining of Hindus, and a small village of Mohammedans. There is a celebrated hill close by from which the place derives its name. Nearly surrounding its top there are the remains of a strong fort, said to have been built by a rich nabob. On the sides of the hill, and stretching to some distance from its base, the ruins of strong fortifications are observable. Immediately below the hill stands the nabob’s palace, and near it the zenana or harem; both far advanced in dilapidation. They were doubtless originally handsome buildings; one wing of the former place afforded us shelter for nearly four days, and many opportunities were joyfully embraced to preach to the simple minded people. We found the Mohammedans to be dreadfully ignorant and degraded, and on asking them what they knew and thought of Mohammed, one man declared that “he lived before Adam was born, and that he was totally free from sin.” I enjoyed a ramble one morning on the top of this hill, and found the air bracing. The ascent was rugged, and many were the ruins of old fortifications which met us every step; huge masses of solid masonry detached from the batteries and bastions to which they once belonged, lay scattered about in “broken fragments of ruined grandeur;” while a herd of huge monkeys, which were disturbed by the
sound of our footsteps, seem to retain sole and undisputed possession of all.

The view from the summit is very fine; the landscape in the distance being composed of pretty hills and verdant valleys waving with various kinds of corn. It was affecting to view all these relics of departed times. The remains of the nabob are deposited in a handsome tomb erected in a garden not far from the palace, and many inferior ones are to be seen all about the ruins. The din of battle is hushed, the shrieks of the dying are silent in the grave, and all are now to be numbered with the things that were; "sic transit gloria mundi." We may hope, however, that soon the glad tidings of peace will be proclaimed to survivors, and we did not forget to pray that this may be the case.

Taking our leave of this interesting spot, we moved towards Muddenpully, the principal Talook town where the revenue is usually collected. It has been recommended as the site of the new Cuddapah mission, and it is certainly a desirable one, affording many facilities for such a purpose. The climate is salubrious, the soil good, and many English fruits grow in the collector's garden. The town is pretty large, and with the villages immediately adjacent, embraces a population of about 20,000 souls. The collector, who happened to be here at the time, (to whom I feel indebted for many kind attentions,) and myself looked at a good spot of ground for mission premises, which can be obtained for a small sum. The people seem favourably impressed in reference to Christianity, and there appears to be a good opening for an English school, or indeed for any branch of labour. Besides preaching in the villages and the town, much time was spent with the thousands who came from the distance of 50 or 60 miles with their puttahs to the collector, in pointing them to the Lamb of God for salvation. The bungalow was often thronged by hundreds of the people, all eager to hear the word, and to be furnished with Scriptures and tracts. Our labours at this place will be remembered as among the most pleasing on this tour.

I now pass on to notice Punganoor. I visited it three or four times during my stay in this part. It is a district zemindary, and is under the control of a Native prince. The late rajah and his family have been long known for their hospitality and kind attentions to Europeans. The town is of good size, though the houses are irregularly built; the population about 4,000. The palace is about in the centre of the town, and is a large handsome building. The late rajah, who it is said was acquainted with the Christian religion, was much attached to Europeans, and spoke the English language well. The present rajah is a minor, only 14 years of age. He and his
brother are fine intelligent lads. I was accompanied on my first visit by the collector, and we were greeted by many demonstrations of respect from the rajah and many branches of the family. They came out to meet us, and conducted us to the palace. On this and subsequent occasions I had the pleasure of preaching the Gospel to the inmates. One of these days, it being the Sabbath, we had public service, both the young princes and several others attending, while the ranee and a host of female attendants stationed themselves outside the doors in a spacious verandah.

During my stay here, I had the pleasure of an interview with the ranee at her own request, and found her a pleasant and sensible woman. She speaks three or four languages and is well educated. I could not see her person as she was screened from view by a blind; her head goomastah was summoned, and he sat by my side and communicated to me what she said. I cordially embraced this favourable opportunity of unfolding the doctrines of the cross, to which she listened most attentively, while the narrative of the Redeemer's sufferings and death for sinners seemed to interest her most. I advised her to send her sons to school at Madras, and to instruct her daughters also; and spoke of the happy condition of Christian females in England. May the Lord change her heart and make her a "nursing mother" to His church! At the conclusion of the interview she acknowledged that the religion of Christians was the true one, and urged nothing in favour of Hinduism but the custom of her people. This is pleasing enough as far as it goes, but how grievous it is to think that this amiable family should be the chief support of idolatry in the town.

A new car is being built for one of the gods, the abominations depicted on which surpass any thing of the kind I had ever seen before. While, however, the heart sickens to think that human nature should be so brutalized, it is no small comfort to know that Christianity has obtained a footing within this house. Several of the rajah's servants have been in the habit of reading the Scriptures for themselves; and are convinced of their excellence. They have renounced idolatry in its most degrading form, though from fear of losing caste and dread of their relations, they have not yet made an open profession of their belief in Christ. Christianity, like its Divine Founder when on earth, is without ostentation. It silently works its way in the hearts of men, is calculated to subdue every obstacle, and gradually to mould the character into the blessed image of Christ. We have reason to hope that the Lord has His "hidden ones" in places of which we have no knowledge, but who will appear at length as His jewels in the great day of account. This may apply
to the little band in this house; we may at all events hope for the best, and give them a share in our sympathies and prayers.

Among these I must not omit to notice a man of the name of Paul Leighton. He was baptized many years ago at Chittoor, and has been in the rajah's family holding a responsible office ever since. He has been the chief instrument in awakening the minds of the others to inquiry, while from the conversation I had with him I trust he is no stranger to the power of Divine grace himself. Let us be thankful that amid such a mass of superstition as that by which he has been surrounded, the lamp of his profession has continued to burn, and that others have benefited by its light. This man is very anxious to leave his calling and engage in the work of the Lord as a preacher to his countrymen.

Not more than a mile from Punganoor there is a small village of Roman Catholics, with a chapel and catechist. I found them dreadfully ignorant and degraded, and when I pointed out some of the errors of their system, they threw the blame on the catechist and priests who kept them in ignorance. Should a Protestant mission be established in this part, it is to be hoped that these people may be gradually led to see their errors and renounce them for something better. A good opening exists here for an English school, and I should rejoice to hear that my esteemed brethren of the Scottish Mission were directing their thoughts to the subject. They would doubtless have the help of the rajah's family, and it would be the best means of facilitating the education of the young princes themselves, especially as they seem averse to go to Madras for the purpose.

Palmanair.—We remained here for a week, but I regret to say we found the people apathetic and indifferent to the truth. This was several years ago an out-station of the London Missionary Society, and was often visited by the Chittoor missionaries. I saw several of the lads who received instruction in the school, but was grieved to find that they had not retained much of what they learnt there. What a pity is it that an interest, upon which so much time and labour and money have been spent, should be given up as this has been! We were visited here by a strange man from Bobily to the north of Vizagapatam; he professes to be seeking the truth, and told us that he had relinquished his family and relations for that purpose. He was not ignorant of the leading doctrines of Christianity, but we fear that he is quite a Pharisee at heart. We failed not to point out his errors, and exhorted him to repent of his sins and ask forgiveness at the cross of Christ, which is the best way of seeking the truth. Before leaving this place we prayed that the
seed which has been sown in the hearts of many here might spring up on some future day and bring forth much fruit to the glory of God.

At Goondigul, which is the rajah's country residence, and pleasantly situated on the Bangalore road, we staid three weeks. The palace here also was kindly devoted to our use, and the weather which was some degrees cooler than the climate of Nuddenpully, &c. allowed of our visiting 12 villages in the vicinity. The people heard the message of mercy with mingled feelings of pleasure and surprise. One man who was unusually attentive, declared, when he was asked what he thought of Christianity, "these words are as nectar and ambrosia to my taste," may they indeed prove to be food to his soul! We now began to retrace our steps, and passing again through Muddenpully, Goorruncondah, &c., turned off in a north-west direction towards Cheroolapully, our out-station connected with Cuddapah. This is a part of the country where cotton is the chief produce. On reaching the village, which we did on the morning of the 17th June, we were cordially welcomed by the catechist, reader, &c., and took up our abode at the little bethel which has been erected for the worship of God. The number of converts here is as yet small, but we are not without hopes that many who are now in a transition state may soon be led to decide for Christ. Several little villages were visited here, and we have reason to bless God that we observed many indications among the people that the word has not been preached in vain. "Oh may this little one soon become a thousand, and this small one a strong nation, and may the Lord hasten it in His time." We spent two Sabbaths here, and before leaving I dispensed the ordinance of the Lord's Supper to the little band of believers. One of those who communed was an aged widow, who was baptized by Br. Porter in January. Seeing her end to be near, she expressed a wish to commemorate this feast. I asked her as to the ground of her hope. She replied that it was Christ. Her faith seemed to be simple, but it was firmly fixed on the Rock, and I could not deny her dying request. It was both the first and last time of her communion. She has since departed, we trust, to that bright and happy place where saints "drink new wine in their Father's kingdom." The last words she spoke on earth were "my hope is on Christ."

I reached this place in safety on the 1st instant, after an absence of three and a half months, thankful I trust to the Giver of all good. During this tour 150 portions of Sacred Scriptures and 2,000 tracts have been distributed. Never was I more powerfully impressed with the importance of missionary itineracy. It is truly delightful work.
I have been much encouraged in it. I hope the day is not very far distant when the Gospel shall be preached through the length and breadth of this fertile district, and when all its pretty hills and valleys shall echo with the gladsome sound of mercy. Apologizing for the length of this epistle. I am, dear Sirs,

Yours very truly,

J. W. Gordon.

EVANGELICAL LUTHERAN MISSION.

Communicated by the Rev. C. F. Heyer.

It may not be generally known among the Christian community in India, that a little more than a century ago, when the German Lutheran missionaries commenced their labours at Tranquebar, Tanjore, Cuddalore, &c., some of their brethren directed their attention to the western hemisphere, and planted a branch of the Lutheran church in North America. Within the last fifty years this vine has greatly extended, and taken root in most of the States belonging to the Union, until at present the number of ministers amounts to about four hundred, who have charge of eight hundred or a thousand congregations. These ministers have lately sent out one of their number as a pioneer in the missionary work to Hindustan, who arrived in Colombo, Ceylon, on the 15th March, 1842. After visiting most of the older stations in the South of India, where Ziegenbalg, Schwartz, Guericke, Rhenius, and others of his brethren first erected the standard of the Cross, he took up his abode in Guntoor among the Telugu people, for whose spiritual benefit the Christian church has as yet, comparatively speaking, done but little. By the kind assistance of several Christian friends in and near Guntoor, this newly arrived missionary agent has been enabled, during the first year of his residence in India to do more than merely to study the Telugu language. Public service was commenced for the Natives in August, 1842, and has ever since been regularly continued on Sundays, by the help of interpreters. Two English and five Telugu schools are in operation. The erection of a building has been commenced, being one hundred feet in front, a part of which is to be used for public worship on the Sabbath, and the remainder as school-rooms during the week. Two additional labourers are expected to be sent out during the
year. Also from Halle in Germany, where most of the older German missionaries were educated, a communication has been lately received, stating that the directors of that institution think of sending a missionary to Guntoor. Should it please the Lord to permit these expectations of additional missionaries to be realized, then it would undoubtedly be advisable for some of their number to go farther west, in the direction of Hyderabad, to proclaim the Gospel where as yet no missionary station has been formed.

May the time soon come when the Christian congregations in the South of India—the first seeds of which were sown about the same time that the churches in America were planted, who now sustain a mission among the Telugus—shall be able and willing to send evangelists from among their brethren, to break the bread of life to their, as yet, idolatrous and perishing countrymen.

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**CHRISTIAN UNION.**

Under this title we have an account, in the London papers of June, of a very remarkable meeting—the most remarkable perhaps in the eye of the Christian that modern times has produced. It was held in Exeter Hall on the 1st June, in allusion to which one of the speakers remarked that the 1st of June should never again be a blank day in his calendar, for in that meeting he saw the true olive branch held forth to the Christian world. Admission to the meeting was only by tickets; and tickets were issued, or at least were intended to be issued, only to "members of churches," or communicants at the Lord's table. Nevertheless, says the Record newspaper, the great room was literally crammed. The room was built to contain 4,000, but so closely packed was the auditory on this occasion, that there must have been considerably more than that number present. To save the surplus auditory from entire disappointment, other meetings were held in the lower room, and in the Wesleyan Chapel, Great Queen Street, both of which were equally crowded, and besides these numbers returned to their houses—especially delicate females unable to endure the pressure. In the great hall the majority was against the ladies—a circumstance rather unusual in religious meetings. The heat throughout was distressing, yet the meeting lasted seven hours. W. Evans, Esq., M. P. for North Derbyshire, was called to the chair. The following members of different denominations took part in the business of the meeting. The Rev. T. Mortimer, of Gray's Inn
Lane; the Rev. G. Clayton, Walworth; Rev. Dr. Leischild, Independent minister; Rev. Dr. Harris, of Cheshunt College; the Rev. J. Sherman, of Surrey Chapel; the Rev. J. Hamilton, of the Scotch Church, Regent Square; Rev. Dr. Cox, Baptist; Rev. Dr. Alder, Wesleyan; Rev. Dr. Jackson; Hon. and Rev. B. Noel, and several others. The following resolutions were proposed and adopted, to which, as we cannot give the addresses delivered at the meeting, we must refer, as showing its spirit and character, and as embodying much weighty truth in a narrow compass. One peculiarity we have been struck with in reference to this meeting, which we do not recollect to have observed in any meeting in the same place or for a similar purpose. The addresses were in several instances read, not delivered. The resolutions were as follows:

1. "That this meeting is fully persuaded that real and essential unity exists among all the children of God; and that being united to Christ, they are in principle and affection united to each other by the Spirit of Christ.

2. "That this meeting is convinced of the duty and practicability of rendering visible the union of all who hold the Head, Jesus Christ the Lord, notwithstanding the diversity of their opinions and practice with regard to minor points of faith and ritual observance, and that the state of theological controversy, missionary operations, and public sentiment, at the present time, renders it peculiarly desirable to attempt the furtherance of such a union.

3. "That this meeting declares itself assembled on the ground of truths common to all evangelical churches of the Protestant Reformation from Popery, and based on its first principle, the sufficiency and authority of the Holy Scriptures as the sole rule of Christian faith and practice, and the right of every man to judge for himself of the meaning and interpretation of that rule—and recognizes as the bond of union, the great doctrines unanimously received by all evangelical Christians, viz.—the doctrine of the Holy Trinity; of the infinite love of the Father; of the perfect atonement of the Lord Jesus Christ; of the sanctifying grace of the Holy Spirit; of justification by faith alone; of the necessity of regeneration to a Christian life and character; and other truths in harmony, and in essential connexion with these. And the meeting believes the agreement in these fundamental truths, among evangelical Christians, to be so unanimous in substance and spirit, as to lay a firm foundation for concord and union.

4. "That this meeting utterly repudiates the sentiment that a true church, a true ministry, or a true Christian can be constituted, in the absence of spiritual qualifications, by the mere observance of any form, even though of Divine appointment. At the same time, it disclaims the least compromise of what is conscientiously regarded as truth or duty on any point of doctrine, discipline, or worship, by any individual bearing part in its proceedings.

5. "That this meeting deems it an imperative duty, for the defence of the
truth—for the strength of the churches—for the spread of the Gospel, to seek Christian union—not in ritual uniformity; not in exact agreement of creed; not in a universal incorporation of churches; but in the binding force of love to the truth in things great, and in the harmonizing power or forbearance in things subordinate. For this union would the present meeting bear witness before the world, and offer fervent prayer to Almighty God. For the promotion of this blessed fraternal oneness in Christ, it would appeal to all His disciples, on the ground of their Saviour's will and prayer, that thus our holy religion may be honoured in the sight of the world, and the world be converted to our holy religion."

LONDON CITY MISSION.

The eighth annual meeting of this Society was held on Thursday last, (11th May) at Exeter Hall. The attendance was large, the great room being completely filled. The chair was taken at eleven o'clock, by J. P. Plumptre, Esq., M. P.

The following statement is from the Report:

"The Society had eighty-two missionaries employed; and were there four hundred, they could only visit each family among the humbler classes once in about four weeks. After narrating several particular cases at length, the report proceeded to classify the results of the year's labour, as follows:—1. Cases of outward reformation of dishonest, intemperate, profane, and wicked persons; these were 486 in number. 2. Persons who formerly made a public profession of religion, but had lapsed into a state of iniquity; 111 such had been reclaimed. 3. Children sent to different Sabbath-schools; the number was 2,398. 4. Instances of benefit and usefulness among the neglected poor in the time of affliction and death; 532 persons had died, not one of whom had any spiritual instruction or consolation, but from the lips of the missionaries; 1,409 adults visited had died, and 363 of these cases were truly hopeful; the number of visits paid to the afflicted and dying was 27,197; a black man, a Mohammedan, had been converted to the Christian faith, and died in a good hope; this was the second instance of the conversion of a Mohammedan in London, the first being one of the men who brought over the giraffes to the Surrey Zoological Gardens. 5. The prayer meetings held in the houses of the poor were 8,606; persons induced to attend public worship, who before neglected it, 1,280; forming a large congregation if collected together; tracts given away, 411,824. 6. Persons met with in health, and truly converted, as is hoped, though they have not yet publicly united themselves with any Christian church; the number of these was 200; there were also 141 instances of persons met with in affliction, now recovered, and giving evidence that their affliction was sanctified to
them. 7. Persons that had been led, through the instrumentality of the
mission, to make a public profession of Christianity; these were 163.
The total number of visits paid by the missionaries was 364,369. The
receipts of the mission for the year were 6,741l. 5s. 5d., being an increase
of 1,202l. over the preceding year; the expenditure was 6,092l. 12s. 6d.
The committee have to trust to casual donations for 2,000l. a year, which
they are bound to provide. An elderly female, in humble circumstances,
had put by a farthing a-day, and sent, as her contribution for the year,
365 farthings: and the Tash-street Working Men's Association had paid
in 44l. towards the support of a missionary in St. Giles's. The report,
which was much cheered throughout, concluded by asking, whether any
Christian could be so enslaved by laws and regulations not to be found
in the Bible, and therefore laying claim only to human authority, as
to refuse to assist in saving souls by what he deems an irregular method,
and cover, as with a black cloud, all on whom his own church cannot
or will not shed her light." (Much cheering.)

The Rev. E. Bickersteth: Sir, I have been requested to move—
"That this Meeting expresses its devout thankfulness to Almighty God,
for the continuance and increase of His blessing upon the labours of the
London City Mission during another year; and resolves, that the report
now read be printed and circulated under the direction of the committee.'
And long as that report was, it was so full of important instruction
and information, that I do not think one of us wished it shorter. (Hear.)
Glory be to God our Saviour, for all that He has done by this truly
Christian institution. (Hear, hear.) Standing here with but few of the
brethren of my own denomination in the ministry, I have considered
again and again the character and proceedings of the Society, and I
have never regretted having joined it; nor dare I, nor will I, with my
Lord's help, withdraw from it, while it continues to adhere to the prin-
ciples and course of conduct it has hitherto pursued. (Cheers.) I feel
that we are deeply indebted to our beloved brethren, Noel, and Garwood,
and Mortimer, and Hankinson, and Faulkner, and Hugh Hughes, and
Henry Hughes, who, in the Established Church, have joined this Society;
and I feel also that we are deeply indebted to our Ainslie, and Leifchild,
and Morison, and Stratten, and Clayton, and Sherman, who, on the
part of their denominations, have aided in its proceedings, God having
united their hearts and ours in this effort to promote the salvation of
our fellow-men. (Renewed cheers.) The evil is so enormous and urgent,
that I think I should be far more puzzled to defend myself for not
belonging to the Society, than for belonging to it. (Hear, hear.) I
think of 2,100,000 souls, with only 350,000 gathered in any place of
worship whatsoever, and I feel that there must be an immense mass
of heathenism in the Christian metropolis of the world. I was con-
versing, on Wednesday, for two hours, with two of your excellent
missionaries, and the scenes they described were perfectly horrible;
I could not have imagined such depravity and misery existed here. In a street near Covent-garden, in each house with eight rooms, there are from ten to twelve families, a blanket let down in the middle of the room dividing it; and in a street near Smithfield, in one house there are seven rooms, and in each room seven or eight persons live and sleep. In Wheeler-street, Spitalfields, there are eleven houses, containing 100 families, or about 400 human beings huddled together; and in one part of Spitalfields, the missionary found house after house filled with avowed infidels. In one court in the neighbourhood of Cow-cross, twenty-three unmarried persons are living together in sin: they will be at the trouble to take their children to be baptized. Why, every Puseyite should belong to this Society. (Laughter and cheers.) It is an utter impossibility, in these immense parishes, for ministers to visit these people; and in many respects they are not adapted for them. But into these scenes of extraordinary ignorance, misery, and wretchedness our Society has entered; and very delightful has been the way in which God has owned its labours. The missionaries have obeyed the plain direction of the Redeemer: 'Go into the streets and lanes of the city, and bring hither the poor;' and I verily believe, from all I have heard, that their success is greatly underrated by themselves. (Hear, hear.) When I heard of their indefatigable toils—their prayer-meetings in the morning and evening, and then in the day six hours of intense active visiting, I felt ashamed of my own indolence in the comparison. (Hear, hear.) Other means appear to me wholly inadequate to meet this great necessity. Churches may be built, but everything depends upon their being filled with men who will not make a 'reserve' of Jesus Christ and Him crucified. (Cheers.) And it is the duty of every human being to impart to others the light which the Lord has given him; we are blessed, that we may be a blessing. (Hear, hear.) It ought to be a joy of heart to us, that Christians of different denominations should here unite together, and spend their strength, not in fighting with each other, not in biting and devouring one another, but in united works of brotherly love for the salvation of the souls of our fellow-men. The bond of union between real Christians, born of God, renewed by the Spirit, is far stronger and more real, than union in any visible church fellowship, which can never be free from mere professors. (Renewed cheers.) I feel, however, that in this imperfect state we have often need of much forbearance with each other—(hear, hear)—and I would say to my Dissenting brethren, that the semi-popery of some in my own church is a great temptation to them to express enmity against that church. Now, I deny, that those men who would unprotestantise our church, are true churchmen. (Hear, hear.) They corrupt our standards; they do not belong to us. (Hear, hear.) And I would say, on the other hand, to my brethren in the church, let us not judge our Dissenting brethren by political parties. Conscientious dissent is another and a very different thing from a political party; conscientious dissent is full of love to Jesus, and to all
who love Him. (Hear, hear.) With a tender conscience, a humble spirit, and a loving heart, it desires to glorify God, and to save our fellow men. (Hear, hear.) I do, from my heart, rejoice in efforts that are now making among my Dissenting brethren, to promote a spirit of union in the great truths of the Gospel of our Divine Redeemer. (Hear, hear.) The Lord more and more bless such efforts, and bring us to that oneness, which there is such a blessed promise in the very prayer of the Redeemer, that His Church shall at length obtain. (Loud cheers.)”—(London) Patriot, May 17.

BRITISH AND FOREIGN SAILORS' SOCIETY.

The annual meeting of this Institution was held at the Hall of Commerce, Threadneedle street, on Monday evening, the 8th May, and was numerously attended. The chair was taken by G. F. Young, Esq., pro tem.; C. Hindley, Esq. having been detained in the House of Commons.

"The Rev. Mr. Ferguson read an abstract of the report. It commenced by some remarks on the claims of seamen, and then proceeded to detail the Society's proceedings with regard to the port of London. There was no port in the kingdom where the means of religious instruction were more abundant. The Thames missionary reported that many seamen had not only heard the glad sound of salvation, but had obtained redemption through the blood of the Lamb. A larger measure of success had attended their labours among seamen, than during any former year. Equally strong and cheering testimony was borne by the Thames agents. Hundreds of Bethel captains were now solemnly pledged to the cause in which the Society were engaged, both Bethel captains and Bethel ships were multiplying every year. The benefits of the distribution of religious tracts were beyond dispute. On board ships, sailing to almost every port in the world, there were no fewer than from 500 to 600 loan libraries. During the past year the day and Sunday-schools had been placed on a more efficient plan of operation. In connexion with the Sailors' Chapel, a Christian Society had been formed, and nearly 200 seamen enrolled as communicants. The appeal which had been made on behalf of the lascars had met with a feeble response. In reference to provincial operations, the report detailed the Society's procedure at Newcastle-on-Tyne, Sunderland, Scarborough, Whitby, North and South Shields, &c. &c. The foreign operations were then brought under review, and illustrated the beneficial results accruing from the labours of the Institution. The committee had to a great extent felt the pressure of the times. The subscriptions had considerably fallen off, and there was a defalcation upon the year of about 900l."—Ibid.
We have now the pleasure, according to our promise in our last number, of giving some extracts from the sermon of the Rev. R. K. Hamilton, M. A., occasioned by the death of Mrs. Winslow. The text was from Heb. xii. 23, "Ye are come unto the spirits of just men made perfect."

Having opened the general meaning of the text, as being the statement of one of the privileges now enjoyed by the church on earth, in consequence of the relation in which it stands to the church in heaven; and having explained who are to be considered as being meant by the "just"—those who are just or righteous with God by the imputed righteousness of Christ, and the imparted righteousness of the Spirit—the preacher thus proceeded:

1. "It is, then, of those who are thus 'just,' once sojourning on earth, but now departed from it, that our text speaks, and whose existing condition it describes, as that which is now known to us, and which it is our privilege so to know; and hence, in the first place, it is evident that the 'just' though departed, still continue to exist—that though in an unseen and spiritual, they are yet at this moment, in a real and actual state of existence. To some of you this may seem to be but a common and familiar fact, yet is it in reality an important and valuable truth. It serves to refute a long maintained and still not unfrequent error. It shows us that the dead are not now (as some would have us believe) in a dormant and unconscious state;—that the sleep of death is not the sleep of the soul—that the interval between death and the resurrection is not a period of virtual insensibility, from which man shall not pass into the consciousness of immortality, till awakened by the voice of the archangel and the trump of God. By what perversion of Scripture such a theory can be maintained, it were needless to inquire: by how many declarations of God's word it is refuted, it is unnecessary to show: suffice it now that it is what cannot for one moment stand with the statement of the text, 'Ye are come to the spirits of the just.' Ye are come to them now—you stand at this moment in a certain relation towards them. And do not these words evidently refer not to a future but to a present state—not merely to what will be, but to what is? Can they therefore have any meaning if the departed 'just' are now in a state of virtual nonentity? Do they not necessarily imply that those

No. 4.
to whom they refer are, as well as we, in a condition of literal and actual existence?

"We repudiate then the dark and erring imagination so contrary to the truth of God, so chilling and repulsive to the hopes of man. The 'day' that is 'the last of danger and distress' is not 'the first dark day of nothingness.' The tomb is the resting-place of the body, but not the prison house of the soul. The ages that may have to roll ere the resurrection comes, will not be ages of sullen, unconscious torpor. The unseen world on whose verge we stand, is not a blank and cheerless void, but a peopled realm, instinct with life. The dead we mourn are not the dead, they are still the living: and the death that we shall die is not death—but life: life unbroken and continuous, in mode and aspect changed—in essence and reality undestroyed.

2. "But farther still, we learn not only that the departed 'just' exist, but also the state of existence in which they now are. They are 'the just made perfect.' And as for the reasons already stated, what is here told us relates not merely to what will be, but to what is, it is evident that the state of perfection here described is that in which the just exist now—at the present moment—in the very hour of their departure from the body. Here again, therefore, error meets its refutation. Other dark clouds that have dimmed the future are dispelled. There is no sanction given here to the idea that the departed are now in that neutral, ambiguous state, which is neither bliss nor woe—that imagined prison, where the spirits are kept, good and evil alike together, waiting the coming of their final award: there is no vestige here of that condition of purgatorial trial, through which even the best must pass, ere ultimate perfection be obtained: The award is already past, the perfection already come: for so far as the soul, as the moral and spiritual nature of man is concerned, nothing now is left unfinished or incomplete—all is now consummated, all with the 'just,' even now made perfect. Perfect they themselves in all that belongs to a state of spiritual being; perfect we cannot doubt, in knowledge. Error, ignorance, darkness, for ever past; doubts and difficulties removed; mysteries, before inscrutable, unraveled; the deep things of God revealed. That which is now seen through a glass darkly, seen then face to face; they who here know but in part, knowing then even as also they are known.

"Perfect, too, we can as little doubt, in holiness. Freed and delivered from the influences of temptation, from the weakness of the flesh, the frailties of nature, the power, the presence, the very thought of sin.

"And perfect therefore we believe, in happiness—a happiness destined, doubtless, to receive continual increase throughout all coming years of endless time, but yet now without abatement or alloy, or sense of present want; a happiness complete and perfect in Him, with whom to be is itself the 'fulness of joy.' And this, and more than this, of which no thought can now conceive, to be realised even now:—entered on the very hour in which the spirit quits its scarce forsaken tabernacle. This
moment here, the suffering, dying man; and now, in the twinkling of an eye, the passing of a breath, perfect with God! To-day in agony upon the cross, and yet, ‘To-day with me in paradise.’

“And in this respect alone, is not the mere knowledge of such a fact as this itself a privilege? Is it no privilege, even to such an extent to know what lies beyond the dark curtain, on whose hither side we stand? Is there not something great, sublime, and soothing in the thought, that frail and corruptible as now our nature is, and prone to sink beneath the grasp of loathsome mortality, yet even now, divided but by a step, it stands on the very brink of so glorious, and triumphant a destiny? That even in the hour when all that once was beautiful in man, has become a lifeless wreck, and at the very moment when death has done his worst, yet we may know that he has also done his all—and that the hour of dissolution and bereavement is yet, in reality, the hour of triumph and deliverance?

“Needless therefore it were to say how much this view of the subject is fraught with consolation to those children of God, to whose homes and families, death in sad reality has come. To such, to those who now mourn the dead—the dead in the Lord—these words of our text are indeed ‘good news from a far country.’ For from that far country whither those you love have gone, they bring news so good, and blessed, and so full of all sweet and glorious thoughts, that, even had you the power, you could not have the wish to revoke the now accomplished destiny—to recall the departed, however dear, from what they are now, perfect in bliss with God, to what they were once, frail and suffering with you. No, mourn not the fallen temple,—the great inhabitant has not perished. Weep not the broken casket,—the jewel is not lost. It still is—and brighter, purer, and more lustrous now, than ever it was, or could have been on earth.

3. “But, as was said before, there is a farther sense in which we must take the words of our text. ‘We are come to the spirits of the just,’ not only in the sense of having come to a knowledge of their perfect state, but, as the words obviously indicate, we have in a still more literal sense come to them,—been brought into a certain connection with them in the state in which they now are; though separated from them by death, yet united to them in spirit, and not in spirit only, but in fact; members with them of the same great family, which is but one in heaven and on earth; sharers along with them in that communion of saints, which consists alike of the saints perfect and triumphant above, and the saints still suffering and militant below; a communion, which though spiritual and invisible, is yet real and actual; a communion of mind purpose, pursuit, and final destiny; a communion which although we little know how it can be maintained on their part with us, yet we can have no doubt, how, on our part, it is maintained with them. Whenever our hearts are in any measure touched here with the sense and power of God’s love, drawing forth our love to Him, then we are ‘come
to them'—so far approximated to, and identified with them in whose hearts that love is now reigning, full and perfect in heaven. And when we are engaged in the exercises of prayer and praise, in the celebration of the worship of Jesus and of God, then also are we 'come to them'—sharers in some measure in the sacred homage of those who are singing now the new song before the face of God and the Lamb. And when likewise we are occupied here in the active service of God, in doing His will, and seeking to live to His glory, then too we are 'come to them,' poorly indeed, and imperfectly, yet virtuously and really engaged in the same pursuits and occupations, as are those who now in heaven 'keep His commandment, hearkening unto the voice of His word.' When in a word we endeavour to imitate the example which they have left behind to be 'followers of those who now through faith and patience inherit the promises,' then no less do we realise the meaning of our text: their spirit comes to us, and we in spirit go to them: and in the anticipation of faith, where they are, we are already there also.

"How much is there in this single fact to exhibit the greatness of the Christian calling, to invest with surpassing dignity all the deeds and duties, and services to which it calls! The humblest accents of praise that can be uttered here, blending thus with the loftiest anthems that ascend before the throne. Man, though still below, yet linked in union with the skies. The meanest of God's children here, even in this their low estate, yet part and parcel of the company of heaven, struggling, toiling in the dust, yet one with them that are beyond the stars!

4. "And this leads me to add that there is yet another meaning in which we are to take the statement of our text, i.e. as referring not only to what, in one respect is now present, but also to what, in another respect, is still future. You are come, as if the apostle said, in one sense, to the spirits of the 'just' even now, but you are destined also, in another and still more literal sense, to come to them hereafter—and this result, though that which is still to be, is spoken of as that which already is; because in the exercise of faith, it is anticipated as already realized. In other words, we are instructed here, that one of the things which shall constitute the blessedness of the future state will be that there we shall meet and associate with the departed just; we shall come to them; be with them in close and actual contact, in intimate, blessed, eternal fellowship. True, indeed, this will not form, and ought not to be regarded as, the chief element of the bliss of heaven. That above all else will be, because to be there is to be ever with the Lord, with Him who is our life, our God, our all. But yet even this is not the whole; and in merciful consideration of what we are and ever will be, has that also been revealed which is most graciously fitted to meet the sympathies and affections of our common nature. In heaven there will be God, but in heaven too there will be man: There will
be the Divine, majestic, awful, and inscrutable, but there also will be
the human, earthly no more, but yet the brotherly, and kindred still.
And who does not rejoice—and bless God for such an anticipation?

"And if, as holiest men have deem'd, there be
A land of souls beyond the sable shore,
To shame the doctrine of the Sadducee,
And sophists madly vain of dubious lore;
How sweet it were in concert to adore
With those who made our mortal labours light,
To hear each voice we feared to hear no more,
To see each sacred form revealed to sight,
The martyr, saint and sage, and all who loved the right."

THE CHURACK PUJA.

The Churack puja (or hook swinging) has been performed at three or
four different places, on as many successive Sabbaths, in the immediate
vicinity of Madras, since the latter part of July, without, so far as we
learn, any diminution in the number of actors or attendants. We are
happy to learn that it is different at Calcutta. The newspapers state
that for some years "the attendance has been annually diminishing."
Let public opinion here be brought to bear upon the subject, and a pro­
per exposure be made of the mixture of cruelty and obscenity, of fanati­
cism and imposition, as also of the inebriated state of most who practise
the self-tortures connected with the rites of this low festival; let it be at
the same time clearly shown that the Hindu Shasters do not require
them, and we are convinced that the more respectable Natives themselves
would, from very shame set their faces against such revolting orgies.
The brahmins now profess to look upon them with disgust, and do not
frequent them; but perhaps, as strengthening the hold of idolatry on
the lower classes, they may secretly encourage what they would be
thought to condemn.

What could be more ridiculous, if it were not matter for deep com­
missionation, than to see first a live sheep trussed up, and then, one after
the other, some twenty human beings suspended by two iron hooks thrust
into the sinews of the back, and attached by cords to the end of
a swinging pole, and thus elevated forty or fifty feet in the air, to be
gazed at by a noisy rabble as they are dangling in a state of greater or
less intoxication of body and frenzy of mind. The exhibition is not
without danger, for a few weeks since near Ahmednugger, by the break­
ing of a machine on which a moving pole was placed, one man was
killed and several more were wounded.
Government might no doubt easily proscribe these rites, for while they are not at all religious—except as a kind of devil worship—they are plainly inhuman; but more at present is to be expected from throwing light upon these abominations. It would be well to have a complete exposure of them in English, but there should especially be a suitable tract or two concerning them, and showing them up in their proper colours, well prepared in the Native languages. What India wants, what the Natives of the country need, is light—"light and truth."

SCOTCH MISSIONARIES.

We notice that some of the newspapers have stated that the Scotch Missionaries in Calcutta "have followed the example of those at Bombay," in signifying their adhesion to the Free Protesting Church of Scotland. We are not aware that there has been any influence of example—if that be intended—of any one part of this most respectable body of missionaries upon another, or whether in point of time, the missionaries at this Presidency or at Calcutta were not even before those at Bombay, in giving in their adherence—in the painful division of their National Church—to those with whom in principle, and sympathy, they had always been united. But, as is shown in the late statement of the missionaries here—and which with the stand they have taken for what they consider to be important principles, has been too fully commented on, and commended, by the local press, to require any remarks from us—certain it is that the whole thirteen are united in casting in their lot with those fathers and brethren at home who have felt that "they had no alternative left them, but to throw up the state connection."

May those things which have happened to them turn out to the furtherance of the Gospel; that the great enemy, who fancies that he has triumphed, may find, as he did at the crucifixion of our Saviour, that he has wrought to his own confusion.

ANTI-DUELLING ASSOCIATION.

"An association has been just formed for the suppression of duelling. It consists of 326 members, including 21 noblemen, 18 sons of noblemen, 16 members of Parliament, 15 baronets, 30 admirals and generals, 44 captains, R. N., 23 colonels and lieutenant-colonels, 17 majors, 25 cap-
tains in the army, 20 lieutenants, R. N., and 24 barristers. They de­
nounce duelling as sinful, irrational, and contrary to the laws of God and
man. They also pledge themselves to discountenance, by influence and
example, a practice which so greatly dishonours God. Captain Hope,
R. N., and Mr. W. Dunmore, have become Hon. Secretaries to the
Association."—Standard.

LECTURES ON THEOLOGY.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Gentlemen—It may be known to some of your readers that
two Volumes of Lectures on Theology, in Tamil, were published
a few years ago, and have been circulated in the various Tamil
Missions in the South of India. At that time, being absent from
this country, I could not form any definite idea as to when the
course might be resumed. I am thankful to say that I have been
enabled to do so, for the use of the students in the Theological
Seminary, and that materials for a third volume are so far pre­
pared, that nothing more than a careful revision of those Lectures
is needed before sending them to the press.

From the following statement of subjects, it will be seen that
the present volume takes in a very important portion of the
course, and I trust that under the Divine blessing, it may be
useful to Native teachers, and the more intelligent members of
our Tamil churches.

The twenty-eight Lectures specified below will form a volume
of about 350 pages, or perhaps rather more, if printed so as to
 correspond with the second volume; and it will be an advantage
for me to know, so far as may be practicable, how large an im­
pression is likely to be disposed of. I shall therefore be glad to
hear from members of the different missions, and from others who
have the two preceding volumes, what number of copies it is
likely they may require, without its being necessarily implied that
they are bound to purchase that number of copies, if unforeseen
circumstances should arise to prevent their fulfilling their purpose.
I hope to obtain a gratuitous supply of paper, and the volume
shall be published at as moderate a price as possible.

The subjects of the Lectures are as follows:—
Lecture 53 On the Humiliation of Christ in general, and His Incarnation.
54 On the Life of Christ upon earth.
Lecture 55 On the Sufferings of Christ.
56 On the Crucifixion and Death of Christ.
57 On the Burial of Christ, and His continuance in the invisible state.
58 On the Resurrection of Christ.
59 On the same.
60 On the Ascension of Christ.
61 On the Session of Christ at the Right hand of God.
62 On the Covenant of Grace.
63 On the same.
64 On the Proclamation of the Covenant of Grace.
65 On Man's Voluntary Rejection of the Gospel.
66 On the same—and his responsibility for that rejection.
68 On Regeneration.
69 On the same.
70 On Saving Faith.
71 On Repentance unto Life.
72 On the Union of True Believers with Christ.
73 On the Nature of Justification.
74 On the Ground of a Sinner's Justification.
75 On Justification by Faith.
76 On the Adoption of the Sons of God.
77 On the Sanctification of Believers.
78 On the same.
79 On the Perseverance of True Believers.
80 On Christian Assurance.

Another volume is in course of gradual preparation. It will include the Means of Grace, Christian Ordinances, and some other subjects of an important nature not yet noticed, and will I hope conclude this series.

Bangalore, August 15th, 1843.

Edm. Crisp.

The Rev. Alex. Leitch, Pursewaukum, will be happy to receive the names of any applicants in and near Madras.

MONTHLY MISSIONARY PRAYER MEETINGS.

The address at the last meeting, by the Rev. S. Hardy, "On the present state of the Native Christian Church in Southern India," was good and highly practical. We hope to give some part of it hereafter.

The meeting on the 4th instant is to be at the Wesleyan Chapel. Address by the Rev. R. K. Hamilton, M. A.