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VERNACULAR CHRISTIAN EDUCATION.

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EDUCATION, the subject of the following remarks, is universally popular at the present day. From the British Parliament, through all the vast dominions over which it legislates; from the scientific peer and learned governor, down to the Hindu pariah who is lifting up his eyes to see the light now dawning upon the gloom of ages, education is arresting the attention of all. This is right; it is auspicious. Education has a high office to fulfil. It springs from certain wants common to all mankind; its importance is confirmed by an authority to which all should bow; its object, "the formation of manners," in man's dying body and deathless spirit, bears upon the interests of time, and the realities of eternity.

But the title of this paper is Christian Education. Education and religion have never in fact, and to any great extent, been separated. To divorce the formation of manners from all recognition of God is the essence of atheism. What! The formation of manners, and no respect taught for Him who ranks highest in the good society of the universe—the best in the best circle slighted, insulted, and banished! this is wisdom without its beginning. Education, when considered as the handmaid of religion, especially of that religion which alone can save the undying soul and prepare it to enter on all that is unknown, terrible and solemn in the future

world, assumes an incalculable importance, and challenges a regard and respect which it has too seldom received. When religion and education are the creatures of circumstances made to suit the vitiated and degraded taste and tendencies of a corrupted society, they are not only utterly destitute of all that is virtuous and good, they are also the ministers of evil. The religion of Jesus, while entirely wanting in every thing that is at first sight pleasing and recommendatory to fallen man, comes upon him without violence, but with power, and makes him a willing captive by virtue of its perfect adaptation to meet his every necessity. If this religion be true, to sever it and the education of youth is to offer an outrage on all that is graceful and noble in human nature, and a high insult to the majesty of God our Maker and Redeemer. The education that accompanies this religion, will go forth most admirably adapted to bless mankind, but at the same time always prepared to pursue her own high object, independently of all that is peculiar in the field of her operations. She will ever indeed be on the watch, ready to seize on every peculiarity, and enlisting it in her own cause, turn it into a blessing; but without ever once suffering herself to be seduced from the straight path she has chosen.

Again, the title of this paper runs, *Vernacular Christian Education*. Vernacular, not as *opposed* to English: nor *inferior* to it. Let it be distinctly understood that the writer of this paper never imagined that any Native in this country can, in the usual sense of the term, become an educated and accomplished man through the vernacular languages alone. To reach this point he must be well versed in English. At the same time such an one is not an educated man, neither will he be a useful man, if he remain unskilled in his mother tongue. Further, the mass of the people in any country have never yet been considered educated men. It is only through the vernacular languages that the common people can be reached in this or any succeeding generation. To make the people of Hindustan Christians, and save their souls and those of their children through the English language, is an impossibility. Some missionaries it is true con-

fine their labours to the English language, but their object is to raise up, through God's grace, a few converted and educated men, that they may become the evangelists of their fellow-countrymen through their mother tongue. And many such may we see.

Vernacular education as *distinct* from English. It is a fact confirmed by the history of every nation, that the language of the country will ever continue to its people as the vehicle of sentiment, and feeling, and piety. The question is practically this: Are the vernacular languages to be entirely abandoned or are they not? If they are to be abandoned, the sooner and the more completely it is done the better. But it is impossible to uproot them from the soil. To change the religion of a nation is easier than to change their language. While as yet we have been baffled in the former, shall we attempt the latter? To change the language of India is to turn the tide that has during past ages proved too strong for many a mighty bulwark; it is to burn her sacred Shastras, to scatter her village schools, and overthrow her time-soiled temples. Neither is it desirable to abandon altogether the languages of the country; for this good reason, that if we did so, in all our attempts to improve the people, our difficulties would be multiplied a hundred-fold. All the deeper feelings of a man are interwoven with the scenes of home and the conversations of the social meeting. What circle of Hindus, even the best acquainted with English, give vent to their wit, disappointment and joy in that language? To clothe these in a foreign garb is as impracticable as it is inexpedient. If then we cannot and would not entirely cast aside the aboriginal languages, if we find ourselves obliged to use them as the instruments of reformation, in seeking to whet our instruments, we are only acting on a principle recognized in all the affairs of life.

Vernacular education as *collateral* with English. The great object is to improve the families of India. To educate them well therefore in their own language, and then superadd an acquaintance with English is a double blessing. To invert this order, by teaching English first and their own language afterwards, however strong may be the necessity that calls for

it, will be found to be attended with several disadvantages. Let the languages of the country be cultivated, and this will be accomplished by being well taught. If well inculcated on youthful and buoyant minds, their improvement will be extensive and speedy. At the same time English must hold a most prominent place in the studies of promising youth. If this, the natural order be observed, the best possible system of education for India will be realized.

A great deal is often said in different quarters about the poverty of the Native tongues; and their assumed poverty is often employed as an argument against some undertaking, when in fact, if properly understood, it would promote that undertaking. The minds of a people and their language are measures of each other; they act reciprocally upon each other. It is a lamentable fact, disputed by none, that the minds of the mass of this people are grossly ignorant, degraded and powerless; corresponding with this their language is poor, uncultivated and weak. But if we look at the learned we find that their minds are subtle, their language intricate. We speak of the language as found in purely Native books; and to this general statement there are exceptions. But while all are agreed on the actual state of their minds, differences have arisen as to what it is possible to make them. The Abbe Du Bois and others, thinking that their minds are such, not from circumstances, but from constitutional formation, have abandoned them to hopeless misery. Missionaries, on the contrary, believing that their minds are in original construction not inferior to those of any other people, in obedience to God's command, instruct them first in the beginning of knowledge which is the fear of God; firmly believing that by instruction so begun and suitably carried on, their minds will ere long be proved to be as good as those of any other nation.

As are their minds, so is their language. To use a scholastic phrase, *in esse*, both are poor; *in posse*, both are rich. Though none will question this statement perhaps when thus announced, it has often been forgotten in reasonings upon this subject. We venture the assertion therefore, that the vernacular languages are capable of any thing. To this broad

assertion we desire to make one reservation, and only one, which is, that in applying the vernacular languages to any subject, we begin at the beginning. "It has been testified on creditable authority, that a translation by two European gentlemen (of familiar learning in Mahratta) and one Native Mahratta scholar, of Lord Brougham's Tract on the Objects, Advantages, and Pleasures of Science, is not only unintelligible to Mahratta readers, but that it actually became so, after five or six years to the Mahratta translator himself." (First Report, Madras University, App. LX.) We confess that on reading this our surprise was not that the Mahratta language was incapable of conveying the substance of that tract. For how could it? This tract is to science what a preface is to a book. As authors generally write their preface last, so Lord Brougham's celebrated tract was written after science had been cultivated, and the tract itself presupposes some acquaintance with the subject. While, therefore, no English arithmetic, no mathematics, no elementary work on science of any kind had been prepared in Mahratta, our surprise is that men of education should for a moment have dreamed of such an undertaking. Whatever therefore may be the poverty of the Native languages, we believe that while that poverty is a conclusive argument against all such attempts as are specified above, it is just as conclusive in favour of all elementary efforts to improve them. For these improvements, while they will tell most effectually on the minds of the mass of the people, will be both extensive and permanent. They will moreover be the proper foundation on which another generation may raise as useful and elegant a superstructure as that of which any existing language can boast.

But what is the present state of Tamil literature? The sentiments contained in the Cural of Tiruvalluvar, are much on a level with the heathen morality of all ages, while its language in purity, correctness, and force, is not inferior to that which has been immortalized by the master minds of antiquity. Then there is Beschi's Instructions to Catechists, a work which for a well sustained argument and graphic illustrations, in a style at once chaste and vigorous, deserves to rank with the classics of any age, or any country. These

two works, the first in poetry and the second in prose, if there were no others, are sufficient to prove that the Tamil language is a mine rich in ore, a mine that has been excavated and the ore laid bare. But the ore has not been wrought. A printed copy of Beschi's work cannot to this hour be obtained. It is now, however, going through the press. Rhenius' labours mark an era in Tamil literature. His style is more verbose than that of the above mentioned authors; and the reason of it is this, he wrote not to acquire fame from *the few*, but to benefit *the many*. The fruit of his labours, however, is yet in a great measure to be reaped. For though his Evidences of Christianity, and Geography, are well known by name, their contents have been mastered but by few; and that because the people are uneducated. The books are in themselves most perspicuous and valuable, but the Christian people cannot be expected to appreciate them, till they receive a superior education. Tamil *education* is unquestionably in the rear of Tamil *literature*.

It has been remarked that if we examine a Diglott, the English occupies much less space than the Tamil. Generally speaking a translation is more bulky than the original. If this be true when the original is English, it is also frequently true when the original is Tamil. If we compare the Bible as it exists in the two languages, the difference in the number of letters, which is the true criterion, is in favour of the English; but on the whole inconsiderable, the Tamil in some instances bearing the superiority. The difference in the size of the books is to be accounted for, partly, perhaps from the nature of the letters, but chiefly from the style of typography.

There are subjects, which in its present state the Tamil language cannot convey; because it has never been applied to them. If it be desired to transfuse into it Natural Philosophy, let Euclid be first translated, which could be easily done, and then vigorously imprinted on youthful minds. The progress onwards would thus be easy. Euclid would be no less graceful in a Tamil, than he is in an English dress. In subjects with which Tamil literature is conversant, such as those which concern all men—the scenes of nature and the fields

of imagination, the passions of the heart, the affairs of this world and of the next—it possesses depth and power, where there is a mind that can wield it, amply sufficient to give free scope to all the faculties of that mind. And there are not wanting instances of such, both European and Native. The former having overcome the climate, the language, and aversion of the people, has felt, written and spoken in words that might have been thought to be those of his childhood and youth. The latter, rising superior to all the disadvantages of his circumstances, with no learning but what the Tamil language supplies, with no theology but that drawn from a Tamil Bible, has displayed an eloquence and piety, big with promise for the coming reformation of India.

The inference from all is this, that while the Native mind is confessedly uncultivated, their religious principle feeble, their language poor, their habits vicious, the straight and unerring road to refine, strengthen, enrich and bless them, is vigorously to evangelize and educate them “in their own tongue wherein they were born.”

This prepares the way for stating succinctly the present state of vernacular Christian education. The foundation for this education has been laid in the translation of the word of God. And we venture to assert that this foundation has been well laid; not simply because it rests upon the word of God; but also because that word has been faithfully transfused from the original Hebrew and Greek into many of the vernacular languages, so as adequately to give the mind of the Holy Spirit.

When a missionary feels himself called upon to make and vindicate such an assertion as the above, he is thrown back violently upon his first principles. The vernacular translations of India are inferior to the English translation. This has never been denied. Both are imperfect. But the question is simply this, are the vernacular translations of India so inadequate and unfaithful that the Holy Spirit does not and cannot employ them as the means of enlightening the eyes, quickening the dead mind, and renewing the corrupted heart? If this be not asserted, the vernacular missionaries, conscious in the sight of heaven that they have done their utmost to

improve these translations, and that by these translations they are saving souls and glorifying Christ, care but very little indeed, so far as they themselves are concerned, about what is said of their imperfections by some men, who when they make such assertions and insinuations about vernacular Bibles, or tracts or preaching, would be better employed in studying these languages. If it be asserted that the vernacular translations are so unfaithful and inadequate, that by them churches cannot be established, ministers ordained, sinners saved, then the assertion amounts to this, that the vernacular missionaries are, as missionaries, unfaithful; as teachers, false; as Christians, hypocrites; as men, fools. For they tell their constituents that they have made known the Gospel of salvation, while on this supposition they have not—they teach the people in an unknown tongue, they are powerless to warn the sinner to flee from the wrath to come, and his blood must be on their heads. If they knew the Gospel themselves, would they teach it thus?

The foundation has been well laid, but alas, it is only as yet a naked and bare foundation—there is no suitable superstructure. We ask, shall we stop here? Having valiantly assaulted Satan's stronghold, which in this country, as in every other, lies in the hearts of the mass of the population—with God's word—the sword of the Spirit unsheathed from every scabbard (that is, from every foreign language) shall we stop? Shall we not rather press into the breach that has been opened by the vernacular Scriptures? We regard it therefore as a sacred duty not to stop at the point which we have reached, but so far as possible to cultivate the Native languages, and this can be done only by improving vernacular education.

In India at present two classes of youth claim attention—Heathen and Christian. It is obvious that those who proceed on the principles above stated, are under a strong obligation to do more for the education of baptized children than it is even possible to do for those of the heathen. A much higher obligation rests upon us to exert ourselves for the former; and their circumstances render it more likely that our exertions will be successful. For the latter, however, it was that the present system of vernacular schools, in connection with the

various missionary societies, was established. These heathen vernacular schools have answered, and are still answering, three most important objects, not to specify others. They teach many to read, that would otherwise be ignorant, they have made the Bible a school book, over the length and breadth of India—and they afford convenience and protection in preaching the Gospel. These schools ought to be multiplied and vigorously wrought, till our end is gained in the downfall of idolatry and the setting up of the kingdom of Christ. To recommend them to the sympathy and support of all, it is enough to mention that when Henry Martyn first succeeded in introducing the New Testament to those under his care, his joy, if not that of the reaper bringing back his sheaves, was the keener joy of tasting the first fruits.

The education conveyed in these schools is reading and writing in the Native languages, committing Catechisms and large portions of Scripture to memory, and a short grammar of the language with one or more Native books. These last consist principally of a dictionary of synonymous words formed into a sort of verse. Besides this a most useless arithmetic or else some Purana or other legend is taught. It may be said of such schools generally that the teacher does not feel any responsibility to convey knowledge into the understanding of the boys. He accordingly never attempts to explain the book which they repeat; and practically they get few or no ideas but from the catechetical examinations of the missionaries or their assistants. Again while the ola or black board are more or less introduced, the chief means they have of writing especially in Tamil schools is in the sand. So that with the exception of the presence of the printed page of God's word, and other Christian books, the *tout ensemble* of these schools is heathenish. One or two efforts it is true have been made to introduce the knowledge of existing things into them; but though these are pleasing instances of zeal, and have been attended with good effects, they have not been of sufficient extent or depth to alter the general features of these schools.

It has been the universal experience more or less of all missionaries, that these half heathen schools are by no means

a suitable place, in which to educate the descendants of those who have made a profession of the Gospel. This conviction has led to the institution of boarding schools, whose great and avowed object has been to educate the children of Christians and of deceased parents, and of others, if possible, *apart from heathen influence*. This is an object of the first importance. At the same time the conductors of these institutions have added, in some cases, an elementary knowledge of English, and in others an initiation into some handicraft trade. But we are not aware that in any instance, even in boarding schools, a vigorous and sustained effort has yet been made to improve vernacular instruction—at least none has been carried to a successful termination.*

From the above remarks it appears most obvious that baptized children do not obtain and have not the means of obtaining that amount of knowledge which they ought to receive, and without which it is pure folly to expect the improvement of their general character or of their status in society. Knowledge is power; and the seat of that power is man's mind. But there is a mightier element than knowledge. Its seat also is in the mind; and it is to be acquired only by education. We mean the formation of good habits. No one that has not had some extensive intercourse with Native Christians can be fully aware of the incubus that lies upon them in the shape of the vicious habits acquired in childhood and youth. And every one acquainted with the subject, knows that the advantages attained in a well regulated school are not limited to the knowledge and lessons acquired; that there are other advantages connected with the moral and intellectual habits of the pupil far transcending these in importance. This last and most important part of education, so far as the Native Christian children in this part of the country are concerned, has been almost, if not altogether, neglected. Habits of uniform regularity, constant but varied em-

* These remarks do not apply to the *Boarding Schools* of the American Missions in Jaffna and Madura, into which not the children of Christians principally, or orphans, but children and youth of leading Native families are received and educated for several years in their own language thoroughly and systematically, as well as in English, and the elements of European science—the Bible being also studied daily throughout their course.

ployment, cleanliness and mutual respect, are totally unknown among the children. On the part of the teachers, due attention to every pupil, kind but rigid discipline, lively and vigorous instruction, are also entirely in abeyance.

To change this state of matters, one central school ought to be established on a liberal foundation. A better school house, a better teacher, and better books are wanted. Each of these exert a mutual influence on each other. One cannot be improved to the neglect of the rest. To put an improved school book into hands that cannot make proper use of it, is to plough the sand. If such a school were successful, it would become a model for others throughout the country, and would supply teachers at a much less expense than was required for its own establishment. Hitherto boarding schools have had so limited a number of pupils, that their supporters could not on this ground alone have felt justified in securing the services of an individual competent to carry on an improved systematic mode of tuition. And the Native Christian teachers, being themselves still held in the chains of mental inactivity and irregularity, having grown up with the very habits which we condemn, cannot be expected to inculcate on children habits directly the reverse.

Christians in England, when they read of a missionary station in India with its dozen schools, in forming the idea of a school, unconsciously fix upon the one nearest their own home-stead, and regale themselves with the pleasing but profitless delusion that there are twelve such schools planted among the heathen of that station. We ourselves were blinded by this delusion, till an Indian sun revealed to us the sad reality.

Such is the present low state of Vernacular Christian Education, such the urgent necessity for improving it; for however much her colleges and English schools may be multiplied, till by the exertions of one party or another, the boon of a sound Vernacular Christian Education be conferred on the common people of the land, especially on her Christian children, the church of India will remain "enfeebled, broken,

dispirited." Let the friends of the vernacular missions therefore bestir themselves. To begin a better system of education for Native Christians, is indeed a gigantic task, but it is not impossible; and it can only be accomplished by thinking about it, praying for it, and labouring to attain it. In Madras a beginning should be made. There are many excellent and suitable books in Tamil, and more could be speedily produced. A house could be easily erected. But we want men. Our friends at home must send us help. The Gospel cannot make way in Madras without a large reinforcement of vernacular missionaries. It is all that it can do to keep its ground. In one word let all who pray and labour that the church in India may become "a lively, powerful, awful, and amiable thing," unite in the most strenuous endeavours to improve her Vernacular Christian Education.

REVIEW.

THE REVIVAL OF RELIGION;

A Discourse preached in Mosley Street Chapel, Manchester, June 22, 1841,

BY RALPH WARDLAW, D. D. OF GLASGOW.

Few ministers of the present day have *preached more to the times* than the celebrated author of this discourse. It is now fast verging on 30 years, since we had the happiness to hear him preach the last of his sermons in reply to Mr. Yates, then the Unitarian Minister of a small congregation in Glasgow, and which forms the last in his published volume, entitled "Discourses on the Socinian controversy"—a volume which we are persuaded has been blessed to many in rendering their faith in the great article of our Lord's Divinity *stable* and *practical*. When we look back on this long period, how many and engrossing have been

the movements which have agitated the face of the moral, political, and religious world; and almost all of them have in succession drawn from Dr. Wardlaw, a discourse, a tract or a volume; and it is believed the public have never accused him of speaking presumptuously or more frequently than was desirable, but on the contrary have listened to his opinion with the deference and respect due to his deep and consistent piety, and to the judgment of a mind singularly acute and discriminating, and thoroughly imbued with Christian truth.

The above discourse seems to have been occasioned by the revivals, which occurred in different parts of Scotland some years ago, and especially in the neighbourhood of Glasgow, the sphere of Dr. Wardlaw's ministry. Of the discourse as a whole, we mean not to speak. The defects in method and arrangement with which it is chargeable as a discourse are sufficiently accounted for by the circumstances, as described in the preface, under which it was preached and published. But there is nothing crude in the sentiments; on the contrary they are the mature judgments of a mature and well disciplined mind. We shall confine ourselves to a single extract; but one which we deem highly valuable as calculated to impart correct views of what a scriptural revival really is—the means by which it may best be sought—and how the evils which have frequently attended revivals, and resulted from them, may best be avoided. The manner in which the authors views are supported by some of the most respectable American writers on revivals, will not be overlooked.

With regard to what is and what is not the direct and scriptural idea of a revival, the author defines it to be the *infusion of new life*, and proceeds—

“Revival implies already existing life. It is not, properly, the quickening of the dead; but the resuscitation of life, of which the energies are impaired and dormant. Revival, there-

fore, should be considered as having reference to the *people of God*, either individually or collectively,—in their personal or in their associated capacity,—souls, or churches. And when it is viewed as regarding them in the latter capacity, it includes, or presupposes, the former;—for wherein can social revival consist, but in the aggregate of personal revival? How can a church be resuscitated, but by the resuscitation of its individual members? If each of these remains languid, languor must continue the character of the body. When we use the word *a revival*, it is generally understood as including, to an extent more or less remarkable, the *conversion of sinners*, as the result of a special effort, on the part of God's people, in a special place, and at a special time. But, properly speaking, revival is in the believer, and in the church. The conversion of sinners should be regarded rather as one of its results;—and, while in the first instance a result, as becoming, subsequently, a means of still augmenting stimulation and life.

“Even so, when the graces of the Christian character—from what causes soever, and whether in individuals or in churches—have fallen into a state of sickness and declension,—when faith, hope, and charity are feeble and unproductive, “the work of faith, the labour of love, and the patience of hope,” being hardly in sufficient amount to indicate their existence,—when the spirit and vigour of the divine life are gone, when all is listlessness and torpor, and “the things that remain seem ready to die;”—if then Jehovah fulfils His gracious word—“I will be as the dew unto Israel,”—there is, in the spiritual world, *revival*. The principles of the divine life receive the vivifying influence. They germinate anew. Faith, hope, and love are re-animated. Profession becomes principle. Prayer ceases to be a form. The word of God is read with a new interest. Knowledge increases; humility deepens; conscience awakes to sensitive tenderness; zeal kindles for God's glory, the church's prosperity, and the world's salvation. All is spirit, and all is promise. And to the spiritual eye a scene of loveliness unfolds itself, incomparably surpassing, in attractive interest, all that mere external nature can ever offer to the vision of the eye of sense.

“Now, *this* is the revival to be desired,—the infusion of new life, that is evinced by subsequent growth. The dews and rains of heaven are the scriptural symbols of the Holy Spirit’s influences. Without these influences there can neither be life nor growth. Not a germ will spring, not a leaf will expand, not a blossom will open, not a hair’s-breadth of upward shooting will be added. But when revival is genuine,—when it is the product of the Spirit,—when there really is life from above,—there will be *progress in that life*. It will show itself in growth.—This is what we want. I speak not now of the means of obtaining it;—but this is what we want;—such an effusion of the Spirit of God as imparts spiritual quickening and invigoration,—and such a continuance of that effusion as maintains and promotes the life and the vigour; so that there is, in individual believers, and in the churches as aggregates of individual believers, an evident manifestation of “growing in grace, and in the knowledge of the Lord and Saviour Jesus Christ;”—or, as the Apostle Paul tells us, was the case with the believers at Thessalonica, of “their faith growing exceedingly, and the love of every one of them, all toward each other abounding.” The revival most to be desired for the churches, is, not a day’s, or a week’s, or a month’s, or a year’s excitement, even however delightful and promising for the time it may be,—but a regular, steady, rapid growth in all the principles of the divine life, and all their functions and manifestations, the consequence of the fresh infusion and continued communication of living energy from above.”

And with regard to the means of promoting a revival, the author, after enumerating some of the evils which have attended the general system of revivals proceeds,

“But, without dwelling on these for the present,—the question naturally suggests itself, whether any particular modes of revival are *imperative*; and if not, whether there may not possibly be “a more excellent way,”—a way in which, by the blessing of God, the good may be obtained, and the risks

avoided ; or if even from divine methods, when conducted by human agency, the contingencies of evil can in no case be entirely separated, they may at least be lessened in number and imminence ?

“There is a sentiment which has been broached and maintained by some revivalists, which, were it well-founded, would at once settle all controversy. It has been, they allege, *the method of Divine providence all along, to promote the interests of the church and of true religion by periodical revivals.*—If this, I say, were true, it would leave us no liberty to ask another question. We should, as a matter of course, be bound to adhere to the divine plan. In the ground thus taken, however, there is, I am disposed to think, a *fallacy*; and a fallacy, not without danger in its practical tendency. That God *has* interposed, and more especially in particular periods of the church’s history, to maintain her existence, and provide for her prosperity, by such revivals, may be admitted; while the conclusion, respecting both the principle of his procedure and the duty of his people, may be fairly denied. When we speak of any thing as *God’s plan*, we of course speak with approbation; and the approbation can never be misplaced, when any part of the divine doings is the subject of it. But let us beware. When we represent any particular course of events as a part of the plan of God, and especially when we appeal to that plan as the guide of our conduct,—we mean to say, that the course of events *is as God would have it*. Now, *here is the danger*. That God has periodically interposed for the revival of his church from a state of declension, and sometimes from almost threatened extinction, is true. He has done so in sovereign mercy; and has repeated the interposition, in long-suffering patience. But let us not forget ourselves. When we speak of this as God’s *plan*, or *method*, in regard to the interests of the church and of religion—namely, that he chooses to secure and advance those interests by periodic impulses, by recurring seasons of resuscitation and excitement, rather than by such a continuous communication of spiritual influence as shall produce a constant and regularly accelerating advance,—we are in imminent hazard of including, in the idea of such a plan, the *sinkings as well as the*

risings, the declensions as well as the revivals. They are necessarily correlates. They form integral parts of the same course. And we are apt to regard the method or plan as *comprehending both*. But when we do so, we do not 'judge righteous judgment.' We wrong God, and we injure the church. For, how fond soever even God's people may sometimes be of a flattering unction to their consciences, which may sooth instead of stinging them, we cannot do them a more essential injury than by providing and applying it. But when we represent the revival system as God's plan,—and insinuate the conclusion that it must be the best plan,—we do provide it,—we do apply it. We teach the church to be at ease in her periods of declension. It is God's plan to provide for her prosperity by occasional visitations. Her present condition accords with that plan. God's time will come; and she must wait for it. I know not a more pernicious or more perilous posture of mind than this. Yet it seems to be the too natural result of the sentiment.

"But cases are referred to in support of the sentiment. Some of them are taken from the Old Testament history,—in the time of the Judges, and in the time of the Kings. There were revivals, in the days of Samuel, of David, of Jehoshaphat, of Hezekiah, of Josiah. Granted. But respecting these revivals there are *two things* which I am desirous should be observed. The *first* is, that the intervening declensions *ought not to have existed*. They were sinful. It was no part of the Divine plan, that His people should forget Himself, and go after idols,—forget His law, and walk in counsels of their own. The revivals *should never have been needed*. The need for them arose from man's sin; the sending of them was a manifestation of God's kindness. But they cannot, without an impeachment of His holiness and His authority, be regarded as entering into His plan. They belonged to man's plan, not to God's. The God of Israel, beyond question, would rather have had His people continue steadfast in His faith and worship, 'giving glory to Him,' and, by their stability and their growth in grace, rendering His interposition for their revival unnecessary. And if so, it follows, that to hold up the system of periodic revivals as in conformity with the plan of God, is in fact to plead as our precedent that which God *would rather had been otherwise*.

My *second* observation relates to the *nature* of those revivals in Israel, which are thus referred to. What were they? Were they the introduction of any thing *new*?—of any thing *additional to Jehovah's own institutions*? No. They were no more than a reverting, with a life and spirit which ought never to have declined, to the observance of ordinances which ought never to have been neglected. The worship of Jehovah was restored; the feasts of Jehovah were again kept; the House of Jehovah was purified from its pollutions; the sacrifices were duly brought to the altar; the tithes and offerings were willingly and largely contributed; and a general spirit of religion was diffused and displayed. There might, indeed, seem to be something more than return to neglected institutions, when *the temple* was substituted for the *tabernacle*. But this introduced no new institution. It was only, by the approving assent of Jehovah, providing a more appropriate, dignified, and permanent place for the observance of the old. And if, in the case of King Hezekiah, and his people so feeling the excitement of the paschal celebration as to resolve on the addition of *other seven days* of religious festivity to the legally prescribed week,* we may seem to have a precedent, for a voluntary *protracted meeting*, I shall not dispute that point, but only say, for the present, that the case will supply me with an appropriate illustration of a remark which I shall soon have to make, as to the *occasions* on which meetings of the kind may be most legitimately held.

“By these observations, I am naturally led to offer a reflection or two on the question—*What is the most healthful and desirable state of the church*? And this question is one which, in order to our finding a correct answer to it, ought to be preceded by another—*What is the most healthful and desirable state of the spiritual life in the individual believer*?—And again, in replying to this latter question, we may avail ourselves of a natural analogy:—*What is the healthiest and most desirable state of the natural life,—the animal temperament,—the bodily constitution*? I presume all medical authority will reply,—not an alteration between periods of excited and violent action in the vital organs, and periods of intervening languor and oppres-

* 2 Chron. xxx. 23.

sion, and almost suspended animation;—not a pulse, now full, and now feeble,—now feverish, and now stagnant:—but a regularly sustained energy, varying as little as possible, in all the organic functions, digestive, circulatory, secretive, and nervous,—by which, in childhood and youth, the corporeal frame is brought forward to the growth of manhood,—not by periods of alternate shooting and cessation, but by a gradual, steady, measurable progress;—and, when it has reached its full stature, is maintained in a condition of uninterrupted vigorous activity. Now the description that suits the *animal* life, suits equally well, I apprehend, the *spiritual* life. Although, as before noticed, there is no condition of it in which it may not, with benefit, admit of addition to all its elements, yet it is best with the individual, and it is best with the church, when any thing of the nature of special revival *is not needed*: when by the constant communication of supplicated influence from above, the graces of the Holy Spirit—the faith, the humility, the love, the hope, the heavenly-mindedness, the zeal, of the life of God in the soul—are maintained in some due measure of energetic and productive action.

“I was glad to find this idea so well expressed by an advocate of revivals in America, a minister of high and merited eminence there:—‘But,’ says he, after having spoken both of spurious and of genuine revivals,—‘But it has often occurred to me—and I have heard the same sentiment from some of the most judicious and pious men that I have known—that there must be a state of the church preferable to these temporary excitements, which are too often followed by a deplorable state of declension and disgraceful apathy and inactivity. Why not aim at having a continuous lively state of piety; and an unceasing progress in the conversion of the impenitent, without these dreadful seasons of deadness and indifference? Why may we not hope for such a state of increasing prosperity in the church, that *revivals* shall be no longer needed; or, if you prefer the expression, when there shall be a *perpetual revival*?’* You perceive in how strong terms the tendency is here admitted of

* Appendix to Dr. Sprague’s Lectures—Letter of Dr. Alexander, Prof. of Theol. in the Theol. Sem. Princeton, New Jersey: page 5.

seasons of excitement to seasons of subsequent depression ; and from the strength of the language, the writer appears to have witnessed instances of it such as had heavily weighed upon his spirit. From the very constitution of our nature, we cannot either in body or mind, be long the subjects of any *ultra* excitement, without a subsequent reaction, when the stimulating influences are withdrawn. This is a general law ; and it operates in religion as in other departments, and in no other, perhaps, more surely. This is what another American minister (Dr. Sprague) means, in his enumeration of the evils incident to revivals, by *inconstancy in religion*. 'What might be expected,' says he, 'from the very tendencies of human nature, to happen, we find, actually does happen, both in respect to individuals and to churches. Who has not seen the Christian, during a revival, seeming to be constantly on the mount both of enjoyment and of action ; willing apparently to wear himself out in the service of his Master, and for the salvation of souls :— and in a few months after, comparatively silent, and inactive, and insensible, on the great subject which had so lately occupied him almost to the exclusion of every other ? And who that has been much conversant with revivals, has not seen a church, during one of these seasons of special blessing, waking up to a lively sense of obligation, sending up united, and holy, and strong supplications, and labouring incessantly, with an eye now on the cross, and now on the judgment-seat, and now on the crown of life ;—and the same church, at a subsequent period, apparently forgetting their responsibility, becoming cold in their devotions, and relaxing in all their efforts for the salvation of men ? In the one case, you would have supposed, from their fidelity, that they were marching on to a high seat in glory :— in the other, you would, especially if you had turned your eye off from the Bible, have almost been ready to doubt the perseverance of the saints !' * The reason of the thing, then, together with observation and recorded experience, warrants our saying that there *is* a tendency in the revival system to this inconstancy,—this alternation of excitement and depression. It is a subject on which fact confirms theory,—on which actual instances establish the preconceived tendency.

* Sprague, pp. 236, 237.

“But their occasional existence, and the tendency to their production, is not the whole, nor, perhaps, even the worst, of the evil. Should the system of revivals become, if I may so express it, *naturalized* among the churches, and should the general predilection for it be accompanied with the impression of its being the method in favour with God for the advancement of their prosperity,—would there not be a danger,—nay, a danger so imminent as to approach in amount to a certainty,—of churches, when the life and spirit of religion has declined and failed amongst them, instead of feeling, as they ought to do, the bitterness of penitential self-reproach, the stings of remorse and grief, remaining very much at their ease, little if at all concerned, living in the listless hope, that, this being God’s ordinary method, a change may be looked for by and by; and, in the persuasion, should it be long of coming, that they have only to put certain machinery into motion, and *get up a revival*? Surely, every thing that operates in the way of keeping either individuals or churches thus satisfied, or free from concern and salutary fear, when in a state of spiritual lukewarmness and lassitude, is of all things most earnestly to be deprecated. There is no state which is more intensely loathed by Him who ‘walketh in the midst of the golden candlesticks,’ than that of lukewarmness; and whatever tends to keep the mind at ease in such a state, making the recollections of past life and labour its comfort under present deadness and inaction, and calculating, coolly and carelessly, on the return in due time of the vivifying visitations of heaven, ought surely to awaken all the jealousy, and self-suspicion, and vigilance of those who know their own hearts to be ‘deceitful above all things.’

“On the other hand, there is an opposite, yet corresponding, danger. In the seasons of revival, when all is vehemence in feeling, and all is stir in action;—when meeting succeeds meeting, and stimulant is superadded to stimulant, and ardour is on the stretch to prevent its proving a failure, and to render it, in the necessarily restricted time, as productive as possible;—there is a hazard of the mind’s contracting an undue fondness for excitement; getting into a distaste for the wonted calm and sober-minded exercises of the closet, the family, and the sanctuary; sighing after seasons of high-toned feeling and turbulent

emotion, and becoming dissatisfied with ordinary prayer, ordinary preaching, and ordinary fellowship, as comparatively tame and uninteresting : just as children, when they have been for a short while on a visit to some indiscreet friend, by whom their appetites have been pampered with every thing sweet, and rich, and nice, return home with a discontented and fretful disrelish of their home fare. It is with the mental and spiritual appetite, as it is with the corporeal. When the latter becomes accustomed to high-seasoned food, and has contracted a relish for whatever is spiced, and pungent, and savoury, it proportionally loses its zest for what is cooked after the plain and common fashion. Thus it naturally happens as to the spiritual appetite, and the appropriate nourishment of the spiritual life. I must quote again. I feel the importance of confirming, by the recorded observation of others, what might, without such confirmation, be set aside, as only the dictate of my own morbid and unfounded apprehensions. After pointing out the danger, with its grounds, of giving even a preference to the extra services of a revival over the stated and authoritative services of the Lord's day, Dr. Sprague adds :—'Nor is there less danger, that a revival may be perverted to the undervaluing of God's *truth*. At such a time especially men love to be excited ; and while those who hear the preaching of the word, are apt to delight in those stirring and earnest appeals which are most fitted to rouse the feelings, there is a strong temptation on the part of ministers to feed this passion for excitement by limiting themselves to a few topics of exhortation, rather than by holding up Gospel truth, in all its extent and fulness. And in this way it often comes to pass, that there is an aversion contracted to instructive preaching :—the doctrines of the Bible come to be regarded, both by people and ministers, as comparatively tame :—and I hardly need say, that as a consequence, the ministry loses much of its real efficiency, and the piety of the church languishes for want of its appropriate nourishment.'"*

* Sprague, pp. 245, 246.

R E V I E W.

TWENTY-FOURTH REPORT OF THE MADRAS TRACT AND BOOK SOCIETY,
1842.

THE committee begin by expressing "their devout acknowledgments to the Lord of the harvest, not only for permitting them still to labour in His field, but for granting them evidence that their labour has not been wholly in vain in the Lord." The vigorous and associated efforts made of late in the city to resist the progress of the Gospel—the distribution of numerous heathen and infidel books—the stirring up of the native mind to consider the respective claims of Christianity and Hinduism—these considerations, added to those more frequently mentioned of Jehovah's glory and the worth of souls, have impelled the committee to the most strenuous endeavours for carrying out the plans suggested in their last Report. The different branches of labour claiming the attention of the committee during the year are then noticed under the following heads.

1. *The Tract Department.*—Five new Tracts and nineteen reprints have been put to press during the year.

2. *Book Department.*—The committee here mention three Tamil volumes issued within the year, "Pilgrim's Progress," "Little Tracts for Children," and "Minister's Advice on Caring for Souls." Three volumes just issuing, Rhenius' Body of Divinity, revised; Inquiry into Mohammedanism, in Hindustani; and "Draper's Bible Story Book." In course of preparation, "Barth's Church History."

English Instructor, No. 1, has been published in Tamil and Telugu Diglots, also No. 3, in Tamil.

The "*Tamil Magazine*," a monthly periodical, has been instrumental, and is still, of much good in the way of disseminating truth at stated intervals.

3. *Depository.*—There have been received into the Depository, during the year, of *Tracts*, (in English, Hindustani, Ta-

mil and Telugu) 132,732—of *Volumes*, (in Tamil) 9,500—of School Books, (in English, Tamil and Telugu) 29,000—making a grand total of 171,232. There have been *issued* as follows, *Tracts*, in the above four languages, 106,314—*Bound Volumes*, 992—School Books, 1,201—making a grand total of 108,507. There have been sold of the Parent Society's publications to the amount of Rupees 2,085-10-4. The whole number of *Tracts* and *Books* issued since the formation of the Society, 2,195,789 *Tracts*—5,510 bound volumes in the Native languages—1,201 School Books, and above 30,000 copies of the *Magazine*.

4. *Distribution*.—The circulation of *Tracts* has been more limited than in some former years—attributable (1) to larger books being in demand, (2) to more caution against abuse, (3) to the increased operation of other Societies—in Jaffna, Nagercoil, Bellary, Vizagapatam, and Bangalore—all of which are constantly sending forth *Tracts* to supply the wants of their respective regions of country. But notwithstanding these increased means and the perceptible influence of "*Tractarian*" sentiments—the number of *pages* emitted has not been less than during previous years.

BENEFITS.

The Report says that "The time is not yet come when 'the ploughman shall overtake the reaper, and the treader of grapes him that soweth the seed'"—but yet there is encouragement to sow in hope, knowing that fruit will appear, though many days may pass ere such a sight cheer the heart and gladden the eye. Interesting and valuable extracts from the communications of different missionaries follow; but from these we cannot quote. They contain statements of efforts made in various parts of the Presidency to circulate the Society's publications, and the happy results that have not unfrequently been visible.

The concluding remarks of the Report would be injured by dissection; they are given *entire*.

CONCLUSION.

"A new era is dawning on this eastern world. China, with her 300,000,000 souls without God, has been made to tremble before a

Christian power, raised up, among other purposes, no doubt for this very end; and has been forced to accept terms of peace which secure an open entrance for the Gospel into some parts, at least, of that immense empire. From these it must spread. The effect may be judged of by what has taken place in Burmah, where a similar conflict ended in asserting the supremacy of British sway, and the retention of certain portions of the country. In these, Christian teachers have been permitted to reside, and from them to sound forth the word of life; not to the dwellers in them only, but to others in many parts of the kingdom from which, at times, they themselves and their converts have been expelled. The king, absolute as he is, cannot prevent the proclamations of the Gospel from being heard, far and wide. The golden foot is in vain stretched out to stay the tide of improvement, which is setting in upon the country.

“To elevate any heathen, or other degraded people, all that is needed, with the blessing of God by the influences of His Spirit, is, that the power of Divine truth be properly applied. For this let there be, though only here and there, a spot from which it may emanate, and be brought into free contact with the mind and conscience of any considerable number of the inhabitants, and the whole community, feeling more or less of its influence, will gradually be elevated. ‘The kingdom of God is like leaven which a woman took and hid in three measures of meal till the whole was leavened.’

“British India is also again at peace; and her rulers have opportunity of turning their attention to civil and social improvements, and the encouragement of education. Feeling something of their responsibility, it may be hoped, in having more than 100 millions of immortal beings under their influence, it is said they contemplate introducing the Bible into the Government schools. And why should they not? Are they ashamed of the grand charter by which they hold the country? It cannot be believed that this immense empire is given them for any other purpose than to rule for the glory of God, by facilitating the extension of Christianity. If then they fail in this, will it not be taken from them? The objections to the use of the Bible in schools, are made only by false alarmists, who may bear the Christian name, but certainly have not the mind which was in Christ Jesus.

“Through fear of imaginary temporal loss or difficulty, they endanger eternal interests. The lion in the way is not seen by the Hindús themselves, unless their eyes are directed to it, and then they are much less afraid of it, than their timid friends; especially as they soon find that like the British lion, it will protect and not devour them. Nothing is more common than for brahmins, and other lead-

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ing heathen, to say, 'I see no harm in studying the Christian Scriptures.'

"While this is the case, the native mind, like a blind, debilitated, and sleeping giant, is beginning to arouse itself, and to inquire where it is, and whither it should go? Those interested in keeping this giant asleep, or stupified, in vain strive to make him lie down again in the lap of that Delilah, who has shorn him of his power. The hair of his strength is beginning to grow. Knowledge is increased. The giant is arousing from his stupor, and he will lay hold on the pillars of his prison house to throw it down; not to be buried in its ruins, but to bury the idols which have enslaved him, and to go forth free.

"In Calcutta, we are informed that an association of educated young men who, it would seem, are numerous and of high respectability, has been formed for the mutual protection of its members against the persecution of relatives, teachers and priests, on their renouncing caste, and idolatry, and following out those convictions of their own minds which the light of a superior education has awakened. This movement, though as yet only deistical and far enough from Christian, is one of the signs of awakening thought, and action, and points out the true strength of native reformers as lying in combination. Let those who really wish reform, and to act up to the light they have received, combine for mutual defence and aid, and the chain of caste, and the rod of idolatry will be broken. The movement will also bring many into a transition state, from which, if Christians are faithful, some at least may be carried further, and be induced not only to throw off idolatry but to embrace Christianity.

"All these changes, in many of which the truth, as sent forth on the printed page, has been operative, call for the continued and most active agency of the press. As the living voice cannot probably for some generations to come, reach the hundreds of millions of China and India, the deficiency is, to some extent, and should be still more, supplied by the press; and especially as auxiliary to the living teacher. The Bible is given more or less in English, and largely in the different vernacular languages of these countries, with numerous aids and helps in other religious books, tracts and school books. By periodical publications, like the Tamil Magazine, and other journals in the Native languages, something also is done towards sending out light and truth.

"Thus while, on the one hand, a way is opened wonderfully by Providence, in giving to a Christian government rule in these realms of heathenism and idolatry, where so long gross darkness has covered the people; on the other, the Great Head of the church, who has received all power in heaven and earth for the

very purpose of establishing His kingdom, has excited His people to improve, in a measure, the facilities for extending Christianity.

“The signs of the times—the signs of approaching good to this part of the world, in rolling back from west to east, the tide of knowledge, especially the knowledge of the true God and the way of salvation, should cause this society, and other similar institutions, to redouble their efforts. ‘The God of Hosts is with us.’ His people should endeavour to keep up with His chariot, in which He is riding forth from conquering to conquer. As it must be long before preachers and teachers can be furnished for the scores of millions of even British India, to say nothing of China, and other parts of this world of souls, the press must be brought to their aid; and its agency, which even here is greatly effective, must be directed in every possible way to pulling down the strongholds of error and building up that temple of truth—the church—which is the habitation of God through the Spirit. By its agency, and other agencies made effectual through the Holy Ghost, shall this edifice, the glory of all lands, be seen to rise even here, until the head stone is carried up ‘with the shoutings of grace, grace unto it.’”

CASTE CHRISTIANS IN SOUTHERN INDIA.

BY THE REV. F. H. W. SCHMITZ,

Minister and Missionary, Incorporated Society for Promoting the Gospel in Foreign Parts.

A HUNDRED years have now elapsed since the Christian faith was first preached in this country by the Protestant Missionaries at Tranquebar. Such being the case, it is allowable to put the question, whether Christianity has got in this country a firm footing at the present day, that is to say, should the missionaries leave the country, and leave the Natives to themselves, and to their own Native teachers, whether Christianity would continue to exist or not. To this I answer shortly, as far as I am able to judge, “most decidedly *not*.” This answer obliges me to give my reasons for thinking so. The only cause why Christianity has not taken root in this country is that the Native Converts have been allowed to retain caste. Caste, as it is at present kept up amongst the Native Christians, is the link which connects heathenism with Christianity. A man who retains cast after his baptism, can apostatize and rejoin heathenism. For instance, some years ago, when the caste question was brought forward, and when the Native Christians were called upon to relinquish caste, many apostatized, put the mark to their foreheads,

and were received back again by the heathen. Lately, when some families apostatized in a village named Cannendagoody, the heathens received them back again. A man who has not given up caste, can eat with heathens of that caste to which he belongs, can intermarry with them, can live with them in the same street, can enter and sleep in their houses, and on this account can fall back to heathenism whenever he chooses, by putting the mark to his forehead, and by performing some ceremony of ablution. Our Native Christians have retained caste, that is to say, each caste lives in a separate street, they will not intermarry, will not eat together, will not allow those of the lower caste to enter their houses, will not sit with them in the same line in church, will not partake with them promiscuously of the Lord's Supper—and when such a Christian travels through a town or village of Christians of the lower caste, he puts up in the house of a heathen, eats with him, keeps himself aloof from those Christians, and in all probability will despise them in conversation with the heathen, just as a heathen would do those of the lower caste. This is the present state of Christianity here, which is most decidedly a wretched state of things. Thus far we have seen why Christianity has not taken root, and we shall now see how things can be remedied *solely by insisting upon the entire relinquishment of caste*. This is, in my opinion, the first test of sincerity. A man who is sincere will relinquish caste without doubt, he will come out from amongst them and be separate, he will not be lukewarm, will not halt between two opinions, and will not consider *as common and unclean, what God has cleansed*. Such a convert on the one hand will not fall back to heathenism, and on the other hand he will not be received back again by the heathens. Here it is argued that should we insist upon the entire relinquishment of caste, we shall not be able to get converts or at least only very few. I answer:

We can never be less successful than we are now; the number of our converts at present is but very small, and converts of higher caste we make none.—And:

We have no business thus to argue, we must do that which is right and consistent with Christianity, and God will give His blessing; and should we even only get a few, we can then say that we have real Christians and a firm footing, and we have the satisfaction that we have not introduced a corrupted state of Christianity, a sad mixture of heathenism and Christianity; of not spending immense sums uselessly; and we shall then begin to get a leaven which we have not got now. As soon as we have obtained only a dozen catechists who have given up caste (and these we can obtain, if we insist upon the present catechists giving up caste) we shall be infinitely more successful than we are now with the hundreds of catechists and readers we employ. The heathen cannot see at present the beauty of the excellency and knowledge of Christ—but let our people give up caste entirely, and the heathen will perceive that the Christians are brethren, that they are not under bondage, but free.

The argument that caste is with the Natives what rank is with Europeans, is altogether wrong. Natives have both rank and caste, a catechist considers

himself higher in society than a cooly, &c., although both be of the same caste. Another argument is that we are not to interfere with the people, excepting in the church. This is equally wrong. Christianity brings along with it civilization, Christianity raises the female sex, Christianity must destroy and abolish heathen customs and usages in domestic life; it is one of the first objects of Christianity to undermine heathen customs and superstition, and instead of darkness to introduce light into the very dwellings. God's blessings cannot be in a Native family as long as they are afraid that their European pastor may touch their vessels whilst he is in their houses. One of them told me in the presence of Mr. Bower the other day, he would not partake of the Lord's Supper without distinction of caste, were he even lying on his death-bed with the last breath in his nostrils. From all that I have now stated, it will be seen how absolutely necessary it is to insist in all our missions, upon the entire relinquishment of caste. Those who will not do so—and leave us—it may be depended upon are not sincere. A great many missionaries have seen the evil of allowing caste, and I shall conclude this by relating an anecdote, which will also show that the Rev. Mr. Schwartz was against caste, and that good Christians will have no objection to give it up:—On one occasion, when Mr. Schwartz administered the Lord's Supper, a respectable Native in a high situation at Tranquebar happened to be at Tanjore, he came up to the altar, and Mr. Schwartz observing that there was room left between him and a Native priest of the name of Royepen, beckoned to a catechist named Gabriel, who stood behind waiting, to come up and kneel down there. When the church was over, this Native priest said to the sheristidar, "Did you see the impudence of that pariah-fellow coming and kneeling down between us?" O replied the man, never mind that; in the sight of God we are all sinners, and we come to His table as poor and wretched sinners, for the remission of our sins, and we must not make any difference there.

TANJORE, }
7th September, 1843. }

THE CROTON AQUEDUCT—NEW YORK.

AN eminent clergyman who has recently travelled in Europe and Asia, pronounces the Croton Aqueduct the greatest work of our age, and says he has seen nothing to compare with it in all his travels. Its conception and design are worthy to form an era in our history, from the utility, vastness and simplicity of the undertaking. For centuries to come it will stand a noble monument of the enterprise, art and science of the present generation. No population of 300,000

ever executed such a plan—not undertaken to mark a field of battle—nor like the vast walls of China, Rome, or modern Paris in preparation for defence in war. On the contrary the Croton Aqueduct regards the health, temperance and happiness of myriads of the present generation, and of ages to come. None without seeing it can form any idea of its magnitude and importance.

The work was commenced in July, 1835, and the whole amount of expenditure since (August 8,) has been Sp. Dollrs. 7,606,213, or £ Stg. 1,584,628. Here are some of the principal items :

Aqueducts, reservoirs, bridges, &c.,	- - - - -	Sp. Dollrs. 6,370,587
Salaries of Engineers, &c.,	- - - - -	503,042
Law expenses,	- - - - -	16,133
Real estate purchased,	- - - - -	349,932

The whole line is divided into one hundred and one sections, generally half a mile long, and the first is the Croton dam, by which the Croton water is collected. This embankment is 250 feet long, 65 high, and 55 wide at the top, and is made of hydraulic stone masonry. The beautiful sheet of water thus formed has been named the Croton River Lake, to distinguish it from the artificial reservoirs. It covers four hundred acres of land, and will contain six hundred millions of gallons. This will allow a discharge of thirty-five millions of gallons every day, an ample supply for a long time to come. Other dams can increase the quantity if it shall be ever needed.

In a distance of 35 miles through Westchester county are passed an arch bridge of 88 feet, 12 tunnels or excavations under ground for the aqueduct, the aggregate length of which is 4406 feet ; 32 ventilators and four waste weirs for the discharge of surplus water ; and all are finished at an expense of about four millions of dollars. At section 86 the aqueduct crosses the Harlem river : here a bridge is now building for this purpose, which is indeed a Herculean task, requiring more skill and watchfulness than any part of the whole line. It will consist of seven arches over land, of 50 feet span, with eight arches over water of 80 feet span, and when finished will nearly equal in dimensions any bridge in the world. Its cost is estimated at one million of dollars, and its elevation is so great as not to impede the navigation of the stream ; thus taking care of posterity and the wants of our metropolis when she shall have extended to the Harlem river. Some idea of this vast undertaking may be formed from the fact that the excavation for one pier has been carried 34 feet below the surface of the water, and then, a rock foundation not having been reached, 240 poles from 30 to 40 feet long, were driven in for that purpose. Several piers have been already carried by the aid of coffer dams, from four to fifteen feet above high water mark.

Nearer the city there are more than 1200 feet of tunnels cut through rock for two lines of iron pipes, 36 inches in diameter. Section 96 embraces the receiving reservoir at Yorkville—an immense structure covering a surface of 32 acres, resembling an inland lake, and containing 158 millions of gallons. The walls and embankments are of the most massive and durable construction, and the whole is enclosed by a beautiful iron railing. The next two miles form the connecting link with the distributing reservoir on Murray's Hill. This is a beautiful spot, and an admirable piece of workmanship, of solid granite, in form square, but much smaller than the other reservoir. Around its elevated summit 115 feet above mean tide and 31 above the surface, is a noble and broad walk, affording a most extensive view of the city, the Hudson and the surrounding country.

The work south of the distributing reservoir consists in laying pipes to supply the lower part of the city with water. More than 100 miles, of these subterranean streams have been finished, and 30 more are yet to be added. Splendid public fountains will be built in our principal squares and public places, furnishing a supply of water to the poor, and highly ornamental to the city. Those at Union Square and the Park are now in operation; the basin of the latter forms a circle 100 feet in diameter, with a turf bank, and the jets rise to a height of 55 feet. The former has a basin 60 feet in diameter, and three feet deep, with various jets 60 feet high, the most imposing of which, presents the form of a wheat sheaf, resembling one in the court of the Palais Royal at Paris. Both fountains are strikingly beautiful, and few in the world are of equal dimensions.

The whole length of the aqueduct is 32 miles; its foundation is stone, and a bed of concrete made from broken granite and hydraulic stone; the sides are of hammered stone, and the floor an inverted arch of brick eight inches thick; the upper arch the same. On the eighth of June last the superintendents went through the aqueduct on foot, and the whole being found complete, on the 22d the water was admitted to the depth of 18 inches. "The Croton Maid," a small boat prepared for the purpose, and holding four persons, was then placed in the aqueduct, and navigated its entire length by some of the same party. This novel voyage was made sometimes at a depth of 75 feet below and then again 80 feet above the natural surface of the earth, at the rate of a mile in 40 minutes, the velocity of the current. When four feet deep this will probably reach two miles per hour.

On the 27th the water was admitted into the immense receiving reservoir in the presence of a large assemblage, including the Mayor, Governor, military, firemen, &c. &c. A salute of 38 guns was fired,

and the "Croton Maid" soon making her appearance, was hailed with great enthusiasm, as the evidence that a navigable stream was now flowing into our city. The boat was then formally presented to the Fire Department, and she now lies snugly moored in the distributing reservoir.—To this basin the stream was admitted on the 4th day of July, amidst general and imposing demonstrations of public joy; the temperance societies taking a prominent part.

Since then the water has continued to flow about two feet deep through the aqueduct, delivering into the reservoir twelve millions of imperial gallons per day, and as yet only five or six millions in the pipes; nor has any defect been found in any section of the work. The Harlem bridge is alone unfinished, and it will require a vigorous prosecution of the work to finish it in two and a half years. In the meantime the temporary pipes used there answer every purpose for the passage of the water. Over twelve millions of dollars is the estimated cost of the entire work when done. From ten to twelve dollars is the rate charged per annum to families for the use of the water; its own force carries the stream into the highest stories of the most elevated buildings.—*N. Y. Commercial Advertiser.*

Religious Intelligence.

PASTORAL ADDRESS OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

FRIENDS AND BRETHREN,

WE are moved, by a sense of duty, to address to you a few words of affectionate and solemn admonition in this day of darkness and perplexity, while we deeply feel the pain of separation from many highly-esteemed fellow-workers, with whom we had hoped to be associated through life in labours of love and in the ministry of reconciliation, "standing fast in one spirit, with one mind, striving together for the faith of the Gospel." In the bonds of the Gospel we would have gladly retained them; but it has seemed good to them to dissolve the union which has hitherto subsisted between them and us, as children of the same Father, and servants of one Master who is in heaven. In our in-

tercourse with our brethren in time past, it has been our unfeigned desire, to exercise ourselves in having consciences void of offence ; but we venture not to affirm that, without any blame of ours, offences have come. Conscious how natural it is to offend in word, how difficult it is to understand our errors, how easy it is to deceive our own hearts, how ensnaring it is to give way to variance and strife, without setting a watch before the lips, and keeping the heart with all diligence in the exercise of forbearance, we are at this time specially called upon to search and try our ways, that by the light of the quickening and powerful word of truth, piercing to the dividing asunder of the soul and spirit, we may clearly discern wherefore it is that the Lord hath a controversy with our church and nation, as if in his hot displeasure, kindled by our multiplied provocations, he had purposed to disperse his congregation which he purchased of old, to destroy the foundations of many generations, -to break the rod of his inheritance which he redeemed, to loath and reject this Mount Zion wherein he desired to dwell, and whose provision he has long abundantly blessed ; to forsake the faithful cities which the people of his holiness possessed ; and as if he ceased to visit with the light of his countenance and the joy of his salvation the sanctuaries where our fathers praised him, and where, at the glad seasons of communion, the small and the great, the weak and the strong, the young and the old, all as equals and companions, flowing together to the goodness of the Lord their Saviour, were brought into the banqueting-house, that, sitting down at the same table, under the banner of love, they might eat of his bread, and drink of the wine which he had mingled, in memorial of everlasting kindness and in the blessed hope of everlasting glory. When we call to remembrance the ancient times, when not without reason, our Jerusalem possessed a name of honour among the nations, and when our churches, throughout all her borders, had rest and were edified, and her people, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied, we cannot, without heaviness of heart, contemplate the scattering of our flocks, nor can we refrain from saying to God our Rock, who was the hope of our fathers, and their Saviour in the time of trouble, "Why shouldst thou be as a stranger in the land? Wilt thou not revive us again, that thy people may rejoice in thee?" If, after looking for peace, we have found no good, and for the time of healing the troubles of our heart have been enlarged, it would be presumptuous to say, "We are verily guiltless concerning our brethren;" for we cannot forget that the faithful disciples of our Lord, when they thus judged, were sharply rebuked ; because, while they thought that they had a zeal for God, and no lack of charity towards men, they knew not what manner of spirit they were of. So may it have been too often with us ; so may it have been with others ; but, instead of indulging in unfavourable constructions of the professions and practices of those who are absent, we feel it to be incumbent on us to judge ourselves without partiality, that we may put no stumbling-block

No. 5.

or occasion to fall in our brethren's way, and thus we may be the better prepared for following the things which make for peace, and things wherewith one may edify another.

It is our firm purpose, through the aid of grace, to hold fast the form of sound words in faith and love which is in Christ Jesus; not desirous of vainglory, provoking one another, envying one another; not boasting of things without our measure; but according to the measure which God hath distributed to us, exercising with meekness the authority which the Lord hath given us, for edification and not for destruction.

Towards our brethren who have gone out from us, it is our earnest desire to let brotherly love continue. We cannot admit that the course which they have followed is one to which they have been impelled by an irresistible necessity, but such appears to be their deliberate conviction, and we give them credit for their sincerity. Under the favour of Divine Providence, the foundations of the Church of Scotland were laid in most difficult times, through the instrumentality of a few upright men of obscure condition, valiant for the truth, and unwearied in their apostolical enterprises, who—little countenanced by the possessors of wealth or power, but convinced that Christian rulers, being "appointed not only for civil policy, but also for maintenance of the true religion," are bound to provide for the supply of religious instruction and the administration of Divine ordinances to the whole population—invoked the aid of the supreme council of the nation to secure a permanent provision for the teachers of the reformed faith, and to protect from all violation and corruption the doctrine, worship, and government of the infant establishment. With this professed object, legislative enactments were passed at successive periods, some of them more and others less satisfactory. Even when the higher powers of the realm appeared to be most friendly to the cause of religious truth and the approved order of ecclesiastical government, it was by no means the general impression in the church that sufficient support was yielded to the rights and immunities for which the faith of the state was understood to be pledged; but, in spite of multiplied discouragements, the faithful ministers of the word—sickened though they were by the bitter experience of such hardships, indignities and wrongs, as having their characters vilified, their just expectations frustrated, their lawful patrimony withheld or diverted to secular purposes, their personal liberty sometimes restrained, their wholesome discipline often set at defiance, their judicatories occasionally discharged from meeting, and their appeals for redress of grievances disregarded—did not think themselves entitled to forego their legitimate claims to the stinted advantages which the poor of the people derived from an inadequately endowed establishment, so long as in their several spheres of ordinary labour they possessed, even in a limited measure, the privilege of preaching the Gospel of the grace of God, and with all the confidence becoming their sacred vocation, teaching the things which concern the Lord Jesus and the interests of his everlasting kingdom. As we also

have been taught to consider it as one of the highest and most indispensable obligations of a Christian government, to furnish the means of instructing the people, not only in all the arts essential to their temporal improvement and comfort, but in the doctrine according to godliness, we cannot perceive any sufficient grounds for leading those who know the truth, and have been taught of God to speak it in love, to the edifying of the body of Christ, and who fully admit that religious establishments are compatible with the principles of Christianity, to come to the determination of withdrawing from the cultivation of those portions of the vineyard which have been committed to their peculiar husbandry, abandoning to the hands of unknown, and probably less experienced labourers, the facilities for sowing seed of untried quality, it may chance of wheat or of some other grain. We trust that there is no cause for apprehending that the precious seed of the word is to be contaminated by any unholy admixture, or that, through unpardonable remissness or recklessness, any are to be put in trust with the Gospel who will corrupt the word of God, or handle it deceitfully; but we cannot conceal from ourselves that, in proportion to the number of places to be supplied, the difficulty of filling them all with able ministers of the New Testament will be increased; and while we feel it to be a disadvantage that so much is required to be done without delay, we are solicitous to impress on all who have any power or influence in the appointment of ministers, the solemn obligation to proceed in this matter with most serious deliberation and vigilance. With equal earnestness we admonish all presbyteries to guard against any relaxation in taking the requisite trials for ordination, that they may keep themselves pure from the risk of laying hands suddenly on any man, and thus become partakers of other men's sin; meanwhile we trust that none of the ministers or elders who still adhere to the establishment will hastily relinquish the stations which they have hitherto occupied, and which, according to our clear conviction, are to be regarded as talents for the improvement of which the occupiers are bound to give an account. Without questioning the purity of the views of those who have been otherwise minded in this matter, it is our purpose to abide in the condition assigned us by the Sovereign Disposer of our lot, not without the hope of having a way opened up, under the direction of a wise and gracious Providence, for supplying whatever is deficient, defining whatever is doubtful, and rectifying whatever is liable to abuse, in those matters concerning which there has been occasionally a collision between the ecclesiastical and civil authorities, particularly in regard to the boundaries of their several jurisdictions, and the various conditions essential to the constitution of the relation between pastors and their flocks.

It is our firm determination ever to maintain that, in all questions purely spiritual, the judicatories of the church have the sole right of judging; and though, in the words of the Confession of Faith, one of the standards which we are bound to uphold, "the civil magistrate has

authority, and it is his duty, to take order that unity and peace be preserved in the church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed; yet, according to another venerable authority, the second book of discipline, the civil power ought not to prescribe any rule how these objects should be accomplished, otherwise than by commanding the spiritual powers to exercise their office according to the word of God; and particularly in preaching, ministering the sacraments, and executing censures, should command the ministers to observe the Divine rule contained in the word, and should punish the transgressors by civil means. But these principles do not involve any sacrifice of Christian liberty, or any surrender of spiritual independence. Neither the king, as supreme, nor any judge or governor placed under him, is entitled to issue a mandate to a church court, to ordain a minister, or to insist that any minister shall admit, to the privilege of baptism or the communion, any of his flock, of whose due preparation he does not possess satisfactory evidence.

This is not a fit occasion for discussing the limits of the several provinces of spiritual and civil rulers. When any of our authoritative books assert the right of the magistrate to command the ministers to observe the rule prescribed in the word of God, they declare his power to be confined to external things; and they never fail to combine with these declarations the doctrine of the supremacy of the king and head of the church, and the perpetuity of the government which he has instituted in the hands of church officers distinct from the civil magistrate. By these principles we are determined to abide; and, to prevent any risk of undue interference with the spiritual functions appertaining to the judicatories of the church, we are most anxious that all grounds for such an apprehension shall be removed by an express declaration of the legislature. We are no less anxious that there may be no pretence for disputing the right of the people to express fully whatever objections they think fit to offer to any presentee, or for challenging the power of the presbytery to judge of the validity of all objections.

In the mean time we entertain the hope that, while all the ministers within our church, will feel that they are called upon to redouble their diligence, in the great work to which they are called, the people will unite in strengthening their hands and cheering their labours, by promoting the sacred objects for which a Christian ministry has been constituted. Every father of a family ought to feel how much he may facilitate the work of his spiritual guide, and at the same time promote his own happiness and the best interests of those who are dear to him, by devoting his eager attention to the religious instruction of his children and dependants. It is no less the duty of every one to whom God has given wealth to approve a father to the poor, not merely by the supply of their temporal necessities, but by contributing liberally to the means

of training them up in the way that leadeth to life everlasting. Equally important is it to set an example of steady adherence to the great principles of the Reformation. We desire with the utmost earnestness to stir up every member of our church, and every inhabitant of the land, to the habitual cultivation of personal piety, and the regular observance of domestic devotion, as well as attendance on public ordinances in the house of God. The peace and prosperity of our church cannot be maintained if these sacred duties be neglected. Be assured that no solid tranquillity can exist in the minds of those who are strangers to that peace of God which passeth all understanding. The true excellency of dignity and of power is attained only by those who, believing in the name of Christ, have received power to become sons of God, and whose hearts are fixed on the contemplation of the majesty of the Divine character, the beauty of the Divine holiness, the riches of the Divine grace, and the ineffable glories of the kingdom of righteousness. We cannot too often reflect that it is righteousness that exalteth a nation, and that, in the humblest condition of human life, the righteous is more excellent than his neighbour. No reliance can be placed on the honourable consistency of those who are not sanctified through the truth; and whenever the sense of religious obligation becomes languid, it may be predicted that the dissolution of social order is at hand. There is no safety in the alliance of mere worldly-minded men, whose thoughts are engrossed with the fading interests, which, in the day of death, will be found to be only vanity of vanities. The stability of our time depends on the prevalence of the wisdom which is indissolubly associated with the fear of the Lord; and to the acquisition of this heavenly wisdom we entreat all the people under our charge, to devote their unwearied diligence. Look back to the years of former generations, when glory dwelt in our land, and when almost every cottage and chamber, however meanly provided with this world's goods, enclosed some of the treasured jewels of the Lord of Hosts. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." Then might be heard, day after day, and night after night, "the voice of rejoicing and salvation in the tabernacle of the righteous." Then were the multitudes of them that believed, of one heart and of one soul, all seeking the good of Jerusalem, and all rejoicing in the gladness of a righteous nation that kept the truth and gloried in the salvation of the Lord. We cannot expect times of refreshing to come to us from the presence of the Lord, unless we follow in the steps of our fathers, every one showing the same diligence to the full assurance of hope unto the end—waiting, in the exercise of faith and patience, "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest; then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness

shall be peace, and the effect of righteousness, quietness and assurance for ever."

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified." "And may the Lord of peace himself give you peace always by all means." Earnestly as we desire that you may be established in the present truth, we trust that you will be on your guard against all animosity and unbecoming vehemence in the discussion of questions which are apt to engender angry strife. We do not apprehend that you will fail to observe the courtesies of life in all your intercourse with those who have renounced our communion. We trust that you will cherish towards them the most cordial kindness. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice." If you should ever be assailed with reviling, revile not again—and let no emulation or strife find a place in your hearts; but pray that the time may soon arrive when all the former troubles shall be forgotten, and when the whole family of the faithful throughout the world shall dwell together in unity, as those who, in the faith of the Son of God, look forward to the blessed day, when, having escaped from the errors and the frailties of this mortal existence, they shall all be one in the presence of the great God their Saviour, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore.—JOHN LEE, *Cl. Eccl. Scot.*—(Edinburgh) *Weekly Journal*, 7th June.

PASTORAL ADDRESS BY THE GENERAL ASSEMBLY OF THE
FREE CHURCH OF SCOTLAND.

DEARLY BELOVED BRETHREN IN THE LORD,

WHEN the judgments of God are abroad in the earth,—when these judgments have begun at the house of God,—when our holy and our beautiful place, in which our fathers worshipped God, is burnt with fire, and all our pleasant things are laid waste,—it is the duty, in a spirit of deep and solemn earnestness, of those who are set as watchmen in Zion, to sound an alarm, to proclaim aloud the danger, and to warn every man to call upon the Lord, who answereth the prayers of his believing people, though it be by terrible things in righteousness.

There are times, beloved brethren, when God seems to make special manifestation of his sovereignty and power, as if for the express purpose of constraining men to know that the Lord God omnipotent reigneth. In such times, men scheme and devise; but their schemes prove abor-

tive, and their devices end in disappointment. Human wisdom exerts itself to the utmost, and its efforts terminate in vanity and vexation of spirit. Institutions the most valuable are overthrown, and what seemed most firmly established is swept away. When such events are taking place around us, surely we should do well to mark their solemn meaning, and to hear in them the voice which says, "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."

We cannot doubt that you well know the events to which we allude. A great calamity has befallen us, affecting our nation, our church, and the families of our land. The church of our fathers is rent asunder. That portion of it which faithfully adhered to the word of God, and to its own fundamental principles and constitutional standards,—which strove equally to maintain purity of discipline, and to defend the rights and liberties of the Christian people,—has been constrained to forego the advantages of the establishment, rather than submit to the surrender of principle and the violation of conscience.

Long was it the peculiar distinction and high glory of the Establishment Church of Scotland to maintain the sole Headship of the Lord Jesus Christ, his exclusive sovereignty in the church, which is his kingdom and house. It was ever held by her, indeed, that the church and the state, being equally ordinances of God, and having certain common objects, connected with his glory and the social welfare, might and ought to unite in a joint acknowledgment of Christ, and in the employment of the means and resources belonging to them respectively, for the advancement of his cause. But while the church, in this manner, might lend her services to the state, and the state give its support to the church, it was ever held as a fundamental principle, that each still remained, and ought, under all circumstances, to remain, supreme in its own sphere, and independent of the other. On the one hand, the church having received her powers of internal spiritual government directly from her Divine Head, it was held that she must herself, at all times, exercise the whole of it, under a sacred and inviolable responsibility to Him alone, so as to have no power to fetter herself, by a connection with the state or otherwise, in the exercise of her spiritual functions. And in like manner, in regard to the state, the same was held to be true, on the same grounds, and to the very same extent, in reference to its secular sovereignty. It was maintained that, as the spiritual liberties of the church, bequeathed to her by her Divine Head, were entirely beyond the control of the state, so, upon the other hand, the state held directly and exclusively from God, and was entitled and bound to exercise, under its responsibility to Him alone, its entire secular sovereignty, including therein whatever it was competent for, or binding upon, the state to do about sacred things, or in relation to the church,—as, for example, endowing and establishing the church, and fixing the terms and conditions of that establishment.

But these simple and broad principles, beloved brethren, on the refusal by the Legislature of the "Church's Claim of Right," agreed to by the General Assembly of 1842, left us no alternative but either to cast off our duty to our only King and Head, or to resign our position as an establishment. For the decisions of the Supreme Civil Courts had annexed conditions to that position, to which, had they been proposed to the church at the time of her first entering into it, she could not lawfully have consented,—conditions subversive of the distinct spiritual government established by Christ in his church, subversive of the essential liberties of his redeemed people, subversive of the constitutional rights of the Church of Scotland, as fixed by the Revolution Settlement, and solemnly guaranteed by the Act of Security, and the Treaty of Union between the kingdoms. Fully acknowledging, however, the competency of the Legislature, under its responsibility to God alone, to fix the conditions of her establishment, the church presented to the state her "Claim of Right," to be protected in her sacred liberties, against what she deemed the oppressive and unconstitutional encroachments of the Civil Courts. Her claim was expressly and deliberately refused. The Legislature placed its seal on the conditions under which the Courts had declared that the temporalities of the church were henceforward to be held. With these conditions we could not in conscience comply. And having, therefore, obtained grace to be faithful in the time of trial, we have been made willing, for the principles bequeathed to us by our martyred forefathers, to take cheerfully the spoiling of our goods, and to submit to the loss of all things, rather than make shipwreck of faith and of a good conscience. In deepest humility we adore the goodness and mercy of God, who has given us that grace wherein we stand. And we further adore that mysterious Providence, which has mingled with this trial so many and singular tokens of loving-kindness and grace, that we are constrained this day to invite you to give thanks to God along with us, and to exclaim, "The Lord hath done great things for us, whereof we are glad."

How shall we be grateful enough to the Giver of all good, for that unbroken unity in bearing witness to the truth, which, from the beginning of this struggle, has been drawn only the closer, and made the more firm and immovable, by every new effort put forth to weaken and destroy it. Truly "this is the Lord's doing, and it is marvellous in our eyes." What signal cause of gratitude, that, at each successive stage of the conflict, and especially as it approached its crisis, the way of the church's duty was made so plain and clear,—often by means of the very events that, for a time, threatened to be the most disastrous,—that it seemed as if we heard a voice behind us saying, "This is the way, walk ye in it;" and we were made to know that the Lord had accomplished the desire of his people—"Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." When, at last, the disruption of the church arrived, how wonderfully, in ways too numerous to be even men-

tioned here, did a gracious Providence so order the whole circumstances, that our sorrow was turned very much into joy,—our apprehensions and fears swallowed up in bright and cheering anticipations, that the Lord would make “the things which had happened to us, to fall out unto the furtherance of the Gospel.”

Nor let it be forgotten, but acknowledged with lively gratitude to God, that although this grievous calamity has befallen our beloved church in a time of abounding iniquity, yet it has taken place in a time of reviving faithfulness,—in a time of refreshing from the presence of the Lord. And while the existence of the iniquity cannot but make the danger the greater, the revival at the same time of spirituality and faithfulness affords much reason to hope that the language of Providence respecting our church is, “destroy it not, for a blessing is in it.” It need not be thought strange, that a time of reviving faithfulness should be also a time of trial. In God’s dealings with his church in past ages, we find that the trial usually came not till the revival had first come. In this we adore the mercy and the wisdom of God. Had such a time of trial overtaken us when our church was sunk in lukewarmness and spiritual lethargy, it would have seemed as if the Lord were about to cast us, as a withered branch, into the fire. We are very prone to misinterpret the meaning of God’s dealings with his church. We pray to be made conformed to Christ, forgetting that he was “made perfect through sufferings,” and that we too, if we are to be glorified with him, must know “the fellowship of his sufferings, being made conformable unto his death.” It is the certain appointed lot of all believers, “that the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honour, and glory, at the appearing of Jesus Christ.”

But, beloved brethren, though our afflictions have thus been mingled with manifold and memorable tokens of divine loving-kindness, not the less, on that account, are we called to see in them, and to acknowledge with deepest humiliation before God, those sins of our church and country, which have deserved and procured them at his hand, as we have at large reminded you on several former occasions. Nor yet is the Lord the less narrowly searching and trying each of us, not only as to what we have been in the past, but as to what we mean to be,—on whose side we are to be found—for the Lord or against him, in this time of trial. It is an old device of Satan to draw the distinction between truth and error so sharp and narrow that it seems almost invisible, forming, as it were, a twilight, where light melts into shade, so that the eye can scarce tell whether light or darkness prevails. Yet light has no fellowship with darkness; and however sharp the line may be, on the one side of it is God’s truth, on the other Satan’s delusion. Think it not a light matter which part you take in this controversy. Rest assured that it much concerns your own growth in grace and spirituality of mind, as well as the honour of the Lord Jesus Christ. If it be truth, as we most

firmly believe, that "the Lord Jesus, as King and Head of his church, hath therein appointed a government in the hands of church-officers, distinct from the civil magistrate," then it must be sinful to subject that government to the dominion of any other power, or to regulate the actings of it by any other standard than God's word alone. We do not wish to involve you in the intricacies of subtle argument and doubtful disputation; but it is the duty of every man to be able to render a reason of the hope that is in him. The time has been when the people of Scotland were well acquainted with the controversy respecting Christ's crown and the free and independent spiritual jurisdiction of his church. There is one simple and comprehensive way in which the subject may be stated and rendered abundantly intelligible. Whatever a church of Christ must do, in order to preserve its existence, and discharge its whole duties to its divine Head, it must continue to do in all circumstances,—in adversity or in prosperity, when persecuted or when supported, established by the state, or disestablished. It must be at liberty to obey Christ alone in all that he has appointed or commanded; to admit, censure, or cut off, alike office-bearers and ordinary members, according to the principles and precepts of his word. As no favour which the civil magistrate may show to the church can give him any right to usurp an authority, in reference to spiritual matters, beyond what he is otherwise entitled to claim, so neither can the church be justified in continuing to accept his favour, on condition of rendering to him submission and subjection, beyond what she would feel herself at liberty to render to a Christian magistrate, whether she enjoyed his favour or not. And if she consent thus to forfeit her liberty for any earthly good, she does to that extent violate her allegiance to Christ, and suffer her union with him, as her living Head, to be severed or impaired. The question is not even, whether, in such a case, an equal amount of blessing can be hoped for (though it should not seem difficult to determine that question;) but the simple question is, whether such a surrender can be made without sin. This is the test, dear brethren, to which the Lord has now brought each of us. No man can avoid meeting and grappling with it. We warn you, with all earnestness and affection, to beware lest Satan sift you as wheat, and tempt you to deny your Lord and Master.

We know well that the solemn and awful character of the present times and events will be glossed over; and that attempts will be made to deceive you by all manner of plausible evasions. Be not deceived by those who tell you that the present controversy is respecting a matter of minor importance,—of mere church government,—a point not necessary to salvation. It wears, indeed, the aspect of a matter of church government. But, besides involving, by unavoidable consequence, the character and qualifications of the Christian ministry, and thus, in effect, the promulgation of all doctrines together, it directly and essentially involves no less a question than this,—Shall Christ be King in Zion, or shall he not? Shall Christ be the sole Head of the church, which is

his body, or shall he not? Shall his word be the only authoritative rule of the church's government, or shall it not? If he is King in Zion, who shall interfere with the liberties he has granted to the subjects of his free spiritual kingdom? If his word be the only law of that kingdom, can his servants, without treason against him, enter into any alliance involving the acknowledgment of another rule in the administration of its affairs,—such as the mandates of a civil tribunal, not professing even to regulate its procedure by the word of God, but avowedly sitting to determine civil affairs according to human statute?

Neither be deceived by the use of the word schism, which has been, and will often be, employed by adversaries. Schism is a sinful, because an unnecessary separation from the church. But there is not here, properly speaking, a separation from the church at all. Whatever, in the eye of law, may henceforth constitute the Church of Scotland, assuredly that church, in the eye of conscience, and of the Lord of conscience,—that church, while yet acting freely and without coercion of the civil power, pledged itself before God and the world, in its "Claim of Right," to renounce the establishment rather than submit to those conditions which have since been imposed. It has now only redeemed its pledge. It is the church, properly speaking, which has separated from the state. Assuredly this is not schism. And those are the true and only schismatics who, by refusing to take the same step when duty required it, have thus, and thus only, caused the disruption of the church.

In like manner, you will not be deluded by the supplicating cry, "How can you quit the church of your fathers?" The church of your fathers is that church which holds the principles that they held, which bears the testimony that they bore, and which is now suffering in the cause of that great truth for which they suffered. Where was the church of your fathers during the twenty-eight years of persecution which desolated the land two centuries ago? Was it where prelacy held sway, and where curates occupied the pulpits from which the martyr-ministers had been expelled? Or was it with the persecuted covenanters, on the waste heaths and moorlands, among the wild glens and mountain-solitudes, with Welsh and Blackadder, with Cameron and Peden, with Cargill and Renwick? You cannot otherwise quit the church of your fathers than by cleaving to the present establishment, which no longer retains the principles for which your fathers bore their testimony even unto death. You cannot otherwise remain members of the church of your fathers, than by adhering to those who are following their footsteps, renewing their testimony, and preparing, like them, to encounter every kind and degree of suffering and danger in defence of the Redeemer's crown.

One other plausible argument with which you may be addressed is the assertion that we ought to follow the example of our fathers, who, in all former struggles, never left the church till they were forcibly ejected. In answer to this, let it be observed, that they were in circumstances totally different from those in which we are placed. During their days

religious toleration, such as we enjoy, was unknown. There was no such thing then, as leaving the establishment, and having freedom to preach the Gospel out of it. The claim of the civil power was that of a universal supremacy over the Church of Christ,—supremacy in all causes civil and ecclesiastical. Between such a claim, and the leaving of the establishment, had that been possible, there was no connection. The one only step left to our forefathers was to resist the civil power in its interference with conscience, and take the consequences. It is far otherwise with us who have a ground of freedom still left us in the constitution, without the pale of the establishment. If still we remain in it, acquiescing in the unlawful conditions, of course we betray the sole sovereignty of Christ in his church. If we remain in it resisting them, we not only, to all practical purposes, betray that sovereignty, but we dishonourably cling to the emoluments of the state, while we refuse compliance with the express conditions on which they are bestowed.

Finally, dearly beloved in the Lord, suffer us to remind you that the Lord Jesus is the Head of every man,—of every true believer,—and that those only can faithfully and truly maintain his Headship over the church who are themselves united to him as their own living Head. Let us urgently entreat you to commune with your own hearts and be still,—to ponder the ways of God,—to mark the leadings of his Providence,—and to pray earnestly and incessantly for present light and grace to enable you to see and understand present truth, to guide and support you in present duty, and to prepare and strengthen you for present trial. This is manifestly a time when God is making a great work, and probably a short work, in the earth. The powers of good and evil seem mustering for a final struggle. The deadly wound of the antichristian beast seems to be healed, and, closely leagued with infidelity, he advances to the conflict. We speak not now of contests between parties in the church, or between the church and the Civil Courts, but of the last grand conflict between the powers of light and darkness. We believe that the chief effect of our contests has been of a preliminary nature,—that they have served to bring forward opposing principles of still greater importance than themselves, and to commence a struggle by which all Europe will yet be convulsed. We would not rashly interpret the will and the purposes of God. But it would seem as if the Christian church, whose chief testimony, in the early ages of the Gospel, was on behalf of the prophetic office of Christ, which the Jews refused to admit, and the Gentiles long resisted,—and in the ages thereafter, on behalf of his priestly office, which the antichristian apostacy disowned and denied,—were now called to bear witness, more especially, for the third great office of Christ, that of sole King in Zion, and Prince of the kings of the earth. Hitherto, the Church of Scotland has been the only church that has openly and avowedly, in the midst of suffering, stood forward to bear testimony in defence of this royal office. Well nigh three centuries are past since she first became witness for it. She

has often suffered in its defence ; and she is called to suffer for it now again. Surely the hand of God is here. Surely it is our duty and our wisdom to follow where he leads,—to take our position where he directs, —and to stand still there, waiting to see the salvation of God. Let us bear our great testimony as he may be pleased to appoint ; and, in the meanwhile, let us labour zealously in rebuilding the walls of our prostrate Zion, though in troublous times, till the top-stone be brought forth with shoutings,—“ Grace, grace, unto it,” and everlasting glory to Him who is King of Zion, “ King of kings, and Lord of lords.”—(Edinburgh) *Witness, June 14.*

FREE CHURCH OF SCOTLAND IN CALCUTTA.

COMMUNICATED.—The first public services in connection with the Free Church of Scotland, were held on Lord's-day, 13th August, in the Freemason's Hall, Cossitollah, at the usual hours of 10 in the morning, and half-past seven in the evening. The service in the morning was conducted by Dr. Duff, and in the evening by Mr. Macdonald ; on either occasion the discourses and other exercises were both interesting in themselves, and well suited to the solemn circumstances in which the hearers and worshippers were placed. Dr. Duff's text was taken from the Book of Proverbs ; “ The hope of the righteous shall be gladness, but the expectation of the wicked shall perish.” The preacher showed with his usual richness and vividness of illustration, that it is an historical fact that from the beginning, the great cause in whose success the hope of the righteous is mainly concentrated, has been advancing, while the cause of Satan, of error and of sin, has experienced many signal defeats ; while it is matter of an assured faith that the cause of the Messiah is destined ultimately to achieve a glorious triumph, while the expectation of those who seek to break his bands and cast off his cords is doomed to utter blighting and disappointment. Mr. Macdonald's text was what may fitly be called the charter of the Church of Christ, the gracious promise of her Master and Head—“ Where two or three are gathered together in my name, there am I in the midst of them.” The sermon was full of matter and well fitted to lead the hearers to earnest self-examination as to their motives in gathering themselves together. Our earnest prayer is that during the whole period of the existence of the Free Church of Scotland (and may she be perpetual), her congregations may always meet in the name of Jesus, and may always experience the fulfilment of this his gracious promise.

An additional interest was given to the meeting by the baptism of a Native Convert, a young man who has been brought to the knowledge of the truth in connexion with the General Assembly's Institution. We understand that he left the Institution about two years ago on an appointment to the Government school at Jubbulpore ; at that time he was a believer in

the Bible as the word of God, and had, we believe, what may be called "grace in the blade." Some months ago he gave up his situation and set out to return for Calcutta for the purpose of receiving baptism, and arrived here on Monday last. As the missionaries were all intimately acquainted with him, and had no doubt of his sincerity, they felt that there was no reason for delaying his reception into the visible church; and as the usual service at the Institution was not held on Sabbath last, it was resolved that the baptism should take place at Freemason's Hall. We understand that he is a highly accomplished scholar, and we trust that the prayers that were offered up for him in the congregation will be heard and answered. —*Calcutta Christian Observer.*

CHURCH MISSIONARY SOCIETY.

CONCLUSION OF REPORT.

THE Bishop of Calcutta lately visited Tinnevely; and after witnessing the mission-work of this Society, and the Society for the Propagation of the Gospel in Foreign Parts, combining both of them in one animated appeal, his Lordship exclaims: "I cannot but express my wonder at these blessed missions. There must be twenty-four more missionaries sent out, twelve from each Society. For now all the harvest languishes for want of reapers.England has done nothing for her heathen subjects in India, comparatively speaking. Where are our pious young clergy? Where the flower of Oxford and Cambridge? Where the enterprising spirit of our glorious military and naval Christians, returned home from the wars, and prepared to devote themselves to the spiritual conflict with Satan in the strongholds of idolatry in the east?"

But not only is there a sacred necessity upon us to continue a full measure of support to the existing missions: new and most wonderful openings have been suddenly presented to us; and dead to every Christian and generous impulse must be the heart which can contemplate them without emotion.

A highway into Central Africa, and the banks of the Upper Niger, has been pointed out, by the evident finger of God, through Sierra Leone, comparatively free from that terrific scourge which haunts the regions of the Delta and the Confluence. The kings and chiefs of inland tribes have been the foremost to invite us to send missionaries unto them, and to receive their sons into our seminary at Sierra Leone: thus, as it were, interchanging hostages

with us, in ratification of a solemn compact that England and Africa shall yet be united in the brotherhood of a common faith.

The eyes of Christendom are turned also with intense interest and expectation toward China. The amount of its population—more, probably, than one-half of the whole heathen world; the deep injury inflicted upon its morals and its prosperity, by British Christians, through the nefarious traffic in opium, the barrier which has hitherto encircled its empire and excluded the Gospel; the peculiar facilities afforded for the rapid propagation of Christianity, when once the breach shall have been made, by the fact that almost the whole male population is a reading population, and reading the same books, however much their spoken dialects differ—all these, and many other circumstances, justify the eager interest with which the hearts of Christians beat at the mention of China.

And if providential facilities for the accomplishment of a work form any indications of the Divine will—which every Christian will admit that they do—then has God honoured this Society with a special call, both to penetrate into Central Africa, and also to attempt an entrance into China: for in the former case, a way has been opened for us without any expense to us: in the latter, the Lord has put it into the heart of one of his servants to devote the noble benefaction of 6,000*l.* for this specific purpose.

May we not confidently trust that the same good Providence will go before us, and stir up faithful and bold and wise men to go forth as missionaries; that the Lord will direct their course, and uphold and strengthen them in their work, and by them gather into the fold of Christ many of the illiterate idolaters of Africa, and of the deluded followers of Confucius, Laon-tza, and Buddhu, in China? But if Central Africa and China, with its gigantic population, are to be attempted, let it not be by a puny effort. Operations must be carried on upon a large scale. The day is gone by, when simple Christians, after dismissing two or three missionaries, could sit down in the self-complacent hope that they had evangelized a vast continent. No; such enterprises as we are now called to, will require, ultimately, a body of men who can support each other by their counsel and prayers, and stand in the breach when one and another falls, and so carry forward the arduous work.

The committee call, therefore, upon their friends to continue, yea, with increased ardour to renew their efforts for supplying the necessary funds; first, for maintaining and strengthening our present missions; and secondly, for entering upon the glorious openings now before us. And knowing the strength of those motives

which animate the hearts of Christians, the committee feel assured that their friends will respond to this call. The love of Christ has not lost its constraining efficacy; but as time rolls on, and the contemplation of the church is more and more directed toward the consummation of all things, it surely will exercise an increasing influence over the hearts of believers. And if other motives be wanting at this hour, as handmaids to the sovereign principle, let us remember those national mercies which we have lately received, in the happy termination of the war both in Afghanistan and China, and in the averting of a war with America. These mercies seem to call for some special acknowledgment: and what can be a more appropriate acknowledgment of them, than a special effort in the cause of the Prince of Peace?

God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar.

Concerning the anniversary meeting of this Society the present year, it is remarked by a cotemporary—"This was decidedly the grandest meeting of the season. We never saw so intelligent a multitude, or one more resolutely bent on doing good. Britain—the land of Bibles and the 'fane of charity'—has great reason to exult in such noble-minded gatherings."

TANJORE MISSION.

Half-yearly Report of the Tanjore Mission of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; ending 30th June, 1843.

IN taking a retrospect of the past half-year, the first thing which presents itself to my mind, is the excellent arrangement which has taken place with the village congregations and schools. The villages belonging to what was formerly called the Cannendagoody and Aneycadoo circles form now a separate missionary district, and are under the charge of the Rev. Thomas Brotherton, B. A. The fifteen Coleroon villages have been allotted to the Rev. C. S. Kohlhoff, junior, and the Rasagherry Terupantruty villages are also supplied with a missionary, in the person of the newly ordained Deacon, the Rev. H. Bower, who has also temporary charge of the twelve villages known by the name of the principal village of Boodaloor. The happy progress and improvements of these village districts, which are taking place already, it is not in my sphere to report upon; however, as far as I know, the number of Christians has been on the

increase, and many of the village chapels and schools have been repaired or improved. I am now in charge of Tanjore itself, to which belongs a congregation, of 949 souls, a seminary for the training of Native catechists and schoolmasters, two English schools, and two girls' schools, and four boys' schools, the children of which are all Christians, excepting the children of the one English school, which is kept in the Fort, and consists of heathen children, as also six Tamil schools and a Mahratta school, kept in the Fort and in the suburbs of Tanjore. Notwithstanding our actual increase during the last six months, there is a decrease in the number of Christian souls, and this is to be attributed to emigration, as a good number left as coolies for the Mauritius, some for Sevagunga, to be educated and employed by the American missionaries, and some left Tanjore itself, as they obtained employments with the district missionaries, and others again left for various other places as usual, viz. for Negapatani, Trichinopoly, Madras, &c. ; hence it is, that Tanjore Christians are every where to be met with in Southern India. Here I am sorry to remark that it is most difficult in Tanjore itself for Christians to obtain employment, where idolatry and heathen castes are triumphant; which cannot but be expected under the rule and government of a rajah. What a distressing thing it is to one's mind to see so much idolatry and the people so infatuated and so indifferent about Christ and His Gospel, that it really does often strike me that God's own good time for the conversion of these people has not yet come, but that a dawn of the brightness of the Gospel, is only just breaking in over this utter darkness, ignorance, and superstition. There is no end to idol worship, processions, ablutions, &c. &c. from the beginning to the end of the year,—one feast is hardly over when another commences; the ugly, dumb idols of stone or metal, are constantly carried about, saluted, applauded, and this by human beings who have a soul endowed with reason, but are under the influence of the evil one; for really I cannot explain it otherwise; hence therefore their painting themselves with ashes, &c., their torturing and tormenting themselves in various ways, and hence their various sacrifices to the idols. To add to one's painful feelings, is, their refusing to listen to the blessed truths of the Gospel, their keeping themselves aloof from Europeans, for fear of becoming defiled, and their looking in fact upon all Europeans and Native Christians as pariahs. Will such a proud race deign to listen to people, whom they consider polluted? Here we have an evidence of the truth of the Christian religion, and we find that it is to the poor, who have the Gospel preached to them. The poor shanars, pariahs, and pallars in the villages, will all be Christianized before a single

brahmin is, in all probability, baptized. However we must *persevere* and go to those who are willing to receive us. "The God of heaven He will prosper us, therefore we His servants will arise and build."

F. H. W. SCHMITZ,

Minister and Missionary,

Incorporated S. P. G. F. P.

TANJORE; }
10th August, 1843. }

IRISH EVANGELICAL SOCIETY.

THE subscribers and friends to the Institution held their anniversary at Finsbury Chapel, on Tuesday evening, the 9th May. The attendance was, as usual, very numerous. The chair was to have been taken by C. Hindley, Esq., but, he not arriving in time, T. Coombes, Esq., the Treasurer, occupied it *pro tem*.

The Rev. GEORGE SMITH, one of the secretaries, read the report.

"It gave a brief account of the labours of the agents of the Society, and presented an encouraging view of the stations occupied by them. These stations are found in different parts of the country, some of them in districts in which the native Irish language is spoken. In these latter, the efforts of the missionaries are especially acceptable. Especial reference was made to the labours of the Rev. J. Godkin, whose talents as a lecturer on Popery and Puseyism are well known, and the effect of whose efforts are most gratifying and delightful. Crowds of listening auditors are attracted, amongst whom are to be found Protestants of all denominations, and often many Roman Catholics. The report alluded to the great lack of books universally found, and the intention of the committee to attempt the sale of useful and religious works on a plan similar to that pursued by the colporteurs of France. The state of the funds was reported to be, upon the whole, such as to demand the grateful acknowledgment of the committee to their constituents, and to awaken confidence and hope for the future. But still, as extensive fields of labour present themselves in every direction, a considerable augmentation of the amount contributed must be realized before the efforts of the Society will make that impression on the great mass of the people which is so much to be desired. The report concluded with a powerful appeal to the friends of evangelical truth for larger contributions, to enable the committee, during the ensuing year, to carry out the more extensive operations contemplated."—*Patriot, May 17.*

RECEIPTS OF RELIGIOUS AND BENEVOLENT INSTITUTIONS IN ENGLAND
FOR THE PAST YEAR.

	£.	s.	d.		£.	s.	d.
Aborigines Protection	-	259	1 2	Hibernian	-	-	6,212 2 5
Aged Pilgrim's Friend	-	1,575	1 5	Home and Colonial Infant School	2,278	2 5	
Anti-Slavery*	2,593	1 8		Home Missionary	7,788	0 0	
Baptist Missionary (including Jubilee Fund)	51,631	3 10		Irish	3,877	6 1	
Baptist Home Missionary	5,270	1 4		Irish Evangelical	3,403	6 0	
Baptist Irish	2,314	14 1		Jews, for Propagation of Christianity among the	25,066	2 6	
Baptist Colonial Missionary	238	5 0		Jews' Operative Converts' Institution	1,037	2 5	
Bible Translation (Baptist)	3,488	2 5		London City Mission	6,741	5 5	
British and Foreign Bible*	92,476	2 3		London Missionary	78,450	18 8	
British and Foreign Sailors'	2,205	17 5		Lord's Day Observance	930	15 9	
British and Foreign School	6,777	15 9		Moravian Missionary, London Association	5,324	1 1	
British and Foreign Temperance*	473	18 6		National School, about	12,000	0 0	
British Reformation*	1,196	0 10		Naval and Military Bible*	3,251	5 0	
Christian Knowledge*	78,940	0 0		Newfoundland School	3,411	7 1	
Christian Instruction	1,152	6 7		Peace*	675	2 10	
Church Missionary	115,100	10 7		Prayer Book and Homily*	2,590	19 6	
Church of Scotland Missionary	6,909	0 0		Propagation of the Gospel	71,091	0 0	
Church Jewish Mission	4,474	0 0		Protestant Association*	1,528	0 0	
Church Home Mission	3,202	0 0		Religious Tract*	52,605	7 9	
Church Colonial	4,268	0 0		Sailors' Home	2,255	14 7	
Church Education Scheme	4,858	0 0		Sunday School Union*	10,301	10 10	
Church Pastoral Aid	17,562	19 11		Trinitarian Bible*	2,337	4 6	
Colonial Church	3,149	0 0		Wesleyan Missionary	90,253	12 8	
Colonial Missionary	2,970	4 0					
District Visiting (1841 to 1843)	405	0 0					
Foreign Aid	1,735	18 0					

* The total of the receipts of the Societies thus marked, includes sales of publications.

CHRISTIANITY AMONG THE NATIVES OF CALCUTTA.

THE state of things amongst the Native community in and around Calcutta on the subject of Christianity is, at the present time, singular and critical; it is such as to demand the prayerful solicitude and activity of all the faithful followers of Christ. We do not state that there exists at the present moment such a measure of excitement in connection with religious matters as may have been on some former occasions; it is not that we have of late witnessed the bitter enmity of the bigotted and ignorant Hindu brought into exercise against the missionaries and their converts, nor that the same measure of vituperation is indulged in by the organs of Hindu

opinion as distinguished them in former years; there is in such matters a comparative lull, a cessation of bitter hostilities. We have no longer the Hindu College Council fulminating its decretals against Christianity; and the *Dhurma Sabha* placing its ban upon the remotest approach to liberality of feeling or conduct. This state of things has passed away, and we hope and believe never to return. Hinduism has, at least in Calcutta and its vicinity (and the influence will and must spread throughout the length and breadth of the land,) received its death-blow, and its advocates know and feel this, and hence are they filled with apprehension as to the ultimate result. This fear has induced them to adopt a different course of conduct, both towards Christianity and its adherents amongst the Native community. So long as baptism can be staved off, so long as an open profession of Christianity is not made, the more bigotted or less educated members of the community are willing to connive at much on which they would previously have frowned: and by this means they contrive to hold in suspense many who are fully convinced of the truth of Christianity, and were the slightest compulsion resorted to, to enforce compliance with Hindu rites would, if not imprisoned, make an immediate and decided profession of Christianity. The number of young men averaging from fourteen to thirty, who are so affected, has become too large to be treated even by the mass of the Hindus with indifference; not only are they many, but generally speaking they pertain to the best and most influential families, and their lapse would be a terrible blow to the idolatries of the land. They are fully convinced, not only of the errors of Hinduism, but of the truth of Christianity, and that in many cases not only in theory and evidentially but in their hearts; they are in fact true followers of the Lord Jesus, and we have no reason to doubt but that in their retirements they worship him in spirit and in truth. That they do not worship idols we are confident, nor in many cases are they solicited, and in few if any is compulsion resorted to, to make them bow the knee to idols. The great terror with their Hindu friends, is baptism: that seals their doom; and to avert this they will make almost any concession, and pass over almost any neglect of Hinduism or attachment to Christianity. This united with the strong affection entertained by the young men for their friends, oft causes them to halt, and this halting is their danger; for so long as they are within the influence of parties who would rather that they might live in the indulgence of every sin, than that they should become Christians; they must be in wretchedness and danger, and their case calls for the sympathy and prayer of the whole body of the church. May that prayer arise to the throne of grace, that they may be strong in the Lord, and be enabled to witness a good confession before many witnesses.—*Calcutta Christian Advocate*.

BAPTISM OF A HINDU.—On Sunday evening, 23d July, the ordinance of baptism was administered to a young Hindu at the General Assembly's Institution. Several ladies and gentlemen were present upon the occasion, together with above two hundred of the countrymen of the young convert. The service commenced with singing, which was followed by an impressive prayer by the Rev. Dr. Duff. The Rev. Doctor then delivered a very appro-

prate address on the nature and obligations of baptism. Another prayer followed, after which the candidate came forward, and in answers to questions put to him by the Rev. T. Smith, most firmly and solemnly made a renunciation of the religion of his fathers, and a formal and public avowal of the chief doctrines of the Christian faith. The ordinance was then administered by the Rev. T. Smith in the usual mode, and with the ordinary prayers accompanying. Mr. Smith next delivered an address of considerable length to the Native audience, pointing out some of the errors and absurdities of Hinduism, stating the lasting blessings and joys conferred by Christianity, and exhorting them to the rejection of the one and acceptance of the other, in imitation of the glorious example of their countryman, who had on this occasion publicly avowed that choice. The young man who was thus introduced into the pale of the Christian church, has for a long time been a student of the General Assembly's Institution; and it was not without the greatest caution and amplest external proofs, that the worthy missionaries connected with the Institution consented to his admission as a candidate for baptism.—*Hurkaru.*

BAPTISM OF TWO NATIVE YOUTHS.—On Sabbath morning last, two Native youths were baptized at the Union Chapel by the Rev. T. Boaz. The one was a kulin brahmin and a haldar, or one of the original proprietors of the temple at Kali ghat—he is heir to considerable property, being the only male representative of their families. The other was a Rajput orphan, who has been brought up and educated by the missionaries of the London Society. Both the young men have been educated in the London Society's Christian Institution at Bhowanipur. They are, we hope, but the first fruits of an abundant harvest to the Lord in that neighbourhood.—*Calcutta Christian Advocate.*

BAPTISM OF A KULIN BRAHMIN.—On Wednesday evening last, the ordinance of baptism was administered at the Union Chapel, Durrumtallah, by the Rev. J. Campbell, of the London Missionary Society's Mission, to a young Hindu convert. The Rev. T. Boaz offered some remarks explanatory of the young man's history and conversion, and the Rev. M. Hill of Berhampore, commended him to God in prayer, when he delivered up his brâhminical thread and received at the hands of the missionary the initiatory rite of admission into the church of Christ. This young man is a kulin brahmin, and a man of property; he is of full age (22) and is a member of one of the most respectable families in Bhowanipur; by his mother's side he is a haldâr or joint-proprietor of the Temple of Kali. He was educated in the London Society's Institution at Bhowanipur; his studies were completed about eighteen months ago, he has since been occupied as a teacher in another school. His name is Kalicharan Banerjea. This is the third baptism from the pupils of the institution, within the last fortnight. May the Spirit of God draw many of these young men to the fold of Christ where alone they can find rest and peace.—*Ibid.*

BAPTISM OF A BRAHMIN.—The Bombay Journals contain an interesting account of the baptism of a brahmin convert, at the Mission House of the General Assembly of the Church of Scotland's Mission, Ambrolie. The convert is described by the *Times* as Narrayen Shashadree, a Hindu of the brahmin caste, who has been for about five years a pupil in the school of the General Assembly's Mission. He has for a long time been esteemed

one of the most distinguished pupils of the Institution, and on the occasion of a competition, upwards of a year ago, for scholarships instituted in commemoration of the Hon. Mr. FARISH on his leaving Bombay for England, NARRAYEN was the successful competitor for the most valuable of these. Like most of the Hindu youths who have had the advantage of liberal education, he had long ceased to believe in Hinduism. Thanks to the rational and Christian system of the Assembly's schools, his mind, cast loose from the degrading superstitions of heathenism, had not been left for want of religious instruction to go adrift, as seems to be invariably the case where secular instruction alone is imparted, into the even grosser darkness of infidelity or atheism. For upwards of two years, growing convictions of the truth of Christianity, and of it alone, have impressed his mind. The ties of worldly interest, and still more of family affection, have until of late, however, restrained him from acting on the convictions of a very clear understanding, and a very guileless heart, and it is only within two months that the deepening power of religious impressions appear to have compelled him to the resolve "of counting all things as lost that he might win Christ and be found in him."—*United Service Gazette*.

SANDWICH ISLANDS.—Recent accounts from these islands give us information of another religious revival. Mr. Paris, a missionary at *Hawaii*, writes that "vast numbers," are flocking in for instruction, and the missionaries were engaged from morning to evening in examining applicants for admission to the Church; some coming thirty, forty, and fifty miles. About 450 were received in August.—*New York Evangelist*, March 16, 1843.

The Newspapers, by the last Overland, have brought intelligence, that the British Government have acknowledged the *independency* of these islands, promised them protection, and formed with their king a favourable commercial treaty. A similar treaty is also on foot, if not already arranged, between these islands, and the United States.—EDRS. M. C. I.

MADURA.—The Church at *Sevagunga*, (American Mission) is nearly completed, and a bright ornament it is to the place. * * * The steeple of the Church at Tirupooanum is also nearly completed. The foundation of the Church at Madura is to be laid next Tuesday, August 18.—*Morning Star*.

ECCLESIASTICAL MOVEMENTS.

THE REV. J. TUCKER, B. D., Sec. to the Com. C. M. S. returned on the 4th ultimo, from a visit of three or four months to the stations of the Church Missionary Society, on the Malabar Coast, and in the Southern part of the Peninsula. It is understood that he was much encouraged by the onward progress of the stations generally, and by the great and marked change in seven years, since his last visit, of those in the district of Tinnevely in particular. There can be no doubt that a great, though gradual, work of God is in delightful progress in that part of this heathen land.

The REV. WILLIAM BUYERS, of Benares, on his way from England to Calcutta, by the *Ellenborough*, spent a few days at the Presidency; to the gratification of many who had before known him only by his "*Letters on India*."

The REV. R. WYMAN, of the American Ceylon Mission, has just left to return to Jaffna, after a short visit to the Presidency.

The REV. R. T. NOBLE, having passed a most satisfactory examination in *Telugu*, and spent some weeks at Madras, to the delight and profit of his friends and acquaintances, has just returned to resume his Mission at Masulipatam.

Obituary.

REV. F. W. BRIGGS, M. A.

WE regret at having to announce the death, from fever, of the *Rev. F. W. Briggs*, M. A. Joint Chaplain at Secunderabad; which took place at that station on the 26th ultimo. We learn from a kind friend there, that at the commencement of the disease, no danger was apprehended; but on Sunday, the 20th ultimo, he appeared to be seriously ill, and on Tuesday allowed himself to be removed under the brotherly care of the Rev. G. H. Evans, the other Chaplain, into the house of that gentleman: that he might be watched over more constantly and have all things necessary for his comfort provided. Our correspondent says, "on Thursday morning we had sanguine hopes of his recovery—a favorable change having (as we thought) taken place during the night—but on Friday he grew worse, and on Saturday morning at 20 minutes to eight, he breathed his last.—The spirit returned to the God who gave it.—The rays of the rising sun beamed upon his dying couch, as his spirit departed from the body, cheered and gladdened, I humbly trust, by the bright beams of the 'Sun of righteousness.'"—*Madras Christian Herald*, September 6.

DEATH OF REV. R. DERODT.

WE have this week to perform a most painful duty in recording the death of the *Rev. Rodolph DeRodt*, our esteemed friend and fellow-labourer. He fell asleep in Jesus on the morning of the 29th of August, after an illness of but four days. Little danger was apprehended until the day previous to his removal, when the disease (jungle fever) assumed its most destructive form, and the course of a few hours prostrated him in death. He appeared to have had little or no apprehension that his end was so near, but his consciousness

of his interest in Christ's work was clear and firm. On being asked whether he could realize his interest in Christ, he replied—"O, yes—of course." "Is Christ in the heart the hope of glory? can you realize it?" "Yes, yes—that I can." "Is Christ precious?" "Ycs—very." The replies though brief, indicated from the manner in which they were expressed the calmness and serenity of his mind and the assurance of his faith and hope which he possessed in his hour of trial. On the evening of the 29th his remains were consigned to the grave in sure and certain hope of a glorious resurrection unto eternal life. All the missionary body and a considerable number of Christians of different denominations followed him to the grave; evincing in their deportment the regard they entertained for our departed brother.

Mr. DeRødt was a native of Berne in Switzerland. He was descended from a noble and ancient family in that country, and could, had he chosen to engage in secular pursuits, have held a very honorable appointment; but he, in connexion with another brother, preferred the service of Christ to the engagements of the world, and he cheerfully gave himself to the Lord, and His work amongst the heathen. Mr. DeRødt studied for the ministry at Geneva under the excellent Merle d'Aubigné. He came out to India in company with the Rev. Mr. Gros, at the expense of a pious civil servant, by whom they were for a while supported. Mr. Gros left for the Mauritius, and our friend attached himself to the London Society, because its catholic basis and principles were in exact accordance with his own views of the Gospel and the Church of Christ; and since his connexion with that society he has been a devoted and faithful labourer in the Lord's vineyard. He was distinguished for amiability and simplicity of manner, and for humility, and diligence in his calling. His acquaintance with the Bengali language was very considerable; he spoke it with great ease and fluency. He was attached to the Native Christians and villagers. He was a brother beloved by all who knew him, both for his own and the work's sake. His sun went down at noon—his age being but thirty.

Thus has another of the most useful and devoted of the servants of Christ been cut down in the midst of his years and usefulness, and with (humanly speaking) a prospect of long and useful life before him. How mysterious are the ways of Jehovah? But while clouds and darkness are round about him, righteousness and judgment are the foundations of His throne. Reader, whatsoever thy hand findeth to do, do it with all thy might, for there is no work or device in the grave to which thou art hastening. Lord, so teach us to number our days that we may apply our hearts unto wisdom.—*Calcutta Christian Advocate.*

MISSIONARY PRAYER MEETING.

THE address at the last meeting by the REV. R. K. HAMILTON, M. A. in his usual attractive style, was on the "*Necessity of Divine Influence in the Missionary Work.*" Many important and forcible truths were presented, in a very interesting manner.

The meeting on the 2d instant will be held in the Scotch Church. Address by the REV. F. D. W. WARD, M. A., "*On Missionary Encouragements in Southern India.*"