REMARKS ON THE PRESENT STATE OF THE NATIVE
CHRISTIAN CHURCH IN SOUTHERN INDIA.

BY REV. S. HARDEY.

Great and grievous are the charges which are perpetually being brought against the Native Christians in Southern India; and that not always by the rash and inconsiderate, but occasionally, at least, by those whose knowledge, candour, and experience, entitle them to the credit of being competent judges. It is, therefore, to us a subject of considerable importance to ascertain the nature and causes of those serious allegations which are brought against them; and either deny them, or offer such an apology in extenuation of their existence, as the circumstances of the case will admit.

Too generally we must maintain, these accusations are made without due consideration, are not supported by sufficient evidence, and that conclusions are drawn from them which the nature of circumstances will not strictly warrant. We must complain of the injustice done to this body of our fellow Christians. They are not measured by the same impartial standard which is applied to others, in more favoured circumstances. They are not judged of by the same rule of kindness and courtesy by which we judge of our own deserts. We do not plead for their exemption from the operation of any Christian law which we regard as binding on ourselves, but we do desire that they may not be judged and consigned to contempt and disgrace.
THE NATIVE CHURCH

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without a hearing. While we admit that charges are preferred against the Native Christians by creditable individuals, yet we complain of this, that either through inability to understand the language of the accused, or from pre-disposition to condemn before they have satisfied themselves of the truth of the charges, they often condemn where they ought to justify.

We are not always aware of the serious injury which we inflict on others by the admittance as correct of current reports, which we have never scrutinized, until we are brought to feel the wrong in our own injured reputation. The European Christians in India, falling into the common practice of judging rashly, and speaking unkindly concerning their Native Christian brethren, have brought down upon themselves the reproach and disgrace with which they were wont to treat others; exemplifying the truth of our Lord's assertion, "With what measure ye mete, it shall be measured to you again."

It is also important to be observed, that those heavy charges of unworthy conduct made against the Native Christians of this country are levelled against Christians in general, without any specification as to the section of the Christian church to which they are more immediately applicable. And this practice has brought great and undeserved disgrace on those who were worthy of better treatment. Now it is notorious, that of the Native Christians of this country, the Romanists form the greater part; and of all the Native Christian servants employed by Europeans in the lower grades of service (such as maties, cooks, horsekeepers, coolies, and ayahs) a great proportion, probably as many as three-fourths of the whole, professedly belong to this church, but who pass with their employers under the common designation of Christians; and I am persuaded, that to them are applicable those marks of disapprobation and disesteem which are so commonly banded about concerning Native Christians.

Let it not, however, for a moment be supposed, that we regard the Native Protestant Christians as faultless; or that we are not alive to the great and numerous defects which are found among them. No! we would rather frankly deplore the existing evils, and seek their removal by the application of all proper means. Although there are extenuating circum-
stances to account for the low, imperfect state of Christian knowledge and practice, which we find among the Native Protestant Christians of Southern India, yet we can offer no adequate apology for the same; because the system to which they belong provides ample means for securing a better state of things; and it is only the non-application of its proffered benefits that will account for that defectiveness in Christian practice which is so greatly to be lamented. Admitting then, as we are most certainly bound to do, as the result of painful experience and ocular demonstration, that among the Native Protestant Christians of Southern India there is much that is low in feeling, vicious in habit, defective in principle, and impure in practice; let us endeavour to point out some of the causes of these defects, and then suggest a suitable remedy.

1. One primary cause of the present unsatisfactory state of religious feeling and practice among the Native Protestant Christians in Southern India is the early introduction, and subsequent sanction of heathenish caste, on the principal mission stations.

Passing over for the present, many other serious evils which this practice has introduced, one we may especially refer to; and that is, the heathenish practice of separating themselves into distinct classes, parties, and family circles, so that they have but little intercourse with any one beyond their own immediate connexions. A natural consequence is, that they have no friendship nor fellowship with any but those whom they know after the flesh; and who are members of that circle to which they themselves belong.

Hence the sacred badge of Christianity loses its distinctive character; for although they bear one general name as professing Christians, yet being disunited by caste distinctions, they have no common interests, no reciprocity of feeling, and cannot be acted upon by any general principle applicable to one brotherhood as Christians. Being by their lineal descent of the higher grade in Hindu society, their sympathies, charities, and interests, are bound up in the family compact, and their affection is restrained in its operation by the customs and conditions which their own peculiar party has imposed;
and it is a rare sight to see any thing beyond cold civility, official respect, or ordinary courtesy between the high and the low caste families of Native Christians.

This is fully illustrated by the invidious distinctions which are everywhere kept up among Native Christians themselves, of high and low caste; or as the parties are more generally called, Tamil Christians, and Pariah Christians; the former implying caste, the latter without caste. That this distinction is not one of name, sound, or seeming merely is evident from this fact, that any encroachment in word or deed on the supposed prerogatives of the higher, by the lower class of Christians, is immediately resented by a pertinacity and zeal worthy of a better cause. And a still further proof is this, that the families of these two classes of Christians never mix together but for matters of business, or in public worship; and perhaps are never known to unite in private, for social intercourse, or religious fellowship.

The result is, that Native Christians of different castes cannot dwell together in unity; they cannot bear each other's burdens, and so fulfil the law of Christ;—they cannot esteem each other better than themselves;—they cannot, in the exercise of the affection which the Apostle enjoins, rejoice with those who do rejoice, and weep with those who weep.

What is the true cause of the want of Christian affection among the Native Christian community, is worthy of our inquiry. I hesitate not to say that, it is caste. Let us judge by analogy. What is the precise influence which caste exerts on the social habits of Native Christians? Is it friendly or otherwise, to the exercise of brotherly love? I ask, can the Pariah Christian live in the same court-yard, under the same roof, or in the same room with his Christian brother who is a Tamil Christian, even providing they are equals in office, in influence, and in property? Will the Tamil Christian give his daughter in marriage to the Pariah Christian, or take the Pariah's daughter to be his wife, providing that all other circumstances are equal, but that of caste? Will the Tamil Christian use water from the same well, draw it out by the same vessel, cook his food at the same fire, with the same utensils, and by the same cook, providing the Pariah brother is respectable in his habits, clean in
his person, and particular in the choice of his food? or will he not rather prefer the connexion of a Native heathen caste man? Certainly the latter if he be true to his own notions and feelings. Therefore, I say, that Christian caste is heathenish caste; and that it interferes with many of the social and religious duties which a Christian is bound to perform.

2. A second evident cause of this low state of religious feeling among the Native Christians is, that the children of Christian parents are not made the subjects of due religious consideration and care.

What I mean is simply, that the moral and religious training of the Native youth, of both sexes, in India, is too commonly neglected altogether, or so indifferently performed, that it fails to accomplish its desired effect. Probably they have passed through the common vernacular schools of the mission stations where they reside, and can read and write as well as the generality of Native heathen children who are their equals in society.

Beyond this they know but little. And surely this is not sufficient for their guidance through this vain and wicked world. The incipient educational process to which our Native youth are subjected, our excellent Catechisms committed to memory, our private instructions, and our public addresses, all fall very far short of that moral discipline which is implied in “training up a child in the way it should go.”

That system of religious training must be very defective indeed which does not impress the mind with correct perceptions of the character of God, and the duties we owe to Him and our neighbour, the sacredness of truth, and the sinfulness of a lie: and yet we have sufficient reason to conclude, that the generality of the Native Christian youth of this country, enter into the different relations of social life, without any adequate knowledge of the very first principles of the doctrines of Christ. They are never made to feel the importance of religious truth, and grow up without any just concern for its sacred character. To rest the matter of religious education here, is to cast the good seed into the ground and to leave it to itself, without any further care or anxiety as to its ultimate growth. We know too well,
that disappointment and distress must be the result of conduct so much at variance with the established order of things. And are our hopes and wishes concerning the future happiness and usefulness of our Native Christian youth founded on a better basis, or sustained by more correct principles? Is it not expecting to gather where we have not scattered, and to reap where we have not sown, to expect Christian morality without the Gospel, or a Christian community without Christ?

3. The practice of receiving adult candidates for baptism on a mere superficial knowledge of the theory of Christianity, has been a fruitful source of many evils, which now afflict and dishonour the Christian church in India.

On this subject I am aware that much diversity of opinion exists, and therefore perhaps, we cannot expect uniformity of practice; yet it is certainly worthy of inquiry whether the standard for adult baptism has not in this country been placed too low? Too frequently this solemn ordinance has been administered on the recommendation of an assistant, reader, or catechist, after a very superficial course of instruction; and without any certain knowledge as to the sincerity of the candidate. This practice must generally obtain on those large fields of missionary operation, where the missionary makes his periodical visits to the out-stations, perhaps once in two, in four, or in six months; and spends one day, or two at the most, in each place. He finds candidates for baptism ready prepared to his hands, examines them in the Articles of Belief, the Lord's Prayer, and the Ten Commandments; and finding that they have acquired the pre-requisite knowledge, and are able to give replies to his questions, they are then and there baptized.

In other cases whole families, and even communities will come forward and express their willingness, and hearty desire, to abandon heathenism. Diligent inquiry is made as to the motives and expectations of the candidates, and nothing appearing to vitiate their motives, they are presently baptized, with all their household. A still more general mode of receiving candidates for baptism is, at the recommendation of those who are at the head of departments; or of masters and mistresses in behalf of their servants. Generally it occurs in this way. Pleasing
indications of improvement are seen in their conduct,—they are probably found reading the Scriptures, inquiring after truth, and they solicit baptism. Great interest is excited in their behalf, they are brought forward to the minister, and after two or three interviews, they are baptized.*

Now in all such transactions we may admire the zeal and Christian feeling which has been displayed; but there has been a great lack of prudence and caution in those who have thus acted; and that is soon made manifest in the distressing results which follow. Weak, wicked, and designing men have effected their object, and the church is burdened by worthless characters, who glory in their shame. An entrance into Christianity, thus facile and inviting, calls into existence all the cunning and deceit of the Hindu character; and especially his money-loving, time-serving, obsequious propensities. Under the influence of these characteristic properties, the Hindu will become the most submissive, patient, and persevering candidate for baptism. It requires more than ordinary sagacity and fidelity to ascertain his true motives; and but too often, all the care and anxiety bestowed upon him is repaid by a worthless life, and an ungrateful forgetfulness of all the pains and attention of which he has been the objects. Great as this evil is, of unadvisedly introducing heathens by baptism into the church of Christ without moral qualifications, yet this is not the worst! for these converts being now placed by baptism in the bosom of the church, are, so far as the acquirement of Christian knowledge is concerned, left to their own resources, and to share in that general oversight by the minister, which is designated the pastoral charge. Now in the generality of cases, when this course is pursued, the young converts completely forget that which they had previously committed to memory, fail of preserving any spiritual notions which they might have acquired when under instruction, and in reference to their religious improvement it may be said, "their last state is worse than the first."

* This of course is not intended to be descriptive of a general practice; though too great readiness to receive candidates may have frequently, perhaps generally obtained. But some missionaries, at least, have always required satisfactory evidence of a real change of heart, by the Holy Spirit, before they have administered either baptism or the Lord's Supper. —Eds.
4. And lastly, the practice of admitting the merely nominal Native Christian to the most solemn services and sacred ordinances of our holy religion, is attended with many and very serious evils to the Christian church in this country.

Every church has its peculiar privileges, and private ordinances, a participation in which fixes its congregational connexion. Such for instance as confirmation among the episcopalian, class-meetings among the Wesleyans, and the Lord's Supper among the congregationalists. Now to admit the merely nominal, worldly-minded Christian, to these sacred services must be pregnant with numerous and very serious evils; and yet we have reason to fear, that this is a common practice. A natural result of this premature introduction of these unworthy members into the holy church of Christ is, a feeling that they have obtained the object of their Christian profession, and there is consequently self-complacency and a resting in the outward forms of religion. They are properly described as being "at ease in Zion." All who are in any way officially connected with the Native Christian church in Southern India, must have been struck with the coldness and apathy which pervades it; and with the absence of every thing like lively energetic piety. Perhaps the evils of promiscuous communion, or the union of pious and ungodly men at the sacrament, of which we are now disposed to complain, is not peculiar to the Native Christian church in India.

Other sections of the church we are led to fear are involved in this practice. This, however, does not lessen, but rather increases the evil; as European Christian churches are looked upon as examples of what the true church of God ought to be in heathen lands. The practice is more objectionable in this country than it might be elsewhere, because the example is exhibited to a people who cannot discriminate between what a thing is, and what it ought to be. To the half instructed, un-evangelized Hindu professor of Christianity, who cannot discern between profession and principle, and who always judges of things as they affect his outward senses, and not from their moral fitness, the mal-practices of their European Christian brethren operates upon his mind with potent influence, and from them he takes his notions of Christian morality, consistency, and the constitution of the church of God.
With such examples full in view, the Native Christian church can hardly be roused to a right feeling, or be imbued with scriptural views of the terms of Christian communion. Exhortations are rendered pointless and vapid, and the best directed efforts are fruitless and vain.

II. Let us now in the second place offer a few suggestions as a remedy for the evils which we have been pointing out.

1. We have said, that the primary cause of the present unsatisfactory state of religious feeling in the Native Christian church in Southern India is, the early introduction and long continued sanction of caste, on the principal mission stations. To those who may demur to this statement we may put the following questions. Does heathenish caste in its partialities, and selfish tendencies, in its principles, and practices, exist at present on the older mission stations, or does it not? If it now exists, and operates in a manner unfriendly to the Gospel, when was it introduced? Was it permitted to grow up under the observation of the missionaries, on the supposition that it recognized only civil distinctions, and therefore was not at variance with the spirit of Christianity? I am quite satisfied that a correct and explicit reply to these questions would furnish us with sufficient data on which to establish the argument in proof of the existence of caste, on all the older mission stations; and that in a way so self-evidently subversive of the spirit and genius of the Gospel, that it is matter of surprise, that any who are acquainted with the state of the people should be found to deny it. From these elder churches, teachers of all grades have been sent forth into the mission field, who have been extensively employed in planting other churches, and in carrying on missionary operations; and wherever their influence has been considerable, there you find the leaven of caste infused through the mass, and producing its own peculiar and concomitant evils. Indications which cannot be mistaken of the existence of caste-feelings and tendencies, may be seen in every Native Christian community; and also in the public worship of the house of God. Such are pride and self-conceit; taking the first seat in the office, and the foremost seat in the church;—the females sitting on the ground, the males on the elevated seats; the high
caste on the best, the low caste on the worst, or the back seats of the church.

The remedy suggested for this evil is, *let all who are engaged in mission work aim at unity of sentiment, feeling, and operation, on this specific point*. Our differences of opinion as to what caste is, and how it ought to be treated, have been productive of much evil, and have greatly strengthened the hands of our common enemy. For, where one has approved, another has disapproved; and where one has sanctioned, another has condemned; which has led the favourers of caste to conclude, that opposition to caste is rather a matter of opinion than of principle. My brethren, these things ought not to be. Surely it were worth while on a subject so vitally affecting the real interests of the church of Christ to make a strenuous effort to think and act in unison. This may be done by each giving up something of his own wishes and feelings on this point, in order to secure a common benefit; and to remove from the Native Christian church in India the greatest stigma, reproach, and shame, that ever afflicted and injured the church of Christ. Synods and councils have been called for less worthy objects; and it would be a noble sight to see every minister of Christ in Southern India, met in solemn conclave, in the name and spirit of their Divine Master, to cast this wicked and unclean spirit out of the church of Christ. But if this cannot be done collectively, and systematically, let us not fail to do it individually, in our own spheres of operation, and to the extent of our ability and means.

Let every minister of Christ say, I am opposed to caste in every shape, and every form. Let him stand at the portal of his church, and with holy vigilance, well-discerning caution, and zeal which is according to knowledge, declare, "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." As caste is a component part of heathenism, that abominable thing which God hateth, it is surely imperative on all his ministers to pledge themselves to its destruction, by all lawful and judicious means.

2. A second remedy to the existing evils in the Native church of this country is to be sought for in the religious in-
struction, and moral training of Native Christian children, of both sexes.

Were the Christian duties of educating, and properly caring for the religious welfare of children duly attended to, we should soon be surrounded by a band of pious youths, who, fitted and qualified by education, and the grace of God, would fill up the situations in our mission establishments with honour, fidelity, and disinterested zeal; instead of the race of unworthy time-serving men, by whom we have too generally been surrounded.

It is not proposed to make all the children of Native Christians scholars, or literary characters; nor even to send them to first rate schools for their education; for circumstances over which we can exercise no control, would forbid this, even were all Christians set upon its accomplishment. But it is proposed to the serious consideration of all whom it may concern, parents, guardians, and Christian friends, that they should be anxiously solicitous to train up the children of Native Christians for present usefulness, and future happiness; and for efficiently fulfilling those duties in life wherever providence may appoint their lot. To the generality of Native Christian parents, it must be obvious, that their children can expect nothing better in this life than servitude, and an honest livelihood by the sweat of their brow. To this therefore they ought to turn their attention, and without aiming at higher things for their children, to train them by an honest effort, and a virtuous aim, for their position in the world.

But in the present state of religious feeling among Native Christians, much cannot be expected from the parents in reference to the instruction, and religious care of their children. It is therefore important to observe, that what ought to have been done by Christian parents is left to be done by the employers of these children: and masters and mistresses ought to consider themselves responsible, to a very great degree, for the religious instruction of their domestic servants. And let this duty be performed in the fear of God, steadily and perseveringly, and in anticipation of receiving His promised blessing.

The watchful eye detecting the approaching evil, the faithful and diligent hand removing the noxious weeds;—the awakened susceptibilities of the experienced mind, and the Christian sym-
pathies of the affectionate heart, must all be called forth in the
performance of this duty. But in considering the case of Native
youths in India, there is another part of the subject to be taken
into account, which is certainly of equal, if not superior impor-
tance to that which we have already stated; and that is, the
instruction of the children of those Christian parents who, by
property or influence, may be able to procure for their children
a thorough systematic and classical education. To us, the duty
of such parents is clear and obvious, and we consider that they
are bound to place within the reach of their children all that is
proper for them to know, and valuable for them to practise, so
far as their means will permit. But in doing this the greatest
care must be taken to preserve their Christian feelings inviolate,
and to keep them from the leaven of heathenish influence. To
send them to schools where heathenism is predominant, and the
Bible is discarded,—where the professors and teachers have en-
tered into a compact not to name the name of Christ, and never
to name the gods of the heathen but with reverence; and to
honour them by keeping their festivities and holy days, is surely
not the best way of preserving their sons from evil, or of com-
mending the supreme excellence of our holy religion.

Let every minister, parent, guardian, or friend of Native
Christian children look upon them with new interest, and Chris-
tian affection. Let each lay it on his conscience, as a matter
not to be trifled with, that he is responsible for the education,
training, and moral discipline of the children under his in-
fluence. And if other opportunities do not offer, let each in-
quire if there be no institution, no seminary or school, where
pious men and women are engaged in the instruction of youth;
and where they are brought up in the fear of the Lord. Let
them ask, if for the small sum of three, or two, or even one
rupee per month, they cannot secure for these dependent and
needy children a good education,—the precursor of a good un-
derstanding, which is better than riches;—and a good name,
which is beyond all price.

3. Another remedy which we would propose is, the more
careful instruction and thorough examination of Native candi-
dates, before their admission to baptism.
I know some parties contend that baptism is merely an initiatory ordinance, and is preparatory to all Christian instruction and edification in righteousness; while others say, that baptism is subsequent to instruction, and the confirming seal of the spiritual blessings of the new and better covenant, those blessings being already enjoyed in an incipient degree. Wide as these two extremes appear to be apart, yet we think they may be reconciled, and harmonized, so as to preserve the unity of Christian faith and practice inviolate, and to prove to all, that in non-essentials there is liberty, and in all things charity.

To those who make baptism a merely initiatory rite, a kind of stepping-stone out of heathenism into Christianity, we would beg leave to propose the following questions. What guarantee have you for moral honesty, principle, stability, or incipient piety in the candidates for baptism? Is a mere desire to be baptized,—a theoretical knowledge of the Christian system, or a desire to abandon heathenism all that is necessary for Christian baptism? I am disposed to maintain that these are not enough unless preceded and accompanied by a godly sorrow for sin, a hearty determination to abandon it, and a desire for salvation, manifested by a diligent use of all the appointed means;—and not unless the knowledge of the Christian system has exerted a sanctifying influence on the heart, and is manifested by a reformation in the outward conduct;—and not unless his desire to forsake heathenism has led him to come out from it, and to abandon it in principle and in practice. Then I think the outward and visible sign of an inward and spiritual grace may be given. Short of this, as necessary in an adult heathen, as a prerequisite for Christian baptism, I dare not stop. More than this, taking the word of God for my guide, I dare not demand, but at the risk of excluding from the benefits of the new and better covenant, those whom God has prepared by his grace to enter into it.

Now can we, as messengers of Christ, as servants of a common master,—and as aiming at a common object, agree in a safe, sound, and scriptural requirement for baptism. Taking into the account the circumstances of the Hindus, social, political, and religious,—the absence of Christian influence,—the prevalence of wicked example and association,—and the want of
religious instruction,—can we, without raising the standard of mental and moral qualifications too high, or depressing it too low, decide on any plain rule for our uniform practice in the reception of adult heathen to Christian baptism; and which is not to be deviated from? Can we in the face of the heathen world, present one mighty phalanx to our common enemy, and say, with one harmonious voice, "one Lord, one faith, one baptism?"

I do not despair of this, if we love order and harmony for our Master's sake. Let us carefully think about, and follow after it, for it is assuredly within our reach. This accomplished, we should have a bulwark for the church, both high and strong; a rock of truth and love against which the gates of hell could never prevail. It would be a remedy for existing evils, and an effectual barrier against their future introduction.

4. We lastly offer a few thoughts on the importance of maintaining the purity of the church of Christ, so far as a legitimate use of those means which have been provided, can secure that object;—and this we regard as the only effectual method of removing many of those evils which now afflict the Native Christian church in India.

The church of the living God, in her various offices and ordinances, most certainly possesses the means of preserving her own purity; and nothing is required beyond fidelity on the part of those to whom the interests of the church are confided.

That there has been some laxity of feeling, and some dereliction of duty on this point, I am satisfied. Or why those frequent apostasies from all Christian communities? The fact cannot be denied, that the Native Christian church in India is not that pure, sincere, holy and upright company of faithful believers, which the true church of Christ is wont to be. The church of Christ is a witnessing church, and is designed to stand out from the world in striking characters of righteousness and true holiness.

That there should be a mighty, yea an almost inseparable distance between the church and the world, in its spirit, principles, and practices, is evident from the position which she has maintained in all ages and under all circumstances.
But in India we fear her distinctive character is almost lost. Her sacred inclosures are thrown down, the elevated position which she has ever maintained for purity and perfectness has been reduced to a common level with the professing Christian world; and the distance between the church and the world has been made "conveniently short, for the accommodation of those who are at ease in Zion: "The fine gold is become dim, and the most precious gold is changed."

To this state of things it is our imperative duty to turn our serious and prayerful attention; and to make ourselves familiar with the existing evils, in the mission churches, if peradventure we have hitherto been ignorant of them. The remedial course recommended is this. Instead of the zealous haste which is too frequently manifested to swell the list of church-members, or to make mere additions to the number of communicants, let us act with caution; trying and proving to the uttermost the religious principles of those who offer themselves as candidates for admission into the company of the faithful, by the uniformity of their practice, urging the apostolic inquiry, have you received the Holy Ghost since you believed?

This remedy to be effectual must not only be direct and immediate, as to its present influence; but also preventive as to its future operation: for prevention is better than cure. The moral contagion by which the Christian church in India is surrounded, must be guarded against, and appliances must be put forth to defend the young convert from its insidious power. The apostolic exhortation to the early Christian converts from heathenism, "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," cannot be too strenuously inculcated; or its operation too closely applied. Without the utmost vigilance, the plague spot of heathenish impurities will be found upon the garments of the Christian church in India: and if so, farewell to her purity, prosperity, and peace. If, in highly favoured Christian England, where many run to and fro, and knowledge is increased; where the ordinances of God's house are perpetually shedding forth the richest influences of heavenly love, and converting grace and power; and where ministerial affection and care are so liberally bestowed on the young convert: if after all this, vain ambition, conformity to
the world, love of ease, and love of money too often creep in, choke the good seed, and render it unfruitful, what must be the fearful amount of danger to which the young convert is exposed in this heathen country, where he enjoys but few aids to piety, where he is opposed by ten-thousand evils, and where the very atmosphere which he breathes is tainted with the moral defilements of heathenism. Like as the snow-capped mountain gives frigidity to the surrounding atmosphere, and spreads a chilling influence on all the inhabitants of the vale below, so do the impurities and abominations of heathenism in this country by spreading a pestiferous infection on all around, too often destroy the fairest prospects of the Christian church.

ATTEMPTS TO INTRODUCE POPERY INTO THE SANDWICH ISLANDS.

BY REV. S. HUTCHINGS, M. A.

When the Protestant missionaries first reached the Sandwich Islands, as mentioned in the Christian Instructor for July, and sent a request to the king for permission to land, certain resident foreigners endeavoured to dissuade him from granting it. Their advice however was overruled, and leave given the missionaries to remain one year. Mr. John Rives, a Frenchman, one of the most hostile, "openly threatened to procure their expulsion from the Islands at the end of the year." This individual was the chief agent in bringing the Roman Catholic priests to the Islands. At the time that Ramahamahu visited England, Rives solicited the privilege of accompanying him as one of his suite, but was refused. After the vessel was loosed from her moorings, he followed in a boat, contrived to get on board, and thus went to England in the same vessel that carried the king. From England he went to France, and made application to a college in Paris for priests, to be sent to the Sandwich Islands. Rives seems, however, while
carrying out his own threat, to have been the employed agent of another resident, and one of higher standing; for in a letter from Captain Jones, of the United States Navy, we meet with the following:

"I happen to know something of the origin of the Catholics attempting to establish themselves at Oahu. It is the work of a British agent at Honolulu to overthrow the American missionaries. That man did not conceal his sending to Europe for Catholic missionaries. He speaks of it openly there; and stated to me that the pomp and show of the Catholic ceremonies, their holy days, and sabbath feasts, would so take with the Natives, that a short time would be sufficient to expel all other missionaries."

In November, 1826, the Rev. John Alexius Augustine Bachelot having been constituted Apostolic Prefect of the Sandwich Islands by Pope Leo XII., accompanied by two other Roman Catholic clergymen, M. Armaud, a French priest, and Mr. Short, an Irish priest, sailed from Bordeaux in the French ship Corvet, Captain Plassard, and arrived at Honolulu on the 7th July, 1827.

It had long been the law of the Islands, that no person should land on them, without first obtaining leave of the supreme authority. The Protestant missionaries who had landed at the Islands had obtained such permission, had early visited the reigning sovereign, stated the object of their mission, and requested leave to remain and pursue their labours.

The Roman Catholic missionaries, named above, landed privately. They neither called upon the queen in person, nor held any communication with her relative to the object of their visit, nor requested leave to reside on the Islands. As soon as she was informed of their arrival, she sent them an order to leave the Island in the ship in which they came. She also sent an injunction to the master of the vessel which brought them, that he should take them away. "This injunction he positively refused to obey, asserting that as they had not paid for their passage, he would take them no further." They remained in opposition to the authorities, until the government fitted out a vessel, and finally sent them away at its own expense on the 24th of December, 1831. The reasons given by the govern-
ment for sending them away will be found in the following from the *South India Gazette* of November 24, 1838.

"This is our reason for sending away the Frenchmen. In the first place the chiefs never assented to their dwelling at Oahu, and when they turned away some of our people to stand opposed to us, then we said to them, return to the country whence ye came.

"At seven different times we gave them that order, and again in speaking to them we said, 'go away, ye Frenchmen, we allow you three months to get away,' but they did not go during the three months, but remained eight months, saying, 'we have no vessel to return in;' therefore we put them on board our own vessel, to carry them to a place where the service is like their own.

"Because their doings are different from ours, and because we cannot agree, therefore we send away these men.

"Oahu, December 7, 1831. (Signed) RAHUMANU."

It was not merely the disrespect shown to the government, that awakened its determined opposition to the stay of the Romish priests. When they opened their chapel, and proposed to teach some of the king's attendants, says the history,

"A few chiefs and others attended for a while. These chiefs having noticed the Roman Catholic use of images, and of the relics of saints, and their fasts, which consist in abstaining from the flesh of land animals, reported that this new religion was 'all about worshipping images and dead men's bones, and tabus on meat,' and was just like the old religion of the Islands. This report excited no little curiosity in all classes of people; for it seemed strange to these half-enlightened islanders, that enlightened people from Europe should worship blocks of wood and dead men's bones. Many hesitated to believe the story, till they had been to the chapel, and seen the worship with their own eyes. Among others the young king once attended, saw, and was convinced. This strange discovery naturally became a subject of conversation with visitors from Europe. Several English captains of whale ships, and others, told the chiefs of popery as it exists in Europe, and of the persecutions and religious wars it had excited. One of them told the king 'of a great destruction in Britain in ancient times, and that his ancestors died in that slaughter, and he thought a like work would soon be done here, in these Islands.' It was observed also that the Native converts to popery of whom the priests in 1829 numbered nearly a hundred, not only absented themselves from all meetings for Protestant worship, but refused to attend the schools which the government had established, for teaching them to read and write. All these things might well
excite some solicitude in the minds of the chiefs. They considered
that so long as idolatry prevailed at the Islands, war had prevailed;
but since its abolition, there had been no war except twice; and in
those two instances, image-worshippers had been its instigators.
Priests of a sect of image-worshippers, notorious in Europe for exci-
ting war and persecution, had landed without permission, and remain-
ed in defiance of orders to depart; were in close alliance with im-
moral and disorderly foreign residents, and were thwarting the efforts
of the government to educate the people; while intelligent men from
Europe, who appeared to be acquainted with the character of the
sect at its home, predicted that these priests would soon cause insur-
rection and bloodshed, and advised the chiefs to send them away."

Besides all this, a faction hostile to the regent had arisen,
and was seeking to revolutionize the government of the Islands,
and with this faction the Roman Catholic missionaries identifi-
ed themselves.

Such were the circumstances which led to the peremptory
order that they should leave the Islands in three months. The
manner in which the Roman Catholic priests treated this order
of the government appears in a communication which M.
Bachelot himself sent to France. His language is,

"That we might appear to yield in some degree to the demands of
the chiefs, and to avoid irritating them we took care, when any
vessel was about to depart, to request, in writing, of the captain, a
gratuitous passage. We did this in respect to several; and as they
knew our intentions, they answered us, also in writing, and absolutely
refused to grant our request."

Again alluding to a Prussian vessel which was at the Islands,
and concerning which the governor of Hawaii had said to him,
"Here is a ship from near your own country; it will conduct
you to your own land," he writes,

"The captain came to see us; I explained to him our situation;
he obligingly offered to receive us on board of his vessel, if we wish-
ed to depart; but if not, he told us to make an application to him in
writing, and to dictate the answer which we wished him to make;
which was done.

"Kuakini probably saw through their duplicity, and found in it an
additional motive for wishing them away. At length finding all
other methods ineffectual, the government, as before stated, fitted out
one of its own vessels, formerly the brig Waverly of Boston, and em-
Letters had previously been sent to California inquiring whether the priests would be received if sent there, and affirmative answers received.

In September, 1836, Mr. Robert Walsh, an Irish priest educated at Paris, arrived at the Islands, and landed secretly. Two days after he called on Kinau (regent after the death of Raahumanu) accompanied by a foreigner high in station and influence, who insisted that, as a British subject, he should be allowed to remain. Through his influence and that of Captain Valliant, of a French sloop of war, permission was obtained for him to remain on “condition that he should make no attempts to propagate his religion.” Concerning this he himself informed his employers that “he violated that condition whenever he had a secret opportunity.” This conduct will doubtless find apologists among those to whom the idea of “pious fraud” is no paradox.

In November, Lord Edward Russel, of the British sloop of war Acteon, “negotiated a treaty, securing to British subjects the right to come and reside, and build houses on the Islands. The king refused to sign the treaty, till Lord Russel agreed that it should not be understood to authorize landing and building without the king’s consent.”

On the 17th April, 1837, Messrs. Bachelot and Short landed again from California. This return had from the first been contemplated by themselves and their partizans. Mr. Short’s account is, that he himself landed in disguise, and took a by-path to their mission house, intending to keep concealed for a time, and afterwards claim a right, being a native of Ireland, to remain under the treaty made with Lord Russel; and that M. Bachelot landed openly, intending to remain if possible, if not to proceed to the South Pacific or Valparaiso. Yet when the governor of Oahu sent a messenger to ask “are you two to dwell here on shore?” they replied “that they were not; that they intended to stop only for a few days, till they could find a vessel to carry them away.” Mr. Short, however, afterwards urged with Kinau “that the treaty with Lord Russel gave him a right
to dwell on the Islands; but was told by the chiefs that the treaty related only to those who had the king's consent, which had never been given to him."

Their conduct, and that of their partisans, in several particulars "convinced the government that they 'wrought craftily,'" and after repeatedly informing them of the will of the king that they should leave in the vessel which brought them, seeing they insisted in refusing to do so, it was at length concluded that the priests should be put on board the Clementine, two days previous to that on which it had appointed to sail. Says the history,

"On that day, May 20th, 1837, two officers called upon them. M. Bachelot asked them, 'what is the word?' 'To go,' was the answer. Bachelot asked them, 'with force?' The officer replied, 'yes, with force.' He and Mr. Short then drew up formal protests against the violence done to their persons.

"When the protests were finished, the priests walked down to the wharf. Here they stopped. Being urged to step into the boat, one of them said, 'touch us, touch us.' This was several times repeated. 'Then,' says the king, 'Palu took hold of M. Bachelot, and he went into the boat; then he took hold of Mr. Short, and he went into the boat.' On arriving at the vessel's side, they were forbidden by the mate to go on board, and returned to the shore for further orders. M. Dudoit then went on board and assumed the command. When the boat approached the second time, he ordered them off; but they persisted in their attempt. He seeing that some of the guns of the fort were pointed towards his vessel, as from the construction of the fort and position of his vessel, they must point, unless their muzzles were turned inwards, and that men were standing by with lighted matches, which was not the fact; to save effusion of blood, refrained from further opposition, and the priests were put on board. He then sent his crew on shore, hauled down his flag, and carried it to Mr. Charlton, who publicly committed it to the flames. M. Dudoit then made his protest before the British consul, stating that the Clementine had been forcibly seized by the Sandwich Islands government, and demanding fifty thousand dollars as damages. This was the point to which the priests, the consul and the owner had all along been labouring to bring the affair, in order to involve the government in difficulty with some foreign power.

"July 7th, the British sloop of war Sulphur arrived at Honolulu. The next day Mr. Short applied to Captain Belcher to liberate him from his imprisonment on board the Clementine. Captain B. de-
manded of the government permission for the priests to land, and threatened in case of refusal, to land them by force. Kinau urged him to 'wait and hear both parties,' but he refused. On the 10th, the French frigate La Venus arrived. Both captains demanded the instant liberation of the priests, whom they represented as imprisoned on board the Clementine. Not obtaining permission for the priests to land, they proceeded to the wharf, an officer and body of marines from the Sulphur was sent in a boat to the Clementine, and brought them to land."

The two commanders afterwards had an interview with the king, in which

"Captain Belcher pledged himself that Mr. Short should leave the Island by the first opportunity, and meanwhile should obey the laws of the kingdom; that is, should not teach his religion. Captain Dupetit Thouars pledged himself that M. Bachelot should leave by the first opportunity, and meanwhile should not preach, also that in case of no other opportunity occurring, the next French man of war which visited the Islands should receive him on board. The king then gave his consent that they should remain on shore.

"On 23d, the king signed an explanatory treaty, in which he assented to the English interpretation of the treaty with Lord Russel, so far as to allow British subjects to land without previously obtaining the king's consent, and to remain while obedient to the laws of the kingdom, and that none should be expelled without a fair trial. On the 24th, he signed a treaty with Captain Dupetit Thouars, securing to French subjects the same advantages which subjects of the most favored nations enjoy." These treaties, of course, did not secure the right of teaching the Romish religion, which the laws forbade."

Mr. Short left the Islands in October, and M. Bachelot in November.

"November 2, M. Maigret, pro-vicar of the Roman Catholic Bishop of Nilopolis, who is acting bishop in that region, arrived in the American ship Europa, Captain Shaw."

As three priests and a bishop were expected to come in this ship,

"She was not allowed to anchor on her first arrival. Ke Kuanaoa went on board, and was entrapped* into granting her permission to enter the port; but he soon discovered that he had been deceived,

* M. Maigret uses the word "Surpêt."
and that there was a French priest on board, and withdrew his permission. M. Dudoit applied to Kinau, stating that M. Maigret had come from Valparaiso, was to remain only transitorily, would give no religious instruction, would observe the laws during his stay, and would leave by the first favourable opportunity for the Marquesas Islands. He refused, however, to give any pecuniary security for the fulfilment of these conditions, or to name a day beyond which M. Maigret's stay should not be protracted. He urged the treaty with Captain Dupetit Thouars, as a reason for granting this request. Kinau replied that 'on account of former difficulties and dissensions (meaning the insurrection under Liliha) Roman Catholic priests were excluded from the country; that both Captain Valliant and Dupetit Thouars had assented to this rule, which showed that the treaty did not apply to them; that M. Maigret at first concealed his country and priesthood, and when detected, pretended that he was on his way to the Marquesas Islands, though the Europa was last from the Society Islands, to which he must go directly back in order to reach the Marquesas; that therefore he could not by any means confide in his word; that M. Dudoit had refused to give any sufficient guarantee for his departure; and that for these reasons M. Maigret could not be allowed to land."

The foregoing statement of occurrences is given in order to present at one view the circumstances which furnished Captain La Place of the French frigate L'Artemise, a pretext for his aggressions on a weak people, just struggling to emerge from the darkness of savage degradation, and the bondage of heathen superstition into the light and liberty of civilization and pure Christianity.

"On 9th July, the French frigate L'Artemise, Captain La Place, arrived at Honolulu. Captain L. issued his manifesto, declaring 'that he had come by command of the king of the French, to put an end to the ill-treatment which the French had suffered at the Sandwich Islands. He accused the government of violating treaties.' He specified no violation, but probably alluded to the case of M. Maigret, which has been cited. He asserted 'that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France, and to its sovereign.' He asserted that among civilized nations, there is not even one which does not permit in its territory the free toleration of all religions."

This statement was doubtless designed to impress the govern-
ment with the idea that all civilized nations permit missionaries, of whatever religion, to exercise their office freely within their borders. How totally without foundation in truth is such an intimation, may be seen from extracts which follow.

In a letter from Paris, three or four years since, we read "a Protestant minister was arrested at the baths of Aix in Savoy, for the distribution of religious tracts, and condemned to a year's imprisonment, and to pay costs of suit with a fine of 100 golden scuddi, or about 10,000 francs."

In a letter from Cadiz in 1838, it is stated, that "the authorized agent of the London Bible Society at Madrid, has only a short time since been imprisoned for distributing the word of God."

The Rev. R. Anderson, Secretary of A. B. C. F. M. says, "the papal government of the Phillippine Islands will not permit our labors, and the Dutch rulers of Netherlands, India, have taken the extraordinary ground for a Protestant Christian government, of shutting out the missionaries of all Christian nations except their own from every part of their dominions, save Batavia and the Island of Borneo. It is only under English power that we find full toleration and protection for all."

Even from British India, American missionaries were at one time excluded. Soon after the arrival of the Rev. Messrs. Newell and Judson at Calcutta, they "were ordered to return home in the same vessel that brought them, and were informed that the vessel would not be allowed to depart without them." Three months later Rev. Messrs. Hall, Nott and Rice arrived in the "Harmony" at Calcutta. After a few days they "were summoned to the police office," and ordered to return in the "Harmony." Mr. Garrett, a missionary printer, was sent from Ceylon, by the Lieutenant Governor, and for about 11 years, no reinforcement to the mission there was allowed.

We do not adduce these instances to show that the course pursued by the government of the Sandwich Islands was wise and tolerant, though the peculiar circumstances existing there would seem to justify it, if any circumstances could; but to show that the governments of civilized nations have, and do consider themselves as having, a right to exclude from their dominions such foreigners as they deem undesirable residents, and
that such exclusion is not regarded a breach of the law of nations.

Captain L. demanded, among other points, "that the Catholic worship be declared free throughout all the dominions, subject to the king of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants."

Also that the sum of 20,000 dollars be deposited in his hands, as a guarantee of his future conduct toward France; also that a treaty, the terms of which he had drawn up, be signed by the king.

"In case of refusal, he stated war would immediately commence. At the same time he addressed notes to the English and American consuls, announcing his intention, if his demands were refused, to commence hostilities on the 12th at noon, and offering protection on board his frigate, to such of their countrymen as should desire it. In his note to the American consul he added, 'I do not, however, include in this class the individuals who, although born, it is said, in the United States, make a part of the Protestant clergy of the chief of this archipelago, direct his councils, influence his conduct, and are the true authors of the insults given by him to France. For me they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought on this country.'

"The harbour was then declared to be in a state of blockade."

The king being absent, some delay was granted, but as he did not arrive at the time he was expected, the government of Oahu and Kekauluohi signed the treaty, and carried it with the 20,000 dollars to the frigate.

After the arrival of the king a commercial treaty was brought to him at 5 o'clock, P. M. and

"He was told that he must sign it by breakfast time the next morning, or such a representation would be made to the French government, that a larger force would be sent to take possession of the island. The king objected to some of its provisions; but he was told that no treaty would be made without them. He requested time to advise with his chiefs; but Captain L. refused to grant it, and the treaty was signed. Its most important articles are the 4th and 6th. The 4th stipulates that no Frenchman shall be tried for any crime, except by a jury of foreign residents nominated by the French consul, and approved by the government. The 6th article provides that French merchandise, and especially wine and brandy, shall not..."
be prohibited, nor required to pay a duty higher than five per cent ad valorem. This effectually repealed the law just enacted for the promotion of temperance, by which distilled spirits were excluded.

Thus is a feeble nation, lately on the verge of ruin through intemperance, but by the sagacity and firmness of its rulers held back from total wreck till they might acquire habits of self-control, thrust on toward the brink of the precipice, which threatened them. Thus are a people in whose minds had been implanted by the Providence, Spirit and Word of God, a conviction of the degrading influence of idolatry, and who had been taught to aspire after a knowledge of the only, invisible, all glorious Jehovah, and to learn to worship Him in spirit and in truth, forced to admit again the exhibition of those alluring idolatrous ceremonies which they had banished as too ensnaring and degrading to be practised.

The American missionaries were, as will have been observed, accused of suggesting and directing the measures of government in reference to the priests. The charge was without foundation and without proof. It was advanced on mere suspicion. It may have been a very natural supposition, at least for the mind of such a person as Captain Laplace, that the missionaries would take such a course; but where is his apology for condemning upon a bare suspicion, forty peaceable individuals of a neutral nation, and exposing them and their families to plunder, violence and death. The missionaries deny the charge. The king was in one instance named as authority for the accusation, but the United States consul having made official application to the king for information on the subject, he formally denied that the charge had any foundation, adding "I do not know of the American missionaries having had anything to do in my business with my chiefs."

The following notices of results of the proceedings which have been narrated, occur under various dates in communications from the missionaries to the Society at home.

Mr. Bishop writes from Ewa, November, 1841.

"Priests are flocking in upon us from France, and organizing a deadly opposition against us among the natives. By the most deceptive arts they are enticing to their embrace this simple people. Numbers who have long and perseveringly withstood the word of
God, and continued in impenitence, are now flaming papists, going about the country seeking proselytes, on the promise of health to the sick, and life and salvation to all, and denouncing us as blind deceivers of the blind.

"The repeal of the laws forbidding the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article, by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu became a scene of revelry and noise, and the resort of the vicious, never before surpassed. Many members of our churches also were drawn into the vortex, and were cut off. The example so boldly set at the metropolis, at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations dwindled, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of things was at its height, the king made this island a visit from Maui. The state of things was duly represented to him; and supported by Commodore Wilkes, his officers, and the American consul. The king published a law prohibiting his subjects the making and using of intoxicating drinks."

Dr. Andrews writes from Kailua, in 1841.

"No church members have shown any disposition to follow after them. They have been in numbers on week days to see the new teachers and the images, and seem well satisfied that bowing down before and praying to images is idol-worship, notwithstanding all the protestations of the priests that the images are merely to assist the memory. These new objects of worship, which are presented to them, they compare to some of their ancient idols.

"In all parts of the islands, those who witnessed the Roman Catholic worship generally agreed that it was idolatry, a religion of the same kind, essentially with that which they had practised in the days of Kamehameha the great.

"Being met on every hand with arguments from the Bible, right in the face of their proceedings, the priests feel it important to weaken the people's faith in it. They say to them, 'you are not yet in possession of the Bible,' and insinuate that it will be furnished by themselves."

Mr. Thurston of Kailua writes, May, 1841.

"The priests are doing all in their power to check the progress of knowledge and of truth among the people. They have obtained quite a number of followers, and they, with their adherents, have taken
a bold stand against the school-laws. In their own schools they have nothing to teach but a few pages, containing the outlines of popish mummeries, and these are to stand in the place of all our school-books, and for the Bible itself."

It may be hoped that the recent acknowledgment of the independence of these Islands, by the British Government, and also by the United States, will tend to prevent the recurrence of outrages, on their natural right of self-government, similar to those we have noticed; and if in their present pupilage state, a free toleration of all religions be desirable, that it be effected not by coercion from other powers, but by the spontaneous act of its own lawfully constituted authorities. The fact of these islanders being weak and ignorant, can be no reason for the intrusion upon them, by force, of any system of religious or civil polity, so long as they are inoffensive, and do not injure other nations.

We close this article by the following notice of the Sandwich Islands in the "Day Spring" of March last.

"The report of the committee on foreign relations, respecting the recognition of the independence of the Hawaiian nation, presented to the house of representatives in congress, by the Hon. John Q. Adams, contains the following testimony to the success of the mission to that people, together with the most beautiful application of the phrase, 'right of conquest.'

"It is a subject of cheering contemplation to the friends of human improvement and virtue, that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the Gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest debasement of idolatry to the blessings of the Christian Gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution, providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human race as a separate and independent community. To the consummation of their acknowledgment the people of the North American Union are urged by an interest of their own, deeper than that of any other portion of the inhabitants of the earth—by a virtual right of conquest, not over the freedom of their brother-man by the brutal arm of physical power, but over the mind and heart by the celestial panoply of the Gospel of peace and love."
BRIEF BIOGRAPHICAL NOTICE OF THE REV. JOHN SMITH,
OF THE LONDON MISSIONARY SOCIETY;

Who is supposed to have perished at Sea sometime in May last.

BY THE REV. EDMUND CRISP.

Our dear brother was the son of Mr. James Smith, who at that time had a Nursery at Duckerfield near Ashton-under-line, and whose present residence is the village of Flixton near Manchester. He is an excellent and zealous man, opening his house for the preaching of the Gospel; and there I preached on my visit to him.

His son, the subject of the present sketch, was not a religious character, when his devoted sister, Mrs. Moffat, embarked for Africa—but when her father gave his consent to her going, she said, in a spirit of humble confidence, "Father, God will for this give you the life of your son;" and this, which was uttered with a kind of prophetic assurance was, no doubt, followed up by much and earnest prayer; and before long, the venerable parent who had surrendered his daughter to the service of God in the Gospel of His Son, had his heart gladdened by seeing that his beloved son was not only turned to God, but was preparing for the Gospel ministry.

Our dear brother studied at Blackburn in Lancashire, under the tuition of the late excellent Dr. Fletcher, who was called to his rest and his reward, soon after the time when, so far as we are aware, his esteemed pupil closed his earthly course.

After having studied at Blackburn, Mr. Smith settled at Hulme near Manchester, and was married to Miss Eccles, by whom he had a son who survives both parents, and bears the honoured name of Robert Moffat. Mr. Smith continued at Hulme about four years; but I am not in possession of any facts illustrative of the effects of his ministry in that place.

In 1828, our beloved brother came to India, having been previously married the second time. The lady whose heart and hand it was then his happiness to receive, was Miss Sarah Mars-
den, a person of no common excellence; and possessing qualifications both intellectual and spiritual, which eminently fitted her to become the companion and helper of a Christian missionary. They arrived at Madras in August, 1828, having had as the companion of their voyage, the excellent and devoted John Adam, whose missionary career was short, but most devoted. He was one of not a few, who have indeed presented themselves a living sacrifice in this great work, being consumed by the flame of their own most ardent zeal.

Mr. Smith, soon after his arrival, took temporary oversight of the church and congregation in Davidson's Street, as I was obliged about that time to leave Madras for a few months, on account of the serious failure of Mrs. Crisp's health; and in the early part of 1829, on my return to the station, the church having had an opportunity of fully appreciating Mr. Smith's character and ministry, the pastoral charge was definitely transferred to him, and in February of that year, he was publicly recognized as minister of the church and congregation.

The same year, I was removed from Madras to Combaconum, and my opportunity of personally observing the proceedings of my dear brother terminated.

In June, 1831, Mr. Smith was deprived of his beloved, and estimable partner; a stroke which was most deeply felt, not only by himself, but by all whose was the privilege of being numbered among her friends. All the particulars of Mrs. Smith's character and life, and of her early removal, are before the public in a valuable memoir from the pen of her sorrowing husband. It was in February, 1832, that I next saw him; and when we met, our emotions were more than we could utter. The remembrance of his loss, and of ours, rushed upon the mind, and filled our hearts with grief.

About this time Mr. Smith must have taken steps which led to the formation of the Native Education Society,—but I am not sufficiently acquainted with the Institution to enter into particulars.

Deep concern for the spiritual welfare of the families of the congregation to whom he ministered, led to the establishment of the Christian Instruction Society, the design of which was to make arrangements for the regular and profitable visitation of
the servants, and others who needed instruction in Tamil, by Native teachers employed for the purpose. This society continued three or four years.

On visiting Madras in September, 1834, I found our friend again surrounded with the comforts of domestic life, having been united in marriage with Miss Bifield, the excellent lady who has now to mourn over the sudden and mysterious removal of one so dear to her, and to the church of God.

In May or June, 1835, the health of our laborious and beloved friend so decidedly failed, that he was obliged to leave Madras for Bangalore, where he continued till February of the following year, when my departure for England rendered it desirable he should return to his post, for which, however, he was but partially fitted, by his temporary sojourn in a more favourable climate.

Subsequently to this period, Mr. Smith projected a school designed to afford a superior education to young persons of his own immediate religious connexion, and any others who were desirous of availing themselves of the same advantage. This, however, continued only for a few months.

At one time our dear friend had a class of young men under his care, who were instructed by him with a view to their being ultimately employed as preachers of the Gospel; and it is highly satisfactory to know that several of them have since been fully introduced to missionary labours. There are also two other brethren, who at an earlier period enjoyed the benefit of his tuition, and are now efficiently and honorably employed as ambassadors of Christ.

Indeed it may be truly affirmed, that in whatever way he was able, either to do good himself, or to put others in the way of becoming useful, his deep feeling of the value and danger of immortal souls, engaged the determined employment of all his energies.

In the early part of the year 1837, the church in Davidson's Street was blessed with "a time of refreshing from the presence of the Lord," and in that season of revival the ardent soul of our brother felt itself in an element well suited to his holy and heavenly sympathies. The fruits of that season were, in general, such as proved to be real and abiding.
After repeated illness, it was judged necessary in the year 1839 for Mr. Smith to return to England; but while there, India and the work of God in India, had his heart. He published a volume designed, by an exhibition of facts, to stir up the Christian church to feel for the wants of this immense field; and for this he spoke and laboured in various parts of the United Kingdom.

While in England he visited Hounslow, and one evening, spent in a very profitable and heavenly manner, will never be forgotten by the family whose privilege it was to be favoured with his society; and yet this was but a specimen of what he earnestly desired and uniformly laboured after.

The heart of our brother longed to return to this land of his adoption, even while friends doubted whether his over-wrought frame had been sufficiently calmed and restored, to warrant his again coming forth. He longed to make the experiment, and leaving his beloved partner and family, he again came to India that he might make trial of the climate and judge how far it was likely he could again labour in this dark land. After his arrival, he visited the Cuddapah mission officially, and last of all Vizagapatam, to bear part in "laying on of the hands of the presbytery" upon two brethren, whom he had been mainly instrumental in introducing to evangelistic labours. From that labour of love he was not permitted to return; and we must all feel that there is in the case a kind of *Ordaining for the dead*, (1. Cor. xv. 29) which will ever cause an air of deep solemnity to rest on the whole of that ministerial consecration.

Ever after his return to India our dear brother appeared to be as in a flame of love and zeal, and it may be doubted whether he would not have soon found that the labour and excitement of his various efforts, were too much for his enfeebled frame. Still, the result of the experiment was on the whole in favour of his continuance, and before very long he would have begun to cherish the idea of here setting up his tabernacle, and of having the society of his beloved partner. But the Lord whom he loved, and whom with so much delight he served, ordered it otherwise; and bade the messenger of death—the angel of mercy—await him on the waters, which it had been hoped would have soon borne him back again to friends and brethren, whose arms and hearts were longing to welcome him.
It must be acknowledged there is something particularly painful to survivors, in the manner of his removal from us. Might some of us but have stood by his dying pillow, have heard his last account, and received his parting directions, there would have been a definite and satisfactory termination of a lovely and bright career; but a cloud rests upon his closing scene, and the Lord has buried him, we know not where: thus calling our thoughts upwards towards himself, and sending them forward to the day when "the sea shall give up its dead," and when all who have been here the united labourers of God, shall be glorified with him who loved them, and whom they delighted to honour.

This brief sketch cannot be closed without claiming deep sympathy and special prayer for the perhaps still unconscious widow of our brother greatly beloved. Her heart may be still trusting that all is right, and clinging to some hope which we on the spot feel we cannot venture in any measure to retain. "Oh Lord God of the fatherless, thou judge of the widow; let thine everlasting arms be laid beneath thy bereaved handmaid, and grant to her bleeding heart that balm of thy love which alone can heal. Let the children of thy servant continue, and make them to be a generation which the Lord hath blessed."

In addition to this brief sketch, from Mr. Smith's fellow-labourer and beloved friend, we give a passing notice of the sermon preached with a view to improvement from the solemn Providence; and may perhaps, with leave, after it is issued from the press, make some extracts from it further to illustrate the character of the deceased.

The removal of this devoted servant of God appearing, unhappily, no longer doubtful, it was resolved that the melancholy event should be suitably improved in the public services of the church with which the deceased was connected. The Rev. M. Winslow, of the American Board of Missions, who had long been Mr. Smith's intimate friend, and associated with him in many of his labours of love, was judiciously chosen to officiate on the occasion. On the evening of Sunday, the 1st of October, the Rev. gentleman accordingly preached in Davidson's Street Chapel to a numerous and attentive congregation, No. 6.
who not only entirely filled the body of the church, but the
greater part of the surrounding verandahs. We were unavoida-
bly prevented by professional duty from being present ourselves;
but by all those who were, with whom we have come into con-
tact, the scene is represented as having been one of deep interest
and solemnity, and one, we fervently hope, destined to be abund-
antsly and permanently blessed. Mr. Winslow's sermon, which
is on Psalm lvi. 10, "Be still and know that I am God," &c. is
now before us, in its passage through the press; and from the
perusal we have had of it, we can well understand how much it
was calculated to produce the effects now stated. It contains an
interesting sketch of the chief features of the character of the de-
ceased, and an able inculcation of the duty of submission—a
lesson ever needed to be learned by the Christian, and in the pre-
sent case taught by one who has himself learnt it in the school of
affliction. In style it is "simple, grave, and chaste," in spirit
affectionate, devout, and impressive. As it is now on the im-
mediate eve of publication, we embrace the present opportunity
of recommending it to the favourable notice of our readers and
the public; and the more especially as the profits arising from its
sale are to be devoted to the subscription in behalf of Mr. Smith's
widow and family, to which allusion has elsewhere been made.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Gentlemen,—Will you kindly insert this appeal in your periodical,
with any remarks upon it you may think proper.

I am, Gentlemen,

Madras,

6th October, 1843.

Your most obedient servant,

W. Porter.

An Appeal.

At a Meeting of the Friends of the late Rev. John Smith, convened Sep-
tember 15th, 1843, to consult as to the best way of showing respect to the
memory of the deceased, it was agreed, that an appeal be made to the public,
and Subscriptions raised for the benefit of Mrs. Smith and the fatherless
family.

The deceased was well known throughout the Presidency, as a
devoted and laborious missionary, "fruitful in every good work."
He arrived in Madras August 20, 1828, and laboured both in English and Tamil for 11 years; when he was compelled to visit his native land, for the restoration of his health. After a sojourn of nearly three years, he returned again in September, 1842, apparently in vigorous health, with the intention of confining his labours to the Native population. He entered on his work with that ardour and zeal which so eminently characterized him, and in which, though he may have been equalled, he was perhaps never excelled. The mission which had long been enfeebled from the paucity of labourers, was greatly revived and strengthened. It was ardently hoped that his valuable life would be continued for many years. But how uncertain are all earthly expectations! On the 3d April, 1843, in company with the Rev. M. Winslow, A. M. of the American Mission, he left for Vizagapatam, to assist at the Ordination of two younger brethren in the ministry. This end was accomplished; he was returning by land to Madras, had proceeded 120 miles on his journey, was taken ill, and advised to return to Vizagapatam, and come to Madras by sea. He sailed for Madras in the Barque Favorite, May 15th, and must have been nearly in the latitude of Madras, when the gale commenced, in which there is every reason to believe he has perished.

In the English department of the mission, the labours of the deceased were greatly blessed; there are many now living to whom his ministry was useful, and who will be his “joy and crown of rejoicing, in the presence of our Lord Jesus Christ at his coming.” In training young men for the ministry, he has also been very successful; several are now labouring in the mission field who are indebted, (under God) either wholly or in part, to his counsels, instructions and prayers, for those gifts which they now exercise among the heathen. From the Native population also it is hoped, that at the last great day it will appear that some have been called, through his instrumentality out of darkness into marvellous light.

The deceased has left a widow and seven children (now in England) to mourn his loss, and as he has made no provision for their support, they are now left to the care of that God who is “a Father of the fatherless, and a judge of the widows.” He will doubtless incline those, who possess the means, to give as he has prospered them, of their abundance, to this deeply interesting case.

It may be proper to add that as the Society to which the deceased belonged, is not pledged to support the families of their deceased missionaries, and as its funds are now in a very depressed condition, the support expected from that quarter will be both slender and uncertain.
The following Gentlemen fully sympathising with this appeal have kindly consented to act as a committee, that provision may be made for the best management of the subscriptions raised.

A. F. BRUCE, Esq.
J. F. THOMAS, Esq.
MAJOR C. A. BROWNE,
COLONEL R. ALEXANDER,
BRIGADIER J. KETCHEN,
CAPT. M. J. ROWLANDSON,
MAJOR W. T. BRETT,
REV. M. BOWIE, A. M.
REV. J. TUCKER, B. D.
REV. J. ANDERSON,
REV. S. HARDEY,
REV. M. WINSLOW, A. M.
REV. A. LEITCH,
REV. W. PORTER.

Messrs. Arbuthnot and Co. having kindly consented to act as treasurers, subscriptions will be received by them, and also by the gentlemen who constitute the committee, or by any of the missionaries of the London Missionary Society in India.

After the loud and cordial approbation of this appeal by the local press, nothing remains for us but to give it insertion, and to recommend it, as we heartily do, to the support of the Christian public. Apart from the claim of the widow and the fatherless, it is a tribute of merited respect to the late missionary. If ardent zeal, and unwearied activity in the cause of Christ, unalloyed by one feeling of uncharitableness, be missionary virtue, and worthy to be commended by the Christian public, all who knew the deceased will allow that such commendation is pre-eminently due to the missionary character and labours of the Rev. J. Smith.

Religious Intelligence.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

My Dear Sirs,—The character, as well as the name, of your Christian periodical seems to invite the communication of any fact, connected with missionary operations, that is worthy of record; and to those who are watching, with prayerful anxiety, the progress of the great missionary enterprise in this land of idolatry, every instance in which men are “turned to God from idols to serve the living and true God” will appear deserving of grateful remembrance and record. I am therefore induced to send you
some notice of the baptism of a family which I had the happiness of admitting, from heathenism, into the visible church of Christ, about a month since at Goobbee,—one of the Wesleyan mission stations among the Canarese people, about 55 miles north-west of Bangalore. The family consists of the father and four sons;—the eldest of the sons is perhaps about 20 years of age, and the others about 14, 9, and 5. The mother would have joined her husband and children, but was confined to her house by sickness on the day appointed for the baptisms. She is, however, quite ready to come forward and publicly renounce heathenism as soon as the state of her health will allow her. As the village in which those persons reside is only about a mile from the mission house, it has been often visited, and they have consequently had frequent opportunities of hearing the Gospel. In common with many others, those persons have for some time past declared their total disregard of idolatry as well as their assent to the truth of Christianity; but lately they have been brought to feel the necessity of more decision, and, by divine grace, have acted accordingly. A Canarese school has been carried on in the village for some time, in which the three youngest sons have been scholars from the commencement; and we were pleased to learn from the father that he had obtained much instruction by listening to the portions of Scripture and Catechism which were read and repeated in the school. It was at their own request that they were baptized, and as far as human inquiry and search can ascertain, they have acted under the influence of right motives. In no way have they improved their temporal circumstances,—nor do they seek or need any thing of that sort. But being "caste" people,—the laws of which they profess, and are regarded by others, to have broken,—they have shut the doors of their friends and relatives against themselves, and stand exposed to reproach and contempt, with the several other things included in the list of petty persecution. I was very much pleased with the spirit of courage and resolution which was manifested by them all, and especially by the two eldest sons, in the prospect of these things. They all, of course, need much further instruction; but there is every reason for believing them truly sincere. It was, according to their own expression, on account of their sins that they had felt it necessary to take the step which they had; or to be more explicit,—they felt themselves to be sinners,—they were convinced that there was nothing in heathenism that could help or deliver them,—they believed that Jesus Christ could save, and they were, therefore, resolved to seek salvation through Him. May "the Spirit of truth" guide them into all truth, and may they, through the knowledge of our Lord Jesus Christ, be lights in the midst of their
heathen neighbours. Soon may many more be baptized both with water and with the Spirit.

Having laboured three years on the Goobbee station, I gladly accepted the invitation of my brethren, who are now there, to visit them on so interesting an occasion;—one peculiarly interesting to us, those persons being the first fruits of our labours at this station, which was commenced between six and seven years ago in the midst of a purely heathen population, where Christ had not been named. We rejoice in this having been permitted to place, what we trust will prove to be, the first living stones in the spiritual temple of the Lord at this place; and we pray that many more living stones may speedily be added, so that the temple may rise to the glory of God. The baptisms took place in the chapel which has lately been built in the town of Goobbee, and we had a considerable congregation of persons who crowded in to witness what was to them quite a novelty,—the public renunciation of heathenism and the profession of faith in Christ. The people were exceedingly attentive throughout the whole service, and listened with apparent interest while I addressed them, at some length, from the narrative of the conversion of the Philippian jailer. In more than thirty villages around Goobbee, as well as in the town itself, a general knowledge of the Gospel has been spread abroad, heathenism has lost much of its power and influence, and we trust that the truth as it is in Jesus will soon be known and felt with power in many hearts.

I trust my communication,—if it produce no other good effect,—will lead many of your readers to remember those new converts to the faith of Christ,—and to present their case with all earnestness, humility, and faith at the throne of grace; so that they may be watered from on high, and may grow up into Christ their living Head in all things. Apologizing for the length of this epistle.

Mysore, October 5th, 1843.

I am, My dear Sirs,

Yours very sincerely,

M. T. Male.

LETTER FROM CHINA.

TO THE AMERICAN MISSION AT MADRAS.

Dear Christian Friends,—The rapidity with which the seasons successively arrive for us to address you these our half yearly salutations, impresses upon our minds in the strongest manner how swiftly we are passing along down the stream of time; and as we see our
fellow-travellers from time to time hidden from our eyes by the shroud of death, we are more and more impressed with the transitoriness of our own lives and of all things around us. It is matter of joy that we are thus advancing onwards, and that this life is but a probation for a better one; if by faith in Christ, we seek for glory, honour, and immortality beyond the grave. This life, however, carries with it such weighty obligations to do good to ourselves and to all men, and is to be filled up with the performance of so many duties, that we are led to ask, Who is sufficient? We daily feel that it is impossible to do them all, if we depend on our own strength; and when we examine what we have done, our performances appear so imperfect and so sinful, that we prefer to cast ourselves entirely on the mercy of God. How necessary is it that we habitually examine the motives and principles which actuate us in endeavouring to spread the knowledge of the Redeemer, and to try them now by that rule by which they will one day be tried. Some topics are of such moment, and the truths they contain of such constant application, that they can never become trivial, or their consideration be regarded as intrusive: of this kind, are our accountability, our duties as Christians, our besetting sins, our state of heart towards God, &c.

To us, a most important truth is, that it is only by the motive from which we labour for Christ that we can honour him, or hope to be accepted by him. He first saves us completely and fully by his sovereign grace, and then allows, yea, encourages and commands us, to labour for him, that thereby we may glorify him, and show forth the grace he has given us. But such creatures of habit are we, so prone to walk by sight rather than by faith, that without most vigilant care our deceitful hearts will lead us to trust in these good works, and to bring our converts, our schools, our churches, our tracts and our translations, to the throne of grace, and show them to our Master as our improvement of the field we have cultivated. So natural, as you well know, is this spirit, even to the best of men, that the guarding against it cannot too often be insisted on; in our circumstances, it cannot be too much heeded. If we have such views of the character of God, and of our relation to him through his Son Jesus Christ, as the Holy Spirit can give us, we shall be little inclined to speak of what we have done, as though it was by any power of our own that we had made any man to walk; we shall choose the place of the prophet, and cry, Unclean, unclean! Let us all therefore, dear brethren, see to our motives, to the habitude of our hearts and affections, in carrying on the work of the Lord, feeling that it is only by pure mindedness and a hearty love to him, that we can glorify him in it. Let us be as willing to do one thing as to do another, to retrace our steps as to advance, to undo as to build up, to
suffer his will as to be active in his service, if such be plainly the path of duty. He will not give his glory to another, however much our deceitful hearts may try to get it to ourselves; he will honour us in the sight of the heathen, if his eye see our hearts and our desires to be right and pure. Let us not be exalted to regard ourselves as favourites of heaven; we, with all our fellow-creatures, only form part of his great plan; we are but vessels to serve his purpose, whom he can do without with infinite ease, and rather than foolishly supposing that we are necessary to the accomplishment of his designs, let us endeavour more and more to learn what that meaneth, "If ye do not become like this little child, ye cannot enter into the kingdom of heaven."

There are many other points on which we should like to speak, which we will now omit. Let us strive more and more to set an example before the heathen, of what Christianity really is, that they may be induced by gentleness, kindness, longsuffering, and love, to hear the word we would teach them. Following after good works among them, and love toward one another, bearing and forbearing in all things from all, even as God for Christ's sake has borne with us, let us wait for the blessing of God, which will surely come, whether our own eyes see it or not.

Since our last letter, the political events which call for notice in this place have been few. The pacific disposition of the imperial government has been shown in many ways, and every endeavour on its part to fulfill the stipulations of the treaty of Nanking has been made. The imperial commissioner Elepoo arrived in Canton on the 10th of January, invested with full powers to make the exchange of the ratifications of the treaty, and conclude all other arrangements connected with it; but his death on the 4th of March, before the return of Lieut. Col. Malcolm, retarded the final settlement. H. E. Keying, the governor-general at Nanking, who was appointed to succeed Elepoo, arrived in Canton, June 4th; and on the 26th of the same month, the exchange of the treaties between H. I. M. and H. B. M. was made at Hongkong by their respective plenipotentiaries, at which time Hongkong was declared to be a British colony. Negotiations connected with the tariff and other points are now going on, pending the conclusion of which the new ports are not yet declared to be open. There is every probability, however, that the tariff will soon be adjusted, and it is said the new system is to go into operation on the 27th instant, or the 1st day of the 7th Chinese moon.

It is not easy to foresee the effect which these changes are likely to produce upon the Chinese. The policy of the government, apart from the shock the country has lately received, compelling the emperor to admit trade to be carried on at new ports, has not changed.
its exclusive character. This however is not of much consequence, for the progress of the new intercourse will of itself gradually introduce a better legislation towards foreigners, and enable the people and rulers to perceive that they have not so much to apprehend from strangers as their fear had led them to fancy. But on the other hand, we have many fears that this intercourse will again give rise to collision, which will eventually involve the two countries a second time in war. The opium trade, one of the chief and most immediate causes of the war just ended, and which is still continued as a smuggling trade, carries with it the elements of strife; and this may irritate the Chinese again to interfere in some extraordinary way, bringing down upon themselves the power they have already felt. The intercourse now commencing is between high knowledge and power, actuated by the strongest desire of gain, and usually unscrupulous as to many of the means by which to attain it; and the same strong desire of gain on the other hand, and probably still less scrupulousness regarding the means, and without enough of skill and knowledge to direct even what power is possessed. The result of an intercourse like this may in the end be another outbreak, or a systematic endeavour on the part of the weaker party to regain by cunning what it has lost by weakness, and restrict the freedom of the foreigner within the narrowest limits, as the most likely means to maintain their own position.

We have hopes, however, that such will not be the result, but that this intercourse will be conducted with mutual advantage and kindness, from it being seen that such a plan is likely to be most profitable to both parties. Selfishness is sometimes compelled to prove itself a public benefactor. We think, moreover, that the Chinese will gradually learn what are their just rights, and how to enforce them upon the lawless and obstinate. There will too be those whose peculiar business it is to teach the Chinese their duties and obligations to their God and Saviour, and to their fellow-men, and by degrees enable them to avail of whatever knowledge and skill western science has to teach them. These antagonist principles will not be light or weak; and as we know them to be right, it is our strong hope that they will prevail against whatever is seditious and illegal, and gradually fit the Chinese government to maintain its authority and respectability.

It is our hope that the Chinese government will be allowed in the dispensations of the Ruler of the world to exist, and the people to live, as they have for ages, under their own rulers, an independent nation. The expression of this hope, however, is perhaps all that is proper for us: He who ruleth the nations disposeth of them as seemeth him good, and giveth the kingdoms of the earth in possession to whom No. 6.
he will. All things and events in his hands are a means of doing his will, and advancing his plans: as well the selfish avarice, pride, ambition, and revenge of men and nations, as the sanctified efforts of his own church. Those who devote themselves to the service of God in the advancement of the cause they love, need sometimes to be reminded that He does not devolve all his work upon them, but also uses armies, and navies, and statesmen, to perform his will. How important then that they carefully scrutinize their motives when labouring in his service!

In our missionary circle, the events which have transpired since we last wrote you are not important. As a whole, we have enjoyed rather more than the usual amount of health, a blessing that at times has appeared doubly precious, while so many around us have suffered. Public preaching in English has been statedly conducted at Canton, Macao, Hongkong and Külång sù; and the amount of direct labour with the people during the time under review has been ten times what it ever was before in the same interval—and it will increase. At Hongkong and Külång sù, congregations varying from ten to a hundred are gathered every Sabbath, and instruction is daily given to those willing to hear. The attendance and attention at these meetings are encouraging, and to increase their number and frequency, enlarge their sphere of influence, and make them, under God's blessing, congregations and churches of intelligent and devout worshippers, demand our highest efforts. At Macao and Ningpo, religious services have also been maintained for the benefit of the people. The distribution of books, healing of the sick, teaching of schools, and preparation of tracts and other works, have all, by some one or other of our number, been prosecuted. Several persons have been baptized, and two churches have been formed at Hongkong, one under the care of Mr. Shuck, the other under that of Mr. Dean, making three Protestant churches in China.

During the last six months, there have been added to our number, D. J. Macgowan, m. n., of the A. B. B. F. M., who arrived from New York, March 8th; J. C. Hepburn, m. n. and family, of the Assembly's Board from Singapore; and Rev. James Legge, d. d. and family, from Malacca. Dr. Legge before leaving Malacca, closed the Anglo-Chinese college established there in 1818 by Drs. Morrison and Milne, and sold the college buildings.—Rev. Mr. Boone left us, March 1st, for the United States, taking with him his two motherless children; and soon after, June 4th, he was followed by the Rev. Mr. McBryde and his family, who left from ill health; both these brethren hope to return to China, and resume their labours at Amoy. Dr. Lockhart and family, accompanied by Miss Aldersey, returned to Chusan in May, after waiting more than eight months at Hongkong for a pas-
sage. Rev. Mr. Ball and his family, and Dr. Hobson and family, have both removed to Hongkong. Mr. Abeel has also paid Canton a short visit for the sake of his health, which has been somewhat improved by the trip. Rev. Messrs. Medhurst, Dyer and Stronach, from the Straits, and Rev. Mr. Milne from Ningpo, are expected to arrive soon, to consult with their brethren of the L. M. S. regarding their future plans.

Mrs. Dean of the Baptist Mission died of the small pox, after an illness of ten days, on the 29th of March last, aged 24, leaving her husband to mourn his bereavement, and an infant daughter to want a mother's care. She had been five years in the mission field. In her we all have lost an efficient fellow-labourer, and a simple hearted affectionate Christian companion. Dr. and Mrs. Hobson have also been called to mourn over the death of their second son, who died April 15th, aged three months.

The Medical Missionary Society has been carrying on its system of benevolent operations with renewed vigour. The influx of patients at Canton has proved almost too great for one man to attend to, and Dr. Parker has had the assistance of Dr. Macgowan for some time. The hospital at Macao was removed to Hongkong in March, and the building there was completed so as to receive patients in June. Medical practice has also been extensively carried on at Kúlang sú and Amoy by Dr. Cumming; where also the patients have attended at the religious services of Mr. Abeel, and have shown much interest in them and in the books given them. The congregations which have collected upon the preaching of Mr. Abeel have shown so much attention and heed to what they have heard, as to afford great encouragement to hope that God will complete what he has begun, and bring forth fruit to his own glory in the conversion of many. The labours of the medical missionary are only half done when they are restricted to the mere healing of diseases; and we hope that as soon as may be practicable, the original design of the Medical Missionary Society in China will be carried out, and every hospital be furnished with a preacher to assist the physician. From all that we have seen, we have confidence in this plan of action, that when properly conducted it will, with God's blessing, rapidly tend to diffuse a knowledge of the doctrines of the Gospel, and exhibit its benevolent spirit among the people, and that too under the most favourable circumstances for its reception by the hearers. The chief danger in this branch of labour is that the medical duties will crowd out the teaching of the word; but when there is a preacher on the spot, the influence of his instruction will be doubly enforced by the example of the gratuitous healing in the hospital.

In this brief survey, we have only touched upon many of the
topics which commend themselves to notice. The present is, we are sure, the time of God’s visitation to the Chinese, but how this visitation, in the surprising way in which it has been made, is in the sequel to subserve that cause which is one day to engross the attention of mankind, is not clear. The mass of mind before us is dead to all knowledge of God, and of salvation through his Son, and filled with all the deceivableness of unrighteousness. We are impotent to change even our own hearts, and after all the knowledge we may acquire of the way of salvation, may at last be left to reject it, and die accursed—how much more powerless, if possible, then are we to affect the hearts of the teeming population of this land, and turn them to God! Even the highest archangel, whom if we could behold we should straight worship as a god, is just as powerless as we to wrest these souls out of the hand of the strong man armed. In our sober moments we willingly acknowledge our dependence upon the arm of our Saviour for success in all we are and do; but we can never feel what that means, “Without me ye can do nothing,” and live according to it, unless he grant us his Spirit. Let us then, dear brethren, live as those who have felt the joys of pardoned sin, and who are constrained to speak with our tongues the musings of our hearts. Let us love the heathen, and bear with their manifold perverseness, as a mother loves and bears with her wayward child; let us seek to do them good for their evil, remembering him who loved us notwithstanding all our transgressions, and committing our way and work, our cares and joys, into the hands of Him whose we are, let us show the heathen what a holy life is, and what purity, love, and humility are; and we may be sure that God will in his own time and way help us and prosper us; so that there shall not be room enough to hold the blessing.

I am, on behalf of the mission,

Macao,

July 1st, 1843.

Most affectionately yours,

S. Wells Williams.

Vicentenary of the Westminster Assembly.

From the account of the interesting meeting held at Canonmill’s Hall, Edinburgh, on the 12th and 13th of July last, to celebrate the two hundredth anniversary of the first convening of the Westminster Assembly, we extract the greater part of the Rev. Mr. Mccrie’s description of the members of the Assembly, and their doings; and of the speeches of the Rev. Drs. Balmer and Chalmers on the last day of the sederunt.
The meeting was quite Presbyterian in its character, as only one Independent Minister was present, it having been thought best to begin with Presbyterians; but in reply to the Rev. Mr. Massie, of Manchester, the Independent Minister alluded to, who expressed his hope that the union contemplated would be extended not only to the Presbyterians of Scotland, but also to Independents, Baptists, and others of like spirit, and like evangelical principles, whether in England, or Scotland; it was intimated by Dr. Candlish, that the commemoration, though substantially Presbyterian, was not inconsistent with a future meeting on a broader basis in which he should heartily rejoice. The *Edinburgh Witness*, from which the extracts are made, speaks of the "spirit of harmony that prevailed," "the Catholic spirit that animated all," as more remarkable than even the "graphic sketching of the Westminster Assembly by one Essayist," or the masterly exposition and defence of its principles by others.

The leading incidents and characters of the Westminster Assembly by the Rev. Mr. McCrie.

Let me now request you to accompany me to the interior of the Assembly. And, first, let us hear the description given of it by Robert Baillie, in his own simple and graphic manner. "The like of that Assembly I did never see, and as we hear say, the like was never in England, nor any where is shortly like to be. They did sit in Henry the Seventh's Chapel, in the place of the Convocation; but since the weather grew cold, they did go to Jerusalem Chamber, a fair room in the Abbey of Westminster, about the bounds of the College forshall (in Glasgow) but wider. At the one end of the door, and along both sides, are stages of seats, as in the new Assembly House at Edinburgh, but not so high; for there will be room but for five or six score. At the uppermost end there is a chair set on a frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twisse. Before it, on the ground, stand two chairs for the two Mr. Assessors, Dr. Burgess and Mr. White. Before these two chairs, through the length of the room, stands a table, at which sit the two scribes, Mr. Byfield and Mr. Roborough. The house is all well hung (with tapestry) and has a good fire, which is some dainties at London. Opposite the table, upon the Prolocutor's right hand, there are three or four ranks of benches. On the lowest we five do sit. Upon the other, at our backs, the Members of Parliament deputed to the Assembly. On the benches opposite to us, on the Prolocutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house, and back of the table, till it come about to our seats, are four or five stages of benches, upon which there divines sit as they please; from the chimney to the door there are no seats but a void place for passage. The Lords of the Parliament used to sit on chairs in that void, about the fire."

Neal informs us that the members came to the Assembly, "not in their canonical habits, but chiefly in black coats and bands, in imitation of the foreign Protestants." Dr. Walker, an Episcopal writer, complains that
they “were in coats and cloaks;” “and, therefore,” says Dr. Calamy, “in as scriptural a garb as any they could have worn; and I cannot see how this could detract either from their learning or real worth.” The spectacle of such an Assembly of grave and learned men, thus arrayed in their cloaks and bands, with the venerable peak-beards or tufted mustachios, then almost universally displayed by the clergy, and the broad double ruff worn in the Elizabethan style round the neck, must have been singularly imposing.

But let us consider them a little more closely. And, first, our attention is naturally directed to the Prolocutor, Dr. William Twisse. We see before us a venerable man verging on 70 years of age, with a long pale countenance, an imposing beard, lofty brow, and meditative eye, the whole contour indicating a life spent in severe and painful study. Such was the rector of Newbury, one of the most learned and laborious divines of his day. Educated at Oxford, where he spent sixteen years in the closest application to study, and acquired an extensive knowledge of logic, philosophy, and divinity,—holy in his converse, quiet and unassuming in his manners, he gained the admiration of all his cotemporaries, and friends and foes speak of him with the profoundest respect. Dr. Owen, though he wrote against him, never mentions his name without an epithet of admiration. “This veteran leader, so well trained in the scholastic field,—this great man,—the very learned and illustrious Twisse.” It is very apparent, however, that, with all his learning, the plodding and subtle controversialist is not the man exactly cut out for the situation in which he has been placed. He has no turn for public speaking,—no talent for extemporaneous effusions,—no great tact for guiding the deliberations of a mixed Assembly. “The man,” says Baillie, “as the world knows, is very learned in the questions he has studied, and very good, beloved by all, and highly esteemed; but merely bookish, and not much, as it seems, acquaint with conceived prayer, and among the unfittest of all the company for any action; so after prayer he sits mute.” “Good with the trowel,” says Fuller, “but better with the sword, more happy in polemical divinity than edifying doctrine.” During the warm, and occasionally rather stormy debates of the Assembly, the good man sits uneasy, obviously longing for his quiet study at Newbury. At length, after about a year’s trial, exhausted and distressed by employment so uncongenial to his habits, he requests permission to retire home. There he meets with trials of another kind. The civil war has commenced; he is driven by the Cavaliers from his quiet rectory, and some of the Assembly, deputed to visit him, report that he was very sick, and in great straits.” At last the good old man, heart-broken with the distractions of the times, welcomes death as an end to all strife,—and expires in July, 1646, with these last words, “Now, at length, I shall have leisure to follow my studies to all eternity!” His remains are followed by the whole Assembly of divines, to what was designed as their final resting place in Westminster; but even there they were not suffered to rest, his bones having been dug up after the Restoration, by the Government of Charles II., and cast into a hole in a common
church-yard,—an honour which his dust shared with that of several other patriots and holy men, and among the rest with that of

The bold asserter of Britannia's fame,

Unconquerable Blake.

Immediately before the chair of the Prolocutor are seated his two assessors, Dr. Cornelius Burgess, and Mr. John White of Dorchester, with whom we may associate Mr. Herbert Palmer, who succeeded Mr. White as assessor, and Mr. Charles Herle, who succeeded Dr. Twisse as Prolocutor.

Dr. C. Burgess of Waterford, and one of the preachers in St. Paul's, London, is a character exactly the reverse of the quiet and scholastic Twisse. "He is a very active and sharp man," says Baillie. Possessed of the spirited and manly character which eminently distinguished our reforming ancestors, he was early engaged in the strife, and suffered considerably from the bishops, for his freedom in denouncing the corruptions of the Church. Preaching before Archbishop Laud, he condemned him to his face, and fairly frightened that little tyrant, by protesting that "he would stand to what he had said in that sermon against all opposers, even to the death." We are not surprised to find one of such intrepidity taking an active share in the causes of the Parliament, and reaping his full share in the abuse poured by prelatical writers on all who did so, in proportion to the zeal they displayed and the influence they possessed. It would be too much to expect us to believe Anthony Wood, when he tells us of his heading the London mob who besieged the Parliament, roaring out for justice against the bishops, "whenever Burgess did but hold up his finger to his myrmidons;" and that, turning back, and looking on the rabble, he would say, "These are my ban-dogs; I can set them on, and I can take them off!" and of his riding at the head of the London militia with his case of pistols, under the designation of Colonel Burgess, urging them on to plunder and rapine. These calumnies are but the exaggerated caricature of the man. But we see what occasioned them, and gave them some semblance of probability, in the boldness (we shall not say with what degree of propriety) with which he denounced deans and chapters, in several speeches delivered in the House of Commons in the year 1641, and the zeal with which he used his influence in the pulpit, as one of the most popular preachers of his day, as well as devoted his substance to the advancement of political and religious liberty. Undaunted and independent, he stood out for some time against the imposition of the Covenant, though ultimately he yielded to light, and became a zealous Presbyterian. And yet, with all his zeal for liberty, Dr. Burgess was no republican. Regardless of consequences, at a time when it was most dangerous to vent such opinions, when the power of Cromwell and the army was at its height, he inveighed with the greatest freedom against the design of executing the King, and drew up a paper, subscribed by fifty-seven Presbyterian ministers in London and the vicinity, with his own name at the head of them, condemning and remonstrating against that step, as alike "inconsistent with the Word of God, the prin-
principles of the Protestant religion, the Constitution of the country, the oath of allegiance, and the Solemn League and Covenant, from all or any of which engagements (said they) we know not any power on earth able to absolve us or others."

The venerable-looking old man, of portly and dignified presence, seated next to Dr. Burgess, as his fellow-assessor, is his brother-in-law, Mr. John White of Dorchester, generally known at the time by the honourable title of the Patriarch of Dorchester. "A grave man," says Fuller, "but without moroseness, who would willingly contribute his shot of facetiousness on any just occasion." The personification of piety, wisdom, and benevolence, an eloquent speaker, a man of hospitals, and plans for the relief of pauperism, he had, in his own sphere, effected such a reform on the morals of the people, and done so much for enriching the industrious and relieving the poor, as well as providing an asylum for the persecuted in New England; we are not surprised to learn that "he had great influence with his party, both at home and abroad, who bore him more respect than they did to their diocesan."

It would be improper to pass without some notice Mr. Charles Herle, who succeeded Dr. Twisse as Prolocutor of the Assembly,—"one," says Fuller, "so much Christian, scholar, and gentleman, that he can unite in affection with those who are disjoined in judgment from him,"—a sentence which, at one stroke, describes the man. He was accounted a moderate Presbyterian. He wrote a book against Independency, and yet says in his preface, "The difference between us is not so great; at most it does but ruffle a little the fringe, not any way rend the garment of Christ; it is so far from being a fundamental, that it is scarcely a material difference." The presence of such a man in the chair is sufficient to redeem the Assembly from the charge of vulgar fanaticism.

But who is this person of delicate appearance, "small stature, and child-like-look," who occupies the place of assessor to Mr. Herle, in the absence of the Patriarch of Dorchester? That man is one of the greatest ornaments of the Assembly, Mr. Herbert Palmer, vicar of Ashwell, and afterwards one of the Masters of Queen's College, Cambridge, where he had received his education. He was a gentleman of property; but, early impressed with the preciousness of the Saviour, and love to souls, he devoted himself to the ministry with uncommon ardour and success. With him the work of the ministry was, in the truest sense, the cure of souls,—a work in which he was willing literally "to spend and to be spent;" for not only was his fortune expended in works of charity, but his delicate frame was wasted by his abundant labours in preaching; and to the remonstrances of his friends he would reply, "that his strength would spend of itself, though he did nothing, and it could not be better spent than in God's service." Granger styles him "a man of uncommon learning, generosity and politeness." He was an accomplished scholar and orator; yet, in the simplicity of his preaching, he condescended to the meanest hearer. At first he had his scruples about Presbytery, and particularly the divine right of ruling elders; but at length,
satisfied by the arguments adduced, "gracious and learned little Palmer," as Baillie affectionately calls him, became a thorough Presbyterian.

In casting our eyes around the Assembly, we find the greater part of them, as was formerly hinted, more or less Presbyterian in their judgment. Among these, however, there were some who distinguished themselves by their superior zeal and ability in the cause of Presbytery. There, for example, is a knot of divines, who joined together in composition of that famous defence of Presbyterial government in reply to Bishop Hall, entitled Smeutymnuur,—a "startling word," as Calamy styles it, made up of the initial letters of their names, Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurston. This work, we may notice by the way, which was published in 1641, Calamy affirms, "gave the first deadly blow to Episcopacy." It was drawn up in a style of composition superior to that of the Puritans in general, and was, by the confession of the learned Bishop Wilkins, "a capital work against Episcopacy."

The first in this group of divines, Mr. Stephen Marshall, who was now lecturer at St. Margaret's, Westminster, was certainly one of the most notable, if not illustrious characters of his day. From the commencement of the civil war down to the Restoration, he took the most active share in the political as well as ecclesiastical movements of the day,—was ever in the fore-front of the battle,—and only laid down his armour with his life. In 1640, we find him, along with Dr. Burgess, urging Parliament, by animated speeches on the floor of Parliament, as well as by rousing sermons from the pulpit, to take up arms for securing the Constitution, and to proceed with all despatch in the work of reforming the Church. And on one occasion, when a day of solemn fasting was observed by the House of Commons, these two divines conducted the public services of the day, when it is said they prayed and preached at least seven hours. This extreme longitude, however, as it would now be deemed, was thought little of in these days, or rather it was much thought of, if we may judge from the fact that the House not only voted thanks to both the preachers, desiring them to print their sermons, but presented each of them with a handsome piece of plate. To the most powerful popular talents as a speaker,—(Baillie calls him "the best of preachers in England")—Marshall added those active business habits which qualified him for taking the lead in these boisterous times. Fuller tells us he was a great favourite in the Assembly,—"their trumpet, by whom they sounded their solemn fasts,—in their sickness their confessor,—in the Assembly their counsellor,—in their treaties their chaplain,—in their disputations their champion." There is no reason to suppose that he ever abandoned his Presbyterian principles; but there is ground to suspect that he allowed himself to be carried away by the stream, into something like republican sentiments. We do not find Marshall's name among the ministers who remonstrated against taking away the life of the King. Without giving credit to a tithe of the charges brought against him by his enemies, or even of what Denzil Holles, his Presbyterian opponent in politics, has advanced against him, we fear that he exposed himself, by his keenness as a No. 6,
political partisan. Certain it is, that never did man suffer more in his character from the abettors of tyranny than Stephen Marshall. They reviled him during life,—they insulted him on his sick-bed,—they dug up his bones after the Restoration,—and they have heaped every possible abuse upon his memory. One writer calls him the "Geneva Bull, a factious and rebellious divine." Another styles him "a notorious Independent, and the arch-flamen of the rebellious rout." The fact is, however, that he never was an Independent, but lived and died an avowed Presbyterian. And Mr. Baxter, who knew him well, declares that he was a "sober and worthy man," and used to observe, on account of his great moderation, "that if all the bishops had been of the same spirit as Archbishop Usher, the Independents, like Jeremiah Burroughs, and the Presbyterians like Mr. Stephen Marshall, the divisions of the Church would soon have been healed."

The next in this group is Mr. Edmund Calamy, of Aldermanbury, London, the grandfather of the still more celebrated Dr. Edmund Calamy, of London, the author of many well-known works. None was more highly respected as a man, or admired as a preacher. Learned in controversy, he was the first man openly to avow and defend the Presbyterian government before a Committee of Parliament; and though tempted afterwards with a bishopric, he continued staunch to his principles to his dying day. In Edmund Calamy we have a fine specimen of the open, manly, and straightforward Englishman,—a high-minded disdain of every thing mean, and the noble love of liberty. This is the man who could speak the Word of God to kings, and not be ashamed,—who could tell Cromwell to his face, that if he attempted to assume the kingly power, he would have nine in ten of the nation against him; and who, preaching before General Monk, after the Restoration, a sermon on filthy lucre, could say, "Why is it called filthy, but because it makes men do base and filthy things?" and, tossing the handkerchief which he usually held in his hand towards the General’s pew, added, "Some men will betray three kingdoms for filthy lucre’s sake!"

The other three divines we have mentioned as having had a share in Smectymnuvs, viz. Mr. Thomas Young, Mr. Matthew Newcomen, and Dr. William Spurstow, were all equally distinguished for their piety, learning and worth.

But it is time to take a glance at the other Presbyterian members of this Assembly. Among so many godly and learned divines, it is extremely difficult to make a selection. Among those, however, most distinguished for their learning, it would be unpardonable to pass without notice Dr. Edward Reynolds, who, Wood tells us, was "the pride and glory of the Presbyterian party." And good reason they had to be proud of one who excelled so much as a scholar, orator, and theologian. King Charles, on his restoration, endeavoured to bring over to Prelacy some of the most eminent divines among the Dissenters. He failed with them all, except Dr. Reynolds, who accepted of the bishopric of Norwich. For this conformity he is taunted by those same writers, who teem with reproaches against the nonconformity of his more consistent brethren. We certainly shall not vindicate his conduct.
in this matter; though it is well known that, even after his elevation to the mitre, he continued, in heart and judgment, a Presbyterian. Those who are anxious for an explanation of this anomaly, may find it perhaps in a cause to which we may ascribe the falls and fickleness of greater men than Reynolds, and which is hinted at by Wood as follows:—"It was verily thought by his cotemporaries that he would have never been given to change, had it not been to please a covetous and politic consort, who put him upon those things he did." Mild and timorous to excess, especially in the presence of great men, he was altogether unfit to contend with them; but one who knew him well has declared, that "Bishop Reynolds carried the wounds of the Church in his heart and bowels to the grave with him."

Dr. Arrowsmith and Dr. Tuckney may be classed together, as alike celebrated for their learning, as having both been appointed to Masterships and Professorships of Divinity in the University of Cambridge, and as having both, it is said, had a principal share in the composition of the Larger and Shorter Catechisms. Dr. Arrowsmith is described by Baillie, curiously enough, "as a man with a glass eye, in place of that which was put out by an arrow," but a "learned divine" notwithstanding, of which we may judge from his Tactica Sacra and Chain of Principles. The plain but pleasant looking old man who gazes at us in his portrait with a calm eye and studious brow, surmounted with its modest black cap, is Dr. Anthony Tuckney, who is also known to the theological world by his writings. "How often," says one of his grateful students, "have I heard him instigating and inflaming the minds of the youth in their studies, as much by his example as his exhortations! How often seen him relieving the poor with bountiful hand, assigning to them a great part of his income!" Under the management of these conscientious and talented men, the Universities, rectified from their abuses, became what they were intended to be,—the nurseries of learning piety, and virtue.

With these men we might associate as fellow Masters at Cambridge, Dr. Lazarus Scaman, who is described as "a person of a most deep, piercing, and eagle-eyed judgment in all points of controversial divinity, in which he had few equals, if any superiors,"—"an invincible disputant," and whom even Anthony Wood is constrained to acknowledge as a learned man; and there is Mr. Richard Vines, of whom Fuller says he was "the champion of the party in the Assembly, and therefore called their Luther;" and there is Dr. Edmund Staunton, son of Sir Francis Staunton; and Dr. Hoyle, Professor of Divinity in Trinity College, Dublin, the only Irish divine, I believe in the Assembly, and one who was held in high esteem, a master of the Greek and Latin Fathers, and who, Calamy says, "reigned both in the chair and in the pulpit." We are informed by Dr. Calamy, that many of the answers in the Larger Catechism, and particularly the exquisite exposition of the Commandments, were his, and were continued for the most part in the very words he brought in.

(To be continued.)
FRAGMENTS OF AN ANTEDILUVIAN DIARY.

BY MISS JEWSBURY.

"To-day I am a hundred years old. How blissful are the feelings of boyhood! My senses are acute as the tree with the shrinking leaf. My blood bounds through my veins as the river pours through the valley, rejoicing in its strength. Life lies before me like another plain of Shinar—vast, unoccupied, inviting—I will fill it with achievements and pleasures! In about sixty years it will be time for me to think of marrying; my kinswoman Zillah will by that time have emerged from girlhood; she already gives promise, I hear, of comeliness and discretion. Twenty years hence I will pay a visit to her father, that I may see how she grows; meanwhile, I will build a city, to receive her when she becomes my wife.

"Nearly three centuries have passed since my marriage. Can it be? It seems but yesterday since I sported like a young antelope round my father's tent, or, climbing the dark cedars, nestled like a bird among the thick boughs—and now I am a man in authority, as well as in the prime of life. I lead out my trained servants to the fight, and sit head of the council, beneath the very tree where, as an infant, my mother laid me to sleep. Jazed, my youngest born, a lovely babe of thirty summers, is dead; but I have four goodly sons remaining. And my three daughters are fair as their mother, when I first met her in the Acacia grove, where now stands one of my city watch towers. They are the pride of the plain, no less for their acquirements than their beauty. No damsel carries the pitcher from the fountain with the grace of Adah; none can dry the summer fruits, like Azubah—and none can fashion a robe of skins with the skill of Milcah. When their cousin Mahaleel has seen another half century, he shall take the choice of the three.

"My eight hundredth birth-day! And now I feel the approach of age and infirmity. My beard is become white as the blossoms of the almond tree. I am constrained to use a staff when I journey; the stars look less bright than formerly; the flowers smell less odorous; I have laid Zillah in the tomb of the rock; Milcah is gone to the dwelling of Mahaleel; my sons take my place at the council and in the field;—all is changed. The long future is become the short past. The earth is full of violence; the ancient and the honourable are sinking beneath the young and the vicious. The giants stalk through the length and breadth of the land, where once dwelt a quiet people; all is changed. The beasts of the field and the monsters of the deep
growl and press on us with unwonted fury; traditions, visions, and threatenings are abroad. What fearful doom hangs over this fair world, I know not; it is enough that I am leaving it: yet another five or eight score years, and the tale will be complete. But have I, in very deed, trod this earth nearly a thousand years? It is false; I am yet a boy. I have had a dream—a long, long busy dream, of buying and selling; marrying and giving in marriage; of building and planting; feasting and warring; sorrowing and rejoicing; loving and hating: but it is false, to call it a life. Go to—it has been a vision of the night; and now that I am awake, I will forget it. 'La­uch, my son, how long is it since we planted the garden of oak­side the river? Was it not yesterday?' 'My father, dost thou sport? Those oaks cast a broad shadow when my sister carried me beneath them in her arms, and wove me chaplets of their leaves.' 'Thou art right, my son; and I am old. Lead me to thy mother's tomb and there leave me to meditate. What am I the better for my past length of being. Where will be its records when I am gone? They are yonder—on all sides. Will those massy towers fall? Will those golden plains become desolate? Will the children that call me father, forget? The seers utter dark sayings upon their harps, when they sing of the future; they say our descendants shall be men of dwindled stature; that the years of their lives shall be contracted to the span of our boyhood;—but what is that future to me? I have listened to the tales of Paradise—nay, in the blue distance, I have seen the dark tops of its cedars. I have heard the solemn melodies of Jubal when he sat on the sea shore, and the sound of the waves mingled with his harping. I have seen angels the visitants of men—I have seen an end of all perfection.—What is the future to me?'

BISHOP CORRIE'S PLEDGE.

Through the kindness of their Secretary, we have received a pamphlet containing the Reply of the Calcutta District Committee of the London Missionary Society, to the Report of the Diocesan Sub-Committee of the Society for the Propagation of the Gospel, on the subject of Archdeacon [subsequently Bishop] Corrie's pledge of non-interference, as given in 1823. The Report of the Sub-Committee has been published in some of the journals of this Presidency, and though the subject has not perhaps occupied the attention of many of our readers, it may be proper to state that the pamphlet contains some important facts which were not before the Diocesan Sub-Committee, furnished by the testimony of two missionaries concerned in the transaction—the Rev. W. Morton, then a missionary of the Society for the Propagation of the Gospel—who took possession of the station concerning which the arrangement was
made—and the Rev. M. Hill who gave up the station and was a party to the arrangement. The testimony of these missionaries, and other authenticated documents have, it seems, been laid before a committee of inquiry, consisting of the Rev. Dr. Duff, of the Scotch Mission, and the Rev. Dr. Yates, Baptist Missionary, and also before J. H. Hawkins, Esq., an Episcopalian—not as a member of the committee, but in an individual capacity—and the two former, by a joint deliverance of their judgment on the points at issue, and the latter in an independent letter, have given their opinion in favour of the Calcutta District Committee of the London Missionary Society in opposition to the view taken by the Diocesan Sub-Committee.

In their deliberate opinion, the pledge of Archdeacon Corrie, to non-interference with any missionary stations "already formed" among the heathen (away from large cities) on any opportunity the Society might have of extending its labours, did, under the circumstances, include such as were found to be "already formed," when such extension might be contemplated, and not merely those existing when the pledge was given; and that the relinquishment of Tallygunge, by the London Missionary Society, was of that place only, and not of other villages more or less distant—which they continued to occupy, without any question, from that time forward. Consequently, in the collision that has unhappily taken place, the breach of agreement has been on the side of the missionaries of the Diocesan Committee.

It is not perhaps of any great importance in itself on which side the blame rests in this dispute, but a statement of the Diocesan Committee, in their report, apparently designed to be an extinguisher to the pledge of Archdeacon Corrie—to the effect that if given it would be inadmissible, as Societies in the Church of England cannot bind themselves not to interfere with the labours of Dissenting missionaries, if intended to be understood in the offensive sense it has been taken by some, certainly is a more serious matter and a subject for deep lamentation. Such a statement will not be fellowshipped by the better part of the Church of England. It may be Puseyism, but it is not Evangelism! The Church Missionary Society have always nobly pursued a very different course, that of non-intrusion, and the Lord has prospered them.

ORDINATION OF NATIVE PREACHERS.

It will be interesting to our readers to know, that on the evening of the 21st ultimo two Native young men were set apart by Ordination to the work of the Gospel ministry. The Rev. J. Wenger read suitable portions of Scripture, and offered up prayer in the Bengali language. After which Mr. Wenger gave a short but appropriate address in English. The usual questions were then proposed to the candidates, viz. as to the grounds of their hope of salvation; the circumstances which had led to their wish to be employed as preachers of the Gospel; and lastly, the doctrines and truths which it was their intention to make known among their countrymen. The replies of both brethren were very satisfactory, and evinced on their part the possession of clear and extensive Scriptural knowledge. The Rev. Dr. Yates then offered the dedicatory prayer: and the whole of the missionaries present joined in the imposition of hands. The Rev. George Pearce, pastor of the Intally Church, afterwards delivered a short, but affectionate, instructive, and encouraging address to the young men, and the Rev. W. Morton closed the interesting services of the evening with prayer. The attendance of both
Natives and Europeans was very good, and we doubt not, many hearts present united in the prayer that these two brethren may be eminently "men of God, thoroughly furnished unto all good works."—C. C. A. Sept. 23.

HEAVEN.

BY HOWLES.

Oh, talk to me of heaven! I love
To hear about my home above;
For there doth many a loved one dwell,
In light and joy ineffable.
Oh, tell me how they shine and sing,
While every harp rings echoing;
And every glad and tearless eye
Beams like the bright sun gloriously:
Tell me of that victorious palm
Each hand in glory beareth;
Tell me of that celestial calm
Each face in glory weareth.
Oh happy, happy country! where
There entereth not a sin;
And death, who keeps its portals fair,
May never once come in.
No grief can change their day to night,
The darkness of that land is light,
Sorrow and sighing God hath sent,
Far thence to endless banishment.
And never more may one dark tear,
Bedim their burning eyes;
For every one they shed while here,
In fearful agonies.
Glitters a bright and dazzling gem,
In their immortal diadem.
Oh lovely, blooming country! there
Flourishes all that we deem fair.
And though no fields nor forests green
Nor bowery gardens there are seen,
Nor perfumes lead the breeze
Nor hears the ear material sound,
Yet joys at God's right hand are found,
The archetypes of these:
There is the home, the land of birth
Of all we highest prize on earth:
The storms that rack this world beneath,
Must there for ever cease;
The only air the blessed breathe,
Is purity and peace.
Oh happy, happy land! in thee
Shines the unveiled divinity,
Shedding through each adoring breast
A holy calm, a halecyan rest.
And those blest souls whom death did sever
Have met to mingle joys forever.
Oh, soon may heaven unclose to me!
Oh! may I soon that glory see!
And my faint, weary spirit stand
Within that happy, happy land!
RELIGIOUS INTELLIGENCE. November, 1843.

NESTORIAN CHRISTIANS.

We are grieved to learn by a letter from Constantinople of August 17, published by the London Chronicle, and republished by the Madras Athenaeum, that the Nestorian Christians, about whom so much interest has been excited in England and America, by the publications of Dr. Grant and Rev. J. Perkins, have been apparently almost annihilated, by Turkish violence;—their villages and churches being burnt—crops destroyed—and inhabitants of both sexes put to the sword. “Three, or according to other accounts, five brothers of the Patriarch have been slain; his mother was cut in half and his sister horribly mutilated. The Patriarch himself had fled to Mosul, and taken refuge in the British vice-consulate.” This massacre is stated to have been effected by a combined force of the Pacha of Mosul and some powerful Kurdish chiefs, instigated, it would appear, by Roman Catholic and other emissaries, jealous of the progress among these simple hearted mountaineers, of Bible instruction, through the efforts of American missionaries. Particulars are not however stated.

ECCLESIASTICAL MOVEMENTS.

The Rev. F. Balett, from Northern Germany, has arrived to commence a mission in this part of India, probably among the Telugus. He expects to be followed by others from the same part of Germany.

The Rev. S. Hutchings, of the American Madras Mission, embarked with his wife and two children on the Barque Tory, for St. Helena, on the 23d ultimo; expecting to take passage from that place direct to America, should opportunity offer, or else to proceed by way of England. They leave on account of Mr. Hutchings’ ill-health, and are followed with the sincere regrets of all their acquaintances, who hope they may ere long return to their chosen field of labour.

Obituary.

We record with deep regret the death, by cholera, of the wife of the Rev. J. H. Elouis, of the Church Missionary Society, on the 9th instant, at the Mission House, Perambore. In the decease of this estimable lady, scarcely a year from England, not only the deeply afflicted husband, but many missionary and other friends have sustained a severe loss.

MISSIONARY PRAYER MEETING.

The address in the Scotch Church at the last meeting by the Rev. F. D. W. Ward, M. A., “On Missionary Encouragements in Southern India,” was interesting and instructive. The principal facts presented, we hope to give our readers in a future number.

The meeting on the 6th instant will be in Davidson Street Chapel. Address by the Rev. Robert Johnston,—“On the Obstacles which Idolatry presents to the progress of the Gospel in Madras.”