

# MADRAS CHRISTIAN INSTRUCTOR

AND

## MISSIONARY RECORD.

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TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR BRETHREN,—In compliance with your kind request, and in answer to the expressed wishes of others who were present on the occasion, I send to you, for insertion in the "Instructor," the Historical and Statistical parts of my Address recently delivered at the Scotch Kirk. The article is prepared with great care as to accuracy of statements; the information having been generously afforded by friends with whom I have corresponded, and gathered from the last Reports of the several societies whose agents occupy this part of the missionary field. It may be thought that the picture is *too bright*. My object has been to say all that truth will allow of an *encouraging* nature. If any individual be disposed to hold up to public view the other and darker side, no one surely can object. I can only wish that your readers may be, as much gratified with perusing as I have been with collating and recording these proofs of God's merciful interposition in behalf of this idolatrous nation. If that object be secured, neither their time nor my labour will have been expended in vain.

Yours truly,

F. D. W. WARD.

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### ON MISSIONARY ENCOURAGEMENTS IN SOUTHERN INDIA.

The Historical and Statistical parts of a Missionary Address, delivered in the Scotch Kirk on the evening of October 3, 1843.

BY THE REV. F. D. W. WARD, M. A. AMERICAN MISSIONARY.

HAD I selected as the theme of my remarks this evening a subject the opposite of that I have chosen, the task of its discussion would be comparatively light. Did I suppose it would be for general interest, or practical benefit, to hold up to your view the *dark* rather than the *bright* side of the picture—

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to dwell on the *discouraging* rather than the *encouraging* features of the missionary cause in this part of India, I should be able to occupy the time usually allotted to an exercise like the present, with but little effort in arranging appropriate arguments and facts. That the picture has a dark side is but too painfully true; and I am far from saying that its presentation is at all times undesirable and injurious. It is a truth to which we cannot close our eyes, that *visible success*, answering to anticipations early formed and fondly cherished, has not attended efforts long and laboriously made, to turn the minds and hearts of this people from an attachment to their vain philosophy, and senseless idols, and superstitious rites and ceremonies, to a reception and practice of the "truth as it is in Jesus." But dark and melancholy though the prospect be, I cannot think that there is nought to cheer and encourage. Facts, numerous and undeniable, are against the gloomy conclusion of the disappointed Abbé, "That God has predestinated the Hindús to eternal reprobation, and that there is no human possibility of converting them to any sect of Christianity." Did the writer mean to place the *human* in opposition to the *Divine* possibility, then would there be no objection to his conclusion; but we understand him to mean that man *cannot* and God *will not* convert the Hindús, and that therefore their state is hopeless; they being beyond the pale of His mercy, and doomed to feel the weight of His eternal displeasure. Sad conclusion! But is it true? We answer without hesitancy, *it is not!* We believe that this land is not wholly forsaken of God, but that He still careth for it, and that as He has *partially*, so He will yet *extensively*, yea *universally*, water it with the dews of His grace; that "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

That our faith may be strengthened, and our hearts encouraged, let us this evening take an imaginary tour through the Tamil Missionary Stations south of this Presidency, and learn as far as we can what has been done, and what is now in progress for the spiritual benefit of the people. Let us ascertain also what views are entertained by the missionaries themselves of their present position and future prospects.

While thus journeying, it may be well for us to keep before our minds *two important considerations*. The first of which is, that Christianity, in its aggressive movements upon the Hindús of this Presidency, has obstacles to contend with of an extraordinary character; I mean such as it has not been called upon to encounter in any country where it has obtained a firm footing. These are, the *language, caste, deep laid and long cherished errors in theology, ethics and philosophy, and false views of Christianity*. Did time allow I might dwell upon each of these, and show that while Christianity in South India possesses a great advantage in the protection of an enlightened Christian government, as also the general countenance of those who occupy positions of influence and power, it has *disadvantages* in the several points named, that did not oppose it in the Islands of the South Sea, in Africa, in the West Indies, or among the tribes of the North American Indians. Slower progress, in view of these obstacles, must be looked for here than in those lands. And again let us remember that the Spirit of the Lord, to whose regenerating and sanctifying influences we are indebted for all the good that ever has been or ever can be effected, acts, as a general rule, through that divinely appointed medium, the *truth as it is revealed in the Gospel*. Wherever we see that truth withheld, the prospect darkens, "My people perish for lack of knowledge"—"Sanctify them through thy truth, thy word is truth." On the other hand when we see truth making progress, gaining a lodgement in the minds and memories of the people, hope revives, faith strengthens, and the ear is open with ardent expectation to hear the sigh of the convicted and the song of the converted soul. Before the sower is allowed to scatter the seed, we do not look for a harvest, no not for a leaf or shoot; but where that seed is broad-cast, though much may fall by the way-side, or on the rock, or among thorns, yet we confidently believe that a few grains at least, and it may be that many, will fall on good ground and bring forth fruit.

Having gone forth on our tour of observation, we arrive first at *Tanjore*, the oldest mission station (Tranquebar, which is now almost vacant, excepted) in Southern India. This mission was established by the Rev. C. F. Schwartz in the year 1773. During fifty years its limits were very extensive, reaching even to

Tinnevely. But these out-stations having been formed into separate missions, Tanjore city and the immediately adjoining villages, are to be considered alone. Here we find the oldest European, and the oldest Native ministers in Southern India—the Rev. J. H. Kohlhoff, now in his 82d year, and the Rev. Gnānapragasam, (ordained by Mr. Schwartz) now in the 94th year of his age. Inquiring as to the state of Christianity, we find that there are in Tanjore city 1,077 Protestant Christians—a seminary for the training of Native catechists and schoolmasters—an orphan school for Native Christian children, 120 in number—three schools in the fort for heathen children, and various other schools in the suburbs of the city. There are also belonging to this station six country village circles, the first has ten villages—the second, four—the third, twelve—the fourth, eight—the fifth, eight—the sixth, three—most of which are now under efficient superintendence. The total number of souls belonging to the Tanjore Mission, who are baptized, amounts to 3,261. The recent arrangement whereby different villages and schools have been apportioned off to different missionaries, who live in their midst (as is the case in Tinnevely) instead of being left to the general superintendence of missionaries stationed in Tanjore city, promises the most happy results. Discouragements are felt and expressed, while at the same time, in the language of one who resides in Tanjore city, “the kingdom of Christ is evidently progressing in our midst.”

Leaving Tanjore we must stop for a little time at *Negapatam*. Here we find a missionary of the Wesleyan Society, devoted to a variety of duties in the Native and the English languages; a head Native school containing at present 15 youths in course of instruction for usefulness in the church—the same institution having already furnished six Native young men who are now in the employment of the mission—an English school of 45 lads, a part of whom are Brahmins; a Native girls' school of 70 children, 12 of whom are boarders; a Sabbath school attended by about 80 children, some of whom are heathens; and a number of free schools, in all of which the Scriptures are mainly taught. These institutions, together with an English service on Sabbath evening, four Tamil services on the Lord's day, and preaching weekly among the

villages, engage the attention of the missionary and his Native assistant.

Calling at *Manargoody and Melnattam* we find a missionary of the same denomination who will point us to 12 schools under his direction, containing about 425 pupils, who attend upon the means of instruction with gratifying punctuality and diligence. He will tell us that "the congregations to which the word of eternal life has been preached have been well attended and not without good effect upon some;" and finally we shall hear from him this significant language; "when land is first brought under cultivation its produce may be but little, but that very cultivation prepares it for yielding a greater increase; thus though our present visible success may be but small, yet we are led to believe that the present means employed are preparing the way for more effective cultivation."

Passing farther south we come to *Trichinopoly*. Here we meet with a missionary of the "Gospel Propagation Society," who will inform us that his station includes a congregation of 250 adults and 127 children; that two services in Tamil are held on Sundays, and two on week days; that the attendance on Sabbath mornings is on an average 185, and the number of communicants 50; and that he is happy in being able to say that he has received much encouragement in his ministrations among the members of his congregations and the people—there being but few in that large town and its suburbs, who are not to some extent acquainted with Christianity.

Soon after leaving Trichinopoly we enter the extensive, populous and fruitful district of *Madura*. Here we will make a brief pause. Ten years since there was not a European missionary resident in that district. At that period such was the feeling towards Christianity and its promulgators, that when the senior member of the American Mission, soon after his arrival in the city of Madura in 1836, attempted to address an assembly of people on *education*, he was so boisterously and violently opposed, that he was compelled to stop his discourse, and flee to his dwelling for protection from the populace. For a considerable period nothing could be done, so strong was the opposition, and so determined were the priesthood that Christianity should gain no footing there. Reports of a kind that would excite a

smile at their absurdity, did they not pain us by their falsehood, were industriously circulated, as to the *motives* that induced the missionaries to enter the district, and the object they hoped to secure. But now how changed! In that capacious room—an apartment of the palace of the ancient King Trimilanaig—where on the occasion mentioned the missionary was silenced and driven by the mob to his dwelling, I have seen assembled at one time 1,000 pupils under the daily care of the same missionary, who were then being examined in the Bible and connected branches of study, and this in the presence of the English residents, and the most respectable and influential Natives of the city. Without dwelling upon facts which passed under my own observation while a member of that mission, I would notice its present state as given in the last report. There are five large stations connected with the American Mission, and three stations (one only occupied by an English missionary) connected with the S. P. G. F. P. At the five stations there are erected commodious and neat edifices for religious worship. There are under instruction,

In the Seminary, in which board and clothing as well as education are gratuitous, -	33	Pupils.
4 Boys' Free Boarding Schools, - - -	134	"
2 Girls' do. do. - - -	34	"
2 English Day Schools, - - -	120	"
85 Free Tamil Boys' Schools, - - -	3453	"
7 do. do. Girls' do. - - -	200	"
Of those who can read and are daily studying and committing to memory the Bible, -	2000	"

There are about 80 members in all the churches.

A letter I have lately received from an esteemed friend at Dindigul contains this statement: "On an average there have been during the past six years 20 schools and 500 scholars. Our boarding and select schools now contain 80 more, who are under the immediate watch of the missionary; and of all these it may be affirmed that they have at least the leading facts and doctrines of Christianity lodged in their memories. Granting that our schools retain their scholars but three years, then here are 1,000 children gone forth with a knowledge of the elements of that

Gospel which is the power of God unto salvation to all that believe; and however this may be buried up in the rubbish and obscured by the gross darkness of heathenism, yet simply looking at these facts, and remembering the Divine assurance, that the word of God shall not return void, I see ample room for encouragement."

Another member of that mission stationed at Sivagunga says, "Five years since, as I passed through this place I could not get a boy to come near enough to receive a tract or even a small copper coin. Now we have 250 who come to our house to be examined in their studies, and within a few months past 28 girls, from heathen families, have been admitted into the free schools."

Leaving Madura we next enter the well known and deeply interesting district of *Tinnevely*, a section of country celebrated in Christendom, as that in which Christianity has won some bright trophies, and as being the residence of one of the ablest and most devoted and most successful of modern missionaries. To name him were unnecessary. The means set on foot by that devoted labourer, and his colleagues, were eminently blessed even in their day; nor have they been allowed to remain ineffective in the hands of those who have succeeded them in the missionary office. The missions in the district are now in charge of missionaries connected with the C. M. Society, and the S. P. G. F. P. Of the former there are eight, and of the latter five. The united statistics as near as I can obtain them are as follows:

Villages under Christian direction,	- - -	445
Baptized persons,	- - - - -	12,000
Number of Schools,	- - - - -	180
Youth under instruction, ( <i>of both sexes,</i> )	-	6,000

There are also many thousands of persons, who though not baptized, are in a course of instruction and preparation for the reception of that ordinance. These are termed catechumens, of these the number is not far from 20,000. To suppose that all thus connected with the church are devout, spiritually minded Christians, were to deceive ourselves. Such an idea is not entertained by the missionaries; but it would be equally self-deceptive and injurious to deny that a happy reforma-

tion has been effected and is still in progress in that district. One who has lately passed some weeks, surveying carefully those stations, remarked to me but a few days since, that "language could hardly describe the blessed change there in progress. Heathenism is evidently on the decline, and the time is apparently near when the whole agricultural population will be evangelized."

We must not leave this region without calling at *Nagercoil* and *Neyoor*, where we shall hear from missionaries of the London Missionary Society accounts that will rejoice our hearts and constrain us to exclaim, "*what wonders God hath wrought.*" I have been a delighted hearer from the lips of one of the oldest members of the former mission—one who for twenty years has not been at any one time more than 100 miles from his station—glowing accounts of the changes that have transpired since he was first sent to that spiritually desolate region. Where all was a waste wilderness, now are to be seen gardens of the Lord with many trees of Jehovah's planting, bearing plentiful and rich fruit. At *Nagercoil* we shall be informed that there are under the direction of the missionaries of the London Missionary Society,

Congregations,	- - - - -	70
Villages,	- - - - -	219
Families,	- - - - -	2370
Individuals,	- - - - -	7212
Church Members,	- - - - -	318
Candidates for Baptism,	- - - - -	94
Members of Bible Classes,	- - - - -	636
Schools for Boys,	- - - - -	103
Scholars,	- - - - -	4375
Schools for Girls,	- - - - -	29
Scholars,	- - - - -	757

The missionaries speak of themselves as much encouraged in their work. Much attention is given to schools, to Bible classes and regular visits to the village congregations, and they are allowed to reap the fruit of their labours in witnessing a gradual increase of intelligent and active piety in the church.

Had we time to traverse the whole of the Travancore district, we should find it pleasant to visit *Trivandrum*, *Quilon*, *Aleppe*, *Cochin* and *Trichoor*, at which places we should meet with



the agents of three English Missionary Societies diligently employed in communicating Divine truth.

Turning our faces northward we at length reach *Coimbatore* where we find two missionaries of the L. M. Society labouring abundantly in preaching, in schools containing 763 scholars, and in extensive itineracy; the church contains 23 members, exclusive of mission families, "many of whom are evidently increasing in grace and love." Connected with this centre station are six *out-stations*, at which Native teachers are placed, and from which truth, as spoken by the living preacher, and as contained in the Bible and in Tracts, goes forth far and wide.

Returning by the way of *Salem*, we find the missionary of that station, also an agent of the London Missionary Society, reporting, as connected with his Orphan Boarding and Day Schools, 800 *pupils*; and, though meeting with no little to try his patience and exercise his faith, *faint yet pursuing*. In a letter lately received from him he uses the following language, "In this place there are some, I am thankful to say, who love the Lord in sincerity; who are, I trust, truly converted, and who walk steadily in the narrow way that leadeth to eternal life. Some of my Native assistants are pious, active and successful in bringing a few persons out of heathen darkness to the blessed light of the Gospel. Most of the people in connection with my church evince love and zeal for the Lord's cause. They try hard to collect something for the Bible and Tract Societies, as also for the Native Philanthropic Society, established among us. The children of our Orphan Boarding Schools give every pice they obtain, voluntarily to the above Societies. They have made a great effort to send a donation to China, for which purpose they had determined to give up their breakfast every morning, which however we reduced to once a week to prevent their injuring their health."

The last places, we will visit this evening, are *Combaconum*, *Myaveram* and *Cuddalore*, which lie in the direct route to *Tanjore*, but were passed by on our downward tour as we wished to call first at the oldest station. At *Combaconum* we find two devoted missionaries—one in connection with the Gospel Propagation, and the other the London Missionary Society. I must omit details as to the former and only remark of the latter, that

he presents to us a view of his *Native church and congregation*, of his *stated Divine Services* (20 during each week), of the *Bazaar and street preaching* which is constant, of his *country preaching* which is extensive, and has led to the distribution of upward of 10,000 Tamil, Telugu, and Hindustani Tracts, and about 2,000 single Gospels and portions of the Scripture during the year is full of interest. At *Mayaveram* we find an agent of the Church Missionary Society having under his care a Native church, containing twenty communicants and forty baptized persons, five schools, connected with which are two hundred and four pupils. At *Cuddalore* we meet with a missionary under the direction of the S. P. G. F. P. who, amid many discouragements, is devoting his time to the spiritual benefit of those around him.

Passing through the *Tondiman Rajah's dominions* we meet with the agents of the Indian Missionary Society, who have in charge seven stations, the largest and most important of which is *Poodoocottah*, which is in care of John David Pillay, formerly connected with Mr. Rhenius at *Palamcottah*. The attendance on the preaching of the word at the several stations is very cheering, and there are forty-six regular communicants. There are five schools in connection with the mission, at which there is an average attendance of thirty children.

Having returned to the city of our residence, it may not be amiss to cast a glance around and rapidly survey what is here in progress. Madras is occupied by the missionaries of six societies—fifteen in number—thirteen of whom are devoted, as their main pursuit, to the instruction of the Natives either by teaching in English, or preaching in the vernacular languages, and two are pastors of English congregations. The whole number of Native communicants is three hundred and thirty. The number of youth of both sexes, under Christian instruction, two thousand; seven Native young men are in a course of study for the ministry. Through the medium of schools, of Bibles and Tracts distributed by catechists and at the dwellings of the missionaries, and especially through the Gospel declared from the pulpit on the Sabbath and other occasions, a vast amount of truth is brought before the Native mind; but who of us will not say that this city demands, and has a right to far more of missionary strength than has yet been granted to it.

We have thus visited 20 missionary fields. We meet with 50 European missionaries, not far from 800 schools, containing not less than 30,000 pupils; thousands are *recorded* as the disciples of Christ, many of whom “adorn the doctrine of God our Saviour.” The Scriptures and Christian books are gaining an extensive circulation, by whose pages and by the voice of the living teacher, *truth*, which through the Spirit is mighty to the pulling down of the strongholds of error and sin, is going forth conquering and to conquer!

Had we time to take a short excursion west and northward, we should find it truly pleasant to visit Chittoor, Bangalore, Nellore, and Bellary, where missionaries of several societies are vigorously employed in disseminating Divine truth. This, however, we cannot for want of time do, and besides this we contemplated a view of *Tamil* missions only.

What impression does such a tour of observation leave upon our minds? Is any one disposed to say, “all this is very fair, but how many of these professed Christians are spiritual minded and devoted to the cause of their Redeemer?” I reply, *many*, without doubt, are *not*. Of many it can be said “ye have a name to live and *are dead*. Ye have been baptized with *water*, but never with the *Spirit*.” But making large allowances for hypocrites and self-deceivers, the list is still *long* of those who—in the opinion of judicious pastors who watch them from day to day—give evidence that they live a life of faith, and bring forth fruits meet for repentance. Every missionary can point to a *few* and some to *many*, who feel the obligation to “*glorify God in their bodies and their spirits*.”

They have not the energy, the enterprise, the boldness of a European—and why? not, *as a matter of course*, because their “*hearts are not right in the sight of God*.” Effeminacy is natural to the Hindú, and it would be unwise to expect in him the same traits that we look for in the inhabitant of a temperate region.

Making all possible deductions, enough remains, Christian friends, to excite our gratitude, to awaken encouragement, and to constrain us to labour and pray in hope.

It is a cause of grief that the number of missionaries in this Presidency is so *small*, compared with the wants of its crowded population. It is a source of regret that so few are able to

communicate religious truth to the people in their own tongue with readiness and power. It is a cause of sorrow that a Rhenius, a Knight, a Reid, a Smith, a Müller, and others, are called away in the midst of growing usefulness; and that so many are compelled from a failure of health to seek a more salubrious clime. It is a cause of lamentation that the members of the *Native church* are so defective in knowledge, and in disinterested devotion to God. It is a source of pain that caste, with its withering influence, is still in the Native church, and that many who ought to be *free men in Christ*, are in bondage to heathen superstitions and unchristian observances of "times and seasons." When we consider these things, we grieve, we mourn. But, on the other hand, when we compare Southern India *now*, with its state thirty years ago; when we contemplate the interest felt in its behalf by the Christians of Great Britain and America; when we view the array of means now in efficient operation; when we consider the change of feeling and action in many of those who are in the high places of power and influence,—when these things gain our attention, the prospect brightens, hope revives; and while we pray "*Lord, revive thy work*," we confidently await His speedy appearance, who is "God over all, blessed forever." "Even so, come, Lord Jesus!"

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## ON MORAL EVIDENCE.

INTENDED AS INTRODUCTORY TO SOME REMARKS ON HINDUISM.

BY THE REV. J. GARRETT.

(Concluded from page 344.)

WE now come to what seems a distinct branch of this subject, which may be denominated deductive. It is the investigation of the principle on which the mind, from facts observed or testified, infers, that is, assents to, the truth of things unobserved or untestified. There are facts which are not presented

to our minds through the medium of sense, and which are not established by testimony—facts of which each individual human mind is naturally in equal ignorance, and of which no one mind can therefore communicate knowledge to another. Of this nature is the fact that there exists a Supreme Intelligent Being, from whom all things originate—a fact satisfactorily proved, but not coming under the observation of sense, nor made known by the evidence of living testimony,—a fact which no man could know more than another, and which no man could learn by the information of another, yet which most men believe. The existence of a Supreme Intelligence is not a fact which we see or touch, or in any way perceive; but we see, perceive, and acknowledge some facts, the acknowledging of which seems contradictory to the idea that no such Intelligent Being exists.

The mental process in the present case is simply this:—when we observe any combination of parts fitted for the accomplishment of an end, we infer that such combination is the product of a designing intelligence; and the reason of our so inferring is, that we have no experience of such combinations being produced in any other way. We have never seen a watch that was not the production of a watchmaker; hence on every occasion when a watch is presented before us we regard it as the product of a watchmaker; and we are quite as well assured that such watchmaker does exist or has existed, as if he were himself the subject of observation. In the same way when a world with its myriads of organized machines is presented before us, we conclude the existence of a world-maker, and are as well convinced of his existence as if he himself were revealed to our senses. But here we are met again by Mr. Hume, who says,—It is indeed true that when we examine a watch we must infer a watchmaker, because we have had experience of watches as the productions of watchmakers: but it by no means follows that when we examine a world we should conclude the existence of a world-maker, because we have no experience of worlds as the productions of world-makers. Now on this it is only necessary to observe, that not merely do we infer the existence of a maker in those cases in which we have seen the particular machine in question produced by a maker, but in all combinations of matter in which means are employed to obtain an end, we ob-

serve the marks of an Intelligent Being; or in other words we infer the existence of a designer. We infer it rationally, because we have no experience of any such combinations being formed independently of a maker.

On this ground we pronounce Hume's argument to be invalid, for although we have not seen a world in process of production by its maker, yet the world bears those marks of design which identify it with other productions of intelligence.\* To return to our immediate subject, it is evident that in this as in the former cases, our assent is given in conformity to experience. What we have observed is, that in no instance is the adaptation of means to an end found, except as the effect of an intelligent designer. When therefore such adaptations are presented to us, we consider them as witnesses to the existence of a designer.

The conclusion to which we come is this, that the mind assents to facts on which its knowledge is based, on the ground of experience. In this we have an unerring criterion of truth—a criterion first adopted by the shrewd and sagacious advocates of infidelity; but afterwards employed against them with triumphant and overwhelming success. The weapon which seemed mighty in the hands of atheism, has been its ruin; and a small stone truly cast has overthrown the monster and prostrated it on the ground. The advocates of Christianity owe much to their opponents; who, driven by the frailty of their cause to a constant use of the keenest and most subtle analysis, have thrown a light on the intellectual world which penetrates into every recess, and leaves them not a dark corner to which they may run for concealment.

Two observations in conclusion:—

1. That as the acquisition of truth is of the highest importance to the human mind, every thing having pretensions to this high title should be examined with impartiality. It has been too common to disparage the production on account of the producer—too common to take it for granted that nothing written by an infidel could be worthy of notice. Hence the absolute

\* Campbell, Reid, and Stuart have replied to Hume: but we think his arguments were never satisfactorily met, either in the deistical or atheistical controversies, till the publication of the works of Dr. Chalmers, and the Ninth Bridgewater Treatise of Mr. Babbage.

futility and fatuity of many supposed answers to infidelity. Hence the suffering of Christianity when some stripling in science comes to grapple with the high intellectualism of modern infidelity ; and exhibits himself as a model of absurdity to all succeeding generations, while the effect is, that he himself meets from his opponent merited contempt—his cause is injured—is exposed to the unhallowed sneer and scoff, while his antagonist's courage is increased and his arguments repeated with double power.

2. The second observation which we consider of importance, is, that the measure of evidence is not proportioned to the extent or splendour of the objects from which it is derived. An example will be sufficient. Of two fields affording evidence for the existence of a God, the astronomic and the organic, the latter is more productive. We do not mean to deny that in the solar system there are proofs of a Supreme Intelligence. "Day unto day uttereth speech ; night unto night showeth forth knowledge." And to the mind that is trained to holy contemplation, their perennial cycles, undisturbed and pure, convey the most exalted conceptions of the Divine power and glory. We gaze upon their matchless beauty, and admire that regularity of movement of which we have the records for thousands of years ; and while we pass from planet to planet, from sun to sun, and from system to system, we should be apt to fancy ourselves mere atoms, were it not that the impress of celestial nobility is on our minds, were it not that we in the midst of all these can trace the laws by which they are governed, the principles of their motion, and the conditions of their stability. But though there is much of sublimity and beauty in astronomy, there are few independent instances of the adaptation of means to an end. But let us turn for a moment from these, and observe a drop of water from some stagnant pool ; it teems with life, with organization, and with adaptation ; and each individual of its microscopic population, with its muscles, its bones, its arteries, its circulation, and all the numberless combinations for specific ends, which it exhibits, affords an accumulation of evidence of design, surpassing all that is discovered in the boundless circuit of a thousand worlds.

BANGALORE, )  
October 7th, 1843.)

J. GARRETT.

## REPLY TO THE LETTER ON MISSIONARY SUCCESS IN INDIA.

BY THE REV. JAMES SEWELL.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN,—The comparative claims of the Christian education of the young, and the preaching of the Gospel to adults, in connection with missionary operations in India, is a subject which has, we believe, occupied the attention of all who feel interested in the work of God in this idolatrous land. This being admitted, its importance is obvious. It is also worthy of observation, that it is in relation to Indian missions chiefly, if not entirely, that this question has been agitated. It was never mooted, we believe, in reference to the South Sea Islands, South Africa, or the West Indies. In Indian missions only, has the discussion been raised. There must be a cause for a fact so singular and striking, and it is not far to seek. The truly wonderful progress of the Gospel among the adult population of those countries, when contrasted with the reception it has met with among the same class in this country, sufficiently accounts for the fact observed. In those regions education has followed the reception of the Gospel, and its necessity, as a means of introducing and establishing it, has not been felt. In India the case has been different. The great mass of the adult population, to whom the Gospel has been preached, have hitherto rejected it. Few have been found to possess the hearing ear, and still fewer the understanding heart. "The strong man armed" still "keeps his goods in peace." Through the length and breadth of India the awful stillness of moral death oppresses the hearts of God's servants. All their reports, speeches, and sermons, reiterate the complaint of the Prince of prophets,—“Who hath believed our report, and to whom is the arm of the Lord revealed?” And though few, if any, missionaries have laboured long, without seeing some fruit of their labours in souls converted to God, yet now that many of the fathers of the missionary band have finish-



ed their course—we find it difficult to trace their footsteps, if we look only for Hindús converted to God.

To estimate the labours of our predecessors, however, by this criterion only, and not to consider all the difficulties they have partially removed, and the facilities they have obtained for the more efficient movements of their successors, would be as unwise, and unjust, as it would be ungrateful.

Still, many, looking at the bearing of their labours on the heathen, have doubted the wisdom of their plans, and have assigned their want of success among the Natives of the country to the unsuitable nature of the means they employed. Some blame them for devoting too much time and strength to the Christian education of the young, while others think they wasted their energies in vain attempts to convert the adult population, by preaching the Gospel to them in their own tongue.

When such extremely opposite views are adopted on any subject, by men who are equally worthy of being esteemed wise and good, cautious minds will pause ere they adopt either. They will perhaps think there is some truth and some error on both sides, and they will be anxious to separate the precious from the vile. They will probably arrive at the conclusion, that the causes of the acknowledged want of an adequate amount of success are manifold, and that some of them are too deep to be sounded with the short line of human wisdom, even when enlightened by the word and spirit of God,—while every missionary may doubtless find the principal cause of *his* want of success in his own heart.

To us it appears that we have had too little both of teaching the young and of preaching to the adult. And it also appears, that God has granted his blessing quite as much to one mode of operation as to the other, and that he has thus forbidden us to laud one method at the expense of the other, or to depreciate one class of labourers in order to exalt the other. By the smallness of the amount of His blessing granted to each, he intends to lead all to see and feel the weakness of their faith, the coldness of their love, the feebleness of their prayers, and the inadequacy of all their efforts to the attainment of the end they seek. This is a lesson for each missionary, and for every member of the church of Christ. We have no expectation of seeing

better days, until we see more faith, more love to God and man, more prayer, more humiliation, more zeal, more deep genuine Christian principle, pervading not only the missionaries themselves, but also the whole church of Christ.

As the consequence of such an improved state of spiritual religion, we should see vastly more of enlightened and vigorous effort, and a proportionate increase of the Divine blessing; and our wondering, delighted eyes would then behold "the desert rejoice and blossom as the rose, and the wilderness and the solitary place made glad." Only let us as missionaries resemble Paul, and Silas, and Barnabas in our spirit, habits, and principles, and only let the mantle of the primitive church fall upon the whole body of Christ's true followers now, and we should soon see results attending our labours similar to those which they saw. The evil lies deep, and spreads far and wide. The church has not yet fully returned to her "first love" and her "first works."

Some may urge, if this be so, how do you account for the delightful and glorious success which has attended the labours of missionaries in other places? Do they not go from the same churches? And are they not men of like passions with other missionaries in this part of the field? We believe there is no essential difference, and we trace the different result in their labours to the different material they have been called to work upon, and to the good pleasure of God. As in the days of the Redeemer himself, it pleased God to reveal the glorious truths of the Gospel "to babes," while he concealed them, "from the wise and prudent," Luke x. 21; so in these days the ignorant savage, and the wild bushman, and the oppressed negro, and the outcasts of the earth, are called and chosen, while the Hindú who prides himself on his wisdom, and on the wisdom of his ancestors from time immemorial, is left to the blinding and hardening influence of the pride of human wisdom.

Again, the conversion of India is a vastly greater and more difficult work than that of any of the heathen communities who have been converted since the days of the Apostles, and their immediate successors; and requires a mightier putting forth of the Spirit's power, a more abundant display of his saving energy. But he will only put forth this power by means of his true ser-

vants, and only by them, when they are fit to be the channels of such glorious communications. It would not be for the Divine glory, of which He is very jealous, to work his mightiest works by any but instruments, morally and spiritually fitted to be employed in their performance. Our argument then is this, that in proportion to the moral and spiritual greatness of the work to be done, in that proportion we must look for instruments morally and spiritually fitted for it. Now looking at the conversion of the nations of India and the East, in this light, it is our firm conviction that the church, and her agents, the missionaries in the field, are, in a great degree, morally and spiritually unfit for the work they are attempting, and hence their partial failure.

In our opinion the church and the missionaries need to be first converted from their low and feeble state, to one more suitable to the work they are engaged in, before they can be the instruments of its accomplishment.

We have been led into these remarks by the perusal of a letter from an esteemed brother missionary in the "Instructor" for September last, which you have headed, "On Missionary Success in India."

The writer of that letter seems disposed to trace the want of success to the neglect of preaching to the adult, and the employment of our time and energies in the teaching of the young. From the preceding remarks it will be seen we do not agree with him, nor do we think many will be found who can assent to his views. We shall now endeavour, in the spirit of love, to examine his statements and reasonings, and we hope to show that they are incorrect and unsound.

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

called us, the Lord has in a great degree withheld from us His blessing."

That "the ministry of the word and prayer" are the great duties of the Christian minister and missionary, is not likely to be denied by the readers of the Instructor; but that teaching the young the facts, doctrines and principles of our holy religion, in the spirit of faith and prayer, is not a most legitimate part of this duty, we think few will be able to perceive. But if so, missionaries have *not*, in this respect, "been engaged in other work than that to which the Lord had called them," and consequently this cannot be the reason of His blessing being withheld.

From the "*first reason*" which the writer gives in support of his statement, however, it appears that he wishes to understand "the ministry of the word" exclusively in the sense of preaching the Gospel to the adult population. We do not think any passage of Scripture can be adduced which requires us to attach this exclusive signification to it. Those quoted by the writer fail to do so to our mind. They only prove that the *Gospel*, and not any particular mode of making it known,—is God's chosen instrument for the salvation of mankind.

The command of the Redeemer to his disciples, as recorded by Mark, is perhaps the strongest of the passages referred to,—but unless it can be shown that "*every creature*" (*πᾶσα ἡ κτίσις*), a phrase which is rendered in Rom. viii. 22, "*the whole creation*," means only *some creatures*, viz. the adult population of all nations, and that teaching the Gospel to the young is not a part of preaching it to every creature, the passage does not prove the point for which it is adduced. It is not conclusive of the matter in dispute. We do well to consider the terms of the command as recorded by Matthew—"Go ye therefore, and teach,"—i. e. (as *μαθητεύσατε πάντα τὰ ἔθνη*,—may be rendered,) "*make ye learners of all nations.*"

Now, who are so apt to learn as the young? But, says the opinion we are combating, they are not included in your commission. You must preach to adults, and to adults *only*. We ask for proof, clear undeniable proof, from the word of God. To that we are prepared to bow; but we cannot consent to leave the young to grow up in ignorance of the Gospel at the bidding of any inferior authority. We are too keenly alive to

the vast importance of their early instruction, to allow us for a moment to think of it.

The "*second reason*" which the writer urges in support of his views is, "that the preaching of the Gospel is the only instrumentality mentioned in the records of church history, by which any nation has yet received the blessings of Christianity."

If the meaning of the writer be, that Christianity has been invariably introduced, in the first instance, into a heathen country by the preaching of the Gospel to its adult population, then his argument has no force; because India would not form an exception. But if he means that teaching it to the young, has never been a means—subordinate to preaching to adults—of disseminating and perpetuating it, then his statement is obviously incorrect.

Previously to the discovery of the art of printing, education on a large scale would have been impossible. But that discovery, it is well known, marks a new epoch in the history of the church and the world. It was speedily followed by a revival of letters, by improvements in education, and by the glorious Reformation, to which, as one of the second causes, it contributed not a little. The principles of the reformers—spread far more rapidly, and widely, and noiselessly,—by their writings than they could possibly have done by the living voice alone. Dr. Campbell, in his "*Lectures on Ecclesiastical History*," seems to think that a special Providence watched over this important discovery in its infancy, and prevented Rome from being alarmed by it, before it had made such progress, and obtained so many patrons among the rich, and great, and learned, that it could not be put down—as it doubtless would have been, could its results have been foreseen. He says, Lect. XXVIII. p. 427, "It pleased Providence to bless with success the noble discovery, which has brought learning, formerly inaccessible to all but men of princely fortunes, within the reach of persons in moderate circumstances; and has diffused, almost every where, a knowledge which has proved more baneful to the cause of superstition and tyranny, than any event that has happened since the first promulgation of the Gospel. Knowledge had, indeed, been gaining ground for some centuries before, but its progress was slow. This served to accelerate its progress to an inconceivable

degree. Light, acquired by one, was diffused every where, and communicated to multitudes. Nor was it only by a wider diffusion, but by occasioning also an immense increase of knowledge, that the discovery of the typographic art proved the source of the changes which were soon after effected. When by the remarkable facility of communication, learning was brought within the reach of the middle ranks, the dead languages became a very general study. The Scriptures were read by most students in the Latin vulgate, and by a few deeper scholars in the Greek. The early writers in the church were also read. Reading naturally brought reflection, and occasioned comparison. They could hardly avoid comparing the simplicity, and poverty, and meanness, in respect of worldly circumstances, of our Lord and his Apostles, and most of the primitive saints and martyrs, with the pomp and splendour, and opulence of the rulers of the church in their own days."

And similar will doubtless be the effects of the printing press in heathen lands, where, as in India, it can be wielded to the full extent of its powers. It at once powerfully excites and aids the universal education of the people,—and if the church does not employ it for good, her enemies will surely do so for evil.

The fundamental principle of the Reformation, is the fundamental principle of universal education. The right of private judgment involves the obligation to learn. Rome does not generally establish schools in connexion with her missions,—though she has been driven to it lately, in some instances in self-defence,—and she well knows the power of the schools established and conducted by Protestant missionaries, and hence the opposition made to them by her agents. She "loves darkness rather than light because her deeds are evil." Just so, also, is it with paganism, the first-born of the same family. The Brahmins hate and dread our mission-schools. Of this we have had abundant proofs.

Since the epoch of the reformation, therefore, the church has had a new weapon put into her hands with which to fight the battles of her Lord,—and she has continued to use it with increased and increasing success. The doctrines and principles of the Reformation have flourished, we believe, just in proportion

to the diffusion of a sound scriptural education. In proof of this we refer to Scotland, the most thoroughly reformed, and the most truly religious country in the world,—just because the most thoroughly educated in the facts, doctrines, and precepts of the Bible. But what is the hope of the church amid the revival of Romanism and the spread of infidelity among the lower classes, but the sound scriptural education of the young? What means that noble, simultaneous movement of so many thousands of Christ's true servants to oppose the passing of the famous education bill, by the British Parliament? Has it not spoken in terms which cannot be mistaken, and with a voice which all the world has heard, on the vast importance of giving a sound scriptural education to the young, and of the appalling danger of allowing that great work to be monopolized by that section of the church which contains so numerous a body of enemies to pure scriptural truth? Now what is felt to be such a powerful instrument for good or for evil, for diffusing truth or error, in one place, must needs be equally so in another. Popery and paganism are to be fought and destroyed with the same weapon,—“the sword of the Spirit, which is the word of God.” It would, however, be a work of pure supererogation to attempt any lengthened proof of the fact, that sound scriptural education has always been found to be a powerful means of extending, preserving, and perpetuating the blessings of Christianity.

The practice of the Apostles, if admitted as an argument at all, proves too much. Your correspondent says,—“no intimation is given us of the schools of Paul, or Silas, or Barnabas.” Neither is any intimation given us of the Missionary Society to which they belonged,—of the fixed salaries they received,—of their being appointed to this station or the other,—of their dividing the countries which they visited into districts, and continuing their labours at a number of fixed stations,—or of their building churches, chapels and houses at these stations as soon as they had commenced their labours. We hear nothing of their district-committees, their mission-presses, their Bible or Tract Societies, their annual reports, their colleges and seminaries for the preparation of pious young men for the work of the ministry,—or of a thousand other things which we are in the habit of

regarding as not at all inconsistent with our seeking the same object which they sought.

Your correspondent has placed "teaching schools," and "preaching Christ," in contrast, stating that some regard them as synonymous. It would have been fairer to the parties here alluded to, if *teaching Christ to the young*, and *preaching Christ to adults*, had been placed in contrast; as, perhaps, most persons will feel that these are as really synonymous as most reputed synonyms.

The "third reason" stated is, "that the system now in operation, wherever it is employed, creates an unsubstantial appearance of success, a kind of superficial cause,—which requires as much care and attention, as would a church of real converts; but without bringing glory to God or recommending Christianity to the heathen around." This statement is greatly wanting in explicitness. It means, if it means any thing at all, that a number of persons are nominally gathered into the church of Christ, by means of education, who are mere formalists and hypocrites, and not real converts,—and the writer directs us to "look through our congregations to ascertain whether this be the case or not."

We are glad he has thus appealed to facts, as by them only can the question be decided. We do not hesitate to bear our testimony to the fact, that our infant Native churches are not so constituted. We are not in the habit of regarding as converts, as persons proper to be admitted to the privileges of the church, any but those who give evidence of having been born again of the Holy Spirit; and if in some cases we have been deceived, can we not claim fellowship with the Apostles themselves in this particular? Had not they to exclude, as well as to receive? Had not they to weep over false professors, as well as to rejoice over true ones?

With respect to the attendance of schoolmasters and children on our weekly services, it is perfectly voluntary. If they come together from wrong motives to hear the word of God, it is not our fault,—and we apprehend that congregations are drawn together from no better motives among nominal Christians everywhere. God sometimes makes his word come with power to the hearts of persons who congregate together under the influ-



ence of such motives, and that it is enough for us. Moreover we do not see how we are to have congregations gathered on any other motives, but those which have their root and spring in the natural selfishness of the human heart.

We make a broad distinction between the church and the congregation. The former we expect to assemble from other and better motives than those above alluded to;—and even in the latter we do not think we have any who can be fairly denominated “*paid hearers*.” Nor do we think we have ever fallen into the egregious blunder of mistaking schoolmasters and scholars congregated together for a church of Christ. That would be *indeed* “the semblance of a church.” Neither have we been prevented from going into the streets and lanes and “highways and hedges”—to gain additional hearers, by any of our efforts to teach the young, or by seeing them form a part of our congregations.

Your correspondent seems to have drawn rather largely on his imagination, and to have fallen into the mistake of substituting assertions for facts. The question is one of facts entirely, and must be decided by testimony. And if men’s views and feelings influence their testimony,—the writer himself may, without any breach of charity, be supposed to have written under such a “*bias*” in reporting his views of the state of the infant Native churches. We cannot help entering our protest here, against the common practice of condemning all Native Christians and churches—from the knowledge of a few. Until the missionaries who have the charge and oversight of them in the Lord, are proved unworthy of credit, and consequently unworthy of their office,—their reports ought in all fairness and Christian charity to be believed, rather than the general statements of any person, who, at the most, can only be personally acquainted with a small proportion of them.

Again if the writer means to state that our schools “do not recommend Christianity to the heathen around,” we are thoroughly satisfied that a more erroneous statement could not well be made. Why they are the very thing which, more than any thing else, commends us and our message to the heathen. Scarcely a day passes without our meeting with some fresh proof of this. Again and again have we heard the less bigoted, and

the well-disposed among the heathen, express their high admiration of the disinterested benevolence of our religion, as shown in our devoting our time our strength and our money to the work of educating their children. On the occasions of the weekly examinations of our schools, (I refer to Bangalore) frequently, considerable numbers of the parents come voluntarily to hear what we teach their children,—and thus receive instruction themselves also, in the most suitable form in which it can be imparted to them. On these occasions they often express their approbation in strong terms, and give us the best possible proof of it by continuing to send their children. In short, here is something actually done which they can understand and appreciate, and we have the most satisfactory proofs that they daily understand it better and better, and appreciate it more and more. Not unfrequently have we heard the expression of the expectation of their children, in the next generation, forsaking the religion of their fathers; and not a few have told us seriously that they are willing, and even desirous, it should be so.

Your correspondent's "*last though not least reason,*" is, "that in consequence of the multiplied engagements connected with the management of schools,—so many among us continue inefficient missionaries."

This also appears to require a thorough induction of facts to sustain it. The writer admits the philological proficiency in the Native languages of some of his brethren. It certainly then cannot be denied that such missionaries have found time, along with their school engagements, to acquire a proficiency in native literature; and if so, may not others, who think less of the importance of familiarity with native literature, have found time to cultivate that very kind of efficiency in the Native languages—to which the writer refers as necessary to efficient public preaching? Our testimony on this point would be, that those who have given a due portion of their time to the teaching of the young are the most diligent, and the most efficient preachers to the adult population. Some indeed have so entirely filled up their time in the work of education, as to leave little or none for preaching. They, however, are not the many but the few. Our opinion on this point is, that a judicious division of a missionary's time between teaching the young and preaching

to adults, is the best means of acquiring a fitness for both departments of labour,—and we could easily adduce facts to sustain our opinion.

In the conducting of schools much depends on judicious management, and on the degree of help that may be obtained from Native teachers and others. We have at our station, Bangalore, more than twice as many schools, and nearly four times as many of the young under our care as we had four years ago; and though they do not occupy so much of our time now as they did then, yet they are in a much more efficient and encouraging state. This arises partly from our having more assistance from Native teachers, and partly from a different mode of superintending them. Further improvements are in contemplation, and are chiefly retarded by the want of suitable school-books to carry on the more advanced scholars. These are in course of preparation, and will at no distant period, if the Lord spares the health and the lives of his servants, be forthcoming.

Your correspondent has brought a charge of inefficiency against "*many*" of his brethren:—he ought to be *thoroughly* acquainted with all whom he thus brings before the Christian public as inefficient missionaries; and, indeed, such general charges are open to serious objection, look at them in what light you may. The general reader knows not where they are, or who they are, and he not unnaturally concludes the remark applies generally; and seeing it comes from a senior of the body to which it applies, it is, he thinks, a most unexceptionable testimony. Enemies, also, are delighted with the weapon thus injudiciously put into their hands, and will not fail to turn it against the cause they hate. Any man may acknowledge his own inefficiency, but he is not at liberty to involve his brethren in the charge without the clearest proof. And we are satisfied that the writer of the statement, now referred to, has not sufficient knowledge of many of his brethren to warrant him in bringing such a charge against them. No doubt all will be ready to acknowledge a measure of inefficiency; but they would do the same under any circumstances. They will always be ready to say with the Apostle Paul, looking at all the difficulties which stand before them, and the responsibilities which

press upon them,—“Who is sufficient for these things?” But that there are “*many among us inefficient*” as preachers of the Gospel to the heathen, through not having given our time, and energies, as far as circumstances have permitted, to the acquirement of that knowledge of the Native languages which is requisite, we are not prepared to admit; our knowledge will not allow us to assent to such a statement.

That there are always a proportion of those in the field who are not fully equipped for their work, necessarily arises out of the circumstances of the case; and on the writer’s own principles it must ever be the case, since he states, that it requires a long period of alternate study and preaching to impart the efficiency of which he speaks. Where then is the wonder that so few attain this efficiency, since so many are removed by sickness and death, at an early period of their missionary career?—Let the writer show us the “*many*” who have been permitted to continue their studies and labours in the Native languages, through the long period of which he speaks, but who have allowed themselves to be diverted from acquiring efficiency as preachers of the Gospel to the heathen in their own tongue, and then we will subscribe to the truth of his statement. We believe they cannot be found; neither do we think an exclusive attention to preaching to adults, to the neglect of teaching the young, would produce, on the whole, a more efficient ministry in the Native languages. We should trace the inefficiency, so far as it exists, to other and far different causes.

Having now examined the statements and reasonings of your correspondent, we shall conclude by a few quotations from deservedly popular writers in Britain, on the importance of teaching the young at home and abroad.

The first is from the celebrated John Foster. In his “*Essay on the evils of Popular Ignorance*”—(pp. 149 and 150,) he says, after pleading powerfully for the instruction of the young,—“In so pleading we can happily appeal to a conspicuous fact in evidence that the intellectual and religious culture, in the introductory stages of life, tends to secure that the persons so trained shall be, after they are grown up, much more sensible than the uncultivated, of the value of means and opportunities, and more disposed to avail themselves of them. Look at the numbers

now attending, and with a deportment not unsuitable, public worship and instruction, as compared with what the proportion is remembered or recorded to have been half a century since, or any time previous to the great exertions of benevolence to save the children of the inferior classes from preserving the likeness of the minds of their forefathers.

“It can be testified also, by persons whose observations have been the longest in the habit of following children and youth from the instruction of the school institutions into mature life, that in a gratifying number of instances they have been seen permanently retaining too much love of improvement, and too much of the habit of useful employment of their minds, to sink, in their ordinary daily occupations, into that wretched inanity we were representing ; or to consume the few intervals of time in the listlessness, or worthless gabble, or vain sports, of which their neighbours furnished plenty of example and temptation.”

Again (p. 289) he says, “There is also palpable and striking matter of fact, to confirm the certainty, that an education in which religious instruction shall be mingled in the mental discipline, will be rendered, in many instances, efficacious to the formation of a religious character. This obvious fact is, that a much greater proportion of the persons so educated do actually become the subjects of religion, than of a similar number of those brought up in ignorance and profligacy. Take collectively any number of families in which such an education prevails, and the same number in which it does not, and follow the young persons respectively into subsequent life. But any one who hears the suggestion, feels there is no need to wait the lapse of time and follow their actual course. As instructed by what he has already seen in society, he can go forward with them prophetically, with an absolute certainty that a much greater proportion of the one tribe than of the other will become persons not only of moral respectability, but of decided religion. Here then is practical evidence, that while discipline must disclaim any absolute power to produce this effect, there is, nevertheless such a constitution of things, that it infallibly will, as an instrumental cause in many instances, produce it.”

The second quotation is from the work of the philanthropic

Douglas of Cavers, entitled "The Advancement of Society in Knowledge and Religion." After showing the importance of raising up a native agency, in connection with missionary operations in heathen lands, he says—"But to furnish native agents a system of education is the next requisite, and which should be the *very first object in every missionary undertaking*. Upon the extent on which it is planned, and upon the success with which it is carried on, the failure or accomplishment of the object as a whole, necessarily depends; any success that is gained without it must be local and partial, and brief, and uncertain, as well as limited;—for education alone can provide for an increasing demand for future contingencies, and a perpetual supply. In education, both the elementary instruction which may cover the country in general, and the higher learning for those who are to be the teachers of others, either as schoolmasters or preachers, should be planned on such a model as will admit of continually enlarging its extent and improving its method; but as the maintaining directly the elementary education of a whole country would be an expense too burdensome to undertake, it is only indirectly that it can be attempted, by educating schoolmasters who may gradually spread over whole nations the same method of teaching in which they themselves have been taught. It is evident that normal-schools and colleges are the two sorts of institutions for evangelizing a country; the first to provide schoolmasters, and the second to provide preachers, who ought to be a selection from those educated merely as teachers, set apart on account of their talents and piety. The normal schools would thus serve as a nursery for colleges, and the education received at the first would shorten and facilitate the instruction acquired at the latter; and as the students of both would be eminent for their good conduct and capacity, and selected upon these accounts from the schools already existing in the country, the care and expenditure bestowed upon them would, like seed committed to a chosen soil, bring forth some an hundred, some sixty, some thirty-fold. Nor, as was stated before, would the failure of many of them as religious converts, be a hinderance to their usefulness to others; they would do the work of the mission in a different capacity; and while a sufficiency might be counted upon to be engaged directly in preach-

ing the Gospel, numbers of others unsolicited, and unsalaried, and often unconsciously, would be undermining the fabric of superstition, and diffusing that good-will and good opinion that must ever be felt towards early instructors, if there be no misconduct on their part. A new generation would spring up, even when there was no outward change, with minds in which the fables of their country inspired less reverence; whom their idols ceased to overawe, and who began to question the rites of their country, and to be alive to the devices of their priesthood, till the hold which superstition had upon them was altogether relaxed, and they threw aside their idolatrous ceremonies with general consent, as a worn-out and useless incumbrance. While the schools would be increasing in power, by every new improvement that they received in Europe, and education would become more perfect, and more rapid, the languages being made the vehicles of sound information, would ever be affording instruction of a higher order, the demand for learning would increase the attainments of the higher, and descend at the same time to the lower classes of the community; the difficulties which now exist would be counteracted, and the obstacles would be worn away in the opposition which they gave." (pp. 298 and 290.)

My next quotation will be from Dr. Harris's Prize Essay on Missions, (p. 199) where that talented and truly Christian essayist says,—“The next step in the civilizing process, is *education*. As the missionary does not address the heathen in his own name but in the name of God, and as the book containing the will of God is made ready to their hands, what more natural than a mutual desire that they should be able to consult it? Accordingly, as soon as possible, every mission opens its infant, youth, and adult schools; and the Natives generally both hasten to it themselves, and send their children. About 200,000 children and adults are now receiving instruction through the agency of missionaries; perhaps nearly an equal number have already enjoyed it. Here may be seen the infant learner, who but for the timely interposition of the Christian missionary, would have been immolated as all his brothers and sisters had been; and there may be seen the hand that would have done it, tracing the alphabet. Here the parent is seen learning of his child, and there the female is seen imparting instruction, where

once her presence would have been deemed pollution, and have incurred her destruction. Who does not prospectively recognize in many of those youthful pupils the future instructor of other tribes, and the missionary to distant lands? Who does not see in many of those schools, the promise of theological seminaries and the germ of future colleges? And in the Press with which many of them are connected, who does not recognize the sure prevention of a return to barbarism, and the foundation of national education, and of future mental greatness?"

These statements are so full and explicit, and so exactly in accordance with the views we have been led to entertain of the place which sound Scriptural education should occupy in all our missionary operations, that the introduction of them renders it unnecessary to say any thing further. In our opinion if the season of youth is allowed to pass by unimproved, an advantage has been lost which can never be wholly regained, and ground has been given to the enemy which it will cost much to recover.

The opinions of these eminent men too, will serve as a set-off against the "words of an eminent minister," quoted by your correspondent in the conclusion of his letter. I now beg to conclude by expressing my full conviction of the truth of the statement of the author of "the Martyr of Erromanga," in his letter to Lord Brougham—that "*Missions and schools are identical.*"

I remain, Gentlemen,

MADRAS,  
Nov. 17th, 1843. }

Yours respectfully,

J. SEWELL.

P. S. The above letter would have been sent to you more than a month ago, had not severe illness prevented me from finishing it at that time.



## Religious Intelligence.

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### CONNECTION OF MISSION SCHOOLS WITH PREACHING THE GOSPEL.

WE now add the communications accompanying the letter of the *Rev. D. Poor*, given in our last, on the subject of *Missionary Success in India*. The first was written from Madura, March 30th, 1840.

The 23d of the month now closing reminds me that I might number this, my ninety-sixth quarterly, since my arrival on these eastern shores. Though my hopes now of witnessing speedy results of my labours, in the hopeful conversion of the heathen, are less sanguine than they were twenty-four years ago, I have a settled and a sustaining conviction, that I can do, or desire nothing better than to wear out in my present course of labour. I ought to add, however, that ever and anon, I receive a fresh impulse of hope and blest anticipation of an extensive movement in favour of the truth as it is in Jesus, among the inhabitants of this district.

It is my business, from day to day, and from week to week, to preach the Gospel to the inhabitants of this city. This is attended to in the various methods detailed in my last quarterly, principally in connection with the schools under my care. One school, taught by a Brahmin, has been added since the commencement of the year, making the number at present under my superintendence twenty-six, containing, in round numbers, one thousand children.

As the subject of schools is one of great prominence in my routine of service, and a subject withal of very questionable importance in the minds of many, it cannot be out of place, for me to furnish the conductors of missions with facts, and with the results of my experience and observation.

It is indeed obvious that a missionary should establish no more schools than he can superintend. It is also a very questionable use of mission money to expend it for schools into which the Scriptures and other Christian books cannot be freely introduced, and the children instructed in the principles of Christianity. I would heartily unite in setting forth and guarding the important position, that "*the preaching*

*of the Gospel is the grand appointed instrument for the conversion and salvation of souls."* The small number of conversions that have taken place in mission-schools, is in truth, a very disheartening view of missionary operations. Those who have laboured long in sowing the good seed in these fields are ever in danger of becoming weary, and consequently forfeiting their claim to the promised blessing. But is the subject more cheering when we turn our attention to the result of our preaching to adults. So far as my observations extend, there is no relief from this comparative view. And while we are taking comparative views, let me ask, whether, when we take a minute survey of the results of preaching, and religious instruction, either among children or adults, even in Protestant Christendom, we find any thing more cheering than is to be found at missionary stations among the heathen? It is essential to the fairness of such a comparison, that due attention be paid to the comparative amount of divine truth actually imparted and understandingly received. Let me not be understood, as speaking discouragingly of preaching to adult heathen. An inspection of the list of church-members in the Native churches at Jaffna, sufficiently illustrates the importance of preaching "the Gospel to every creature," even to the most ignorant and grey-headed. Having stated these points, I would now ask whether it is not true, that by means even of the worst conducted mission-schools, the Gospel has been preached to adults, to a two-fold greater extent, than though the missionary had devoted his time exclusively to preaching, without the aid of mission-schools? My observations lead to the conclusion, that he will do four times the amount of preaching to adults, by means of a large circle of schools, than he would, were it his exclusive business to preach independently of them. In this statement I give due weight, and only due weight, to the importance of addressing persons under circumstances favourable for securing the ear, to say nothing of the kindly and respectful feelings of the heart. The difficulty of getting a hearing from adults, after their curiosity has been gratified by hearing a foreigner attempt to address them in the Native language, can never be conceived of, but by those who have made the experiment. To preach in bazaars, and in the high-ways, to men with whom we have no acquaintance, and over whom we have no influence, but by whom we are regarded with deep rooted aversion, or with dread, is like sowing seed upon a mighty and rapid stream. It is barely possible that some grains may be washed to the river side and take root.

Attendance by adult heathens, for any length of time, at appointed places for hearing the Gospel preached, is a thing scarcely known in India. If a man wishes to attend, he must in some way become so allied to the missionary, that he may have some ostensible reason for

attending, that will excuse him in the sight of his countrymen. It is still more difficult to have any profitable access to children, not in mission-schools, than to adults. They are indeed like wild asses' colts, entirely beyond our reach.

It is therefore a question of immense difficulty, as well as of importance, to every one who would preach the Gospel to this people, what is the medium or method of access to them for the purpose of delivering the Gospel message?

This question I have deeply pondered in my mind, from year to year, from the time of my first arrival in the country, and have adopted different methods at different periods. The course of preaching to adults, which I review with the greatest complacency, is that of having preached in the villages, by previous appointment, in the school-bungalows connected with the mission. It became, of course, a part of the schoolmaster's duty to use his influence to assemble the people at the appointed hour for preaching. This he would do by directing the children to give notice to their parents, and to invite their neighbours. It was found that the evening was more favourable for these meetings than the day time.

The stated preaching on the Sabbath, at the mission-station was important, principally, as it was attended by from two to six hundred children, together with their teachers, and a few others, more or less connected with the school establishments.

Our success in assembling the people on special occasions, and at protracted meetings, was in close connection with the influence of our school operations. With the exception of what is done in the way of tours and addressing people in connection with the distribution of books, I have known but little of preaching the Gospel to the heathen, but in close connection with schools.

It has been well said, and may be clearly shown, that our Lord, in his ministry on earth, combined attention to the spiritual wants of men with a due attention to their temporal necessities. There is probably no way in which a missionary may imitate his Master, in this important particular, so effectually, economically, and unexceptionably, as in the establishment of schools, throughout the whole field in which it is his intention to labour as a preacher of the Gospel. The gratuitous instruction of youth is charity of a high order in the estimation of the heathen. The monthly stipend to the teacher is sufficient to secure, in an important sense, to the cause of Christian instruction, the influence of one of the principal men of a village. It gives support to a family, the effects of which are felt throughout the neighbourhood. The school is a key to the village. There the missionary has a friend and a home. There is a demand for school books,

and an authorized opening for the distribution of books of all kinds. The books we are desirous of placing in the hands of the children, are the books which the parents can most profitably use. It is true the schoolmaster will teach the children heathenism; and this he ought to do till he himself is better taught. But what can the missionary desire more, than a legitimate opening and fair play for the use of the weapons of his warfare? And if he become weary of his warfare, under these circumstances, it is not to be expected that he will much longer prosecute the appropriate work of a missionary.

In my present situation, it is my high privilege, as before mentioned, to give myself exclusively to the work of preaching the Gospel. And hence it is that I have been induced to carry the school establishment to its present extent; any abridgement of it, would, I conceive, proportionably abridge my means of access to the people for the purpose of delivering my message.

The foregoing remarks relate to the bearings of the school establishment upon the adult population. But its bearings upon the rising generation, as furnishing the best opportunities for preaching the Gospel to them, are no less important. Even on the most unfavourable supposition, that no child is converted while a member of the school, a great work of preparation has been done, to aid succeeding missionaries in preaching the Gospel to adults. The generation of heathens coming upon the stage of life at any place, where mission-schools have been long in operation, are a different race from their fathers, and fairer candidates for the eternal inheritance, by means of the Gospel preached to them. Herein also is that saying verified, "One soweth and another reapeth;" and it may not be easy to determine which of the two is the more successful preacher.

Dr. Watts observed, that were he to retrace his steps, as a bishop of souls, he would spend a larger portion of his time in catechetical instruction with young children. If that would have been wise in a Christian country, how vastly more important must such instructions be in heathen lands. And such instruction forms a prominent feature in every well regulated mission-school. It is true there are drawbacks arising from the influence of heathen schoolmasters, heathen parents, and heathenism in all its dreadful forms. But this is the very nature of mission service. It is a fierce onset upon the great adversary of God and men, and a fearful struggle with him in his own strongholds.

The other communication is under date of Jaffna, August, 1843; and addressed to the Rev. R. Anderson, D. D.

"At the direction of the Mission, I send you herewith the Statistics

of our Tamil Free Schools, as made up the last semi-annual examination, June 30th, 1843; and now accompanied with a few remarks.

STATIONS.		Schools.	Boys.	Girls.	Total.
Tillipally,	- - - - -	19	498	351	849
OUR STATIONS.					
Valvertty, } Atchevaly, } Vesavalan, }	- - - - -	7	215	100	315
Batticotta,	- - - - -	10	431	40	471
Oodooville,	- - - - -	7	120	157	277
Panditeripo,	- - - - -	4	110	70	180
Manepy,	- - - - -	7	152	154	306
Chavagachary,	- - - - -	4	72	23	95
Varany,	- - - - -	6	89	45	134
Total		64	1687	940	2627

#### BRIEF REMARKS ON TAMIL SCHOOLS.

1. Having witnessed the operation of the school system for the period of nearly a whole generation, we need not now speak of it in the light of an experiment, or as being of doubtful utility. To say that schools are *as necessary in heathen as in Christian countries*, and for similar purposes, is but a very partial statement of the case,—though even this would be an ample apology for the establishment of them.

2. As messengers of the churches to the heathen for the purpose of delivering the Gospel message, and for giving illustration and proof of the truth and excellency of Christianity, we have been able to devise no means so efficient for the furtherance of our object, whether we regard immediate or permanent effect, as an *extensive* establishment of Christian schools. This system of charity is so much in accordance with the new and surprising doctrines and precepts which we teach, that the most stupid idolater is able to appreciate our motives, and is compelled to pay a just tribute to this most beneficent exhibition of Christian principle. The whole school establishment is itself a proclamation of “peace on earth, and good-will toward men”—which the wayfaring man, though a fool, may read and understand. But it is mainly *as the means of access to the adult population, that schools are almost an indispensable auxiliary to the missionary*, “who is labouring in word and doctrine for the salvation of souls.”

3. At most of our stations, we have succeeded in making the attendance of female children, an indispensable condition of the establishment, or continuance of village schools. Finding this to be practicable, and wishing to place the cause of female education upon a firmer basis than heretofore, we have reduced the teachers' wages fifty

per cent., while we pay the same stipend for girls, which we formerly paid for boys; hence it happens that at some of our stations we have more girls in the schools than boys. A few teachers have been either unable or unwilling to comply with the foregoing regulations, and consequently their schools have been dismissed; but a decisive advance has already been made in the system of village schools, and more especially in the all-important department of female education.

4. At different periods, the mission have felt constrained, in consequence of pecuniary embarrassment, and a failure of mission strength, to dismiss many of their village schools. In some villages these schools have been successfully re-organized; but in many others, and in some of the more populous and important villages, private heathen schools have been established, and affairs in the village have settled down upon their former foundations as they were before the commencement of missionary operations. This state of things presents a formidable barrier to the re-establishment of mission schools. For though there are comparatively but few children in these schools, they are the children of the more influential inhabitants and more bigoted heathen. As they have been forced into the habit of paying for tuition, they prefer to continue this, rather than to have their children again brought under mission regulations, for learning Christian lessons and attending church on the Sabbath. On the other hand the teachers who are now dependent on heathen parents for their support, must, in self-defence, oppose the establishment of mission-schools in their vicinity. Hence, it happens, that in such places there is no female education,—a majority of the children being unable to pay for instruction, are growing up in ignorance, and the few who are instructed, are coming forward under heathenish and hostile influences. It is not easy to conceive, except by those who have tried it, what it is to hold meetings and preach the Gospel in *such* villages, compared, or rather *contrasted*, with villages where we have schools for both sexes and are without a rival. The number of villages within our borders, now in this lapsed state, forms one of the most unlovely features in the present aspect of our mission affairs. It is for the contributors to the mission funds to determine, whether the number of villages here complained of shall be increased, or whether we shall have the means of taking possession of them again, as circumstances may allow.

It is an object worthy of special attention, for a missionary to bring every school if possible, under Christian influence, that is found within the sphere of his immediate labours. This may often be most advantageously effected, by engaging the heathen teacher with his pupils; and placing them together under an appropriate course of Christian instruction. And what can be done by us more appropriate than this, who are *missionaries to the heathen*, rather than *Chris-*

*tians*. And what more appropriate field can be found for the labours of our Catechists and Christian superintendents? The number of schoolmasters who have been enlightened, and in the judgment of charity brought to the saving knowledge of the truth in connection with our mission, is an additional reason for the course here suggested, especially in places where Christian teachers cannot be obtained, or where they would not be received.

5. In the early stages of the mission, boarding school establishments held out the only fair prospect for rousing the attention of the community to the advantages of education and for laying a foundation for such permanent results, as the state of things in the country demanded. Heathenism was entrenched by false systems of science, as well as religion, and those who were leaders, and who held the ignorant multitude under their influence and control, felt themselves to be quite safe and strong in their own high places. But a change has come over the land, and several important objects aimed at by our free boarding school establishments, both for males and females, have been happily accomplished. Although every thing that was hoped for has not been realised, such favourable changes have taken place, as require important modifications in our plan of procedure. It is indeed a great point of practical wisdom, nicely to adjust our labours to the altered and continually changing state of things around us. And we may be in danger even of not keeping pace in our plans, with the progress of change in the country. By concentrating our common boarding schools for boys, at Tillipally, in 1824—by substituting English day schools for boarding schools, in 1833—by requiring all in Batticotta Seminary to furnish their own clothing in 1841—by requiring all who entered the seminary from that time and onward, to give security for the payment of their board; and finally, in 1843, by requiring boys in the English day schools to pay in part for tuition and for books, we have gradually withdrawn from the free boarding system, which at first we could introduce but with difficulty, and by slow degrees. Every step we have taken towards the abandonment of that system, has been an important step in advance toward placing the subject of education upon its natural basis, viz., the *voluntary support, for the education of children upon parents and guardians*.

Recent developments in our midst have brought distinctly before us the important inquiry, to what extent is it expedient to educate young men, in the mission seminary, any farther than the case can be met by cash payment for board from month to month, or from year to year. The question does not of course touch the case of those now under instruction in the seminary, but is mainly prospective in its bearings. Nor is it intended to bring in question the expediency of

having constantly under instruction a select number of charity students selected from the children of Native Christians. One obvious effect of thus requiring cash payment for board, would be to limit the number educated. This might not, on the whole, be any subject for regret, as it is our principal object to educate young men for mission purposes, rather than for secular pursuits.

It is easy, however, to conceive that, should there be but the merest outpouring of the Spirit from on high, there would be such an opening in the country, and such demand for educated pious young men, as would lay us under the necessity of making the most of our seminary and of our English schools, for the purpose of bringing forward Christian teachers. In such a state of things, doubtless, many who have been educated, and who are now engaged in secular business, might be enlisted in mission service. Fully to understand the bearings of these remarks it should be distinctly known, that in the present state of society, where there is little or no demand for Christian instruction, as such, and where heathenism is every where the dominant principle, there are but few even of pious Natives, who can, to any good purpose, stand alone at any considerable distance from a mission station. As a general thing, the *heathen have no confidence in a Native Christian, although they may know nothing of a personal nature against him.* The object of these remarks, in connection with common village schools, is, to show that whereas we are withdrawing from the boarding school establishment, having witnessed to an encouraging degree, the accomplishment of the objects for which they were established; it is now time to fall back, in our warfare upon the great body of the heathen population, both by enlarging our plans for imparting elementary Christian instruction to the masses of society, and for the direct preaching of the Gospel to all classes, of both sexes. For this we are comparatively well furnished with Bibles, school books and tracts,—with Native assistants of different grades,—with some practical knowledge of the country, and of the people, with chastened expectations, as to obvious and immediate success; and in various respects, are better acquainted, than in former times, with the nature of the service to which we hold ourselves devoted.

6. If the foregoing remarks converge to the point, at which we have aimed, we are now prepared to say, in conclusion,—*that in every village throughout our field, which can be stately reached by the missionary for the purpose of preaching the Gospel, whether it be weekly, monthly or quarterly, a Tamil Free School, for both sexes, should be established and efficiently sustained.* It should be established with reference to *permanency*, and in the hope and belief, that ere long there will be an opening and a demand in the village for a Christian teacher or catechist. In many cases, the Christian teacher required, might be



the schoolmaster himself, his place as schoolmaster being supplied by another. It should be kept in mind that preaching, in Jaffna, is no novelty,—that the great body of the people have *learned* to underrate and to reject the Gospel, and wish to be left alone; and that the more influential classes of the community would prefer education without Christianity if they could obtain it. Nevertheless, the whole country is in a measure leavened with Christian truth, the conscience of the people has, to an encouraging extent, been gained, and in an important sense, the eyes of many are directed to the missionaries, as friends and helpers, who have it in their power to bestow upon them substantial advantages. In a word, if the walls of Jericho are not fallen down flat, wide breaches for entrance have certainly been made; and great *should* be the company, and well equipped, of those who are to go up every man straight before him, and take possession of the land. Tedious delays and retrograde movements, at this stage of our warfare, cannot but prove disastrous, whether we regard the state of things among the Heathen, the Romanists, or Protestant Christians.

It is, we repeat it, for the Board and for the Christian public in America to determine to what extent men and money, faith and prayer shall be made subservient to a vigorous prosecution of the work we have in hand. But let it not be forgotten that the special object of this communication is to reconcile the minds of all concerned to our making the Tamil free school system, for both sexes, co-extensive with stated village preaching.

The village school is as necessary, to say the least, to the Native assistant, as to the missionary. In his visits from house to house, in families that have children in our schools, compared with families that have not, the difference is as great, as would be that of a Protestant minister visiting in his own parish, compared with an adjacent parish of Roman Catholics. In a word, the village school is a fulcrum, upon which the combined powers of the missionary and of his Native assistants may be made advantageously to bear upon the mighty masses to be moved; and “*cæteris paribus*” the effects produced will be in proportion to the length and solidity of the lever applied. And now that the novelty and the eclat of the missionary enterprise have, in a measure, passed away, nothing less repulsive than an allusion to the *fulcrum* and the *lever* should be held forth to those who are aspiring to the high honor of becoming master-builders, or co-workers in the rising temple of the Lord God of Hosts; in these high places of wickedness where Satan has his seat.

In behalf of the Mission,

Yours very truly,

D. POOR.

TILLIPALLY, }  
July, 1843. }

THE FREE CHURCH GENERAL ASSEMBLY'S INSTITUTION.

THE following Circular, though it has appeared in the local newspapers, may not have been seen by all our readers. We have not been requested to insert it, but think it proper to do so, not only because its object is important, but because it is connected with the history of missions here. It is a calm and judicious, yet strong appeal for support, which will we hope be liberally responded to by many. We only remark that we think, the *Board of the Free Church General Assembly*, would be a more appropriate designation than the one in the Circular.

C I R C U L A R .

At a meeting of the Board of the General Assembly's Institution and Branch Schools in connection with the Missionaries of the Free Church of Scotland, held on Tuesday, the 21st November, 1843, it was, *inter alia*, resolved:

"That the Secretary be instructed to prepare a Circular Letter, containing a brief Statement of the present condition of the Madras Branch of the India Mission of the Free Church of Scotland, its Institutions, Branch Schools, &c., with an appeal to Christians in India, who, in the present emergency of the Free Church at home, may desire to express their sympathy and co-operation by contributing,—either to the general purposes of the Mission with a view to the development of its leading object, viz., the raising up of a pious and educated Native agency, to teach and preach the Gospel among the Heathen,—or to aid and co-operate with the Free Church of Scotland, in her endeavours to maintain in its "full efficiency" this branch of her India Mission.

SIR,

As Secretary of the Board of the General Assembly's Institution and Branch Schools, now of the Free Church of Scotland, I am instructed, in terms of the above Resolution, to solicit your sympathy and aid, with reference both to the ordinary wants of the Schools, and to the peculiar necessities of the Mission, caused by the present crisis of the Church at home.

The friends and supporters of the Mission and Institution have already been informed, through the newspapers, of the Resolution of the Board on the 3d of August last, "to continue to manage the Funds and property as heretofore in connection with the present Missionaries, who had felt it to be their duty to adhere to the Free Church."

In spite of the shocks and vicissitudes which the Institution has sustained

since the baptism of three Hindū youths in 1841, and the struggles which it has been called to maintain against Native opposition and obloquy, unexampled in Madras,—through the good hand of God upon it, it is once more in a state of hopeful vigour and prosperity. The number of Pupils now on the Roll is upwards of 400,—230 in the English Department, and in the Tamil, Telugu and Hindustani Schools on the premises—preparatory to English—upwards of 170. These preparatory vernacular Schools, in which the elements of English are also taught, are likely to prove useful auxiliaries in advancing the Christian education and evangelization of India. They are at present of course elementary, but contain within them the hopeful germ of future development.

The Branch School at *Conjeveram*, now more than *four* years in existence, has been visited periodically, and has contributed largely to spread the knowledge of God's Word among the rising youth in that stronghold of idolatry. It has from the first been deeply indebted to the kind countenance and support of Mr. Freese, the Collector of the Zillah of Chingleput, and may yet be made more efficient, as the Mission enlarges its operations. Its present number of Pupils is upwards of 100, including the Tamil preparatory School.

In the Chingleput School, there are at present nearly 70 Pupils, a large proportion of whom can read the English Bible with considerable intelligence. That School has been more than three years in existence, and owes much of its health and vigour to the fostering and watchful care of Mr. Morehead, the Zillah Judge. It is a well-spring of good to the district, and may yet become more so.

The Triplicane *School* is the most vigorous of all our Branches. It was commenced in March, 1841, and has steadily increased in interest and efficiency. It now numbers 150 Pupils, about *thirty* of whom are Mohammedans. Between 80 and 90 youths are able to read the English Bible with intelligence. The School is under the care of Mr. Whitely, who is assisted by Native Monitors, and who received his training as a Teacher in the Parent School. The Native Teachers at Conjeveram and Chingleput were also trained in the Parent Institution.

In each of these Schools the Bible is made the centre and life of all the education given; but not to the exclusion of any useful branch of knowledge. With a view to train the mind of the young Hindūs and Mohammedans to think, to cultivate their moral feelings, and to prepare them for the duties and business of life, Grammar and Arithmetic, History, Geography, and Mathematics are taught—but all in subordination to the lessons of God's Word, pressed daily home on the conscience,—as the great means of attaining the primary object of the Institution, viz. The salvation of human souls, and the raising up, through the Divine Spirit, of a pious and educated Native Ministry.

Several hundred youths from all classes and castes of this community, not excluding the Pariah, are at present under the action of the living truths of God's Word, and are quietly drinking in its pure and renovating doctrines.

3. The *first three Native Converts* are standing steadfast in the Gospel, and are growing in knowledge and grace. In addition to their own studies preparatory to the Ministry, to enter upon which has been their earnest desire ever since their baptism, each of them teaches for an hour and a half every day a Bible-class of their young countrymen with great spirit and acceptance. They are thus acquiring a practical skill in the inculcation of truth and the refutation of error, which, more than any other training, will, under the Divine Blessing, fit them for becoming able and successful evangelists to their people, and for publishing in their own tongues, the Tamil and Telugu, the glorious Gospel of Christ. For many months past they have on Saturdays been allowed, each in his own way, to address, generally in English, and at times in their own language, the advanced youths of the Institution on the great things of the Gospel. These addresses have been often marked by a Scriptural simplicity, a fervour, and an earnestness, that visibly reach and affect the hearts of their heathen brethren.

Prayer, praise, and exposition of God's Word form part of the daily exercises of the Institution, at which all the youths of the English Department are present. The singing of the Psalms of David was publicly introduced more than a year ago in the midst of heathen contempt and blasphemy, at a time when our attendance was brought to a low ebb. Many of the youths, both Heathen and Christians, now join voices in the Psalms, at times with apparent delight and always with lively interest.

Besides devoting the whole of Saturday to religious exercises and addresses, each of the Missionaries in turn conducts public worship in English in the hall of the Institution, every Sabbath forenoon at eleven. This service is mainly designed for Natives who understand English, and has for more than a year been kept up in its present form. It is attended by the Members of the Mission, by a few Christian friends, and by thirty or forty Native youths, Monitors and Pupils. It is open to all Christians who sympathize with the Free Church in her present struggle, or who wish to hear the Gospel preached in connection with the heathen.

Through all these various channels, the Word of God is again silently making its way in many a youthful heart. The wood and all things are ready. When the fire from heaven descends, the stony hearts of some of these young idolaters will melt. They will be turned from their dumb idols, and will boldly take up their cross and follow Christ.

The Missionaries of the Free Church need the prayers of all Christians, who desire the salvation of the Hindús, to hold up their hands in a work so great and arduous, and to plead with God to make bare His holy arm in the midst of the heathen around them. With such an important trust committed to their charge—a trust daily increasing in the depth and largeness of its influences,—they confidently cast the Institution and its interests, Educational and Missionary, on the liberal support and sympathy of all in this Presidency who take an interest in the advancement of the Redeemer's kingdom.

They have gratefully to thank Christians of all denominations for the gen-

erous aid which they have hitherto given them. Owing to the peculiar difficulties of the Mission occasioned by baptisms, which for a time so greatly reduced our numbers, no formal appeal has been made to the public for more than two years. Some of its best friends have, during that period been removed by death and other causes, and the list of Subscribers and Donors has thus been greatly diminished.

The growing prosperity of the Institution and its Branches requires an increased support to meet the increasing expenditure—increasing by a prosperity which God has been pleased to vouchsafe.

All the money hitherto raised in this country, with the exception of Rupees 3,000 promised by the Committee of the St. Andrew's School to the first Missionary of the General Assembly on his arrival at Madras,—has been exclusively applied to the direct support of the Schools. The salaries of the Missionaries were paid by the Established Church of Scotland up to the end of *June* last: and, now that they have joined the Free Church, they still look to the Christian liberality of its people in Scotland for their permanent support.

Some Christian friends in this Presidency, moved by the present emergency, and the extraordinary pressure upon the Funds of the Free Church at home occasioned by the erection of 600 Churches and the sustentation of 700 Ministers and Preachers, have expressed a wish to contribute towards the support of the Missionaries here, in the meantime,—as the best and speediest way of relieving its funds, and of maintaining in its “full efficiency” this Branch of its India Mission. This is the more necessary from the loss of their *July* letters in the *Memnon*, and the detention of the *August* Mail, by which they have been cut off from all communication with the Committee of the Free Church on India Missions till *January* at the earliest. To maintain the integrity of their principles, and to supply the people of Scotland with a pure and a free Gospel, their aged fathers and brethren in the Ministry have been constrained to throw themselves on the sympathies of Christians in Britain of every denomination to aid them in the present emergency. And there is no reason why their Missionaries in India should hesitate or be ashamed to follow their example.

In addition, then, to Subscriptions and Donations for the Institution and its Branches as formerly, a separate Fund will now be opened for the general purposes of the Mission here, with a view to relieve the India Mission Fund of the Free Church of Scotland.

Contributions to either of the above objects will be thankfully received by the *Secretary*, or by Messrs. BINNY AND Co., the *Treasurers*.

I remain, Sir,

Respectfully yours,

JOHN ANDERSON,

*Secretary.*

GENERAL ASSEMBLY'S MISSION HOUSE, }  
*Errabauloo Chitty Street, Madras,* }  
 27th November, 1843.

### Bicentenary of the Westminster Assembly.

(Concluded from page 185.)

OF the four Scottish divines in the Assembly, Alexander Henderson, Samuel Rutherford, Robert Baillie, and George Gillespie, it appears that only two, namely, Rutherford and Gillespie, took a regular part in the debates, for which they were admirably qualified by their metaphysical ingenuity and their controversial learning. Henderson, though at first he made some admirable appearances, seldom interfered in the discussions, till towards the close, when, with his wonted gravity, courtesy, and tact, he would attempt to settle the differences by proposing some neutral ground on which the parties might meet. For the last two years he seldom spoke at all. Honest Baillie informs us, that, as for himself, he had been "ever silent in all their debates." He seems to have sat among them, with characteristic cautiousness, taking notes; and the apology he makes for this is equally like the man: "No man there is desired to speak," says he; "four parts of five does not speak at all; and among these are many most able men, and known by their wrytes and sermons to be much abler than sundry of the speakers; and of these few that use to speak, sundry are so tedious, and thrusts themselves in with such misregard of others, that it were better for them to be silent. Also, there are some eight or nine so able, and ready at all times, that hardly a man can say any thing, but what others, without his labour, are sure to say else weel or better." He is always ready, however, to give his meed of commendation to his brethren. "Had not God sent Mr. Henderson, Mr. Rutherford, and Mr. Gillespie among them, I see not that ever they could have agreed to any settled government." To the services of Mr. Gillespie, in particular, who was then in the prime of life, he bears repeated testimony:—"None in all the Assembly did reason more pertinently than Mr. Gillespie; he is an excellent youth; my heart blesses God in his behalf." It is recorded by Wodrow, that on one occasion when the learned Selden had made a long discourse in favour of Erastianism, and none seemed ready to answer, Gillespie, urged by his brethren, rose, and, though blushing with diffidence at the commencement, without any preparation, or even notes to refresh his memory, repeated the substance of Selden's discourse, and refuted it, to the admiration of all present. Selden himself is said to have observed at the close, "That young man, by his single speech, has swept away the labours of ten years of my life!"

We must not suppose, however, that the whole time of the Assembly was occupied with debates. The greater part of it was spent in the quiet, serious, painful, and prayerful composition and correction of those formularies of faith and discipline which they have handed down to us as the fruits of their labours. The task of preparation was committed at first to a

Committee of the most learned and able divines, who divided their labours, and submitted the results, as they advanced, to the judgment of the whole Assembly; when every sentence was duly weighed, and compared with the passages of Scripture adduced. In this way were the Confession of Faith and the Catechisms compiled. In this labour, though necessarily tedious, and protracted much by the dissension between the Assembly and the Parliament, the utmost harmony and unanimity prevailed among the members. There was no dissenting voice raised against the doctrines propounded in these formularies—all parties in the Assembly, Presbyterians, Erastians, and Independents, being agreed in the great leading doctrines of faith. The Confession of Faith was submitted to Parliament in December, 1646, under the title of “The humble advice of the Assembly of Divines now by the authority of Parliament sitting at Westminster, concerning a Confession of Faith.” In the same form were the two Catechisms presented—the Shorter in November, 1647, and the Larger in April, 1648. These Standards were approved and passed by Parliament, with the exception of those chapters referring to the magistrate which were too stringent for the Erastians. The Directory for Public Worship, and the Form of Church Government, laid down in a number of propositions, had already been presented to Parliament and approved; and although the Parliament still refused to grant a full sanction to the Presbyterian discipline, it may be said that Presbyterianism became, for the time, the established religion of the three kingdoms.

Here it may also be noticed, that the version of the Psalms in metre, now in use among us, the author of which was Mr. Francis Rous, a Member of the House of Commons, and a lay-assessor in the Assembly of divines, was prepared at the same time, and having been finally revised in 1646, was approved both by the Assembly and the Parliament, and authorised to be sung in churches. It is substantially this version, corrected and improved by a Committee of the General Assembly, which is still in use among us.

The Assembly having finished its proper business, may now be viewed as virtually concluded, though the members continued to sit for some time as a Committee for examining candidates for ordination, till the dissolution of the long Parliament, 22d February, 1649, when the Assembly was finally dissolved, having sat altogether five years, six months, and twenty-two days, in which time they had held one thousand one hundred and sixty-three sessions.

We add the extracts promised from the speeches of the Rev. Drs. Balmer and Chalmers.

The Rev. Dr. BALMER having been called on by Dr. Chalmers, stated that he had nothing particular to say as to the state of religion in his locality, in addition to what had already been said, but he had no objection to say a word or two as to the emotions which he had experienced in attending this meeting. He had not come up to the meeting with very high anticipations; he had been in some degree anxious about it, for he had rarely seen a meeting of the kind—a meeting for the commemoration of worth, whether living or dead, in which, as he thought, there was not a great deal

of indiscriminate and extravagant eulogium ; and he had apprehended something of that kind on the present occasion. He had been much afraid that if the Westminster divines could witness these meetings, they would have been disposed to say, "Worship God." He thought it right now to state, however, that his fears had been completely disappointed. He had heard a great deal of panegyric passed on the Westminster divines ; but it had been so discriminating, of so judicious a nature, accompanied with so many proper qualifications and concessions, that he thought he himself could assent to almost everything in the way of eulogy that he had heard. The Assembly they were commemorating deserved commemoration. (Hear, and applause.) He must say, in the language of one who lived in the time of the Westminster Assembly, Richard Baxter, that "though the Westminster divines had done nothing but produce the Shorter Catechism, they would have been abundantly entitled to the gratitude of the Christian church ;" for that Catechism, he (Dr. Balmer) regarded as, upon the whole, the next book to the Bible. (Hear, hear.) With the addresses which had been delivered to them, he had been much delighted. He concurred most cordially in all their expressions of respect for ministers of denominations differing from them ; for the Puritans of the seventeenth century, who were not Presbyterians,—and for the Independent ministers and Churches of the present day. If they belonged to Christ, he wished to cherish sentiments of Christian love towards them. He could, from the bottom of his heart, say, "Grace be to all those who love the Lord Jesus Christ in sincerity and truth." The unity of the Church was an object which he had much at heart ; and he rejoiced to think that their present meeting was one likely to be overruled by God for the promotion of that most important object. When they looked to the New Testament, they found that the Church was there declared to be one,—rendings and schisms were forbidden. Now, when they thought of the many divisions which had been among themselves, it was their duty to inquire into the cause of them. Not the New Testament, surely, else it would not be a perfect rule, an unailing guide. No ; the fault lay not with the New Testament, but with them,—they did not study the rule,—they did not apply it. The Bible, and the Bible alone, was the religion of Protestants. It was an adequate rule, sufficient for the regulation of their conduct, whether in a personal or corporate capacity. The great principle of catholic communion had been distinctly stated by the Westminster divines, and it was lamentable to think that in Scotland, in particular, they had been so very deficient in cherishing that great principle,—the principle of Christian love. He hoped this meeting would greatly conduce to its revival. What had been said of prayer might be said of love. It had been said that "prayer would either lead a man to give up his sins, or his sins would lead him to give up prayer." So it must be said of Christian love,—that love would either compel them to unite, or their divisions would destroy love. (Hear, hear.) He held it to be the great advantage of this meeting, that it conducted to stir up the spirit of love. Let them walk together as far as they were agreed, and as to the matter



on which they differed, God had promised to reveal even that unto them.—and He was faithful. Let them have, as it had been expressed, “co-operation without incorporation.” They were not ripe for incorporation, but if they co-operated, they would in due time become ripe for it. Mention had been made of the union of all the English and Scottish Presbyterian Churches. Now, into whatever union they might at any time enter, he deprecated the idea of their all forming one immense Assembly; nothing could be more unwieldy for the purposes of business. But he would suggest that they should have a kind of joint committee, representing all the different denominations that might frame regulations for their mutual intercourse, and especially to provide that one denomination should not encroach upon another in the formations of new churches. (Applause.) The circumstances of the times, however, were such as encouraged and called for co-operation. If ten, if even five years ago, they had been told that in so short a time representatives from all the Presbyterian bodies in the kingdom would assemble in friendly conference, how would they have exclaimed, “If the Lord should open windows in heaven, can this thing be?” God had opened windows in heaven,—the thing was; and he trusted they would be kept open till a blessing was poured down, so that they had no room to receive it. (Great applause.) They met there on common, but on elevated and holy ground. And he did hope, that as they had derived so much instruction and delight from this meeting, they would not part till they had fixed a time when they should meet again. (Great applause.)

Dr. CHALMERS then addressed the meeting as follows:—I can recognise no difference of sentiment, no difference of style, in the addresses which we have now heard from the representatives of various Christian denominations. There may be a complexional, but most assuredly no substantial difference between them,—a difference, it may be, in the style or mode of putting, but no more affecting the essence or subject-matter of what has now been delivered, than the difference between one and another in the tone of their voices. The same pervading gospel truth has been sounded forth, and that mostly manifestly and unequivocally, by one and all of them. And the question which, in the name of charity and of our common faith, I have to put in the hearing of this Assembly, is, Whether such a unity of spirit, along with such a unity of substantial doctrine, should not suffice for a bond of peace.—(Cheers.)

For myself, I can see no obstacle in the way of our being fellow-workers, and that to a great extent, for the objects of our common Christianity. And I rejoice to observe the growing prevalence and popularity of this sentiment,—a sentiment which, I can perceive, has formed itself into a sort of watchword, brief and memorable, and having in it a certain cadence or alliteration, which recommends it all the more to the ear of the public, and is fitted to give it a larger currency and reception throughout the Churches of our land:—I advert to the well-known and oft repeated aphorism of “co-operation without incorporation.” I am aware that by many this goodly and well-sounding aphorism has been fathered upon myself.—(Loud cheers)—

and yet it is not just the motto that I would inscribe upon an escutcheon wherewith to signalize my family. I have no quarrel with the co-operation ; and whenever aught which is good is expedited thereby, the more of it the better. But I except to the negative, as being by far too absolute, that is laid by this maxim on the incorporation. The truth is, that whenever incorporation can be effected with advantage, and without violence to the consciences of the parties, it is in itself a most desirable object ; and therefore, without saying, roundly and universally, "co-operation without incorporation," I would, though at the hazard of marring somewhat the euphony of the saying, and of laying an arrest on its way towards the rank and celebrity of a proverb,—I would substitute for these words, "co-operation now, and this with the view, as soon as may be, to incorporation afterwards." (Loud and continued cheering.) \* \* \* \* \*

Before I am done, I feel desirous of bringing above boards what I think will operate as a bar in the way of a cordial and good understanding, so long as it remains the object of a sensitive and fearful *reticence*. I do not sympathise with the exceeding care and caution of those people who look so prudent and so wary, and tell us that nothing must be said about Voluntaryism. (Loud laughter, and cries of Hear, hear.) I confess, on the other hand, my anxiety to say something about it, and that because of the conviction under which I labour, that while suffered to abide within the cell of one's own thoughts, where, from the very irksomeness of its confinement, it might rankle in the form of an unexplained grudge, it will operate most injuriously as a preventive to that full union between soul and soul, so indispensable to the comfort and the efficacy of co-operation between those who have now met together, and that with the avowed purpose of seeing eye to eye. (Loud cries of Hear, hear.) Why, on the contrary, I would have it proclaimed openly and without reserve, that there is a difference of opinion upon this question ; and this, not with the design of creating a breach or casting up a barrier between the parties, but with the very opposite design, of pointing out the egregious folly, if I may so term it, of suffering any such difference to stand in the way of their mutual helpfulness and encouragement, in every practicable walk of well-doing, for the good of our common Christianity. I am desirous of tabling the subject in the sight and hearing of all, that it may both be recognised as the topic of a real and honest difference, and, at the same time, be utterly disarmed and scotched as a topic of mischievous dissension. (Great cheering.) For how does the matter stand ? Here are two parties, each honestly bent on the adoption of such measures as might best conduce to the moral and religious well-being of their fellow-men ; but the one happening to think that the State should lend itself to the same object, by the method of an endowment, and the other happening to think the opposite of this. I ask, in the name of common sense, if two parties are to suspend their duty, common to both, and if that duty be co-operation for a great and general good, on which the hearts of each are alike set, are they to suspend this, because they choose to differ in opinion respecting the duty of a third party

that has no connection with either of them? (Loud cries of Hear, hear, hear.) We assuredly stand as hopelessly dis severed from the party in question, and have as little hope of being restored to a connection with them, as if there had sprung up betwixt us an immoveable wall of brass, a thousand cubits high. (Loud laughter.) We, on the one hand, can enter into no terms with a Government, who, because they endow a Church, think they have a claim to govern it; and they, on the other hand, keep as resolute a hold of this Erastian imagination, as if they would never let it go till the kingdoms of this world become the kingdoms of our Lord and Saviour Jesus Christ. So that the question now resolves itself into this, Will there, or will there not, be religious establishments in the days of the millennium? (Laughter.) To me, at least, it seems the clear path both of wisdom and duty, just to leave that question for the millennium itself to settle, when the millennium comes; and, meanwhile, do all we can to speed onward these millennial days, when the din of controversy shall be no longer heard, and the charity of the Gospel shall have shed its dewy influences over the whole earth, now turned into a happy, and a harmonised, and, withal, universal Christendom. (Enthusiastic applause.)

I confess, at the same time, a keener scientific interest in this question than ever, now that Voluntaryism, brought to the test of experience, is fully put upon its trial. I for one will make it my strenuous endeavour to do it all justice, by drawing on its resources and capabilities to the uttermost. (Laughter and applause.) The most direct way surely of giving it a fair trial is just to try how much it will yield, after that a full and fair appliance has been brought to bear upon it. It is but justice to add, that we are now in the very thick of the experiment. Some years ago we tried what government would do in the way of an endowment for the religious instruction of the people, and, after many a weary and fruitless negotiation, got nothing for our pains. We have now made our appeal to the Christian public, and in as few months as we spent of years with the Government, we have obtained at the hands of the people the promise of towards three hundred thousand pounds. (Loud and continued cheering.) We are not going to be at all scholastic on the subject, or to speak of the distinction between Voluntaryism *ab extra*, and Voluntaryism *ab intra*—(laughter)—however confident we are that, on the strength of this distinction, we could make out a full vindication of our whole argument. We call upon Voluntaryism to open all its fountain-heads, even though it should land us in the predicament of the well-digger, who succeeded so amply in his attempts to obtain water, that he made a narrow escape from drowning in the abundance of those rushing streams which he himself had evoked from their hiding-places. (Loud laughter.) Now, though my own theory should incur by it the semblance, nay, even if so be, the reality of a defeat and refutation, I for one should most heartily rejoice, if Voluntaryism, playing upon us in every direction, shall make such demonstrations of its exuberance and its power as well nigh to submerge myself, and utterly to overwhelm my argument. (Great cheering.)

However it may turn out, the result will be a most instructive one. Should it so happen that, after Voluntaryism has made its utmost efforts, it shall fall short of a full provision for the Christian instruction of the people, so as to leave thousands and thousands more unreached and unreclaimed, and should an enlightened Government, for the sake of these, hold forth an endowment, which shall leave us as unfettered as their *Regium Donum* leaves the Presbyterians of Ireland, I am not prepared to say that it would be wrong, either in the one party to make such an offer, or in the other party to accept of it. But, as I have already stated, there is no hope whatever of any such overture being made, or of there ever being any practical call for the entertainment of such a question. Meanwhile, let us endeavour so to speed on the achievements of Voluntaryism, as to anticipate and supercede the necessity of this question; and they who, intent on great designs, keep by great principles, will at length make full acquittal of theirs as being the only true consistency,—let hostile or unintelligent observers make what use they may of their party distinctions and party names. (Dr. Chalmers concluded amid loud and protracted cheering, which lasted for some time. The whole address was listened to by a crowded assemblage, with the most intense interest, and responded to with the utmost enthusiasm.)—*Witness.*

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*EXTRACT OF A HALF-YEARLY LETTER FROM THE AMERICAN  
MISSIONARIES IN SIAM TO THEIR BRETHREN IN MADRAS,*

*DATED BANGKOK, July 1st, 1843.*

It is now nine years the present month, since the first two missionaries of our Board with their families arrived, with the view to a permanent location in this kingdom. Since that time, very considerable changes have taken place here, which have directly or indirectly influenced the progress of truth; and for the most part this influence has been favourable. The limits of a letter will permit us only to glance at a few facts.

1. When the first missionaries arrived, it was extremely doubtful whether any thing like a permanent settlement could be obtained. So great was the jealousy of the Government, of foreigners then, that it was said if there had been one or two more, they would not have been suffered to remain. But we have been permitted not only to remain in this land, where the word of one man is law, we have also had the happiness of having our number increased from time to time; so that the missionaries of three Boards are now quietly pursuing their labours here, and it is believed any number might be without exciting the jealousy of the people. There still exist, however, considerable difficulties in obtaining suitable places for residence, schools, &c.

owing to other causes. Since the above mentioned period, thirty-seven missionaries and assistant missionaries, (including Mr. Jones and wife, who arrived about a year before,) have entered this field; six of whom have died here; nine have left this field for another, or have returned to America, three of whom have rested from their labours; and twenty-two still remain.

2. When the first missionaries came here, they deemed it imprudent to bring a press, and it was not till some time after, that they had an old press and a small font of Siamese type sent on experiment; and the first printing was done secretly by themselves. Now there are four first rate presses in operation here, with three fonts of Siamese type of different sizes. One of these fonts, with characters of a much smaller size and more correct form than any before in use, after much labour expended on it by Mr. North of Singapore, was lately finished here. Another improved font is now in progress at our type foundry. One font, in possession of our Baptist brethren, which was commenced at Penang under the superintendence of Siamese sent by Chau-Fa-Yai, was also completed here. This Royal personage has himself an excellent press, (not enumerated above,) and a number of fonts of Roman type with the moulds and matrices complete. He has also constructed a new set of characters for printing the Bali. The Roman Catholics also have a press here, and have printed a number of small volumes in Siamese Romanized.

By means of the press, thousands of evangelical tracts, and nearly the whole of the New Testament, the book of Genesis, together with a pretty full history of the most important events recorded in the Bible, from the creation to the time of Solomon, in five vols., have been printed and circulated here. Brief histories of Joseph, Elijah, Daniel, and Esther, have also been published in a separate form. In the above estimate we include the publications of our Baptist brethren, who have printed nearly the whole of the New Testament. Though but few as yet give evidence, that they have been savingly benefited by these publications, we are sure that many in this kingdom know the fundamental principles of Christianity; and we would earnestly bespeak the prayers of our brethren, that the Holy Spirit may be poured out from on high, and water the seed that has been sown, that it may bring forth fruit unto eternal life.

3. Another circumstance worthy of notice, is the increase of intercourse between this nation and Christian nations, for the last few years. From the revolution in Siam in 1690, when the French, who had previously carried on a considerable trade here, were compelled to leave the country, the intercourse with Christian nations almost entirely ceased. No successful attempt was made to renew the intercourse till 1822, when Mr. Crawford was sent by the Governor General of India on a special Embassy, with the design to the removal of the obstructions to the trade. In this he was in some measure successful; and a Treaty of commerce was afterwards concluded between Siam and England, by Major Burney. Notwithstanding this, however, there was but now and then, and at long intervals an arrival of an

English or American vessel. When the first missionaries arrived, and for some time subsequently, only three or four square rigged vessels visited Siam in a year, and these were generally owned and manned by Mohammedans. Not a single square rigged vessel was owned by the Siamese.

Now, there are frequent arrivals of such vessels; 51 have been reported during the two last years. The vessels owned by native Mohammedans are now generally commanded by English officers. The market is well supplied with a considerable variety of European goods. The consequence has been, that the Siamese have obtained more correct views of foreign nations, and have in imitation supplied themselves with many articles of utility and comfort. This is particularly the case with the nobles, and the wealthy classes. The superiority of European vessels has induced the Siamese to build a number after that model, and in order to sail them successfully, many have paid some attention to navigation and the sciences connected with it, which could be acquired only from foreigners, or from foreign books. This change has mainly been effected by his Royal Highness Prince Chau-Fa-Noi, and P'ra-Nai-Wai, (formerly Coon Sit,) the former of whom, has, in addition to an excellent set of nautical instruments, a good Library of books in the English language. Ten square rigged vessels, some of them of a large size, have been built under the superintendance of the above named persons, and others are in progress. The Siamese recently made a successful voyage to Singapore with one of these vessels, commanded and manned by Siamese; and another has since returned from Bombay and Ceylon, having only a foreigner for a captain; the latter vessel has already sailed for China, and is to be followed by another in a few days.

This increase of intercourse with Christian nations, we think, is interesting, from the circumstance that history establishes the fact, *that no heathen nation has ever been able long to sustain Idolatry in such circumstances.* It may have become Infidel, or Atheistical, but the grossness of idol worship is too apparent long to survive even the light of science. Those who can, by taking an observation of the sun, determine the latitude and longitude of the place where they are; and can calculate the convexity of the ocean and earth, will not long believe in a system of religion which teaches, *that the earth is a plain, and the sun revolves around it daily, and sets behind a mountain higher than the moon.*

It is not, indeed, the province of Christianity directly to teach the sciences; but it is no less true, that every system of pagan faith has for its very foundation and support that which true science proves to be utterly false. Let the Buddhist be convinced, that the mountain on which his heaven is situated has no existence, and an important point is gained. The very *foundation* of his religious hopes is annihilated. His mind is at once emptied of much that is false, and is in a state to receive truth, *religious truth*; for it is impossible for man to be without religion. We have reason to believe, that this is precisely the state of mind of many in this kingdom at this moment. Since our publication of an Almanac, to which is appended a brief outline of Astronomy in Siamese, many have expressed to us their

doubts of their own system. One, the Royal personage before mentioned, who has perhaps more influence than any other in the priesthood, himself being a priest who is frequently called to examine candidates for the priesthood—particularly the sons of the nobles—has unreservedly declared to us, that the Siamese system of Astronomy is utterly untenable.

4. Another fact of interest has lately come to our knowledge. It is the rise of a *new party* in the priesthood. This party have rejected, as spurious, a large number of what were considered their sacred books, and have adopted some customs more in accordance with those of enlightened nations, such as sitting on chairs instead of mats, &c. The other party still adhere to the whole as formerly. The new party, we denominate the *liberal*, from the fact that after the panic, arising from a false report industriously circulated here some months ago, that the king had prohibited our books, this class of persons and those connected with them were for some time almost the only persons, who sought or received our books. A number of the head priests of the wats belonging to this class, have respectfully sent and requested of us a full set of all our publications, often specifying all the portions of the Bible. A number of the other priests belonging to these wats have made similar requests, and some of them have, with apparent sincerity, stated to us, that they had doubts respecting their own system of faith, and wished to examine more fully the principles of the Christian religion. Some of the nobles, the founders and patrons of these wats, have also requested our books; and it was with much pleasure, that we were able to supply them with so large a portion of the Word of God. To the liberal party, the Royal priest above mentioned, and many others of the greatest power and influence in the kingdom belong, and their number is constantly increasing.

Respecting the panic above alluded to, we are satisfied it was not occasioned by any thing the king said respecting our books. What was the specific cause, we have not been able to learn. Just before that time, in November, letters were received by this Government from his Excellency Governor Bonham stating that, in his mind, the Siamese had broken their treaty with the English. His Majesty immediately ordered large numbers to Paknam, to repair the fortifications and build new forts at that place. The whole country was in commotion from fear that the English were coming. Soon after, it was reported that the king had prohibited our books. Probably some one unfriendly to us and wishing to identify us with the English, taking advantage of this state of things, and also of the excitement produced by the proclamation of the king to purify the priesthood, which appeared a short time before, circulated the false report respecting our books. So general was the panic, that for months, we could scarcely persuade an individual to take one of our books, except persons of the *new party*; and even now, but few others will receive them. Many of our books were torn up, or burned; and many having them were fined by petty officers, who, without authority thus took occasion to enrich themselves. The excitement has now nearly subsided. In consequence of the proclamation to purify the priesthood, we have been told that upward of 1,000 priests have recently been

expelled. In order to increase the means for fortifying the country, the poll-tax required of the Chinese has, the present year, been increased to six ticals. Those who are unable to pay, are required to labour six weeks on the public works. The tax in 1822, was only two ticals. It has been increased from time to time, and now amounts to the sum above mentioned. This, together with other taxes levied on all the productions of the country, bears heavily on the Chinese who are the principal cultivators and operatives. Consequently many annually return to China, or seek employment in other places. It is believed the Hokien Chinese are now far less numerous here than they were formerly.

5. The condition of the mass of the people here is, perhaps, in some respects different from that of most pagan nations. We refer to the general conscription, through which the services of every man are placed at the disposal of the Government. They are placed under different officers, and are practically his vassals, while he himself sustains the same relation to his superiors. Though nominally, the superior is entitled to the services of those under him, only one month in three, yet such is the fear of the people of their superiors, that they are perfectly at their command at all times. The Priests and Chinese are exempted; the latter by paying in commutation the poll-tax above mentioned. This state of things operates often very unfavourably to the progress of light and truth, especially on the mass of the people. For example, we engage a person to work in our employ; he remains a number of months and comes daily under Christian instruction and influence, and perhaps begins to doubt respecting his own religion, and to think favourably of the Christian religion. His friends, or enemies have only to inform his master, and he is removed and sent to work, perhaps in a distant part of the country; or in some other way kept from our influence. His master will, perhaps, very politely apologize to us, for putting us to the inconvenience of losing the services of the man, and express his regret that his business requires him. A great deal of this kind of policy is practised by the Siamese. This being the case, there can be no call for persecution here, at least, till considerable numbers embrace the Gospel. The progress of truth at first must of course be slow. On the other hand, this very feature in society, should a number of influential persons sincerely receive the truth, would, instead of hindering, tend to favour the rapid progress of the Gospel; for all persons under their control, could then easily be brought, at least, to hear it.

Let us again, dear brethren, bespeak your daily prayers, for the outpouring of the Holy Spirit, by whose agency alone so desirable a result can be given to our labours.



### SCHOOL EXAMINATIONS IN MADRAS.

#### BISHOP CORRIE'S GRAMMAR SCHOOL.

THE public half-yearly examination of this excellent Institution, was held in the principal school-room, on *Wednesday evening the 20th ultimo*, in the presence of the Most Noble the Marquis of Tweeddale presiding, the Honorable Sir Edward Gambier, the Honorable J. Bird, Esq. and many other leading Members of Society, both ladies and gentlemen; and a crowded audience. The pupils acquitted themselves with especial credit in their *Scripture Lessons*, the lowest class answering the questions put to them with great readiness; as also in the *Geography and History of India*. They appeared well in *Latin, Logic, Mathematics and Mechanics*, so far as they were examined.

Specimens of their *writing, sketching maps from memory, and drawing* were exhibited, which excited flattering remarks.

Prizes were awarded according to proficiency found by a previous private examination on printed questions, which fully tried the capacity of the students; and it was pleasing to be informed that, in this examination, a marked progress was manifest in attention to the vernacular languages of the country. This characteristic of the school, which secures to the pupils the power of turning their acquirements to practical use among the Natives, deserves all encouragement. In other respects also the Institution stands very high. It is surpassed by none at the Presidency for the compass and thoroughness of the education given. The greater part of the pupils are either European or East Indian, but some Native lads of good promise are found in nearly all the classes.

#### ST. ANDREW'S PAROCHIAL SCHOOL.

This most useful school, which extends the benefits of a sound education to both sexes, in not only the common branches of learning but higher studies, was examined on *Thursday evening the 21st ultimo*, in the presence of the Hon. Sir Edward Gambier, in the chair, and a very respectable audience of other gentlemen and some ladies. The examination was conducted by the Principal of the school, assisted by the ministers of the Scotch Church. It was in most of the studies very minute and thorough, and the evidence it elicited of a clear understanding on the part of the pupils of what they professed to know, was highly satisfactory. In the *Catechism, Scripture Lessons, Geography, History of England and Arithmetic*, there was so uniform a readiness and correctness—at least on the part of the more forward in the different classes—that it was difficult to say in which they had been best instructed. Perhaps considering the age of many of the children, the answers to the Scripture exercises were the most remarkable. The higher classes in *Latin, Greek and Geometry*, were also very correct, so far as they went, and the specimens of *drawing* were some of them very good. The needle-work of the girls seemed to meet the approbation of the ladies. Some compositions, embracing certain words given by the senior Minister of the Kirk, and written in his presence, showed thought and skill, and elicited much commendation. The school is a truly valuable establishment.

On *Monday the 18th ultimo*, at 11 A. M. the pupils at the *Military Male Orphan Asylum* were examined in the presence of the Most Noble the President, the Hon. Sir E. Gambier, and other Directors, and we understand appeared well.

On the same evening the Boys and Girls at the *Black Town Male and Female Orphan Asylums*, passed a very creditable examination.

On *Thursday the 21st ultimo*, at 10 A. M. was the public examination of the *Female Military Orphan Asylum*, which, it is believed, was very satisfactory.

## DISSENSION AMONG THE JEWS.

For some time past the Jews have been in a state of great excitement, in consequence of a memorial being presented to the various metropolitan synagogues from a dissenting body of their community, praying for a revision of their liturgy, time of worship, &c. ; and in consequence of the Vestry of the Great Synagogue accepting the memorial, and after deliberating thereon, deciding upon leaving it to the decision of their future Chief Rabbi, a committee formed of members of various congregations, determined to preserve inviolate the ancient rites and ceremonies of the Jews, called a public meeting, which was held at Howard's Assembly Rooms, St. James' Place, and was most numerously and respectably attended.

The Chairman expressed his deep regret at such a demonstration of the religious feelings of his brethren, and was gratified in seeing the public response to the untoward memorial. It had been got up by a party who had actually seceded from them ; and, notwithstanding the opposition they had met with, they were determined to stand by their ancient laws.

The meeting was very ably addressed by several gentlemen, who felt themselves imperatively called upon to use their best exertions to stem the torrent of innovation ; and it was unanimously agreed that a counter-memorial be presented to the Great Synagogue, expressive of their sentiments, of which the following is a copy :—

“Resolved, That your memorialists have heard with the deepest regret that a memorial (having for its object a revision and curtailment of our synagogue service, &c., purporting to contain the sentiments of the majority) has been received by your Board by a casting vote of your President, in addition to individual vote, and that the Vestry has resolved to call the attention of the Chief Rabbi to the prayer of the petitioners at a very early period after he shall have been appointed. Your memorialists cannot but deeply lament that such a course has been adopted, as it must evidently prove injurious to our ancient and venerable institutions ; for from time immemorial our laws, customs, ceremonies and rites, have stood the test of ages without the slightest alteration ; and should any modification be now introduced, it will occasion those who are anxious to cause dissension amongst our brethren, and to seduce us from the faith of our forefathers, to say that the Hebrews ‘are at last dividing amongst themselves, and wish to remove some of their ancient customs,’ which will at once destroy our nationality, which we have sustained unsullied for thousands of years.....Your memorialists, with all due deference to the supporters of the contemplated alterations, solemnly declare their full determination to uphold, support and maintain in the fullest integrity all the ancient laws, customs, ceremonies, rites, and forms of service of their forefathers. Your memorialists trust that anything herein stated will not be considered disrespectful to the Vestry, for such, your memorialists avow, is not their intention—but only to give expression to their feelings as Jews, by which they are actuated. ....Your memorialists, therefore, in conclusion, respectfully anticipate that your Board will see the propriety of rescinding the resolution accompanying the reception of such memorial, which will at once set at rest a subject fraught with evil, and restore peace and tranquillity to the minds of your memorialists—who will ever pray,” &c. Upwards of 200 persons signed the memorial.

A vote of thanks was passed to the Chairman, and the meeting adjourned.—  
Witness.

## POPIH PERSECUTION IN MADEIRA—IMPRISONMENT OF DR. KALLEY.

INTELLIGENCE has lately arrived in this country of the gross infringement of the liberty of a British subject, which has just taken place in the island of Madeira. It appears that the Portuguese authorities there, urged on by the Romish priesthood, have imprisoned our countryman, Dr. Kalley, for no other cause than that in the exercise of his rights as by treaty established, he chose to preach to the Natives in his own hired house. Dr. Kalley is a medical man, a Scotchman, who has devoted himself to the instruction of the Portuguese, at the same time that he practises among them; and now, when these instructions were beginning to tell powerfully on the popular mind—the people becoming more intelligent, active, and honest—he is incarcerated. Surely Britain will not submit to see one of her subjects thus imprisoned for violating no law, breaking no treaty.—*Perth Advertiser*.

From letters received from Dr. Kalley, of date 6th September, it appears that he was still, after six weeks' imprisonment, in gaol. He says, however,

"We have many friends, and God has not left us to feel very keenly any thing that has happened. We believe it has already tended to the furtherance of the Gospel, and hope that it will yet much more. This week we have got 4,000 copies printed of a tract, 'The Brazen Serpent,' and next week we hope to get another thrown off. All our Testaments and Psalm books are gone. Of the former I have sold upwards of 230, and as many Psalm books, since coming to gaol, besides scattering many thousand tracts. May He who gave the seed grant that it spring up, and yield some thirty, some sixty, and some an hundred fold."

In regard to the evidence taken in his case, he says "it is most ridiculous." He gives the following as a specimen:

"I am accused of blasphemy against the Trinity—of which the only proof is, that I said, there is only one God. I have blasphemed against the Virgin—proof, I said she was a woman as others. I have blasphemed against the images and saints—proof, I have read the second commandment. Romanists in general deny that they adore images, but in the evidence taken in the ecclesiastical court against me, is the statement of a man, who declared that he heard me say things contrary to the religion he learned from his fathers, inasmuch as I stated that 'the images and crosses are not to be adored.' And a woman giving evidence before the Judge declared, that she was so much offended on one occasion, by what she heard me say, that she never returned. And what had scandalized her so much? The same declaration, 'that images are not to be adored.' I have ordered a certified copy of the whole to be made out, in order to transmit some extracts home."

Imprisoned as he is, opportunities of usefulness, even in a medical capacity, are enjoyed and embraced by him:—

"I had an operation to-day for cancer. The patient, a woman, came into gaol to be operated upon, and remains for treatment."

As to the issue he has no anxiety:—

"What the issue of my case may be, I do not know. Perhaps they may keep me in gaol, and try to get me entangled in some of the meshes of Portuguese law. But the Lord reigneth. He will not leave me; and if it be for His glory, and the eternal welfare of this people that I remain a prisoner, His will be done."—*From the Scottish Guardian, in Madras Christian Herald*.

## NEW YEAR.

ANOTHER year has winged its airy flight,  
Still wrapt the future in mysterious night,

An eager haste, we feel:  
We long, we hope, and e'en swift time seems slow.  
Inquiring ask while yet we would not know,  
What may this year reveal?

What may it *not*?—ah! one short year may send  
To his long home, a loved, a valued friend,  
Bring others to our view.  
Lay hundreds low in death—alas! replace  
Full many a well-known, and lamented face,  
By forms entirely new.

A year may bring the wounded mind repose,  
O'erwhelm the happy with unnumbered woes;  
May ease the captive's doom.  
A fleeting year, e'er it be past and gone,  
May add fresh beauty to the form of one—  
Decay another's bloom.

Could we look forward through but one short year,  
*How would the smile alternate chase the tear,*  
*The tear its place supply.*  
How one sad hour would view the mind perplex'd,  
Perchance reliev'd and free from care the next,  
Ere yet that tear be dry.

But though weak man alone can truly see,  
What *hath been*, not what yet there is to be,  
We'll fondly paint the best.  
We'll bid the radiant dawn of *hope* appear,  
Thro' its fair glass, we'll view the opening year,  
And *while we hope, we're blest!*

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### ECCLESIASTICAL MOVEMENTS.

THE Rev. E. Lewis, of the London Missionary Society, has removed from Coimbatore to Madras.

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### Obituary.

WE have deep regret in recording the death, at Manargoody, by Cholera, on the 13th ultimo, of Mrs. CRYER, wife of the Rev. THOS. CRYER, Wesleyan Missionary. It is little more than a year since this valued member of the missionary circle entered this field; and now we have to mourn her sudden removal. But "it is the Lord, let Him do what seemeth Him good."

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### MISSIONARY PRAYER MEETING.

THE weather prevented the usual meeting and address the last month.

The meeting the present month is to be held at the Wesleyan Mission Chapel on Thursday evening the 4th instant, instead of Monday the 1st. An address is expected from Rev. J. ROBERTS, on "*Caste*; its origin, character, and existence among Native Christians."