Hinduism is a vast and complicated system. To give it in detail would require volumes. In this paper I shall attempt nothing more than a brief view of a few of the fundamental principles of Hindu mystic science, with a few remarks on some popular points, more immediately involved in the subject.

I. The Panchachara. (Pānchāchāra).

One of the most curious and mysterious points in this singular system is, that of the five mystic syllabic letters, denominated the panchāchāra. These letters, which as will be seen in the course of my remarks, are symbols of extensive significance, are na, v, ma, va, eu, va, ya, ma. They are often written and pronounced as one word, Namasevaya, ṇa v a m a s e v a y a. A full exposition of this subject would involve a view of the whole Hindu universe. It is so essential a part of the system, is so interwoven with every other part, that a knowledge of it is necessary to a correct and full understanding of many of the practices of the Hindus, as well as of their mystic writings.

It is this which gives the peculiar significance to the number

Note.—The writer of this paper is not responsible for the Tamil, which is added to some of the words, though it is believed the letter or name thus indicated is the same intended by him in every case.—Edts.
five in Hindu symbols or hieroglyphics;—as, also, to many of the rites and forms in the popular religious ceremonies of that people. This number, when symbolically applied, points directly to the great fact in the system, that the universe exists in classes of fives,—all which classes are evolved, on the principle of emanation, and by the inherent power of these mystic symbols, from the divine essence;—or as described in their books, from god, who is, in his state of unity, perfectly quiescent, and unconscious of any thing without himself. Hence, the five superior developed or organized gods; their five sactis, $\mathcal{S}$, or wives; the five lingas, $\mathcal{S}\mathcal{S}\mathcal{S}$, (phalli); the five divine weapons; the five elements, from which all material forms are educed; the five co-existent bodies or cases, which constitute the organism of the human soul. Hence, also, the hieroglyphical character of the five colours* of the peacock, of the five fingers in man and in the monkey tribe, of the five claws of the rat and of the sacred tortoise, &c. All these, with many others, are considered as manifestations, or real developments, of this five-fold mystic power of deity. Hence the idea of the tortoise sustaining the earth on its back, and of gods riding on the peacock and on the rat.

These mystic letters combined, constitute a formula of prayer, called mantra, $\mathcal{S}\mathcal{S}\mathcal{S}\mathcal{S}\mathcal{S}$, which is used in incantations, &c. It is the most important and powerful of the “seventy millions of great mantras,” $\mathcal{S}\mathcal{S}\mathcal{S}\mathcal{S}\mathcal{S}$, all of which are simple emanations from pristine essential deity,—as really so, as is man, or as any of the incarnate gods. This five-letter mantra, $\mathcal{S}\mathcal{S}\mathcal{S}\mathcal{S}\mathcal{S}$, exists in three successive states of development. The first is styled the heavenly; the second, the spiritual; the third, the corporeal panchâchara, $\mathcal{S}\mathcal{S}\mathcal{S}\mathcal{S}\mathcal{S}$.

This mysterious five-fold power is represented, in its successive states, as being so developed as to form, or to evolve from itself, “the gods and the universe of endless forms,” which are generically distinguished by the terms ‘he, she, it.’ In this work of emanative creation, which is the only idea of creation entertained by the Hindus, the process is from the more subtle to the

* The Hindus reckon only five radical colours, which are, white, black, red, gold-colour, and green.
more gross, from the spiritual to the material, from the invisible to the visible. Hence, to the mind of a Hindu, there is no absurdity in the doctrine stated, that this five-fold mystic power is both the material and also the efficient cause by which the universe of matter and of organized beings is, through the repeated cycles of the four ages, perpetually evolved, and as often resolved into the same eternal essence.

The panchāchāra, is very minutely described in its three states of development, and with its respective functions in those states:

1. The heavenly panchāchāra, is of a highly ethereal nature. It is stated, that “the letters, words, and substances included within the light of this unutterable mantra,” can neither be written nor spoken. The soul, in its high religious state, only can perceive them. Hence, it is declared, that they who pretend to reveal them, give proof, in these pretensions, that they have never seen the true light.

The order of development in the heavenly state is briefly as follows. From the “light of this unutterable mantra,” springs suttamayeit, or pure ether. From this prime ethereal substance emanates Param, commonly rendered from the Sanscrit, Brahman, and is interpreted to mean the Great First Cause, or the “unknown God.” Then from Param, proceed various orders of heavenly existences;—as, Paror-tékam, Paror-atmā, and Paror-sivam, the archetypes (in which I would include the material and efficient cause) of bodies, souls, and deities, in this their heavenly stage. Thence, by the same process of development, this whole primary formation of the universe is produced.

2. The spiritual panchāchāra, is of a less ethereal nature. The symbols in this case may be written, but are too sacred to be uttered aloud; and must not be even whispered into the ears of the uninitiated. They are a, u, m, vintu, natham, etc. These are evolved in the following order:—natham, springs from parasivam; vintu, from natham; m, from vintu; n, from m; and a, from n.
The development of the universe in its second stage is effected by these five powers. Here, as in the first case, these mystic powers stand as the efficient and material cause of an almost innumerable number of five-fold classes of existences, all of which are described in the Shastras, with great minuteness. From these arise the five superior gods, Sathásivam; Espara; Rudra, or Siva; Vishnu; and Brahma; and also their Saclis, &c. &c.

Here it may be in place to remark a prominent principle in the Hindu system, viz. that man is a miniature universe complete. Here the five superior gods have their abodes, with all their proper accompaniments. These divine abodes are formed by the spiritual panchāchara; and are designated by the same, as follows:

The symbol α, designates, (in the sacred books, and in the rites and ceremonies, when used in this connection), the portion of the body from the podex to the navel. This is the dominion of Brahma, the generator, who is seated in the genitalia.

The symbol μ, marks the portion from the navel to the heart. This is the dominion of Vishnu, the preserver, who is seated in the heart.

The symbol δ, marks the portion from the heart to the neck. This is the dominion of Rudra, or Siva, the regenerator, who is enthroned in the heart.

The symbol ν, denotes the region from the neck to the eyebrows. This is the dominion of Esparan, the obscurer, who is seated at the root of the tongue, in the back of the neck.

The symbol γ, designates the region from the eyebrows to the crown of the head. This is the dominion of Sathásivam, the illuminator, whose seat is between the eyes.

These gods, thus enthroned, and having inherent in themselves these five mystic powers, carry on the work of man's creation through the second stage—they complete the development of his members, organs, and powers. The intellectual and moral powers of man are strictly parts of the organism of the soul, as much so as the powers of the five senses.
intellectual powers are four in number. Their development in this second stage, with that of the soul itself, is effected in the following manner:

_Brahma_, ô/tldît, by the power _a_, evolves _Anghara_, _ô.ê.ên_ _ôf_, the faculty of energy and execution, that which prompts to action.

_Vishnu_, _ô.ê.ên_ _ôf_, by the power _u_, _ôf_, evolves _Bhulti_, _ôf_, the faculty of judgment and common sense.

_Rudra_, _ô.ê.ên_ _ôf_, by the power _m_, _ôf_, evolves _Manam_, _ô.ê.ên_ _ôf_, the faculty of perception, apprehension, and discrimination.

_Esparan_, _ô.ê.ên_ _ôf_, by the power _Vintu_, _ô.ê.ên_ _ôf_, evolves _Sittam_, _ôf_, the faculty of clear and certain conception and decision—the will in a modified sense.

_Sathâsivam_, _ô.ê.ên_ _ôf_, by the power _Natham_, _ô.ê.ên_ _ôf_, evolves the _Soul_, the proprietor of all the powers and organs.

When these gods, in the possession of these mystic powers, have thus evolved and established the soul with the intellectual powers, the first three of these deities, assume, in man, the following forms:—_Rudra_, _ô.ê.ên_ _ôf_, takes the form of _Ichchâ-sacti_, _ô.ê.ên_ _ôf_, and exists as the _Power of Passion_;—_Esparan_, _ô.ê.ên_ _ôf_, takes the form of _Kriya-sacti_, _ô.ê.ên_ _ôf_, and exists as the _Power of Action_;—_Sathâsivam_, _ô.ê.ên_ _ôf_, takes the form of _Gnâna-sacti_, _ô.ê.ên_ _ôf_, and exists as the _Power of Wisdom_, or of _Spiritual Illumination_.

By successive developments the god _Rudra_, _ô.ê.ên_ _ôf_, is expanded into three gods, _Siva_, _ô.ê.ên_ _ôf_, _Vishnu_, _ô.ê.ên_ _ôf_, and _Brâhma_, _ô.ê.ên_ _ôf_, who hold their proper forms in man. In this way, there is laid in man, a full foundation for what is denominated the _five divine operations_. These are, _generation_, by _Brahma_, _ô.ê.ên_ _ôf_; _preservation_, by _Vishnu_, _ô.ê.ên_ _ôf_; _regeneration_, by _Siva_, _ô.ê.ên_ _ôf_; _obscuration_, by _Esparan_, _ô.ê.ên_ _ôf_, (which is effected through the passions and the varied operations of the soul's organism); and _illumination_, by _Sathâsivam_, _ô.ê.ên_ _ôf_. In this was, as stated in the _Shastras_, _ô.ê.ên_ _ôf_, the five caused-organised deities, become _causative-operative deities_. Thus is completed the "secondary formation" of the universe.

3. We come now to consider the corporeal _panchâchara_, _ô.ê.ên_ _ôf_. This exists in strictly human characters, which
though very sacred, may be written and spoken by those who have made the required attainments in religious life. These symbols are na, p, ma, w, si, va, wu, ya, wu. They arise from the spiritual pancháchara, विष्णु, and as follows:

From the spiritual pancháchara, विष्णु, is evolved an impure (i.e. less refined than suttamayei, सूत्तमयेयि) ethereal substance, called assutamayei, एसूतमयेयि. From this is evolved ya, wu, the highest of the five mystic letters; from ya, wu, arises va, wu; from va, wu, springs si, w; from si, comes ma, w; and from ma, w, comes na, p. They are usually written in the reverse order, beginning with the lowest—na-ma-si-va-yay, नामसीवाय. These, written as one word, are spoken of, by orientalists, as constituting the mystic name of God; which is, in a sense correct, though its peculiar meaning has not been hitherto known.

By these five mystic powers the mundane creation—the third stage in the emanation of the universe, is effected. They first evolve the material bases of the five elements, denominated, as are the elements themselves, ether, air, fire, water, earth. From these are evolved the twenty-five powers, or Tatwas, तत्व, viz. the five elements proper; the elementary bases of the five organs of sense; the five elementary media of sensation, viz. the media of sound, of touch, of form or sight, of taste, and of smell; the five organs of action, viz. the mouth, the feet, the hands, the organs of evacuation, and the genitalia; and the organs of the four intellectual powers, and life. And from these arise the one hundred and twenty-five Tatwas, तत्व, From these spring, according to the language of the books, “words and symbols of endless form.” Thus is produced the ‘tertiary formation’ of the universe.

This pancháchara, विष्णु, regarded as a mantra, विष्णु, is described as a burning lamp which consumes original sin, and purifies the soul—or rather, delivers the soul, which is, in itself, ever pure, from the influence of its impure and delusive organism. The sacred lamp used in the temple, and in most ceremonial services, is a symbol of this mystic lamp, and, to a degree, embodies its power; so that the use of the sacred lamp is a form of prayer or incantation. In this emblem the letter na, p, is represented by the vessel; ma, w, by the ghee
(melted butter used instead of oil); \( \text{si, } \sigma \), by the fire or heat; 
\( \text{vd, } \omega \tau \), by the wick; and \( \text{ya, } \omega \tau \), by the light.

These mystic letters are extensively employed in the sacred writings, and in various forms of worship, as the representatives or symbols of the five gods, their five sactis, \( \varphi \beta \delta \), the five divine weapons, the five abodes of the gods, in man, and indeed, of the whole universe of jives. Hence the necessity of a knowledge of this subject, in order to understand much of those mystic writings, and many of their equally mysterious ceremonies.

These five powers perform the functions of the five senses, or secure their performance, and move all the other powers, classified in fives as they are, in both gods and men. They constitute the motive power of the universe—controlling all the five-fold classes, from the gods down to the lowest existences.

This mantra, \( \omega \beta \beta \delta \eta \lambda \), is the property of those who are initiated into the mysteries of the system—chiefly of the Brahmins and priests. They who can employ this awful power aright, can control, in certain ways, the universe of being. As implied in a remark above, there are an almost innumerable number of mantras, \( \omega \beta \beta \delta \eta \lambda \), of marvellous power—all being divine emanations. They are of various characters, adapted to different specific ends. Some, as the one we are contemplating, are for the priests in the temple, and for high incantations; some for the astrologer, affecting various interests in life; some for the magician, for exorcism, and for various good and evil purposes; and some for the physician, which are far more potent than their medicines, though they are prescribed according to rules given by divine revelation.

This panchdchara, \( \omega \tau \sigma \tau \varepsilon \tau \varepsilon \varepsilon \), is the mantra, \( \omega \beta \beta \delta \eta \lambda \), employed in the consecration of temples, which are modelled after the form of the human body, where the five superior gods have their proper abodes.

This is also, the great power employed in the formation of idols. The image as it comes from the hands of the carpenter or goldsmith, is not an object of worship. It is yet to be constituted a deity. The 'presence of deity' must be established in the image, with sacti, \( \varphi \beta \delta \), suite and equipage. Every god, thus constituted, combines in himself some portion or attribute
of each of the five superior gods. His sacti, śātres, also, embraces some portion or quality of each of the five great sactis, śātres. Both these are required in a complete deity. Now, these parts are collected and combined into one whole god by means of this mysterious five-fold power, the corporeal panchāchara, स्त्रेत्रे.

In this work of making gods, the letter ma, म, its proper ceremonies accompanying, ‘carries up and fixes in the image,’ successively, all the parts required from Brahma, स्त्रेत्रे, and his dominion. The letter ma, म, ‘brings in and establishes’ what is required from Vishnu, स्त्रेत्रे. The letter si, स, all that is required from Rudra, स्त्रेत्रे. The letter va, व, all required from Sarasvati, स्त्रेत्रे. The letter ya, य, all the parts required from Sathasivam, स्त्रेत्रे.

The idol thus formed is considered to be a fac simile of the god whose name it bears, as he was when incarnate—when he lived and acted in the world. The form and character of every deity are determined by the nature of the service he comes to perform. It is a fundamental principle in Hindu theogany, that deity, like the human soul, must have an organism in order to action; and that this organism must be adapted, in form, to the work or end in view. Hence the almost infinitely varied forms of their gods.

It should here be remarked, however, that some parts or appendages of idols are often strictly hieroglyphical. Such is the fact in the case of the five heads of Siva, स्त्रेत्रे, which are manifestations of the five powers of the panchāchara, स्त्रेत्रे. Hence Siva's head is denominated the mantra-head. Such is, also, the fact in regard to the elephant-head of Ganēsa, स्त्रेत्रे, the elder son of Siva; its proboscis, curved as it usually is in the extremity, being an emblem or form of the linga, which will be described below. The six heads of Skanda, स्त्रेत्रे, Siva's younger son, who is the ruler of the divine armies, are emblems of the ‘six divine powers.’

In the worship of an idol, a leading part of the service consists in celebrating the praises of the god by rehearsing the events of his history, and, in many cases, by acting over in mimic representation his deeds when incarnate. Hence, what-
ever there was vile and abominable in the works and sports of the god, is reiterated to the worshipping multitudes—thus inculcating the same with the force of divine example. And it may be said without qualification, that the corrupt heart of man never conceived of viler and more debasing things, than are recorded, in the divine Puranas, (historical works,) of multitudes of these gods. Thus we see, how the higher and more refined parts of Hinduism come in to the support of popular idolatry with all its abominations.

We may also learn from this part of our subject, how to understand the Shastri, the learned Hindu, when he avows, as he often will, that he is not an idolater, claiming to be a worshipper of the one great God. Having passed through the course of popular idolatry, he has come to understand the origin and nature of the gods; and now sees, that the mere external image is 'nothing.' He looks, not like the Christian, 'through nature up to nature's God,' but through a universe of emanative beings, to the mystic source of all beings, and thus ends in Pantheism.

(To be continued.)

A SUCCINCT ACCOUNT OF THE FIRST FORTY-NINE YEARS
OF THE (LONDON) MISSIONARY SOCIETY,

Read at the Jubilee Meeting in Davidson Street Chapel, Madras,
September 25, 1844.

BY THE REV. A. LEITCH.

The last fifty years are in the whole history of mankind second in interest to no similar period, except the one in which God was manifest in the flesh. In no other fifty years does history present fuller or more vivid manifestations of the attributes of the Godhead, as the Creator, Preserver and Redeemer of man.

Contemplating man as the creature of the Almighty, he has during this time executed greater mental and physical achievements, than during any preceding age. He has pursued the invisible powers of

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nature into their recesses, discovered their laws and subjected them to his authority.* He has in these fifty years made fresh discoveries, as to the ultimate constitution of the visible and material universe.† The heavens themselves have unveiled more of their beauties to his searching eye;‡ and by his mechanical skill and patient industry, in the manufacture of instruments, and by the accuracy and precision of measurement obtained by a refined nicety of division, the movements of the heavenly worlds have been more correctly and extensively determined. That substance, appreciable by only one sense, light, has unfolded before the ingenuity of Fresnel, Herschel, Brewster and others, some new manifestations of its dazzling wonders.§ Fifty years ago steam was no friend to man. The only steam-boat in existence, perhaps, in 1785, moved no faster than three miles an hour.|| Twenty years after that, it was considered in England a great matter to launch a vessel of eight horse-power.¶ But now steam by sea and by land, in the mine, the printing press, and the manufactory, promises to change the physical and intellectual aspect of man. Further, untiring naturalists have numbered, arranged and classified the vegetables and minerals to be found throughout the world, and with this as a key they have pryed into the nature of the external crust of the earth; and in mines and mountains have discovered primeval hieroglyphics, by which they learn the very age of the globe itself. All these mighty acts of the creature show forth his Creator’s praise.

But far mightier things than these have transpired when we consider man in his social capacity, under the government of the All-wise, and as redeemed by the Son of God; and these are all connected, more or less intimately, with the origin and history of modern missions. In previous years the wars, the commerce, the enterprise of Britons had prepared a highway for the messengers of the Lord of Hosts. The nations of the earth were sunk to the lowest depth of suffering and degradation, and when ready to perish, the God of salvation interposed for their deliverance.

1. But let us direct our attention to the Missionary Society, afterwards called the London Missionary Society.

This living stream originated in the fastnesses of English liberty, at a time when the frame-work of human society was shaken to its

* Galvinism.
† The atomic theory as applied in chemistry.
‡ Ceres and Pallas, Juno and Vesta, have been discovered within the time specified.
§ The undulatory theory and polarisation.
|| It belonged to the Earl Stanhope.
¶ Called the Elizabeth.
foundations by the storms and hurricanes of the French Revolution. The rivulets that nourished the parent stream, were many in number, and some of them mighty in renown. From the undefined heights of independency, from the bold and rugged crags of Presbyterianism, from the towering summits of Episcopacy did the living water flow in a full, unbroken, undivided stream. While pursuing its onward course, it leapt in bubbling torrents over the rocks of infidelity; it wound in silent majesty around and beyond the mountains of political expediency; it passed vigorously over quagmires of sensuality, it flowed steadily through vallies of unbelief; and as it rolls through the plains of our world, the wilderness is becoming a fruitful field, and the fruitful field is being counted for a forest. Kings and nobles, philosophers and statesmen, assembled senators and congregated crowds, are gazing and wondering at the scene.

During the first twenty years of this Society's existence, every country of Europe, England alone excepted, was in its turn the scene of bloody warfare, exterminating devastations, and as the consequence of these, famine and disease. During this period, over almost every district of that continent, the hounds of war speeding their terrible way, left traces of the deadly visitation in fields laid waste, families in tears, and towns in ruins. Filthy and frightful disease followed and inflicted awful yet merited retribution on the camp of the destroyers. There was scarcely a family in the whole of France, one of whose sons at least was not enlisted under the banners of Napoleon, and of these but few returned home, and of these few, the greater part were through wounds or disease objects of compassion for life. Thus the bonds of human society were loosened, the sinews of human industry were cut, and vice and starvation stalked unobstructed through the wretched realms of Europe. Nought of all this touched England. She passed unscathed, with the exception of a load of debt, in her island security, or rather in the Providence of the Almighty. He preserved and blessed her, that she might bless the world. He gave her this special work to perform for the benighted nations, opened a wide door before her, and urged her to enter it. What distinguishing mercy!

An address to professors of the Gospel by the Rev. David Bogue, of Gosport, may be compared to the grain of mustard seed. It was dropped into the soil in the month of September, 1794, through the medium of the Evangelical Magazine. This eminent divine is styled by his Biographer, the Father of the Missionary Society. He left his native land, Scotland, and resigned prospects of preferment in its national church to preserve his conscience and that of his revered father, void of offence—and finding refuge and employment among

* See Bennet's Life of Bogue, pp. 17, 18.
the Christians of England, he led the way to the foundation of this society, by whose instrumentality Christ's name has been magnified to the ends of the earth. The seed thus sown germinated, and took root; for "it gave occasion to various private conversations, and at length on the memorable fourth of November, 1794, the first concerted meeting with a view to this society took place. It was a small, but glowing and harmonious circle of ministers of various connections and denominations. From that time there appeared a gradual increase of cordial friends to the perishing heathen, though many respectable characters whose early patronage of this cause was desired, yielded to cautious hesitation, and some were perhaps disposed to attach presumption to the undertaking."

Dr. Love states in a sermon preached before the society at the Tabernacle in 1812, that seventeen years had elapsed since it was his happiness to write the first small letter which called together a few ministers to consult respecting the formation of this society.

It sent forth its sapplings. "Early in the month of January, 1795, the brethren who felt increasing ardour of zeal in this cause, resolved to try the disposition, and to call in the aid of evangelical ministers in London, and appointed an address to Christian ministers and all other friends of Christianity, on the subject of Missions to the Heathen, to be printed and circulated among the ministers of the metropolis along with a written letter."

The tree thus planted, watered by the grace of God, has grown; it has sent forth its healing leaves, and extended its branches to the ends of the world. Under the foliage of this great tree many of the children of men are enjoying prosperity and peace, the delightful foretaste of eternal bliss.

The first buddings of this Christian enterprise were lovely and of a sweet smelling savour. The two addresses already noticed, and the first circular letter signed by nine individuals, whose praise was in all the churches; and the second circular letter sent forth in the near approach of the first general meeting, which assembled on Tuesday, the 22d September, and two following days in the year 1795, are all filled with burning words and breathing thoughts—overflowing with love to Christ, and compassion for the heathen—intermingled with less of the non-essentials of Christianity than any similar documents—and proved by their effects to be possessed of more apostolical and divine authority than the bulls of many Popes or the decisions of many general councils. These documents should be prayerfully perused by every Christian.

On the Monday preceding, and the Friday following, these three remarkable days, meetings were also convened. At the last of which, viz. Friday, the 25th, the society was duly constituted, Mr. Percy in
the chair. Mr. Joseph Hardcastle was appointed Treasurer, and Messrs. Love and Shrubsole were elected to be Secretaries. The list of gentlemen nominated by a provisional committee, to be elected as directors, being read, they were requested to withdraw, and by a distinct vote on each name twenty-five were unanimously chosen. At this meeting it was unanimously resolved that the first attempt of the society shall be to send missionaries to Otaheite, or some other islands of the South Seas.

The following month a circular was prepared and sent throughout the country, containing a condensed view of what had taken place, with the constitution and office-bearers of the society. Towards the close of this circular, the following is worthy of notice. "One circumstance" they say "must not be omitted. A worthy gentleman who had retired to affluence and ease from the East India service, hearing of our benevolent design, has voluntarily stept forth with a generous offer of his services to command any vessel we may employ in sending our missionaries to the place of their destination." With this reference to Captain Wilson, the first report closes. The originators of this great movement, we have thus seen, were vigorous and busy, but the working of the Lord is strikingly manifest.

The second report opens with the grand idea that their deliberations were intimately connected with the future and eternal happiness of millions of their fellow-creatures. A Missionary Society is the embodiment of this desire. These were men who acted as those who feel they are dealing with the eternal concerns of immortal beings, whose business is anent pearls of great price, inheritances that are incorruptible, and crowns whose glory never fade.

This report enters at large into the principles that guided them in the selection of missionaries. And these are characterized by a deep knowledge of human nature, an intimate acquaintance with past history, and a spiritual, yet common sense view of their great undertaking. "We laid it down" they say "as indispensably requisite that every one, learned or unlearned, should possess a competent measure of that kind of knowledge which the mission he engages in may require, be well apprized of the difficulties and dangers to which he may be exposed and willing to encounter them through divine assistance, at the hazard of his life." That some of them held too low views on the subject of education must be conceded, but if blame is to be attached to any party, it should fall heaviest on the young men educated for the ministry in Britain, so very few of whom have entered the missionary field.

That some of those sent forth have proved false to their vows and unfaithful to their Redeemer is not to be denied, nor is it surprising.
The movement which took place in London, and which we have been describing, shook many from their beds of sloth throughout the country. It kindled a flame in many a lukewarm breast.

It was in this, the second report, that that banner of love—the fundamental principle of the society was unfurled. Love has ever been at a discount in the world. Since the first division among Christ's disciples, there is one great Bible truth, to which the church has not borne witness—but which on the contrary she has more or less denied. This great truth is, that they who are born of God should love one another. The points on which those who are born of God through Christ differ, are in weight infinitesimally small, and in importance utterly worthless, compared with those mighty unchanging verities, shining in all the effulgence of eternity, in which they are agreed. All believers have acknowledged and felt, and to some extent acted upon this truth. But the church has failed to manifest it to the world. Over this failure many of her pious sons have mourned, and in their writings and sermons in every age have borne testimony to it. But the church has not borne an united testimony. Individual churches have inserted it in their confessions, but it has held a secondary place, and been so overborne by contrary statements and opposing practice, as to render this testimony very feeble and powerless. Individual churches have said just so much upon the subject, as to give their enemies a good opportunity to condemn them out of their own mouth. The fundamental principle of the Missionary Society is the first, and almost the only public testimony of any value given in the present age to this cardinal doctrine.

"First pure, then peaceable," a thousand voices exclaim. The churches do not hold in purity this truth, viz. "by this shall all men know that ye are my disciples, if ye love one another," and therefore they are not at peace with one another. It is true matters are much better than they formerly were, but they are far from being right, and from the growing unpopularity of this fundamental principle in many directions, within the society and without it, we infer that Christians are yet only spelling the letters of the essential and undeniable truth above enunciated. If Christians do admit the practical importance of loving one another, why should any one quarrel with this almost the only official statement uttered in its behalf, while he is doing but little else to promote it.

At the third general meeting in May, 1797, the society resolved, that a certain number of those who had during the past year performed the duties of directors, should be ineligible for that office another year; and after some discussion the lot was resorted to, and by it the appointed number of individuals were excluded.

This report is occupied with the designation and embarkation of
the first missionaries to the South Seas. On the 28th July, 1796, thirty individuals were solemnly set apart for this novel and glorious undertaking in Zion Chapel, amidst several thousands of praying people. "Not less than ten ministers belonging to the society, engaged in this pleasing and extraordinary service. Three prayed, one preached, another delivered a charge to the missionaries, and five more of the brethren, selected from the various denominations of professing Christians, of which it is the peculiar glory of this society to consist; an Episcopalian, a Presbyterian, a Seceder, an Independent, and a Methodist, united in the solemn designation of the missionaries to their work, addressing them, severally in these words: "Go, our beloved brother, and live agreeably to this holy word; (putting a Bible into his hand) and publish the Gospel of our Lord Jesus Christ to the heathen, according to your calling, gifts, and abilities, in the name of the Father, and of the Son, and of the Holy Ghost." To which each missionary replied: "I will, God being my helper."

This extensive and princely mission, however, did not exhaust the desires of the fathers and founders of the society. At the very same time they were making preparations to enter South Africa; and two of the directors had resolved to consecrate themselves and their property in establishing a mission in Bengal.

"On the 9th December, Mr. Bogue accompanied Mr. Haldane to London, to wait on Mr. Dundas, who was at the head of the Board of Control for the affairs of India, and to endeavour to procure the consent, if not the co-operation of the Government. They obtained also an interview with the Archbishop of Canterbury and the Bishop of London on the same business. The result of these visits may be guessed with tolerable certainty from the prayer with which Mr. Bogue closes these memoranda. 'Lord, wean me from man.')—Bogue's Life, p. 204.

"The whole scheme was frustrated by the inflexible opposition of the East India Company.

"Happily, however, we have lived to see the day when the scales are turned in favour of India. At the renewal of the East India Company's Charter, the question was discussed in Parliament, whether a body of merchants shall be suffered to contravene the tolerant spirit of the British constitution, or whether that religious liberty, which is the glory and palladium of our isle, shall prevail wherever the British sceptre is swayed. By the vigorous efforts of the friends of religion and freedom in the legislature, it was decreed that India should be open to the propagation of the Gospel of Christ. It is consoling to think that we have not to record any vexatious attempts
to thwart or evade these new provisions of the Charter. If ever our countrypeople defended the straights of Thermopylae, it was not when Nelson bled on the ocean, or Wellington sustained the shock of France at Waterloo, but when Wilberforce pleaded that a hundred millions of our Indian fellow-subjects should be free to hear of him, who died to redeem to himself a people out of every land." (Ibid.)

We cannot leave the third report without mentioning the cordial and affectionate letters and tokens of sympathy, which they received from Scotland, Germany and America.

The most prominent point of interest in the fourth Report for 1798, is the appointment of Vanderkemp to South Africa. "Dr. Vanderkemp was a native of Holland, and had practised physic with reputation for many years. In religious principles the Doctor was a confirmed Deist. But in the year 1791, being in a party of pleasure on the water, by the sudden bursting of a water-spout, the boat was overset, and his wife and daughter both drowned, himself also was carried down the stream and saved in an extraordinary manner, which eventually led to his conversion. At the beginning of 1797, a Moravian friend presented him with a copy of the first sermons preached before the London Missionary Society, the perusal of which induced him to offer himself to that benevolent body and brought him into England."—Evangelical Magazine, 1797, p. 516.

This Report contains also an interesting letter of Christian love from Basle, and intelligence of a missionary movement in Ireland.

During this year four missionaries from the Glasgow and Edinburgh societies, accompanied by two from London, sailed for Sierra Leone. This mission was early a prey to dissension and discord. Of the six, three were very soon cut off by death, one returned, and two remained and laboured for a considerable time.

All this failed to exhaust their zeal. It is added in a single sentence: "A mission to the poor blacks in Jamaica, has engaged much of our attention."

The fifth year of the society's existence, and the last of the century, was marked by two events, a mission to Twillingate, a small Island near Newfoundland, and the return and second voyage of the Duff.

The departure of the missionaries from Tahiti, and the capture of the Duff by a French privateer, threw a gloom over the sixth general meeting of the society. Two missionaries embarked to publish the Gospel in Quebec, North America.

The efforts made at this time on behalf of the continent are highly interesting. Mr. Harcasttle, Matthew Wilks, and David Bogue visited Dieppe, Rouen, Paris, and other places, making inquiries
as to the existing state of matters and as to facilities for propagating the truth. The New Testament was printed in French and Italian, and the Old Testament commenced. It was to counteract the infidel principles then prevailing, that Bogue was called to write his celebrated Essay on the Divine Authority of the New Testament, which, along with the Assembly’s Catechism, was translated into Italian and French. These books were distributed to some extent on continental Europe, but the fierce conflicts of that age, obstructed this good work, and the united power of Popery and infidelity was too strong for these silent messengers.

To indicate the rapid growth of the society, it may be mentioned that it was in this early stage of its history that the Missionary College was projected. Two years was the appointed term of study, and £500 was calculated to be the annual expense. In 1801, there were no fewer than nine missionaries, including Dr. Vanderkemp, laying the foundation of Gospel churches in South Africa, and an addition of three German brethren was resolved upon.

The directors of the Missionary Society did not neglect the heathen at their own door. The French and Dutch prisoners then in England were calculated to amount to 23,000 souls. To provide these with religious instruction, the sum of £200 was appropriated: by means of which 30,000 tracts and many copies of the Holy Scriptures were distributed amongst them. At a later period the lascars in the port of London received some attention; two persons were engaged for this purpose, who learned the Bengalee and read the New Testament to those who understood that language; a third applied himself to the study of the Chinese.

It is a lamentable fact, but one that need not be concealed, that British youth, especially such as were educated for the ministry, were very tardy in coming forth to fill up the ranks of the missionary band. There are constant appeals on this subject throughout all the reports—appeals too left unanswered, for a large proportion of the Society’s agents were supplied by the continental churches.

In 1806 a series of efforts on behalf of the Jews was commenced. One of the children of Abraham, Mr. Frey, who had become a disciple of Jesus of Nazareth, was employed as their agent. He lectured in Jewry Street Chapel with a special reference to the conversion of the Jews. At first many came, but through intimidation from their countrymen, they gradually withdrew. Mr. Frey after a time left the society, notwithstanding which the lectures and distribution of suitable books were kept up, till the want of agents and the want of success with the engrossing cares of other fields led to the abandonment of this one.
In 1807, Mr. Creighton sailed for South America, visited Buenos Ayres and Monte Video, learned the Spanish language, and distributed many copies of the Spanish New Testament in that country. It was in this year that the plan of raising funds and promoting sympathy by means of auxiliary societies originated.

In the same year, 1807, the Chinese mission was entered upon by the indefatigable Morrison.

In 1808, Malta was occupied by Mr. Weisenger, and Tobago by Elliot. Mr. Wray arrived in Demerara in February of the same year.

In 1813, Java was occupied. 1814 the directors voted £200 to the Moravians to alleviate the general distress then so prevalent on the continent.

In 1815, they occupied Malacca, and in 1817, Selinginsk in Russia. On the 3d July, 1818, Messrs. Bevan and Jones arrived at the Mauritius on their way to Madagascar. In March, 1819, Messrs. Stallybrass and Rahmn reached Irkoutsk. Some attempts were also made on behalf of the Calmuc Tartars. It was not till 1824 that the Widows' and Orphans' Fund was established.

We shall give the dates respecting the Indian missions a little more minutely. In 1803, a mission to Ceylon and India was resolved upon. In 1804, Messrs. Vos, Ehrhardt, and Palm were appointed to Ceylon; and Ringletaube, Des Granges and Cran to the continent of India; the three latter sailed from Copenhagen on the 20th of April. On March 5th, 1805, Messrs. Des Granges and Cran left Ringletaube at Tranquebar, and proceeded to Madras, where they were soon joined by Messrs. Loveless and Taylor, (June 24) on their way to Surat. Loveless settled in Madras, Des Granges and Cran took up their abode in Vizagapatam, and Taylor proceeded to Bengal.

The Ceylon missionaries were at one time expelled at the instigation of the Dutch consistory, but afterwards returned, and became connected with Government, being more or less supported by the state. Vos returned to the Cape of Good Hope; Taylor, after wandering about in Bengal and Bombay, finally accepted a medical appointment under Government without the consent of the Directors of the society. Both Des Granges and Cran died at their post, the latter in 1808 and the former in July, 1810.

In 1807, Messrs. Gordon and Lee being appointed to Vizagapatam, sailed by way of New York, where they were very much delayed by the political dissensions then prevailing.

In 1809, Pritchett and Brain were appointed to the Birman empire, and Hands to Seringapatam. Brain died soon after his arrival; Pritchett settled in Vizagapatam with Mr. Gordon. Mr. Hands occupied
Bellary. Mr. Lee proceeded to Ganjam, in 1813, which he occupied for some time, but which has since been abandoned.

In 1811, Messrs. Spratt and May being appointed to Vizagapatam, sailed by way of America. May settled in Chinsurah. Mr. Thompson sailed for India by the way of the Cape of Good Hope, and after many delays reached Madras. He had scarcely landed, when he was ordered by Government to return to Europe. Before he could comply with this unrighteous command, death released him from all his sorrows, and he expired in the house of Mr. Loveless. Surat was occupied in 1815, Calcutta in 1816, Benares and Bangalore in 1819, Belgaum in 1820, and Quilon in 1821.

Let us now shortly glance at what the Lord has done through the instrumentality of this society.

We cannot dwell on the labours of the missionaries in Siberia and the islands in the Mediterranean. Suffice it to say that the glad tidings of salvation have been proclaimed in the former upwards of 20 years, and in the latter 35, and we must add souls have been saved. In Corfu, 7480 children are at present receiving instruction, of which scriptural truth forms a leading feature.

Respecting the South Seas, the following summary was drawn up in 1819, by the directors.

"Summary of the particulars of the important change which, by the good providence and grace of God, has been accomplished in the islands.

I. An entire subversion of idolatry, with all the cruel rites and pernicious customs connected with it among the inhabitants of Otaheite and eight other islands, into each of which Christianity has been introduced. (18 islands are now occupied.)

II. The abolition of infanticide and of the Arreoy* Society which contributed so much to support this horrid custom.

III. The extinction of the practice of murdering prisoners taken in battle, and it is hoped, the prevention for the future of the evil of war itself, the pregnant source of so many other evils.

IV. The suppression of vain and pernicious amusements.

V. The establishment of a species of domestic intercourse among the members of the same family, formerly unknown in the islands.

VI. An universal reformation in their moral sentiments as well as social habits.

VII. The professed reception of the Christian religion by the in-

* The Arreoy Society was distinguished for its barbarity and licentious manners, and restricted to people of the higher rank.
habitants of the islands generally, and the apparently cordial reception thereof by considerable numbers among them.

VIII. The erection of numerous places of Christian worship, and the establishment of schools especially in Tahiti and Eimeo.

IX. An almost universal observance of the Sabbath day, and a regular attendance on public worship, not only on the Sabbath, but also on other days of the week.

X. The institution of prayer meetings and family worship, and the observance of private devotion."

Such is the summary of 1819. Has 25 years' trial proved this summary to be an Utopian imagination, or a sober reality? It has confirmed this statement and realized their warm anticipations. The Report goes on: "To this catalogue at no distant period, we trust the directors will be able to add—the formation among the people of Christian churches and the due administration of Christian ordinances—the institution of marriage—the employment of natives as public teachers of Christianity and as schoolmasters—the introduction generally of many of the useful arts and comforts of civilized life, and the establishment throughout the islands of a regular system of productive industry." All this has followed, and more than this has been realized; Williams gives the following summary of the useful arts, animals and vegetables introduced into these islands.

<table>
<thead>
<tr>
<th>Useful Arts</th>
<th>Vegetable Productions</th>
<th>Animals</th>
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<tbody>
<tr>
<td>Smith's work</td>
<td>A variety of valuable esculent plants</td>
<td>Goats</td>
</tr>
<tr>
<td>House building</td>
<td>Pumpkins, Melons, Sweet Potatoes, &amp;c.</td>
<td>Sheep</td>
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<tr>
<td>Ship building</td>
<td>Oranges, Lemons, Limes</td>
<td>Horses</td>
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<tr>
<td>Lime burning</td>
<td>Pine-apples</td>
<td>Asses</td>
</tr>
<tr>
<td>Pruning</td>
<td>Custard apples</td>
<td>Cattle and Pigs, into several islands</td>
</tr>
<tr>
<td>Sofa, chair and bedstead making</td>
<td>Sugar boiling</td>
<td>Turkeys, Geese, Ducks, and Poultry</td>
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<tr>
<td>Growth and manufacture of Tobacco</td>
<td>Tobacco manufacturing</td>
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<td>Sugar boiling</td>
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In the Report for 1843, from six places named, £180 is stated as the amount received to the funds of the Parent Society.

And all this is the mere shell. Many, many have given undeniable proofs that they were born of God, and died in the hope of a glorious resurrection. Let the ignorant doubt, the wicked scoff, the bigot sneer—we will rejoice and praise our God. And when the man of sin stretches forth his hand to touch this little one, this anointed of the Lord, as men and Britons, we will do our utmost to repel the infamous and dastardly invasion; and as Christians—
from man whose breath is in his nostrils, we will without ceasing implore the timely interposition of the Almighty's arm.

On China we cannot dwell for so many moments, as she has millions of inhabitants. If in the South Seas the Gospel had to do with man in his rudest and most ignorant and savage state, here it finds him in the highest state of perfection to which unaided he can reach. And if the triumph is delayed, it is only that it may be more glorious. But here the humble missionary with the Gospel in his hand has done deeds of intellectual prowess unsurpassed in the annals of our race. Morrison's Dictionary and the translation of the whole Bible into that unmanageable language, place him in the first rank of scholarship, and prove him one of the humblest and most patient of Christ's disciples. It was a most self-denying task. At the conclusion of the letter announcing the completion of the translation, he says, "I remember Britain what she was and what she now is in respect of religion. It is not 300 years since national authority said, that 'the Bible should not be read openly in any church, (by the people) nor privately by the poor,' that only 'noblemen and gentlemen, and noble ladies and gentlewomen' might have the Bible in their own houses; I remember this and cherish hope for China." And the fulfilment of this hope is dawning. For 37 years China has been only besieged—now five breaches have been made, and no sooner is it known in the Christian camp, than the soldiers on watch rush courageously in and others prepare to follow them. The five ports are occupied by those who were formerly scattered on the borders of the celestial empire, and every evangelical society is enlisting fresh soldiers of the cross for this special service. Our society has 10 missionaries and 3 assistants in China.

How different the aspect of India. Her doors have been wide open for upwards of 30 years. The messengers of the Most High have preached and are still preaching in her bazaars and hamlets; the country is covered with schools. Tracts and Bibles when new were greedily received; now we dare not distribute them, lest they be torn before our eyes and cast into the mire. Every denomination of Christians has hastened to gain a triumph in India, and all are brought low. Every mode of operation has proved but little successful. Every variety of talent has been over-reached by Satan. From England, and from Christian friends here, money has been very generously supplied. Many of our rulers are and have been God-fearing men. For a hundred and thirty-eight years have evangelical efforts been made in the south. The London Missionary Society supports at present at least 50 ordained missionaries, with a * Ziegenbalg and Plutschö arrived in 1706.
greater number of assistants, and this is only a fraction of the whole number of the ambassadors of Christ now witnessing for Him in this land of idols. And yet we are all at our wit's end. Satan has for the present the best of the contest. That nothing has been done we dare not affirm, many difficulties have been overcome, and many obstacles removed—a faithful testimony has been borne and souls have been saved. Had the missionaries done nothing more than force their way against all the power of the British Government to preach Christ to the Hindus, and by preaching the cross to the sable idolaters, shamed their fair masters out of the support of idolatry, an ample reward has been obtained. It was the agents of this society that stood in the breach when Government would have denied the Gospel to these millions of perishing immortals.

The Gospel has succeeded among the rude Polynesians, the enslaved Africans, the oppressed Hottentots, the persecuted Malagascans, far more extensively than among the subtle Hindu or proud Chinese. This proves its divinity—man by wisdom knows not God.

We have hastened to this point to have time to fill up a little more fully the picture presented by South Africa, the West Indies, and Madagascar.

**South Africa.**

When the missionaries of this Society landed in Africa, there was only one missionary station; it was occupied by the Moravians. Now there are at least 60 stations and out-stations, occupied by our society; 35 missionaries and 68 assistants. The history of the South Sea Mission presents a luminous example of the truth of this Scripture, "Godliness hath the promise of the life that now is and of that which is to come." This promise has been fulfilled in South Africa also; in proof of which we quote the following facts. (See Report for 1825, p. 125.)

"We arrived at Caledon Institution," writes Dr. Philip, "on the 25th of August, (1841.) This station presents a most gratifying spectacle to those who saw it in former times. In 1823 the people were in rags; few of them had any covering on them, except the filthy sheep-skin kaross; their huts were of the most wretched description; they were given to drunkenness and its kindred vices; and the ground on which they resided lay waste. In 1825 and the two following years, their condition was, if possible, still more miserable; and the lands were in possession of the neighbouring boors. The people are now dressed in British manufacture, and make a very respectable appearance in the house of God. The children, who formerly went naked, and presented a most disgusting appearance, are
decently clothed—the effects of an improved taste, and of habits of temperance and industry, which have arisen from the power of religion among them; instead of a few wretched huts resembling pigstyes, we have now a rising and regular village; and the valley on which it stands, which till lately was uncultivated, is now laid out in gardens, and the turf enclosure is rapidly giving way to a live fence. *While religion was in a low state among the people, we could not get them to build decent houses; last year the walls of forty houses were raised beam high, and fifteen of them have been covered in and are now inhabited.* Report 1842, p. 13.

This is only a specimen. Facaltsdorp is another of the same kind, occurring at an earlier period, and there are many such.

Now there is this peculiarity in South Africa which is not found in the South Seas. All these wonders have been wrought among men— not merely in a state of nature—but among a class of men degraded and oppressed by their fellow-men. This demands special attention.

"When the Cape fell into the hands of the English in 1795, the condition of the Aborigines formed a strong contrast with that peaceful and independent state in which they had been found by the Dutch. In the course of about a century and a half, the Hottentots had been despoiled of their lands, robbed or cajoled out of their flocks and herds, and, with a few exceptions, reduced to personal servitude, under circumstances which rendered them more wretched and more helpless than the slaves with whom they were now associated. The numerous free villages with which the country had abounded, had almost entirely disappeared, and the few paltry and miserable hordes who had established themselves in some of the districts, had no longer the power of choosing their own chiefs. To this office none were now appointed but by the Governor of the new settlement, who was never personally acquainted with the character or merits of those on whom his choice fell. The farmer nearest the horde generally solicited the nomination for one of his creatures, whom he could trust, and who would, on this account, be always ready with all his vassals for his service. 'From that moment,' says Vaillant, 'his melancholy horde, which for a long time has lost its national name, assumes that of its new chief, who has been set over it. They will then say, the horde of Captain Kees, who becomes to the Governor a new creature, a new spy, and a new slave, and to his own countrymen a new tyrant.'

"Those dispersed among the farmers as servants were still more miserable. Having no protector, and his master no superior at hand to check his excesses, the unfortunate bondman was urged to incessant toil by the infliction of the most cruel and revolting punishments. Though nominally, a free man, blows and stripes could be
heaped upon him as on a slave, at the caprice of his master; and as
the latter lost nothing by his mutilation or death, these were not
unfrequently the result of his hasty or deliberate vengeance. Nor were
they at liberty to choose their employment or their masters. Govern­
ment had directed that any Dutch peasant should be allowed to
claim as his property, till the age of five and twenty, all the children
of the Hottentots in his service, to whom he had given in their in­
fancy a morsel of bread. Should a Hottentot, therefore, who had
engaged himself for a year, attempt to remove at the expiration of
his term, he would be permitted, or perhaps driven away, but his
children, who had been encouraged to enter the house of the boor, and
to receive a morsel of food, were detained. By this means, in gen­
eral, the whole family were eventually bound as with a chain.

"The degradation of the Hottentot character was the necessary
result of such treatment. A deep and habitual gloom and depression
of spirit, took place of that hilarity which had formerly distinguished
them. Their indolence increased to a degree hardly credible, and
they became more and more addicted to gluttony and drunkenness.
For this last vice they were indebted entirely to their new masters.
Their numbers began greatly to decline, the very structure of their
bodies was said to have shrunk, and to have lost its force and agility,
and the whole race seemed rapidly hastening to annihilation.

"No attempts had been made to improve their moral condition, to
restrain their passions, or to refine their appetites. In this respect
they had evidently degenerated since their intercourse with Euro­
peans. But they still retained their characteristic and apparently
unconscious adherence to truth, which is generally the first of the
virtues that disappears before the frown of an absolute master; and
that generosity which is never satisfied so long as a morsel of food
remains undivided among his companions, still distinguished the
simple and improvident Hottentot. As for religion, it was considered
a serious crime to mention the subject to a native. They were not
admitted within the walls of the churches. By a notice stuck above
the doors of one of the churches, 'Hottentots and dogs' were for­
bidden to enter.

"When the English first took possession of the Cape, the Hotten­
tots hailed their arrival before they knew anything of the character
of their deliverers; and the story of their sufferings made a strong
impression on the minds of a people who entertained a great aversion
to their first oppressors, and who had, as yet, no interest to serve by
enslaving them. The English found that the Hottentots could be
trusted: they received from them the most efficient assistance in sup­
pressing the insurrections of the boors, and therefore, whilst the-boors
continued to be disaffected to the Government, the Hottentots enjoy-
ed the smiles of the British authorities. But when the boors, finding that the English were likely to retain permanent possession of the Cape, became reconciled to their new masters, the services of the Hottentots were forgotten, and their interest sacrificed at the shrine of this union. This was a result which the missionaries had not anticipated, and for which they were not prepared. It was soon perceived, that under the new system, the oppression of the Hottentots continued, as under the old government; and Doctor Vanderkemp found that the new English authorities paid as little attention to his complaints; as the Dutch authorities of the colony had been in the habit of doing. Had he been properly supported by the local authorities of the district, an end might have been speedily put to the cruelties practised against the natives; but he had the mortification to find that his attempts to improve the condition of the Hottentots, and to bring their oppressors to justice, were constantly opposed by those by whom he should have been supported. In January, 1807, not a twelvemonth after the return of the missionaries to Bethelsdorp, by the permission of the English Government, the Doctor thus writes, in a letter addressed to the directors of the London Missionary Society:

"I think our enemies have in view to accomplish their design, not by expelling us out of the colony, or by a formal prohibition of our missionary work, but by teasing, and gradually confining us more and more to a narrow sphere of activity, in hope that, by repeated trials, we shall be wearied out, and disposed at length to abandon our station, and leave them masters of the field." Philip's Researches, Vol. i. pp. 55—58.

It is from among such a people as this that churches have been gathered. Their chains, chiefly through the exertions of Dr. Philip, have been struck off. They have been emancipated, and their whole social condition improved. These oppressed ones having been gathered into Christian churches, have felt for others, and the following is the contributions of some of them to the Missionary Society as contained in the Report for 1843. Paarl, £31; Caledon Institution, £80; Paaltsdorp, £40; Dysalsdorp, £70; Hankey, £47; Bethelsdorp, £111, &c.

It is chiefly through the missions of this society and the Moravians that the Hottentots have been thus doubly blessed. Time fails to speak of the Caffres, Bushmen, Namaquas, Korannas, and numerous other tribes. The history of South African missions will live to the end of time, and be frequently repeated in eternity. The names of Vanderkemp, Pacalt, Philip, and Africaner, will never be forgotten, and their memory is fragrant; because they are identified with some of the holiest triumphs of the cross—with some of the brightest displays of sovereign grace.
West Indies.

That the Gospel in the hands of the agents of the L. M. S. has been rich in blessings to man, has been proved; stronger proofs are yet to be adduced. If we compare the state of the West Indies fifty years ago, with what it is now, we find the most glowing pictures of prophecy fully realized.

This society though not the only means, has been one of the chief in effecting this unparalleled change. The Moravians and Wesleyans were the first friends of the West Indian slave. The Wesleyans had local preachers in the islands in 1785, and Dr. Coke accompanied by three missionaries landed in Antigua in 1786.

The oppression endured by the Negro was more systematic and more cruel than that endured by the Hottentot. His deliverance has been more costly and more wonderful. Torn from his country and home by violence, bound as a felon, cramped to suffocation in the white man’s ship, the horrors he endured in the middle passage have become proverbial. Landed in chains on a foreign shore, exposed as cattle to the dealers in human flesh, sold to the highest bidder, the innocent sufferer was conducted to his purchaser’s fields to toil under a burning sun and an European scourge, till death released him from his bondage. He thus lived in despair and died in darkness. With little or no religion of his own, he detested that of his task-master; and justly—for mammon was his god, who had no temple but the slave market, no praises but the groans of the slave. The planter having by this infernal cruelty, obliterated from the Negro’s frame some of the nobler traces of humanity, and extinguished in his bosom many of its better feelings, excluded him from the human race—denied that he was a man.

The Moravians commenced their mission to these islands in 1731. Their first missionaries, Dober and Leupold, “declared they were ready to sacrifice their lives in the service of their Saviour, and to sell themselves into slavery in order to gain even a single soul.”

Our missions commenced in 1808, and were greatly enlarged, especially in Jamaica, ten years ago, when the emancipation act came into operation. That act following up the abolition of the slave trade, is the most remarkable and glorious political event that has ever transpired. England paid £20,000,000 to liberate those, whom her own sons had enslaved. It was not the wisdom of legislators, nor the science of philosophers that accomplished this. It was Christianity. The Christian principles of Clarkson and Wilberforce, supported by the British churches, were the power that produced this mighty change. The fulcrum on which this lever rested, however, was the humble and consistent Christianity of the slaves themselves.
To prove their sufferings, their patience and their faith, there is room for only one statement. "I felt a deep interest," says Freeman, "in visiting the congregation formerly under the charge of our devoted, but martyred missionary Smith of Demerara; many of his old friends came around me, with expressions of the liveliest joy and gratitude in the recollection of his faithful and incessant labours on their behalf. Among these were men who had oft travelled all Saturday night, that they might obtain his instructions on the Sunday morning; then hasten back to the estate where they were slaves, cut their due portion of grass in the afternoon, and reach home by the allotted time; and yet, on the Monday morning were flogged, and placed in the stocks, for having dared to attend the missionary. And here may I state a fact honourable to the Negro character? I conversed with many who suffered this harsh treatment, and on whose backs are still the marks of the lacerations they suffered, for no other crime than such as that I have named; but I have never heard one vindictive syllable escape their lips. They often recur to the history of the past, but only to thank God for the happy change which they now experience in their privileges and condition."

The liberated slaves in Jamaica and Guiana, belonging to all denominations of Christians, have during the last 10 years raised for the support and propagation of the Gospel, £250,000.

The church over which Mr. Scott presides at Demerara, are erecting a place of worship at the estimate cost of £2000; in aid of which the L. M. S. promised them £100. When they heard, however, of the depressed state of the society's funds, they responded to the appeal of their minister and offered to relieve the society from the promise.

In New Amsterdam, Berbice, they are raising a most substantial chapel, which will cost £5000, half of which has been already realized, and the other half will in every probability be also freely contributed. In Rodboro they have built a chapel, school, and dwelling house, at a cost of £3,500.—See Freeman's Statement, Report 1843.

To give a general idea of the great and blessed change effected in these islands, I select the following. "Often when I entered the well filled Mission Chapel," says Freeman, "and from the pulpit surveyed the crowded audience, and saw the attention of the listening throng of men and their families, well clad, well behaved, eager to listen, to understand, to believe and be saved, I have felt the tear of grateful joy burst forth in the recollection that these men, these women, these children, were lately chattels in law; but now free, grateful, industrious and happy—many of them pious and devout, an honour to any community,—the joy of our missionaries, and the destined crown of
their rejoicing in the great day. I loved my country the more, because she had set them free, and the blessings of them that were ready to perish came upon her.” He goes on:—

“It will not be expected of me to touch, on this occasion, the question of the commercial aspect of the experiment of emancipation. My business is with its social, moral, and religious consequences. There is its great and all-sufficient, and, I would say, its triumphant vindication. I will leave to others to discuss, and perhaps on other occasions, the property-interests of the question; but of this I am certain, that if that be good which brings the largest amount of happiness and morality to the largest number of men, then the measure has succeeded—wonderfully succeeded. That some individual proprietors have suffered loss, cannot be denied; but the vast masses have been the gainers, and it was high time they should be. If a general view be taken of the results of the change—the happiness which it has poured into the bosoms of tens of thousands—the peaceful cottages and hamlets that are rising, many of which I visited—the new scenes of domestic and social peace and enjoyment I witnessed—the multiplying signs of intelligence, comfort, and improvement—then there bursts before us, not the fictions of a poet, but the sober and delightful realities of Christian truth, which not the pen even of a Montgomery could fully describe, though it once told well the darker scenes of the picture. For how much of all this they are indebted to the efforts of the humble Christian missionary teacher, no man can calculate. Happily, when freedom came, the restraints of the Gospel and the moral influence of the Christian teacher were there; and now the wide experiment, such as the world had never witnessed before, may challenge an impartial investigation by any government or society on earth.

“One important thing I must be allowed to add in relation to our mission churches in the west. I anticipate their being in a position to support themselves ere long, without pressing on the funds of the Parent Society. Many of them have become so already. Some resolved on it while I was there, others are approaching to it, and all are honourably desirous of it. With few exceptions, I think, they will shortly be self-sustained; so that the resources hitherto expended on them will henceforth be available for other fields.”

**Madagascar.**

Finally, let us consider Madagascar. Here we find the top-stone to our argument, the shedding of righteous blood. Nothing but the Gospel of Christ civilizes the savage, softens the hard-hearted, instructs the ignorant, clothes the naked, brings justice to the op-
pressed and liberates the slave. And all this, as we have seen, the Gospel has done, and by this we learn its divine origin. But when its converts rather than renounce it, brave the spear, and torture, and poison, and blood and death, as the disciples in Madagascar have done and are still doing, their cause becomes identified with that of the primitive disciples, and is encircled with all the glories of eternity. The man who can oppose such a cause, or even give it only a lukewarm support, adds to his impiety a virtual denial of the facts of history, and renounces every pretension to possess the wisdom of a philosopher or the benevolence of a philanthropist.

The latest accounts are as follows:

"The fury of persecution in Madagascar has now been poured out upon the infant church for more than eight years, its members have been driven into exile and slavery, and seventeen of their number have been doomed to death; yet the trial of their faith has been found unto praise and honour and glory; none have apostatized, or denied the Lord who bought them with his blood." Report 1843.

"It is a striking fact that after all that the Queen of Madagascar has done—after the fierceness of a nine years' persecution, there are at this moment in that island as many believers in Christ as there were at the time when the persecution commenced. The Queen there has absolute power over the lives and property of her subjects. She has 40,000 disciplined troops; not raw savages, but initiated by troops formerly sent by the British Government, into all the minutiae of the military tactics of Europe. She has also an extensive system of police, so extensive and so well arranged, that through it almost every movement of her subjects may be made known to the Government of the country. A vast number—no fewer than three thousand—have by late accounts, in one district, fallen victims to her rage. Such things are awful,—are terrific."—Freeman. Edinb. Witness, July 3, 1844.

The Rev. David Johns, their missionary, died last year. "Three times since 1841 he had visited the western coast, hazarding his life for the name of the Lord Jesus; and in the hope of rescuing his suffering saints from their relentless persecutors. In the prosecution of this benevolent purpose he landed on the island of Nosibe, in August last, where he suffered a relapse of the Madagascar fever," which terminated his life.—Report 1844.

During the last year the society has sent forth nineteen agents, including males and females, to West Indies, China and India.

Popery has made no converts in Tahiti.

The entire Scriptures in Hindustani have been translated by our missionaries at Benares, and printed by the British and Foreign Bible Society.
There are 100 young men, Native Christians, in the South Seas and India, pursuing a regular course of instruction to fit them for the work of evangelists.

The amount of the income of the society last year was above £81,000, of which £17,748 have been contributed at the several missionary stations.

A missionary ship, called the "John Williams," has been purchased (280 tons burden) and equipped by the contributions of the young, amounting to £6,237. It has sailed for the South Seas.

There are 439 stations and out-stations, and 131 churches—165 European Missionaries, 603 Assistants—Printing Establishments 15.—We conclude in the language of the last Report.

"These are the Lord's doings, and they are wondrous in our eyes."

"But the directors glance only at the labours and results of former years as a stimulus to present and prospective duty. If, within half a century, from beginnings so small—with resources so limited—amidst obstacles so gigantic—such glorious progress has been made; then, with hinderances constantly diminishing, and means of advance as constantly accumulating, and with the promised blessing of an unchanging Saviour, what may not be anticipated, and what should not be attempted in years to come?

"This great work—the work of our age—which we have received in solemn trust from our fathers, we will commit, then, to our children, charging them before the Lord, that, whatever be the toils it may impose, they never tire; that, whatever be the sacrifices it may demand, they never spare; that, whatever be the enemies it may provoke, they neither flee nor fear. The time, yea, the set time, to favor Zion will come; then labour and suffering shall give place to joy and triumph: the Lord shall appear in his glory, and the topstone shall be brought forth, amidst the acclamations of an adoring world, "Grace, Grace unto it!"
THE LAST DAY OF EVE.

It approached the evening twilight. The mother of mankind was placed by her descendants in front of her tent, reclining on a rude couch. The western wind fanned her pale cheek, and played amidst her gray locks. Near her sat her husband. Eve turned her eye upon him with a look of sadness, yet of deep affection, and as she saw his wrinkled brow, bent form, and head of snowy whiteness, seemed to call to mind other days.

Inwardly she reproached herself. "Ah, not thus was it I saw him, when first given to him by our God. Where has vanished that manly form, where is the elastic step, where the eye that beamed with brightness, where now the rich and mellow voice? Alas, how changed! And it was I who tempted, who destroyed him—I, the wife—the cherished companion—I bade him eat, and now what is he, who, but for me, had known neither pain, nor sorrow, nor age.

"And what remains of her on whose beauty he then gazed with unsated delight?—A trembling, wrinkled form, just sinking into the grave.

"Where is now that paradise, with its rich fruits, that balmy air which brought on every breath a tribute to each happy sense those rays which warmed, but never scorched? And sadder, sadder still, where now is that blissful intercourse with Him, who made us rich in the happiness of living? His voice is no longer in our ears—driven from bliss—from scenes so lovely—the earth cursed—sin, sorrow, and death the inheritance of our children."

Our mother was overcome by the rush of recollections. Her eyes, long dry, found new fountains, and her aged form shook with deep emotion.

It may be that Adam had been indulging in musings not unlike to these, for he was startled as if from a reverie by the emotions of his wife. The old man placed himself beside her. She laid her head on the bosom which had so often soothed its throbings.

"What moves thee, Eve?"
"Oh, my husband, how canst thou show kindness to her who has done all this? Thou wast young, and knew only happiness, and all around was formed to delight our every sense; and I, who should have strengthened thy virtue, fell and dragged thee with me, the partner of my sin, to this depth of ruin. And after a few years of toil and anxiety, we are about to lay these worn-out frames in the dust.

"But for sin we had lived in perpetual youth, and feared no change. The threatened death has worked slowly but surely, and now with us his work is nearly done.

"The first to sin, it was meet that I should first return to dust. Had the guilt and the curse been only mine, I might endure it. But I see thee now, and I compare thee with what thou wast as it seems to me but yesterday.

"A few days will lay thee low. Let our children place us side by side in the cold earth. I know not why it is, yet it seems to me there will be comfort in our bodies dissolving together, as if there were something of consciousness in the lifeless dust.

"Little of comfort as is now left in life, yet I cannot endure the thought that I shall utterly cease to be!

"Adam, thou hast often given me words of consolation. Is there aught can cheer me, now I am to bid thee farewell?

"Thou seest yonder sun—thou wilt again see him rise and set—he is bidding me a last adieu. Sense shall soon cease forever, and no light shall again enter these eyes."

The old man wiped the tears which fell on the wrinkled brow of his partner. A sudden light was on his countenance, as if a new lamp had been lit up in his soul. Eve saw it, and it brought to her a gleam of hope; she gazed on his face as if death had lent new powers to her faded vision.

"First of women," said Adam, "claim no pre-eminence in guilt—together we sinned, together we have borne the punishment.

"But there is redemption—there is hope.

"Whilst thinking of the fearful change which betokened to my heart that its partner was about to be taken away, a heavenly light beamed on my thoughts, and taught me to understand the visions which have so often visited me on my couch."
We shall not die—there is a costly ransom provided—we must sleep under the cold earth, but we shall rise again in the freshness of that youth which we first enjoyed: and purified from all sin, we shall walk in our Eden seven times more beautiful than when we first roved amidst the fruits and flowers. And there will be the thousands who inheriting our evil natures, will have found a powerful physician; and there will be that mighty physician, whose presence shall wake ten thousand harps to melody.

"This earth, too, so long, so grievously cursed for our sin, will come forth purified from every stain and in more than the beauty of its pristine youth.

"Thou wilt go a little before me to the grave; but we shall rise together with the glad shout of gratified jubilation; and with us millions on millions of our posterity ransomed from the curse."

Adam paused, his eye fell on the face of his wife, a smile seemed to play in the brightness of hope on her pale lip; but the heart had ceased to beat, and that sleep had fallen on her which the trump of the arch-angel only shall disturb.—Mercury.

AMERICAN POETS.

EXTRACT FROM AN ENGLISH REVIEW.

Of the score, or so, of poets we have now run through—the previous picking of the multitude—it will be seen that we have not yet found one who rises above the level of the elegant mediocrity already referred to. Mr. Griswold himself admits that there are very few who have written for posterity. We are happy at last, to be in a fair way of coming to these few, having cleared the audience of the rabble. That the select circle of these choice spirits should be so small, is to us matter of great and sincere regret.

Ralph Waldo Emerson, although he has written very little in No. 6.
this way, comes accredited to us by unmistakable manifestations of an original and poetical mind. He is the author of a volume of profound Essays, recently re-published in England, under the editorship of Mr. Carlyle, who discovered in him a spiritual faculty congenial to his own. Mr. Emerson was formerly a Unitarian minister, but he embraced the Quaker interpretation of the sacrament of the Lord's Supper, and threw up his church. He is now the editor of a Quarterly Magazine in Boston. The same thoughtful spirit which pervades his prose writings, is visible in his poetry, bathed in the 'purple light' of a rich fancy. Unfortunately he has written too little to ensure him a great reputation; but what he has written is quaint and peculiar, and native to his own genius. From a little poem addressed 'To the humble bee,' which, without being in the slightest degree an imitation, constantly reminds us of the gorgeous beauty of 'I' Allegro,' we extract two or three passages.

Fine humble-bee! fine humble-bee!  
Where thou art is clime for me,  
Let them sail for Porto Rique,  
Far off heats through seas to seek—
I will follow thee alone,
Thou animated torrid-zone;

*  *

When the south-wind, in May days,
With a net of shining haze,
Silvers the horizon wall,
And with softness touching all,
Tints the human countenance
With a colour of romance,
And infusing subtle heats
Turns the sod to violets—
Thou in sunny solitudes,
Rover of the underwoods,
The green silence dost displace
With thy mellow breezy bass.

*  *

Aught unsavory or unclean
Hath my insect never seen,
But violets and bilberry hills,
Maple sap, and daffodils,
Clover, catchfly, adders-tongue,
And brier-roses dwelt among,
All beside was unknown waste.
All was picture as he past,
This is not merely beautiful, though 'beauty is its own excuse for being.' There is pleasant wisdom hived in the bag of the 'yellow breeched philosopher,' who sees only what is fair, and sips only what is sweet. Mr. Emerson, evidently cares little about any reputation to be gained by writing verses; his intellect seeks other vents, where it is untrammelled by forms and conditions. But he cannot help his inspiration. He is a poet in his prose.

Fitz-Green Halleck has acquired a wider celebrity, and won it well. He is the author, amongst other things, of a noble lyric, 'Marco Bozzaris.' Had he written nothing more he must have earned a high popularity; but he has written much more, equally distinguished by a refined taste and cultivated judgment. But the 'Marco Bozzaris,' containing not more than a hundred lines, or thereabout, is his master-piece. It is consecrated to the Greek chief of that name, who fell in an attack on the Turkish camp at Laspi, and is, as a whole, one of the most perfect specimens of versification we are acquainted with in American literature. We will not detract from its intrinsic claims, by inquiring to what extent Mr. Halleck is indebted to the study of well-known models; for although in this piece we catch that 'stepping in music' of the rhythm which constitutes the secret charms of the 'Hohenlinden,' we are glad to recognise in all his productions, apart from incidental resemblance of this kind, a knowledge as complete as it is rare among his contemporaries, of the musical mysteries of his art. It is in this Mr. Halleck excels, and it is for this melodiousness of structure that his lines are admired even where their real merit is least understood. We are too much pressed in space to afford room for the whole of this poem, and are unwilling to injure its effect by an isolated passage. The chrysolite must not be broken. But here is an extract from a poem called 'Red Jacket,' which will abundantly exhibit the freedom and airiness of Mr. Halleck's versification. Red Jacket was a famous Indian chief.

Is strength a monarch's merit? (like a whaler's)
Thou art as tall, as sinewy, and as strong
As earth's first kings—the Argo's gallant sailors,
Heroes in history, and gods in song.
Is eloquence? Her spell is thine that reaches
The heart, and makes the wisest head its sport;
And there's one rare, strange virtue in thy speeches,
The secret of their mastery—they are short.
Is beauty? Thine has with thy youth departed,
But the love-legends of thy manhood’s years,
And she who perished, young and broken hearted,
Are—but I rhyme for smiles and not for tears.
The monarch mind—the mystery of commanding,
The godlike power, the art Napoleon,
Of winning, fettering, moulding, wielding, banding,
The hearts of millions till they move as one;
Thou hast it. At thy bidding men have crowded
The road to death as to a festival;
And minstrel minds, without a blush, have shrouded
With banner-folds of glory their dark pall.

And underneath that face like summer's oceans,
Its lip as moveless and its cheek as clear,
Slumbers a whirlwind of the heart’s emotions,
Love, hatred, pride, hope, sorrow—all save fear.

Hope—that thy wrongs will be by the Great Spirit
Remembered and revenged when thou art gone
Sorrow—that none are left thee to inherit
Thy name, thy fame, thy passions, and thy throne.

The author of these stanzas, strange to say, is superintendent
of the affairs of Mr. Astor, the capitalist, who built the great
hotel in New York.

We have been all along looking out for a purely American
poet, who should be strictly national in the comprehensive
sense of the term. The only man who approaches that
character is William Cullin Bryant; but if Bryant were not a
sound poet in all other aspects, his nationality would avail him
nothing. Nature made him a poet, and the accident of birth
has placed him amongst the forests of America. Out of the
national inspiration he draws universal sympathies—not the less
universal because their springs are ever close at hand, ever in
view, and ever turned to with renewed affection. He does not
thrust the American flag in our faces, and threaten the world
with the terrors of a gory peace; he exults in the issues of free-
dom for nobler ends and larger interests. He is the only one
of the American poets who ascends to ‘the height of this great
argument,' and lifts his theme above the earthly taint of bigotry and prejudice. In him, by virtue of the poetry that is in his heart, such themes grow up into dignity. His genius makes all men participators in them, seeking and developing the universality that lies at their core. The woods, prairie, mountains, tempests, the seasons, the life and destiny of man are the subjects in which he delights. He treats them with religious solemnity, and brings to the contemplation of nature, in her grandest revelations, a pure and serious spirit. His poetry is reflective but not sad; grave in its depths, but brightened in its flow by the sunshine of the imagination. His poems addressed to rivers, woods, and winds, all of which he has separately apostrophized, have the solemn grandeur of anthems, voicing remote and track, less solitudes. Their beauty is affecting, because it is true and full of reverence. Faithful to his inspiration, he never interrupts the profound ideal that has entered into his spirit to propitiate the genius loci,—he is no middle man standing between his vernal glories and the enjoyment of the rest of mankind. He is wholly exempt from verbal prettiness, from flaunting imagery and new-world conceits; he never paints on gauze; he is always in earnest, and always poetical. His manner is every where graceful and unaffected.

Two collections of Mr. Bryant's poems have been published in London, and the reader may be presumed to be already acquainted with nearly all he has written. The following passage, descriptive of the train of thoughts suggested by the shutting in of evening, has appeared only in the American editions:

The summer day was closed—the sun is set;  
Well have they done their office, those bright hours  
The latest of whose train goes softly out  
In the red west. The green blade of the ground  
Has risen, and herds have cropped it, the young twig  
Has spread its plaited tissues to the sun;  
Flowers of the garden and the waste have blown,  
And withered; seeds have fallen upon the soil  
From bursting cells, and in their graves await,  
Their resurrection. Insects from the pools  
Have filled the air awhile with humming wings,  
That now are still forever; painted moths  
Have wandered the blue sky, and died again;  
The mother-bird hath broken for her brood
Their prison-shells, or shoved them from the nest,
Plumed for their earliest flight. In bright alveoles,
In woodland cottages with earthy walls,
In noisome cells of the tumultuous town,
Mothers have clasped with joy the new-born babe,
Graves, by the lonely forest, by the shore
Of rivers and of ocean, by the ways
Of the thronged city, have been hollowed out,
And filled, and closed. This day hath parted friends,
That never before were parted; it hath knit
New friendships; it hath seen the maiden plight
Her faith, and trust her peace to him who long
Hath wooed; and it hath heard, from lips which late
Were eloquent of love, the first harsh word,
That told the wedded one her peace was flown.
Farewell to the sweet sunshine! one glad day
Is added now to childhood's merry days,
And one calm day to those of quiet age,
Still the fleet hours run on; and as I lean
Amid the thickening darkness, lamps are lit
By those who watch the dead, and those who twine
Flowers for the bride. The mother from the eyes
Of her sick infant shades the painful light,
And sadly listens to his quick-drawn breath.

When America shall have given birth to a few such poets as
Bryant, she may begin to build up a national literature, to the
recognition of which all the world will subscribe.

Only one name now remains, that of the most accomplished
of the brotherhood, Henry Wordsworth Longfellow. But we
have some doubts whether he can be fairly considered an indi­
genous specimen. His mind was educated in Europe. At
eighteen years of age he left America, and spent four years in
travelling through Europe, lingering to study for a part of the
time at Gottingen. On his return he was appointed professor
of modern languages in Bowdoin College; but at the end of a
few years he went into Sweden and Denmark, to acquire a
knowledge of the literature and languages of the northern
nations. When he again returned, he accepted the professor­
ship of the French and Spanish languages in Harvard College,
Cambridge, which he now holds. We must not be surprised to
find his poetry deeply coloured by these experiences, and cul­
tivated to a height of refinement far above the taste of his
countrymen. But America claims him, and is entitled to him;
and has much reason to be proud of this ripe and elegant scholar. He is unquestionably the first of her poets, the most thoughtful and chaste; the most elaborate and finished. Taking leave of the others, with a just appreciation of the last mentioned two or three, and coming suddenly upon Longfellow's lyrics, is like passing out of a rugged country into a rich eastern garden, with the music of birds and falling waters and singing in our ears at every step. His poems are distinguished by severe intellectual beauty, dulcit sweetness of expression, a wise and hopeful spirit, and complete command over every variety of rhythm. They are neither numerous nor long, but of that compact texture which will last for posterity. His translations from the continental languages are admirable; and in one of them, from the Swedish of Bishop Tigncr, he has successfully rendered into English the 'inexorable hexameters of the original.'

We believe nearly all Mr. Longfellow's poems have been reprinted in England; and we hope they may be extensively diffused, and received with the honourable welcome they deserve. From the 'Prelude to the voices of the night,' we take a few stanzas of exquisite grace and tenderness.

Beneath some patriarchal tree
I lay upon the ground;
His hoary arms uplifted lie,
And all the broad leaves over me
Clapped their little hands in glee,
With one continuous sound;

A slumberous sound—a sound that brings
The feelings of a dream,
As of innumerable wings,
As, when a bell no longer swings,
Faint the hollow murmurings
O'er meadow, lake, and stream.

And dreams of that which cannot die,
Bright visions came to me,
As lapped in thought I used to lie,
And gaze into the summer sky
When the sailing clouds went by.
Like ships upon the sea;

Dreams that the soul of youth engage
Ere fancy has been quelled;
Old legends of the monkish page,
Traditions of the saint and sage,
Tales that have the rime of age,
   And chronicles of Eld.

And loving still these quaint old themes
   Even in the city's throng,
   I feel the freshness of the streams,
That, crossed by shades, and sunny gleams,
   Water the green land of dreams,
   The holy land of song.

Therefore, at Pentecost, which brings
   The spring, clothed like a bird,
When nestling birds unfold their wings,
And bishops' caps have golden rings,
Musing upon many things,
   I sought the woodlands wide.

The green trees whispered low and mild,
   It was a sound of joy!
They were my play-mates when a child,
And rocked me in their arms so wild!
   Still they looked at me and smiled,
   As if I were a boy;
And ever whispered mild and low,
   "Come, be a child once more!!"
And waved their long arms to and fro,
And beckoned solemnly and slow;
Oh, I could not choose but go
   Into the woodlands hoar.

Into the blithe and breathing air,
   Into the solemn wood,
Solenn and silent every where!
Nature with folded hands seemed there,
Kneeling at her evening prayer!
   Like one in prayer I stood.

The artful modulation of these lines is not less worthy of critical notice than the pathos of the emotion, which literally gushes like tears through them.
ON MISSIONARY SUCCESS IN INDIA.

Correspondence.

ON MISSIONARY SUCCESS IN INDIA.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Gentlemen,—You honoured me by inserting in a former number of your rising Miscellany a letter on Missionary Success in India. In a subsequent number, an esteemed brother missionary attempted to answer my arguments; and had I been ambitious of controversy, I had sufficient room for a rejoinder; however as I had fully stated my opinions in my letter, and Mr. Sewell had stated his in his answer, I preferred leaving both in the hands of your readers. But though I passed over Mr. S.'s answer in silence, I was by no means converted to his opinions; and unless I am mistaken, the time will come when it will be seen that, to a considerable extent, the plausible educational schemes of the present day have been usurping the place of a preached Gospel,—God's appointed and anointed instrument for the conversion of the world.

The conversion of India is a work of such paramount importance, that I would gladly see every plan and argument of mine trampled in the dust, if it can be shown that they are contrary to the word and will of Him, whose is the power and whose the glory. And I unreservedly declare that the appalling proofs which appear from time to time, that my views are correct, give me intense pain. The account published by you in the Instructor for the month of June, headed, "Report on the State of the American Mission Church, Jaffna," is one that will produce deep sorrow in the heart of every well-wisher to the cause of missions, though perhaps that sorrow may arise from very different views of the same subject. We have been accustomed to look up to that mission as one of the best supported, best wrought, and most efficient of our Tamil missions; but the Report just alluded to, has withdrawn the veil, and it now appears as unsatisfactory as its less favoured contemporaries of the continent. I have had the privilege of knowing a few of our esteemed American brethren personally, and others of them by report, and I am convinced that the painfully low state of the Jaffna Native church does not arise from incompetency in the men. My remarks then must not be understood to aim at the missionaries employed, but at the measures they have adopted: I have not to do with parties but principles.

The first of those principles holding a place in the Report before me, and to which I again direct the attention of my esteemed brethren in the ministry, with that of the societies under whose direction they labour, is, the substitution of the educational scheme for the preaching of the Gospel,
Lest my acknowledged opinions on this subject should lead you to think that I have misunderstood Mr. Poor, I quote his own words.

"2. The Native church in Jaffna so far as human instrumentality is concerned, is the offspring of the school establishments in the district,—more especially of the mission boarding schools."

I am by no means inclined to put an exclusive interpretation on these words, though they admit of it, because I know from other sources, that our beloved brethren have done as much, yea perhaps more than the missionaries of other societies, in preaching the Gospel. Still it is evident from all Mr. P.'s statements, both in this report and in his former letters to the Instructor, that the schools have been the principal hope of himself and his brethren. At one period it is true, when pressed by a conviction of the importance of preaching the Gospel, or to use his own words, "having a predilection for preaching the Gospel," he obtained a release from his employment as a "teacher in the seminary," and for nearly five years, gave himself to that work in Madura; but still, so firmly was the principle settled within him that he conducted twenty-six schools, having in them, "on an average, upwards of one thousand children." Now I ask, as I did in my former letter, does the man exist, who can pay any proper share of attention to twenty-six schools, and do his duty as a missionary to the heathen?

I beg again to state explicitly, that I sincerely wish the instruction of the whole human family; and were I in England at the present time, no one would cheer on the great educational movement more heartily than I; and in this country my objection lies not against education, but against substituting education for a preached Gospel.*

The second principle from which I think the evils complained of by Mr. D. have partly arisen, is, the placing of pecuniary inducements to embrace Christianity within the reach of the Natives. In my former letter I considered this evil as the offspring of the last one; and then intimated that were all schoolmasters, and all those who either directly or indirectly derive their support from the various mission establishments, removed from mission congregations, (as it is presumed the far greater part of them would be were the support withdrawn,) the number left in most congregations would be small indeed. On that part of my letter Mr. Sewell was somewhat severe, though he did not prove himself in all things to be clear in this matter. Hear him:

"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

* Every thinking person will perceive at a glance that these remarks apply not to our brethren of the Free Scotch Church, or to any who are similarly engaged. The cases are widely different. They come out expressly for the purposes of education; and in following out their principles, and in doing their proper work, God gives them His blessing.
above alluded to; and even in the latter we do not think that 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."

On this point the writer of the Jaffna Report appears to partake but little in Mr. Sewell's views or feelings, judging from the following quotations.

"The boarding school is an asylum where its inmates are at rest, and in a new world. They have no occasion to care for what they shall eat, or drink, or wear. They are pensioners on the bounty of Christians in other lands, and under the immediate superintendence of those who exercise more than a parental care over them. p. 33.

"The parents of these children manifested but little interest in what was going on in the schools. They were satisfied by seeing that their children were fed, clothed and instructed. p. 81.

"In tracing the progress or increase of the Native church, we shall proceed from the boarding schools to the teachers of our Tamil free schools, to the domestics connected with our boarding and family establishments, and to a few of the numerous pupils in our common schools. p. 35.

"It is now well understood in the country, that there need be no objections to any one becoming a professed Christian, who is in immediate connexion with, and supported by the mission. (The Italics, in this and the other quotations, are Mr. Poor's.) On the other hand it is deemed impracticable, even if it were desirable, for any one from among the heathen, who is not thus connected and supported, to live as a Christian. p. 36.

"The feeling is that it is their privilege to receive and not to give."—And "It will be indeed a day of the right hand of the Almighty, when any considerable number from the idolaters around us, shall make an open, consistent, and continued profession of their faith in Christ irrespective of all worldly gain." pp. 36 and 40.

There is no misunderstanding these quotations: and the strong exclamationary character of the last, appears to imply that a change for the better is desirable; yet it is something rather to be hoped for than expected at present.

But I pass on to point out the third principle from which my mind withholds its assent. It is that, the present defective results in the Indian Mission arise from the ministerial inadequacy of the missionaries employed. Mr. Poor concludes a sentence, the substance of which is "the deficiencies and deformities" of the Native church at Jaffna, by saying,

"It is surprising, and in the way of contrast affecting to read in what terms of unqualified approbation and joy, the great Apostle of the Gentiles speaks to, and of those whom he was instrumental in gathering to Christ. One obvious and practical deduction from contrasting the description which he gives of his disciples with those of our own, is, that if we would have
Paul's converts, we must more fully imbibe his spirit and walk in his steps.” p. 42.

The close of this sentence contains an admission which I propose noticing further on; but Mr. P. says in the beginning of the sentence of which the above is the close.

"While speaking thus freely of the deficiencies and deformities of the Native church, we, especially the senior pastors, ought as freely to admit that we discover in the members too much of our own image, and much that should humble us before the Lord."

If they are the fathers and prototypes of such children as those described by Mr. Poor, it is high time for them to humble themselves; yea, to "repent and do their first work;" for it is evident if like begets like, that they have degenerated into another image than that of the Son of God.

This is only following out Mr. P.'s principles to their proper and legitimate consequences; though analogy, and esteem for my American brethren lead me to suspect that there is some error in the premises; and without making pretensions to much logical acumen, I think the error lies in taking for granted that which ought to be proved. But, does it necessarily follow that in order to beget genuine Christians by the word of God, we must be precisely such men as were Paul, Silas, &c.? For if so, does not the power rest in the minister and not in the word of God? I will tell you frankly that in my judgment these views and this argument would, if carried out to their legitimate results, rob the everlasting Gospel of its glory, and put it on Paul, Apollos and Cephas.

I remember a gentleman, who is still living in India, saying to one of my brethren, "Mr. Wesley owed most of his success to his humility." To which my brother promptly replied, "No: Mr. Wesley owed most of his success to the doctrines he preached." So thought Paul also with regard to his own success, when he said, "It pleased God by the foolishness of preaching to save them that believe;" and "we preach Christ, crucified; to the Jews a stumbling-block, and to the Greeks foolishness; bat unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

It is easy to see that this argument of Mr. Poor's shifts the blame of the present imbecile state of the Indian church, from the under-herdsmen, to the "chief shepherd;" unless it can be made to appear that they have awfully deteriorated since he put them in office. For both Mr. Poor and Mr. Sewell, (who also take similar views of this subject,) will admit that when the chief shepherd calls any labourers into his work he both gives the vocation and the necessary qualification. I believe the commission of every real missionary runs in the same terms, and is given by the same authority as was Paul's; differing only in the miraculous circumstances by which the vocation of the latter was accompanied.

Where then are we to seek for the remedy for the evils which Mr. Poor has effectually exposed in his report? Precisely where he himself has
directed us to seek for it: that, in order to have, not Paul's, but equally genuine converts, we must have more of Paul's spirit, and walk in Paul's steps.

Paul's spirit was one of prompt and willing obedience. He conferred not with flesh and blood, but obedient to the heavenly vision, he had only to know his Master's will and he did it.

And Paul's steps were the steps of a preacher of the Gospel. Hence whether we trace him from country to country, or from city to city, “from Jerusalem round about unto Illyricum,” we find him preaching the Gospel. Yea through Syria, Phenicia, Arabia, Cilicia, Pamphylia, Pisidia, Lyconia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Casia, Lycia, Ionia, Lydia, Thrace, Macedonia, Thessaly, and Achaia, he appears only as a preacher of the Gospel. At Corinth, or Rome, or Ephesus, he is a preacher of the Gospel. In market places, on shipboard, on the sea-shore, in kings' palaces, in prisons, in synagogues, or in the school of a heathen philosopher, he labours as a preacher of the Gospel. Nothing moved him from that duty; nor chains, nor imprisonments, nor stripes, nor shipwrecks, nor smiles, nor frowns, nor tears, nor entreaties; onward he went, and in, and through them all, he steadily persevered, still preaching the Gospel. So fully was he engaged in this one work that he had time for nothing else but that, and the Epistolary writing arising from that. In vain do you seek for his obtaining release from his employment as a teacher in some seminary at Joppa, in order to give himself wholly to the ministry of the word; and in vain do you seek for his twenty-six schools in the city of Ephesus! But instead, every where, you find his converts to Christianity; not mercenary converts, but converts in whom, notwithstanding their deep poverty, “the grace of God abounded to the riches of their liberality;” not resting in the form of religion, but living, acting, speaking Christians; “living epistles seen and read of all men;” not heathens, though such indeed many of them had been; yea in that not a whit behind the Tamulian or Cingalese heathens of India; but being quickened together with Christ, they were created in him into good works.

Such were Paul's converts; and let us have “Paul's spirit” of willing obedience to the heavenly calling, and let us walk in Paul's “steps,” by making the fulfilment of our commission, the one great business of our lives, and our Master will honour us by giving us to see such genuine converts as those who were Paul's “crown of rejoicing.”

Instead of this, however, we appear to have wandered from Paul's steps. Our Father said to us “go work to-day in my vineyard;” and we said, “we go sir!” but instead of doing our Father's work only, we have cut out for ourselves other work which appeared to our reason, either a proper substitute for His or at least a necessary adjunct to it, and we have consequently done His work but partially!! We have used the armour, and the sword and the reasoning of Saul; instead of the sling, and smooth pebbles, and faith of David!! What think ye? Is it astonishing that we are left with little fruit of our labour?
In closing this letter, I beg to assure my honoured brethren of the American Mission, as well as my fellow labourers of other societies, that no want of respect for those from whose views I differ, has led me to the course I have adopted. Gladly would I sit at their feet and receive from them "the bread of life." And I pray that both they and I may have a fresh and deeper baptism of that Spirit without which we shall be but as sounding brass or a tinkling cymbal.

I remain, Gentlemen,

Yours very respectfully,

Thomas Cryer,
Manarpoody.

Wesleyan Missionary.

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Interesting Conversion of the Late Captain Page, of the Bengal Army.

The early life of this officer was passed amongst pious friends; but from the time of his arrival in India, it was spent in gaiety and dissipation until it pleased the Lord to give him a new heart. Captain Page was much prized by his brother officers, he was of a very social disposition, and possessed of cheerfulness, wit and other qualifications which made him a general favourite in society, and led him into many scenes of dissipation, though he afterwards confessed that like Colonel Gardiner, he was often wretched and hated his very existence even when apparently the gayest of the gay.

Having visited Penang for the recovery of his health, he experienced a singular preservation before he returned to Barrackpore. After having determined on leaving Penang, only a few hours before the ship sailed, a gentleman at the station, knowing his pitiable circumstances, invited him to a residence, for a season, in his house. He, though his passage was taken, instantly complied; and the ship sailed without him. But whither she went no one knows. She never reached her intended port, and has not been heard of since. It is supposed that she must have foundered somewhere in the straits of Malacca. Often did Captain Page speak with strong emotions of gratitude to God, of this signal deliverance; and often was he accustomed to say, that had he been, at that period of his history, drowned, he must have been ruined for ever. After residing some
time at Penang, and visiting Bombay, he returned to his regiment, and continued, notwithstanding the recent interposition of Providence, to traverse the same thoughtless round of gaieties and amusements as formerly.

This state of things continued for ten years, for although he had two years before this married, yet he neglected his home, was constantly at the theatre or in the ball room, and consumed much of his time and property at the gaming table to the great distress of his wife, who in vain tried to turn him from his ruinous course of life. At the time we are now going to speak of, his regiment was at Dina­apore, and it would appear that he was on terms of intimacy with the surgeon of his corps, who was called in to attend the wife of one of the missionaries at the station who was at the time dangerously ill. Captain Page often accompanied his friend to the house, for though in the last stage of her existence there was nothing about the lady's manner, or in her appearance calculated to make her room a gloomy apartment for any one to visit. She was of a peculiarly meek and sweet disposition, and one who made it the great business of her life to consider her latter end. She delighted much in meditating on, and conversing about her great change, and was never so happy as when she had her conversation in heaven. Her extreme placidity and heavenly mindedness struck Captain Page with wonder, and he liked much going to the house. Often however, he remained outside whilst the doctor paid his visit, and sometimes spent the interval in conversation with the Rev. W. Moore, who occupied the next house. One day in one of these interviews he goodnaturedly, but thoughtlessly, offered Mr. Moore a ticket for the evening theatre. The refusal was what he might have expected; but he did not probably anticipate the serious remarks with which it was to be accompanied. He kindly listened to what was said, and never forgot it. What train of reflections now passed through his mind is not known. His heart, however, seems to have been touched by the Divine Spirit. And, as a proof that this was the case, he went on the following Sabbath for the first time to the Mission Chapel, and then not only commenced a regular attendance himself, but endeavoured to bring in company with him, as many friends as he could.

"A word spoken in due season, how good is it! A word fitly spoken is like apples of gold in pictures of silver. It is better to go to the house of mourning than to the house of feasting." Visiting at the chamber of the lady, and particularly the remarks made to him by Mr. Moore, relative to the theatre, seem to have been the principal means of awakening him to serious thought. Were all who profess Christianity to arm themselves with "the sword of the Spirit, which is the word of God," and to seize every opportunity of throwing in re-
marks of a religious tendency, there is no calculating what might be the results. Here is a thoughtless and giddy young officer arrested by a few observations of a common nature, and on a common subject. Captain Page was no sooner aware of his own circumstances, than he endeavoured to bring others to the place where they were likely to be made acquainted with theirs. This proves that his Christianity was real and deep, and that he had been penetrated with a solemn sense of the awful consequences attendant upon the neglect of the concerns of the soul. In addition to attending regularly upon the preaching of the Gospel, he began to employ his time in reading religious books; a work of Baxter's deeply affected him. The writer has heard him say, that, in finishing the volume, he exclaimed, "Well, if this is true, I am ruined!" He felt himself completely unnerved, and was entirely powerless as to the commission of many things which he had before considered as harmless. He retreated for prayer; but not content with going himself, he besought Mrs. Page to retire with him, a request which was immediately complied with. As if prayer had hitherto been a strange work to him, or as if he had felt ashamed to pray in the presence of his wife, he uttered not a word to her, but placing her by his side, he poured out his heart before God. Ignorant herself, at the time, of true religion, she could not imagine what had happened to her husband. She viewed the change with silent wonder. And she speedily saw, to her amazement, that what her tears and entreaties had not been able to accomplish, was now more than effected. The gaming table was forsaken, and her own society at home was sought. This gave her unsheathed pleasure, and she soon began herself to see and to feel that there was a power in religion greater than she had ever imagined. But though he had avowed his change of views to his wife, he was not able, for some time, to utter them abroad.

But as true religion cannot long remain a secret, and as men, in general, are sufficiently and more than sufficiently alive to the conduct of one another, the alteration of character in Captain Page was speedily observed. His attending the Mission Chapel was not much thought of, particularly as others of the same rank were in the habit of frequenting it; but his absenting himself from a ball, which took place just about this time, struck all with utter amazement. At such assemblies he had not only been a constant attendant, but from his uncommon cheerfulness, and his genuine wit, had generally been the presiding spirit. Exclamations were heard on every side. Parties and individuals were asking what had happened. The ladies were reiterating, "Captain Page not attend the ball! Why! what has befallen him? What reason does he give?" But their exclamations were of no avail. He now saw that attendance at such places was
incompatible with the will of God, that their influence on the mind was evil; that they often induced embarrassments, and tended to dry up the sources of benevolence. But besides all this, his delight in such companies was gone. Other and nobler pleasures now filled his soul, even joys that the world cannot give, neither take away. God was to him now the spring of enjoyment; and where he could not find Him he never wished to go.

He continued in a consistent Christian course for fifteen years, and expired August, 1829, aged 46 years, leaving a family of seven children with his wife. He had long familiarized his mind with the subject of death; and though his confessions of sin were deep and humiliating, and though he was fully aware of the solemnity of eternity, upon which he was entering, and though he saw all weeping around him, he was quite composed. He had no transports; but he had a settled peace, arising from a believing view of the atonement of Jesus Christ. Often did he declare, that the cross was all his hope.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Bombay Witness.

A MISSIONARY ATTACKED BY A LION.

The Rev. R. Moffat, in a letter under date March 23, 1844, mentions that a missionary, Mr. Livingston, and a Native teacher named Meibalo, had both been in the jaws of a lion, and though not killed were disabled for a time. It appears that two missionaries, Messrs. Livingston and Edwards, after surveying the country to some distance beyond any missionary settlement, had fixed upon a place in which to form a station among a new tribe called the Bakhatla. A letter from Mrs. Edwards gives the following account of the disaster alluded to.

"I have now told you all the goodness of the land, but it is not a paradise; no! the lion, fierce and raging, roams here at large by night and day. The valley in which we are living was the scene of his nocturnal chase, almost constantly, before the framework of our house was put up, and even now is little better. On the second Sabbath night we were here, he attacked Meibalo's cattle in the fold, frightened all the calves away, and killed one of them; and while he was lying with the calf before him, I heard his terrible growl, quite distinctly for some long time. He managed to get away, I believe, unhurt, after a volley of musketry had been fired towards the spot on which he was couched. Three days after this the alarm was given about ten o'clock, A.M., by some native herdsmen at one of the chief's outposts, that two lions had just then killed and devoured nine sheep and goats, some of them belonging to Meibalo. The Bakhatla were all in readiness in about an hour after, and came down with their chief at their head armed as for war, to go in pursuit of these kings of the forest. Our people were all busy at their work in the watercourse, but as soon as they saw this com-
pany, one and all were inspired with the same spirit of revenge and novelty to join with them. Away they went, and deeply do I regret, and did at the time, Mr. Livingston among the rest, never mentioning his purpose to Mr. Edwards, who happened not to be near when he came for his gun. He had about two days before been on a similar hunt, but no lion could be found. What was the consequence? About half-past four p.m. one of our men returned to say that they had fallen in with one of the lions, and had been hunting him from bush to bush for a length of time. At length he got a wound in his shoulder, and then sprang forward suddenly upon the party. The Bakhatla warriors saw his movements first, and all of them fled; leaving Mr. Livingston, Meibalo, and two others of our men very near him. They tried to escape, and one or two of them did, being severely bruised in falling upon stones. Mr. Livingston was scarcely aware of his danger, being the hindmost of the party, before he found himself in the jaws of the monster, which seized him by the shoulder, and shook him as a cat would a mouse, breaking his arm-bone high up near the shoulder. Meibalo, who was next to Livingston, seeing his awful situation, levelled his gun to shoot off the lion; but his gun burnt in the pan, and the enraged animal just then glancing in that direction, saw Meibalo, and leaving Mr. Livingston, seized the former, and bit him severely on the haunch, but was driven off by two natives firing upon him. To our great surprise, Mr. Livingston managed to walk home, but looked very bad. We had neither of us any skill in surgery, and felt much at a loss how to go to work. He, however, was able to direct us, and we got it bound up as well as was possible with our limited means. He, poor man, suffers much pain; it looks to-day (February 16) very swollen and angry; how it will terminate we cannot say. We are grieved that we cannot make him more comfortable in his affliction, but in our present rough circumstances it is impossible; we do what we can; it is a sad blow to us, so far removed from other Christian brethren and sisters."—Patriot.

The Finger of God.—The following striking narrative shows the importance of a close attention to some impressions on the mind.

The late Sir Evan Nepean, when Under-Secretary of State, related to a friend of his, that one night he had the most unaccountable wakefulness that could be imagined. He was in perfect health; had dined early and moderately; had no care, nothing to brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven till two in the morning had never closed an eye. It was summer, and twilight was far advanced; and to dissipate the ennui of his wakefulness, he resolved to rise and breathe the morning air in the Park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the Home Office several times, and at last, without any particular object, resolved to let himself in with his pass key. The book of entries of the day before lay open on the table, and in sheer listlessness he began to read. The first thing appalled him. "A reprieve to be sent to York for the coiners ordered for execution the next day." It struck him that he had no return to his order to send
the reprieve; and he searched the minutes, but could not find it. In alarm he went to the house of the chief clerk, who lived in Downing street, knocked him up, (it was then long past three,) and asked him if he knew any thing of the reprieve being sent. In greater alarm, the chief clerk could not remember. "You are scarcely awake," said Sir Evan; "collect yourself; it must have been sent."

The chief clerk said he did now recollect he had sent it to the clerk of the crown, whose business it was to forward it to you.

"Good," said Sir E.; "but have you his receipt and certificate that it is gone?"

"No!"

"Then come with me to his house; we must find him, though it is so early." It was now four, and the clerk of the crown lived in Chancery lane. There was no hackney-coach, and they almost ran. The clerk of the crown had a country house, and meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the under-secretary at such an hour, he was still more so at his business.

With an exclamation of horror, cried the clerk of the crown, "The reprieve is locked up in my desk!" It was brought. Sir Evan sent to the Post Office for the trustiest and fleetest express, and the reprieve reached York the next morning, at the moment the unhappy people were ascending the cart.

**Irish State Prisoners.**—Mr. O'Connell and the other state prisoners in Ireland, having been set at liberty by the House of Lords, who by a majority of one of the law lords to whom the decision was left, and in opposition to the majority of the judges, reversed the decision of the court below, it remains to be seen what will be the effect on the agitation in Ireland. While we may hope for the best, there is sufficient reason for fear, to drive all well-wishers of that distracted country to the throne of grace.

**The French in Tahiti.**—The French outrage in Tahiti has been nominally atoned for—and we think nothing more—by the dismissal of M. D'Aubigny by Captain Bruat, and by a proposed compensation to Mr. Pritchard, the acting English Consul, for the indignities which he received. There seems to be no present intention on the part of the English government to interfere with the Protectorate rule established at the Islands, and which will no doubt sufficiently protect the Jesuits in all their plans for rooting out Protestantism from that and the other Islands.

**Ecclesiastical Movements.**

The Bishop of Madras arrived at the Presidency on the 30th ultimo. The Rev. R. and Mrs. Wyman, of the American Mission, Jaffna, are in Madras for his health, which is in a critical state.

**Correction.**—The proposed removal of the Rev. Messrs. Ochs and Schwartz from among the Telugu people to Myaveram—noticed in our last—we are informed, does not take place; but that they will probably settle at Ellore.
Cheer up, Cheer up.

BY J. MONTGOMERY.

Night turns to day:
When sullen darkness lowers,
And heaven and earth are hid from sight.
Cheer up; Cheer up;
Ere long the opening flowers
With dewy eyes shall shine in light.

Storms die in calms:
When over land and ocean
Roll the loud chariots of the wind.
Cheer up; Cheer up;
The voice of wild commotion
Proclaims tranquillity behind.

Winter wakes spring:
When ice blasts are blowing
O'er frozen lakes, through naked trees.
Cheer up; Cheer up;
All beautiful and glowing,
May floats in fragrance on the breeze.

War ends in peace:
Though dread artillery rattle,
And ghastly corpses load the ground.
Cheer up; Cheer up;
Where groaned the field of battle,
The song, the dance, the feast go round.

Toil brings repose:
With noon-tide fervors beating,
When droop thy temples o'er thy breast.
Cheer up; Cheer up;
Gray twilight cool and fleeting,
Waits on its wings the hour of rest.

Death springs to life:
Though brief and sad thy story,
Thy years all spent in gloom,
Look up; look up;
Eternity and glory
Dawn through the portals of the tomb.

MONTHLY MISSIONARY PRAYER MEETING.

The Address at the last Monthly Meeting in Davidson Street Chapel, by the Rev. A. Leitch, was founded on Acts xxviii. 26, 27; and consisted mainly in a comparison, in certain respects, between the Hindus now, and the Jews in the time of Paul—whose heart was waxed gross, and whose ears were dull of hearing. The view presented of the apathy, indifference and gross vice of the Hindus, was calculated to awaken deep feeling on their behalf.

The Meeting on the 4th instant will be held in Davidson Street Chapel,—Address by the Rev. E. Lewis.