State and Prospects of Missions among the Tamil People.

BY THE REV. M. WINSLOW, M. A.

In taking a hasty view of missionary prospects in this field, we propose to speak mainly of the Tamulians, and of these whether found in Southern India or in North Ceylon.

It will be recollected that a Protestant mission from Denmark was commenced among this people, at Tranquebar, so long ago as in 1706, now 139 years since, by Ziegenbalg and Plutscho—the former of whom laboured 13 years as a missionary, including the time spent in a visit to Europe, and translated not only the whole New Testament but a part of the Old. The New Testament he finished within the first five years of his missionary labour; and it was printed four years later, in his absence.

The Old Testament translated by him as far as the book of Ruth, was finished by Schultz 21 years after the mission was commenced. These translations were afterwards revised by Fabricius at Madras. The Tranquebar mission was reinforced in 1709 by Grundler and two others; in 1719 by Schultz and two colleagues; and in 1750 by Schwartz, Hutteman, and Polzenhagen. Some schoolmasters, and two printers with a press, had been previously sent out, and the stations of Cuddalore, Madras, Trichinopoly, and Tanjore, successively taken up. The number baptized in the second year of the mission at No. 10.
Tranquebar was 35, in the third year 57. In 1747, or 31 years after the mission was commenced, the whole number baptized including children was 8056, of whom it is stated that 5235 were then alive. At Madras in 1728, which was the second or third year of that mission, the number of baptized was 17, and in the following year there were no less than 140, according to the accounts rendered. The increase afterwards was not so rapid. A greater part of those received at the different stations, and especially in the towns, were Pariahs, though many Soodras also were added to the number, from time to time. The missions, except that at Tranquebar, were early patronized and finally principally supported by the Society for Promoting Christian Knowledge; but the number of missionaries, which were for the first hundred years nearly all from Germany, scarcely exceeded 10 or 12 at any time, and occasionally scarcely half that number. They were never in sufficient strength to occupy even the five stations efficiently; some of them being more than 250 miles from each other. This is one reason no doubt why those missions—especially that at Tanjore—though favoured with the labours of such men as Schwartz and Gericke, have exhibited so little of a transforming influence upon the Natives. There have been and are large numbers of converts, many of them respectable as to their standing in life, yet but few apparently devoted and experimental Christians. Their religion has been that of imitation and not of experience. At Tranquebar there is now only one missionary with a congregation, it is said, including those from the villages around, of 1700 souls. At the other stations mentioned, and at Tinnevelly, there are in connexion with the Gospel Propagation Society (to which as is well known the missions of the Society for Promoting Christian Knowledge have been transferred) according to the last Report, 18 missionaries, with nearly 13,000 baptized persons in their congregations, and almost half as many more under Christian instruction.

The London Missionary Society commenced their labours in Travancore in 1809 by Mr. Ringlelaube, who left in 1815, and was followed by Mr. Mead in 1817. Several congregations were raised by the former, and many people baptized. But the terms of admission seem to have been easy, and it is said
that few of the converts now remain. Mr. Mault joined the mission in 1817, and subsequently Mr. Miller, Mr. Russell, Mr. Whitehouse and others. The missions are divided into the Nagercoil and Neyoor branches—the latter having a press and book-bindery. In the former, there were stated to be last year 70 congregations made up of 2,380 families, containing 7,300 individuals. Of these 318 were in church fellowship, and 100 candidates for baptism. We are sorry not to be able to give the statistics of the Neyoor branch.

The same society has flourishing stations at Coimbatore, Salem, Coimbaconum, Bangalore, and Madras; at all which are more than 200 communicants, under the care of eight missionaries. At Bangalore is also a Seminary for preparing Native preachers. The number of missionaries at all the stations among the Tamilians is thirteen, and of members in church fellowship probably more than 1,000.

The Church Missionary Society occupies, in connexion with the Gospel Propagation Society, the important field of Tinnevelly, and has it is believed a still greater number of converts than the older Society. We regret not having full statements of the progress of this interesting mission. It is divided into seven districts with eight missionaries. The number of baptized, including men, women, and children, must be more than 10,000, with many candidates. The number of communicants is said to be about 2,000. The Society has also a mission at Jaffna with two stations at which are two missionaries with a Boarding School for girls, a High School for boys, and village schools; and a station at the Presidency with one missionary, and an Institution for training missionary assistants, now containing six, under the care of another missionary as Principal.

The Wesleyan Missionary Society commenced its labours in Ceylon in 1814, and not long after formed a station at Negapatam on the continent. They have among the Tamilians stations at Negapatam, Manargoody, Melnattam, Bangalore, and Madras—at which are eight missionaries; and in North and East Ceylon, stations at Jaffna, Point Pedro, Trincomalie, and Batticalo—with four European missionaries. The number in church-membership is stated in the Report for 1843,
at all these stations, to be 546, including East Indians and others, as well as Natives.

The American Board of Missions sent four missionaries to Jaffna in 1815, and four more in 1819; and have for 26 years sustained there six or more ordained men, besides Native assistants. They have had for 10 years a Printing and Binding Establishment; for more than 20 years a Seminary or High School, containing from 100 to 200 lads and youth supported and educated gratuitously, and a Female Free Boarding School, which has for some years contained more than 100 girls at a time, each supported in it for several years, and generally married from it. They have also vernacular schools both male and female in the villages to the number sometimes of 150 or more, and several English schools. There are seven principal stations occupied, at which were by the last report 460 members in church communion.

The same Society commenced a mission at Madura in 1834, and in Madras in 1836; and have now seven stations, with ten missionaries, a printing establishment, type foundry, &c., seminary, boarding schools for boys and girls, English schools, and usually a hundred or more vernacular village schools. The number of communicants is nearly 200 at all the stations; and in the vicinity of Madura and Dindigul there have been within a few months many applications from individuals, and occasionally from whole families, to be received under Christian instruction; and villages at different times have asked for catechists, and offered to put themselves under the direction of the mission.

The Free Scotch Church, as is well known, has three missionaries who conduct a large educational institution in this city, commenced in 1837, with branch schools at Triplicane, Chingleput, and Conjeveram. They have also vernacular schools for girls, containing, it is believed, nearly 200 pupils. The number of converts baptized, and remaining with their teachers as candidates for mission service is seven, one of whom is a female, the wife of one of the converts.

The Established Church of Scotland have lately recommenced educational operations in Madras, interrupted by their former
missionaries joining the Free Church; and have two missionaries and an experienced assistant from Scotland, in an institution containing already more than 100 lads.

From these statements it appears that there are probably in the different missions among the Tamil people about 8000 communicants—and including children at least 35,000 who have been baptized. There are also at least twice that number or 70,000 under Christian instruction.

We have thus attempted a general sketch—and a very general one certainly—of the state and progress of missionary labours among the Tamil people, from the commencement. Besides the direct influence of missionary labours, which may from this be partially understood, there have been indirect benefits and results, which perhaps more clearly mark the progress of Christianity than the conversions actually reckoned; as these have sometimes been of a doubtful character. Two or three of these may be briefly noticed as tide-marks of ebbing heathenism.

1. A change of opinion and practices among Europeans. This change even within the last 25 years has been very great. Not only are missionary operations more favourably regarded—as for instance by the secular newspapers, which now, almost without exception, make a more or less friendly reference to what is done—though a few years ago they would not deign any notice at all—but the number of liberal contributors to missions, and of those who make the gospel their own rule of life is very greatly increased among all classes. Time was when even a pious chaplain was scarcely to be found; but now there are many; and both among the military and civil servants, as well as those in the more humble walks of life, true and consistent piety is happily often seen. The number of churches and chapels is increased perhaps five fold in 25 years; the Sabbath is much more generally and carefully observed, and the Christian education of the Natives is encouraged by many even of their rulers, and in Ceylon by the Government itself.

2. In changes of opinions and habits among the Natives. We do not now speak of the professedly Christian part of the
population, but of the heathen. The change is very great and manifest in many respects which cannot even be hinted at. We may, however, notice their estimate of European learning and science. Aside from the desire to qualify themselves for situations under Government and other places for which a knowledge of English is necessary, they are sometimes found anxious to cultivate the English language and even European science from a love of learning. Many of their prejudices, (in regard to medical science for instance) have been removed, and as to Geography and Astronomy, they not unfrequently adopt such principles, as, if carried out, would subvert the foundations of their own superstitions. When convinced that the popular notions of the country are false as to eclipses being caused by a serpent swallowing the sun or moon—the sun being nearer the earth than the moon—the earth being flat—and the heavenly bodies revolving round it, &c. they endeavour to conceal the fact that such absurdities are taught in their sacred books, and gradually accommodate their belief to the progress of light on these subjects.

There are changes also in their habits. Many of the barriers of immemorial custom have been broken down. Brahmins frequently seek secular employments, and mingle with other castes in the service of Europeans. Females, other than dancing girls who have always been taught, are sometimes permitted to learn to read; and many European customs as to dress, living, equipage, &c. are adopted. It is not unusual to see the house of a wealthy Native furnished much like that of a respectable Englishman, or to see him drive in a similar conveyance. Even caste, the great shackle on Hindu society, has lost much of its power, especially in the towns where there is free intercourse with Europeans. The Brahmin stands in the ranks of the army by the side of the Soodra, or perhaps Pariah; the sick in hospital, of whatever caste, partake of the medicine and food provided, asking no questions; the young student attends anatomical lectures, and witnesses the dissection of the human subject, which is abhorrent to Hinduism; and the rich Baboo travels by sea as well as by land, and visits foreign countries, where no rules of caste can be
observed. All these things, and many others, show that the chain of caste is much weakened, and that some of its many interwoven links are broken, where it has not been even fully thrown off.

But not to dwell longer on these signs of change—which, though many of them pleasing, are by no means what is to be hoped for and expected—I would advert to some features of the missionary work, which in connexion with the obstacles opposing its progress, are more discouraging.

1. *Much of the progress in conversion has been rather apparent than real.* One cannot in looking at the numbers baptized, in the early periods of some of the missions, but think that there was at times too much readiness to administer this rite. It must be so when we find Mr. Gericke in the course of one journey to Tinnevelly, and the other southern districts, baptizing 1,300 persons, and the Native assistants soon after admitting to this rite 2,700 more, making 4,000 in a short time. The opinion that admission to Christian ordinances has often been made too easy, is also confirmed by the character, which the Native Christians have long borne. If a majority of the members admitted from heathenism, from time to time, had really possessed the spirit of Christ, they would have been a leaven in the mass of nominal Christians—whether such by birth or profession—and the whole body would have felt the influence. This does not appear to have been extensively the case; and many of the conversions rejoiced in must have been rather apparent than real.

2. *It is evident that the Native church has little self-propagating power.* It has rather hung upon the missions for support, than in any degree supported the missions, or extended their bounds. They have shown little of the spirit of the South Sea Islanders who have frequently as soon as converted sought to convert others, and in some cases have proposed to leave situations of influence to go to a great distance—and at the risk of life—for the purpose of making known the gospel to unknown and cruel savages. No doubt much of this is to be attributed to the greater energy of character, in
these islanders, who are converted with the war-club in their hands, and carry something of that decision into the service of Christ which they had before manifested in the service of Satan.

In this part of India very few, it is to be feared, make known the gospel to any extent who are not employed and paid for it. The value of a voluntary and independent testimony for Christ—the effect of his constraining love—seems not well understood; and very few, even with the prospect of support, are willing to leave their native village or country to go abroad, any distance, to make known the great salvation. This is not all. Notwithstanding the time which has elapsed since Christianity was first introduced into the southern part of the Peninsula, and the large number of professed Christians brought into the church, very few have as yet been found suitable for ordination; so that a native and indigenous ministry is still to be raised up. There are scarcely more than half a dozen fully qualified Native ministers of all denominations, at the present moment. The natural order is for a church to call forth and sustain its ministry; and if this be not done its working is defective. The Native church is deficient in this respect, and therefore deficient not only in a self-propagating, but even a self-sustaining principle.

3. The Native church manifests many elements of weakness, and but few of strength. It has retained heathenish customs. There is not time to particularize many of these. Those more or less heathenish are sometimes observed at births, marriages, funerals, and in connexion with new undertakings. At the birth of a child the stars are perhaps consulted, to learn its destiny; at a wedding the pole of fortune is often erected, processions with banners and music after the manner of the heathen are formed, and the tali, with some emblem more or less idolatrous, is put on the neck of the bride. At funerals also, lighted tapers are used, and various ceremonies practised, inconsistent with the simplicity of the gospel.

This tends to confound the difference between heathenism and Christianity; to make the latter also a religion of imitation and form, and to weaken the strength of the Native church.

It is, moreover, divided against itself. Little union can at
best be expected when the different members of the body have almost no mutual sympathy. It is very difficult for Natives to maintain that confidence in each other’s sincerity which is essential to Christian fellowship.

But there is a still greater cause of disunion, in the existence of caste, whose essential element is division and consequent weakness. This is too great a subject to be now considered. It is enough to know that, more or less, it is tolerated in many of the churches and congregations, though perhaps under a modified form, as a baptized Christian caste.

This subject has been variously discussed, and the irreconcilable opposition of Hindu caste to Christianity has been forcibly shown; but its actual state in the church, and the best means of eradicating it remain to be investigated.

That it does exist to a fearful extent there can be no doubt; but neither will general censures and denunciations destroy, or ecclesiastical prohibitions remove it. Nor will it do to fancy that if left alone it will die a natural death. It has been left alone among Christians for a century and a quarter, and what is the consequence? With some modifications, in form rather than in spirit, it remains in some churches as rife as ever, and is apparently no nearer dying now than it was a century ago. There are churches indeed free from it. Those who are not, have need of wisdom in carrying on a war of extermination. It is an enemy which while it remains must sap their best strength. Indeed, caste, and heathenish practices, and worldly conformity are what principally weaken the church. It is not a suffering church, and therefore has little strength. When it does not take up its cross and follow Christ it can have no proper fellowship with him, can have no real power to extend his gospel. The Holy Spirit is withheld or not poured upon it from on high. This is the great defect, and is at once a cause, and an evidence of weakness.

Let us not, however, be understood to speak, or think, lightly of the much real good effected, or to join in the declamation against all Native Christians as hirelings and hypocrites, or self-deceivers. No, we thank God for many marked examples of sincerity, and self-denial, and zeal, in his service; and we
doubt not but, among those less known, the Lord has his "hidden ones," who will hereafter shine in the kingdom of their Father. We are not ignorant of the difficulties lying in the way of our Native brethren to a rapid onward and upward progress; nor destitute of sympathy with them in their disadvantageous conflict, not only with the flesh and with the world—as is common in Christian lands—but with the devil in his own empire, and where his seat is. All things considered, the majority in many churches would perhaps bear a fair comparison with like numbers in most Christian countries. But much is said and written of the progress of the gospel; and while we ought to speak of God's goodness, and to praise him for what he has done—not despising even the day of small things—we should also carefully investigate, at times, the nature of the progress, and acquaint ourselves with every obstacle that may be removed and every evil that may be remedied.

If then I am asked, "Watchman what of the night?" my answer must be with the prophet, "the morning cometh and also the night." It is a mixed scene, but darkness predominates. The rays of light may begin to kindle here and there on a mountain top, but they only reveal the thick clouds brooding over the face of the whole land below. "Darkness still covers the earth, and gross darkness the people;" and our painful expostulation must still be—"Lord how long?"

There is a good, in some respects a great preparatory work effected; and what seems now especially necessary is, that the number of faithful labourers—men "full of faith and of the Holy Ghost"—be greatly increased. Missionaries are wanted to go forth preaching everywhere, "the Lord working with them;" and as sufficient numbers cannot be expected from abroad, great efforts should be made to prepare a Native ministry in the field. Christian education should, therefore, be encouraged on every hand; the press should also do its part; and every means be put in requisition for sending out "light and truth." Above all we must wait on God in more united, earnest, wrestling prayer—the prayer of faith. We must wait on the Lord continually, and though he tarry, wait. We must pray for the purity as well as the extension of the church—
that the Lord Jesus may come down and drive out the buyers and sellers from the temple, that He may make his people to understand that it is given them "not only to believe, but to suffer for his name's sake;" that the martyr spirit may be found again in the church, and the church be strong "giving glory to God."

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On Education, as a Branch of Missionary Operations.

BY THE REV. B. RICE.

(Concluded from page 511.)

Objection III. The preaching of the gospel is the only instrumentality mentioned in the records of Church History, by which any nation has yet received the blessings of Christianity. This objection proceeds upon the supposition that those who advocate the conducting of schools as a branch of missionary effort maintain that education, and that only, should be employed as the means of introducing the gospel into a heathen country. This, however, is a position which no missionary with whom the writer is acquainted would attempt to advocate. To do so would be to fall into what we deem the error of those who maintain that preaching alone (in their own peculiar sense of the term) is "God's appointed and anointed instrument" for the conversion of the world. Neither is preaching alone, nor the teaching of Divine truth in schools alone, to be regarded as exclusively the means of spreading abroad a knowledge of the "glorious gospel of the blessed God," but every means which legitimately tends to bring about this result is to be put in operation; and God has repeatedly honoured various methods of instrumentality as collateral means of preparing the minds of men for the reception of His truth, and giving effect to the preaching of the gospel, when his time for blessing a nation with the enjoyment of its privileges, or reviving his work in the hearts of professing Christians, has fully come.
Witness the glorious period of the Reformation. True it is that the preaching of Luther aroused Germany, and was the means of accomplishing wonders in the conversion of souls, and the purification of the church. But had there not been previously a great preparatory work going on for a long period, which only then produced its legitimate fruit? And did Luther himself do nothing but preach? Did he not as effectually promote the work in which he was engaged by his writings? Did he not materially further that work when, doomed to silence and captivity in the castle of Wartburg, he gave his days and nights to the translation of the Scriptures? Did he not, we would ask, greatly advance the same mighty work, when as professor in the University of Wittemberg he delivered lectures to "crowds of students" who were attracted by his fame from every quarter? Is it likely that even the preaching of Luther would have produced such effects as it did, had there not been other means, of various kinds, employed, both to introduce and sustain the wonderful revolution which he was made the instrument of effecting?

"The preparatory processes which paved the way for the Reformation of the sixteenth century are matters of indisputable historic record. By far the most important of these was the revival of ancient literature. Wearied and worn out by the interminable monotony of scholasticism, many of the generous youth of noble blood eagerly betook themselves to the original springs of Grecian history, poetry, and philosophy. The sound of the new acquirements penetrated the scholastic institutions of sober, thoughtful, inquisitive Germany; and numbers issued thence to drink at the pure Castalian fount which had been opened in Southern Italy. What was the result? A free, open, and manly spirit of inquiry was diffused. The fabric of superstition in which the soul had for ages been imprisoned, received a violent shock. Numbers now dared to think for themselves, and give full license to the expression of their sentiments. The powers of error alarmed at the dawning intelligence, denounced the new learning as heretical; and its leading promoters as heresiarchs. At the head of the apostles and emissaries of the new illumination were placed
by universal consent Erasmus and Reuchlin. Around these as leaders, rallied the friends of literature, not only in Germany, but in Italy, Holland, France, England, and other countries. There were thus arrayed against each other, two grand confederated hosts—the friends of ignorance and tyranny, and the friends of light and liberty. It was no longer a private or a personal struggle. It was a contest of principle and opinion, a hostile encounter between the hoary genius of the dark ages and the youthful spirit of modern illumination; towards which the eyes of all Europe were forcibly drawn. The mutual shocks which ensued, tended to agitate the stagnant marshes of ignorance and superstition, with the violence of a tempest. When multitudes were thus aroused and prepared for decisive change, Luther suddenly appeared on the field of battle armed with the panoply of all learning, human and divine, blessed with the light, and fortified by the graces of the Holy Spirit. He at once withdrew the allies from their fierce and baffling warfare among the outworks; and by directing the combined attack against the very foundation-stone of Roman Catholicism, which is laid on the rock of self-righteousness, he speedily converted the literary into a religious Reformation. Hence the significance of the current saying among the Romanists of the sixteenth century, that 'Erasmus laid the egg, which Luther only hatched.' Hence the famous admission of Luther himself in an epistle to Reuchlin, that he (viz. Luther) 'had only followed in his (Reuchlin's) steps—had only consummated his (Reuchlin's) victory in breaking the teeth of the Behemoth.'

"Judging from these and other similar analogies, must we not naturally expect a process of preparation in a country like India? And what mightier engine of preparation can there be than an enlarged system of Christian education? By it the abominations of idolatry must be consumed; and the subtilities of Pantheism identified with the age of presumptuous ignorance. The minds of hundreds and thousands will be surcharged with the elements of change. During the transition process one and another isolated individual will be added to the church. It may be also that one and another isolated
village will throw off the yoke; and nominally, at least, profess the faith of Jesus. All this will tend to animate the courage of the labourers to persevere. When all the preparations have been completed—when all things are ripe for explosion—some unforeseen event, too trivial to present itself beforehand to the most unimaginative speculatist, may operate as a match set to the train. Some Indian Tetzel may preach up one or other of the worst extravagancies of Brahminism. Some Indian Luther may be aroused to give expression to the sentiments that have long been secretly, though it may be vaguely, indefinitely, waveringly, cherished in the bosoms of thousands. Whole districts may awaken from their slumbers. Whole cities may proclaim their independence. Whole provinces may catch the flame of liberty. All India may be born in a day!*

* Objection IV. In consequence of the multiplied engagements connected with the management of schools, many missionaries remain inefficient preachers.

In reply to this we would observe,

1. That the truth of the statement which is here assumed as correct may be fairly questioned.

So far as the writer's observation and information extend, those missionaries who are the most efficient conductors of schools are the most efficient preachers. Instead of the examination of schools hindering any faithful minister of Christ among the heathen in the acquisition of the Native languages, the very reverse is the fact. The exercise which this gives him in speaking—and the necessity which is imposed upon him of presenting the same truth in a variety of shapes—and simplifying it as much as possible so as to bring it down to the comprehension of children—gives him gradually increasing power in the vernacular language, and enables him to preach with more fluency and effect than he might otherwise do.

2. The objector greatly exaggerates the amount of time usually expended by missionaries in the management of schools.

* Dr. Duff on India and Indian Missions—pp. 347, 352.
"The part which ministers take in the educational movement in England, is of a very different character to the one missionaries at present take in this country. An hour spent once a fortnight, or once a month, on a committee, with an occasional visit to a flourishing school under an efficient and trust-worthy master, is a very different thing to the employment of hours of every day, and days of every week, in the management and control of heathen children."—Letter of the Rev. T. Cryer. Instructor, May, 1845, p. 281.

The italics are our own, and are inserted for the purpose of directing attention to that part of the statement which we believe to be incorrect. No doubt a missionary, having a number of schools under his care, might, very profitably to the scholars, employ as much time as it is here assumed that he does in their instruction. But it is not necessary in order to their efficient superintendence that he should do this. Let him classify the children in his various schools—require each class to learn the same lessons—and examine them collectively at stated times, and he will be able to superintend half a dozen schools with the same expenditure of time and strength that would be required for one only, if he acted without such a system as that above alluded to. If his schools are taught by heathen masters, let him appoint one or two trust-worthy Native assistants as superintendents, and direct each of them to visit certain schools in a particular locality daily, to see that the scholars regularly attend—to ascertain whether the masters do their duty—to assist them in doing so, by explaining the lessons, and examining the boys—to take care that the prescribed routine is properly followed—and report on these subjects to the missionary. From personal experience the writer can bear testimony to the fact that ten schools may in this way be managed without an average expenditure of more than eight hours of the missionary's time during the week. It is important to observe, however, that the description of Native assistants here referred to must have been themselves trained up in mission schools, or they would not be qualified efficiently to discharge the duties devolving upon them.

3. If the remarks already made in the commencement of the
The present article, on the Importance of Education as a Branch of Missionary Operations, be correct, then a minister of the gospel amongst the heathen, in devoting a portion of his time to the conducting of schools in connection with preaching, would not thereby retard, but rather materially advance the great work in which he is engaged.

**Objection V.** The school system tends to raise up a body of professing Christians, defective in piety, and mercenary in their spirit.

"The Native church in Jaffna so far as human instrumentality is concerned," writes Mr. Poor, "is the offspring of the school establishments in the district, more especially of the mission boarding schools." With regard to the character of the members of that church, however, Mr. P. states that himself and his brethren are "ever and anon pained at witnessing developments which show that heathenism is but partially displaced even from the minds of those who give the best evidence of having received the truth in the love of it. In others the features of the new man are so faintly drawn that it becomes a serious question, whether they have been the subjects of the transforming influences of the Spirit of God, or whether there be any thing more than a mere imitation of Christian character." "It is surprising," continues Mr. P., "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."

On this Mr. Cryer observes, "where are we to seek for the remedy for the evils which Mr. Poor has effectually exposed in this 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. And Paul's steps were the steps of a preacher of the gospel."

Here we would remark,

* Report on the state of the American Mission Church, Jaffna, Instructor, June, 1844.
† Vide Letter, Instructor, November, 1844.
1. That Paul's converts were not so free from blemishes as is here supposed.

Let us examine this matter in the light which the apostle's own Epistles to the various churches casts upon it. To begin with the Romans. It is evident that the members of the church at Rome were inclined to "think of themselves more highly than they ought to think," (Rom. xii. 3,) that they were deficient in brotherly love, (xii. 9, 10, 16,) that they were disposed to indulge in a spirit of revenge, (xii. 18—20,) to treat their Christian brethren with harshness, (xiv.) to resist lawful authorities, (xiii. 1—7,) to make provision for the lusts of the flesh, (xiii. 12—14,) and to be conformed to this present world, (xii. 1, 2.) In the Corinthian church, it is clear that many corruptions and abuses existed. For instance, that a sectarian spirit prevailed to a very great extent, (1 Cor. i. 10—18. iii. 4—6,) that its members were "yet carnal," (iii. 1—3,) that their affections were alienated from that distinguished teacher to whose instrumentality they were indebted for their conversion from heathenism, and their introduction to the privileges of the gospel, (1 Cor. iv., 2 Cor. x.—xiii.,) that the standard of morality was so low amongst them that they even permitted an incestuous person to remain in their communion, (1 Cor. v.) that they were of a covetous and litigious temper, which led them to prosecute their fellow disciples before heathen courts of judicature, (vi. 1—9,) that they were in danger of the sin of fornication, (vi. 15—20,) that they were guilty of many irregularities in the celebration of the Lord's Supper, (xi. 17—34,) that they were puffed up with spiritual pride (xii.—xiv.) and that speculative doubts existed amongst them in reference to some of the doctrines of the gospel, (xv. 12—58.) In reference to the Galatians, Paul says, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel," (i. 6.) "O foolish Galatians! who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (iii. 1.) "Ye did run well, who did hinder you that ye should not obey the truth?" (v. 7.) "I am afraid of you, lest I have bestowed upon you labour in vain,"
“If ye bite and devour one another, take heed that he be not consumed one of another,” (v. 15.) “Walk in the Spirit, and fulfil not the lusts of the flesh,” (v. 16.) He warns the Ephesians to avoid lying, anger, theft, corrupt conversation, clamour, evil speaking, malice, fornication, uncleanness, covetousness, drunkenness, and other sins. (iv. 25—32, v. 1—18.) Similar exhortations occur in the Epistle to the Colossians, (iii. 1—15,) who were in danger of being “beguiled from the steadfastness of their faith in Christ,” (ii. 18—23.) In writing to Timothy, the apostle mourns over the fact that some professing Christians had “turned aside to vain jangling, desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm, giving heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith,” (1 Tim. i. 4, 6, 7; 2 Tim. ii. 16—18;) and he intimates that there were already indications of those perilous times that were to come in the last days when men should be “lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.” (2 Tim. iii. 1—9.) Titus is exhorted to “hold fast the faithful word,” because there were “many unruly and vain talkers and deceivers, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake, professing that they know God, but in works denying him, being abominable and disobedient, and to every good work reprobate.” (Titus i. 9—16.) The Hebrews were in danger of “failing of the grace of God,” and needed the most solemn warnings from the apostle to guard them against apostatizing from the faith, (v. 4—8; x. 23—39; xii. 12—17.) And it would be easy to make quotations to the same effect as the above from the Epistles of James, Peter, John, and Jude, down to the solemn reproofs and warnings of our Lord himself to the seven churches, in reference to one of which he says, “I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot, so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” (Rev. iii. 15, 16.)
We can therefore admit, with Mr. Poor, that "there is much remaining heathenism in the Native church" in India, that "it is characterized by a spirit of worldliness"—that it is "mercenary in its views and practices?"—that it is "not valiant for the truth," and so forth; and yet find a parallel to all this in the churches which were planted by Paul himself.

2. To whatever extent the lamentable state of things here referred to may exist in this country, it is, in our opinion, to be ascribed, not to the particular means which have been employed in bringing the converts into the church of Christ, nor to the evil result of school establishments from which many of them have been drawn, but to the heathenish stock from which they spring, to the natural corruption of the human heart, and to the baneful influence of that soul-debasing system which prevails to so fearful a degree all around them.

3. So far from the defects of the Native church being attributable in any degree to the school system, facts will, we think, bear out the assertion, that those who have been trained up in mission schools generally become the most intelligent, pious, and useful members of our Christian Societies in India.

In conclusion, the writer would express his entire concurrence in the recorded sentiments of two of the earliest Protestant missionaries in this country, Ziegenbalg and Plutscho, whose attention to schools, be it observed, did not prevent them from preaching the gospel, and that too so extensively and successfully, as that after a sojourn of seven years in India, they were able to number in their Tamil and Portuguese churches no less than 246 persons. Their opinion is thus clearly and strongly stated: "The greatest efforts must be bestowed upon the education of children. In these a solid foundation may sooner be laid than in those that are grown old in their heathenish fancies and superstitions." "We are more than ever convinced that here the beginning of a real conversion must be made amongst the heathen, the old Malabarians being generally so fond of their idolatrous way of worship as maketh them unwilling to forsake it." "Only this we say that we likewise are fully persuaded that true Christianity, and all that can make for the common good of the Gentiles, at least here in the East.
Indies must be founded and built upon Christian schools for children, who growing up from their infancy in the knowledge and fear of God may, by the divine blessing, become the means of planting a church of Christ deeply rooted in the word of truth. Therefore we, being sensible of this truth, from our own experience, and it being the end of our holy calling that men may be turned away from their abominable idolatry unto the living God, make it our principal business to procure by the divine assistance the establishment of Christian schools for the children of the Gentiles.” “To tell the truth, we look upon our youth as a stock, or nursery, from whence, in time, plentiful supplies may be drawn for enriching our Malabar church with such members as will prove a glory and ornament to the Christian profession.”

Let the following remarks of an experienced living missionary, who has laboured for many years in Calcutta and its vicinity, and has given much, though not exclusive, attention to preaching, be also considered. We allude to the Rev. A. F. Lacroix. In a letter recently addressed to the writer he says, “my decided opinion as regards schools and preaching is, that it is premature to judge of their comparative efficiency by the number of converts who, up to this time, have been made by these means. Converts made by either instrumentality, have been comparatively few, and their general character far from exalted. It seems to me that our work at present is one of preparation; and the success which has attended missionary labours, both as respects schools and preaching, has consisted in the steady and encouraging progress that has been made in that work of preparation, rather than in actual conversions.

I am therefore an advocate for every mode which tends to prepare the heathen for the eventual reception of Christianity, and I think the proper line for missionaries to pursue is, trusting in the Lord for his blessing, to undertake all that he gives his servants an opportunity to do. Indeed, in my humble opinion, no Indian mission can be considered as complete which does

* Vide the quotations in an interesting and valuable article, “On our earliest Protestant Missions in India,” in the Calcutta Review, No. 1.
not embrace both the Christian education of the young, and the preaching of the truth to adults; the natural and acquired talents of a missionary to determine to which department he is to give most attention."

In these remarks the writer cordially unites, and would say to all his brethren who combine, "the Christian education of the young with the preaching of the truth to adults,"—"Be ye steadfast, unmoveable, always abounding in this work of the Lord, for as much as ye know that your labour shall not be in vain in the Lord." "IN DUE SEASON WE SHALL REAP IF WE FAINT NOT."

**MESMERISM.**

We have for some time wished for an opportunity to examine the recently much agitated subject of Mesmerism, as developed in England and other Christian countries, and to compare what may be considered as well established facts, in connexion with what some are pleased to consider as a new or newly revived science, with those attributed to sorcery, witchcraft, and other forms of Satanic agency in this heathen country. Sufficient materials are not, however, as yet at command to enable us to enter with satisfaction on the investigation and comparison. We hope at some future time to take up the subject. Our readers are probably aware that some writers of eminence in England—among whom Charlotte Elizabeth is conspicuous—attribute the more mysterious and higher forms and processes of Mesmerism to Satanic agency, and identify it with the sorcery of the Egyptians and other ancient nations. Were there any foundation for this position it might be expected that in a heathen country, where evil spirits have peculiar influence, and where the belief in this influence, under the forms of sorcery, witchcraft, magic, &c. is nearly universal, some traces of similar developments would be manifested. We are not aware, however, that sorcery ever assumes this
shape among the Natives of India. Still as there is manifestly a degree of Satanic agency exerted here which is unknown in Christian lands, it is an interesting question how far the proof of such agency may go to establish the position that it is present also in Mesmerism there, though it do not assume that form in this heathen country. We shall be glad of any facts with which our correspondents, or others, may kindly furnish us, as to what is considered demoniacal possession among the Hindus, or is attributed by them to supernatural influence, whether of good or evil spirits. If spiritual agency, within limits, may be admitted, it will furnish at once a refutation of the proofs principally relied on by the Hindus for the truth of their system of idolatry, as they are based upon this supposed agency; and if this exist it can be shown to be that of evil spirits, and not of the benevolent Governor of the Universe. If they may be allowed, to some extent, their doctrine of supernatural effects from the interposition of their gods, as in the ancient Delphie and other oracles, but shown that it is an interposition of evil and created beings, who may go thus far and no farther, the foundation on which they rest is taken from them; and if such interposition be allowed in accounting for some of the phenomena of Mesmerism, it may at least make these phenomena possible. We at present give no opinion on the subject, but add the following sensible letter respecting it from an English publication.

"Under this title, we have lately met with a little tract published at Sidmouth, which treats the exciting and ensnaring subject with so much sober sense, and scriptural judgment, that we conceive it will be acceptable to many of our friends, who might not otherwise see it, to transfer it to our pages. It will not occupy much space; and it may furnish some very profitable hints to serious inquirers into this bewildering subject.

"As the advocates of Mesmerism have thought fit to call this subject an important branch of Natural Philosophy; a Science springing from Natural Causes, whose healing virtues God has revealed to man for the benefit of the afflicted; and as also a great effort is now made to direct the mind of mankind towards it, and to promote its cultivation: we feel it our duty briefly to address those who are attracted by it, in explanation of what Mesmerism
assumes to be; and to prove that its claims and pretensions cannot be supported by sound philosophy; and are directly contrary to the Word of God.

In doing this, we beg to suggest at the commencement, once for all, that in the remarks we are about to make, we are simply discussing the question of Mesmerism for the sake of truth, and do not intend thereby in the least degree, to reflect on persons or their motives: many, who are attracted by Mesmerism, are justly entitled to our respectful esteem.

Though Mesmerism has not, as yet, been fully and properly explained and defined; though the reality of it is still doubted by many; and mesmerists themselves are not agreed as to the phenomena, or the theory of their science; yet, it being no part of our object, on the present occasion, to disprove the reality of the mesmeric power or process; we will admit, for the sake of argument, that one man can mesmerize another man, that is, that he can produce upon him the animal magnetic sleep; so that his brain may be reduced to such a galvanic crisis as to respond to the touch of the different phrenological organs of the head; and, that though the individual be ignorant and unlearned, in this condition he may be so gifted with supernatural intelligence and power as to speak and sing in the learned languages; to answer abstruse scientific questions: to step, even beyond the skill of the medical profession, in anatomically describing different persons, pointing out their various diseases, and in prescribing the proper remedies for each particular case respectively: that he may moreover, in this situation, in mind travel from place to place, even at the distance of the planets and stars, and make observations respecting them: and lastly, that he may be able to prognosticate future events: in one word, we will go the whole length, in these respects, of its devoted admirers. But in admitting all this, we desire to ask the advocates of Mesmerism—By what power and intelligence is the person thus mesmerized, gifted in his sleep? Who is it that takes him by the hand, and conducts him from place to place, that leads him to Jupiter, to the Sun, and even to the distance of many billions of miles; to the stars Sirius and Aldebaran, and then safely back to this world again, at the rapidity of thought, into his body, at the bidding of his mesmerist? What superior intelligence is it that whispers into his ear, with precision and promptness, the learned, scientific, anatomical answers, corresponding to the questions which have been addressed to him? These cannot be derived from the man's own wisdom and power, for he is ignorant and impotent; neither can it be proved to be by intuitive discernment; because, were this the
case, his mind would retain and understand, when aroused from sleep, what his spirit had acquired in it. This must be the case, for it is according to nature, to sound philosophy, and common sense.

'We know ordinarily, that whatever knowledge man may acquire, either by his perceptive or reflective faculties, whether instantly or gradually, he never loses. Sleep, or disease, may occasionally produce a cessation of its exercise and manifestation; but when the sleep is over and the disease gone, he is precisely the same physical, mental and moral man as before:—physically—he is no stouter, no smaller, no taller, no shorter; not a hair of his head has changed its colour, nor a feature of his countenance has altered; mentally—if previously an ignorant man, he is still an unlettered man; if before acquainted with the learned languages, he is still a linguist; and, if he had a knowledge of the sciences, he is still a scientific man: and morally—if before a virtuous man, he is still a virtuous man.

'Now let us suppose, that by some sudden transition, an ignorant man is thrown into a position, where, either by the spontaneous development of his innate hitherto dormant powers, or by intuitive discernment of everything that surrounds him, or by both combined, he instantly becomes learned; he is ever afterwards learned. This must be so; it would be most absurd to conclude otherwise. We may as well assert that nature has a retrograde tendency; that a mature man grows smaller, till he becomes a babe; that a wise man studies, till he is a fool; and that a virtuous man practises virtue, till he is vicious. But this is not the case with those who have undergone the mesmeric influence—they display no such fine results—all their wonderful knowledge departs with all their wonderful sleep; therefore, the learning we are evidenced in such a sleep, cannot be the unlettered individual's own acquired learning. Nothing can be clearer than this: we should judge that the most sceptical mesmerist would allow it. This being admitted, we must necessarily infer that the soul of one, in the mesmeric sleep, comes into contact with some Being, of superior power and intelligence, and that the patient himself is only an organ, a mere automaton, for such a Being to speak and act through; and parrot-like, or child-like, by imitation, he repeats Latin or Greek, and gives scientific solutions exactly as he is directed. "If you place your finger," says the mesmerist, "on the organ of imitation, of a person in the mesmeric sleep, he will imitate your actions; if you stamp with your foot, he will stamp with his foot; if you filip with your finger, he will filip with his finger; if you whistle with your mouth, he will whistle with his mouth. Still retain your finger on the organ
of imitation," adds the Operator, "and place another finger on the organ of language, and he will repeat after you, imitating you exactly in every variety of vocal modulation." Very good, this is just to our purpose, and establishes the point before us; for, should the mesmerist still continue his fingers on the organs of imitation and language, and interrogate him on subjects beyond our knowledge—who does he then imitate? Do not prevent the question, we beseech you, by any equivocation. He still answers his questions very readily, and perhaps accurately. What intelligent agent speaks through him? Can you, by any sound argument, show us that we are wrong, in drawing the conclusion, that there is some powerful invisible Being near at hand, who assists him? Who is he? Do you answer in the negative, on the ground that if he were thus assisted, he would be cognizant of it, and able to describe it afterwards? This by no means follows, for, when he copies your actions, and repeats after you, and having recovered from his slumber, is he cognizant of the agent? Does he know any thing about what has passed? Besides, you are aware, it is an important feature of your system, not to arouse the patient too soon after the organs have been excited, lest he should be confused and wander; you give him a little subsequent rest, that all traces of what has passed, and confusion of mind, may be completely buried together in the oblivion of his sweet repose; and all being forgotten by the patient; (except that he has had a good comfortable sleep,) he is as ignorant of the agency he has been assisted by, as he is of the knowledge he has communicated. Again, it is no part of our argument to prove, whether the patient is or is not cognizant of being assisted by supernatural agency, when there are such manifest proofs of its operation upon him. We therefore come to the conclusion, that persons in the mesmeric sleep, having their phrenological organs excited, and being questioned on scientific, anatomical, astronomical, or metaphysical subjects, beyond their knowledge, are assisted by some intelligent invisible Being. Who is this Being? We answer seriously, It cannot be God. Though the advocates of Mesmerism would fain have us believe that it is God; and hence they assert, It is a science, whose healing virtues God has revealed to man for the benefit of the afflicted; and it was further assumed by one of their practitioners, that as man is created in God's image, God in his goodness has given him Mesmerism, to help him the better to discern himself; the great Almighty Being, in whose image he is made. We desire next to prove, that the high standing here assumed, and the exalted place given to Mesmerism, are not according to the Scriptures: but in approaching this subject, we feel we are standing
on holy ground, and it becomes us as it were to take our shoes from off our feet: inasmuch as any thing that has reference to God or his Word can be treated rightly, only as He vouchsafes his gracious assistance. We trust He will so help us now, that we may be hindered from writing any thing irreverently, or irrelevantly to the subject before us.

'It is true the Great God created man in his own image, (Gen. i. 26—28,) in holiness and happiness, and gave him dominion; but he fell from that condition by eating of the tree of knowledge of good and evil, and thereby, according to God's own previous declaration, he entailed upon himself and his posterity, death. Compare Gen. ii. 16, 17; iii.). The moment he ate of that tree he died in the most awful sense of that thrilling word: he fell into a death of trespasses and sins (Eph. ii. 7), and morally lost his likeness to God's image; the subsequent death of his body, and the loss of his soul, were consequences of this previous death.

'Adam did, it is true, retain to a certain extent, in this condition, his intellectual, physical, and procreative faculties; but he retained them under the influence of an evil fallen nature; hence, we read, (Gen. v. 3,) Adam begat a son in his own likeness, after his image; and this has been the case ever since. Never has man by natural generations, by intellectual power, or by the practice of virtue, attained the image of God which he morally lost. In corroboration of this truth the following passages of Scripture may be adduced, (Gen. vi. 5; Job xiv. 4; Psa. li. 5; lviii. 3; Matt. xv. 1—20; John i. 13; iii. 6; Rom. v. 12; Eph. ii. 3).

'Man then being dead in trespasses and sins; having morally lost the image of God; still at a great distance from his Maker; and possessing in his nature irreconcilable enmity against Him (Rom. viii. 7,) can have no communion with Him; and in this state it would be presumptuous in him to seek a knowledge of God, and an acquaintance with Him on the ground of having been created in his image; besides, the Scriptures fully confirm the fact, that man has had no disposition to return to God; even when he has been most distinguished by intellectual greatness, and moral culture; these have been used by him in a way rather to increase his distance from, than his nearness to God; therefore it is declared, the world by wisdom knew not God (1 Cor. i. 21;) and it is also further evident from the word of God, that the world, in its very climax of mental glory and boasted power, was chargeable with the most puerile folly, for it made an image of the invisible God; a corruptible lifeless representation of that which it knew not, even of Him who is the self-existent incorruptible God.
(Rom. ii. 23); and it is also most plain from the same oracles of
truth, that God holds the whole world guilty, and in a condemn-
ed state before Him. (Compare Rom. 9—19; and John iii. 18—20.)
Have we then a right to assume so high a standing before God
as that which the advocates of Mesmerism have taken, or, to give
any invention of our own so exalted a place as they have put
their system in? (Eccl. vii. 29.)

' The great God, however, in his infinite love to a lost, fallen
guilty world, has been pleased to reveal one way only whereby we
may know Him, and that is through his Son; the Lord Jesus
Christ. For it is written—No man hath seen God at any time;
the only begotten Son who is in the bosom of the Father, he hath
declared him (John i. 18); and again—No man knoweth the Son
but the Father; neither knoweth any man the Father, save the
Son, and he to whomsoever the Son will reveal him (Matt. xi.
27); and again—Who being the brightness of his glory, and the
express image of his person, and upholding all things by the word
of his power, when he had by himself purged our sins, sat down
on the right hand of the Majesty on high: and in his Father's
throne, thus exalted, he will continue to sit until his foes are made
his footstool (Heb. i. 13); and then he will take to Himself his
great power, and enter upon his dominion the visible, living repre-
sentation, of the invisible incorruptible God; and will visibly exhibit,
as man, in magnificent display, the greatness, wisdom, power, and
glory which are in Himself invisible as God. Now all this bless-
ing can only be known by us, as we learn what Christ is; and
as this is a most important point, let us inquire how we may learn
what Christ is? The instant one believes in the Lord Jesus Christ,
he is not only washed from his sins in His precious blood (Rev.
i. 5), but he has everlasting life; for he is said to be born again
(John iii. 3.) He is born of God (John i. 12, 13.) He is made a
partaker of the Divine nature (2 Peter i. 4), and in this nature the
image of God is restored to him (Compare Eph. iv. 24; Col. iii. 10);
and when this is the case, the believer in Jesus has life; yea, he is
united to Christ, and is made a partaker of Him who is the image
of God, and the Lord Jesus has been pleased to give all such His
Holy Spirit (John vii. 38, 39,) to teach and reveal to them Himself,
to disclose to them their true dignity, and to give them to realize
the joy of that life of which we have been speaking (1 Cor.
ii. 6—16.)

'If it be true then, that we can learn what God is, only through
Christ, we cannot learn what God is from those who are thrown
into the mesmeric sleep. It is not God that gives such persons,
in this state, intelligence and power; neither is it the Lord Jesus Christ, neither is it the Holy Ghost; because, as one receives intelligence and power from God, by virtue of his association with Christ, he is changed into the same image, from glory to glory, even as by the Spirit of the Lord (2 Cor. iii. 18.)

"Mesmerism produces no such result as this. When did a mesmerized person arise from his slumbers in the restored image of God? When did the instructions given out by a person in this artificial trance, have a humbling, sanctifying, transforming tendency upon those who received them?

"The knowledge of God, as observed by the eye of faith, in the face of Jesus, always leaves those blessed results on the soul of the beholder. (1 Cor. iv. 6.)"—Christian Lady's Magazine for June.

Resolutions of the Madras Government on the Subject of Education.

We are happy to see a movement on the part of the Marquis of Tweeddale’s government on this subject at last. There must be some strangely adverse currents at work on this subject in high places, the origin and nature of which we may shrewdly guess at, but cannot certainly determine. Certain it is that the three last Governors that have arrived in Madras—arrived full of the subject of Native education—determined to give it every encouragement, and expecting to immortalize their respective governments by their encouragement of it; but where shall we look at this moment for the result of their desires and anticipations. Truly if it is by their achievements in the cause of education, that our late Madras Governments are to be distinguished; small is their meed of distinction. We will not conceal that we have been seriously apprehensive for some time past that the government of the Marquis of Tweeddale was in this respect to bear too close a resemblance to that of his predecessors. His Lordship has been behind none of his predecessors in personal encouragements of education at the Presidency, yea rather has he surpassed them all—inasmuch as schools of a directly religious and missionary character have shared his countenance and support,
equally with schools of a more secular character. But why have three precious years been allowed to elapse ere a movement by his government was made on this momentous subject?

Sir Henry Hardinge was up and doing, ere as many months had elapsed and must be regarded as the real author of the movement now under notice; inasmuch as his educational measure in Bengal is confessedly both the cause and the occasion of the present one in Madras. We need not quote the Madras order as it has been so recently before the public in all the newspapers. It is dated June 28, 1845, but seems not to have been finally adopted by the Council till the 9th instant.

It sets out with an expression of the Most Noble the Governor in Council’s anxious desire to extend the advantages of a sound and liberal education at this Presidency. It deprecates the adoption of the measure of the Supreme Government at this Presidency, in all its fulness on account of the paucity of educational institutions here, especially in the Provinces, alleging that such a measure at Madras would be premature and detrimental to the public interests, if not actually unjust—meaning we presume that the uneducated portion of the Native community would have reason to complain of it as injurious towards them. It purposes to open to the Native community for competition not less than five appointments in the public service annually, and three pecuniary rewards of 500, 300, and 200 Rupees each, to be granted to successful candidates, after a full and careful examination; and finally it names a Council of Education to carry this order into effect, and to report hereafter if additional measures in furtherance of the Governor General’s order are in their judgment practicable.

Now we frankly confess that this measure would have received much greater favour in our eyes, if the premiums announced in it had been announced as an addition to the measure of Sir Henry Hardinge’s, and not as something in lieu of it. They are valuable in themselves, and will stimulate many of the youths at the Presidency; inducing them both to greater diligence, and what is of great importance to continue longer under instruction; yet we cannot help regarding them as but a meagre substitute for the broad, pervading and substantial measure of the Governor General. The reasons assigned moreover to show that a substitute is
necessary, are not to our understanding either obvious or satisfactory.

It is alleged that the Bengal measure would be premature at Madras, where schools are so few and education so low, especially in the Provinces; but is it not the very object and design of the measure to foster schools and to promote education? How then can its application to Madras be premature? Rather say that the state of things in Madras renders it peculiarly applicable—peculiarly needed; and that the evil does not lie in its being premature, but in its having been so long deferred. The bearing of the measure upon the public interests is, its tendency to supply Government and society generally with educated, instead of uneducated servants. How then can its adoption at Madras, even in all its fulness, be detrimental to the public interests? It was never intended, we presume, to supersede present incumbents, or to leave vacancies that may occur unfilled up; but simply, in the language of the Governor General, invariably to prefer an "educated" to an "uneducated" candidate—one that can read and write, to one that cannot. And if this course be deemed advantageous for the public interests in Bengal, it cannot be detrimental for the same interests in Madras. And with regard to the possible injustice of the measure, we think the smaller measure—the substitute—equally obnoxious to this charge with the larger and more substantial one; with this difference, that with the one you can be unjust only in eight instances, whereas with the other you may be unjust in 800, or any definite number. But the truth is we see no injustice in either case, Government having a perfect right to prescribe the qualifications of its servants. Still, however, we are anxious to think favourably of the Madras measure, to be grateful to our Rulers for it, and to hail it as the harbinger of better things to come.

Some of our contemporaries have made severe strictures on the composition of the Council, alleging that individuals have been omitted whose names ought to have had a place in it. But this of course is a mere matter of opinion, and there may be reasons for the omission with which the public are unacquainted. The list, as it is, contains the names of not a few
"good men and true," men not inferior in the sagacity and prudence necessary for such a work to any at the Presidency; and what is a great recommendation to us, they are men that have not been selected, because of their known indifference to revealed truth, or their attachment to infidel principles. This is an effect which the Government principle of excluding religion is too apt to produce. In short we approve of the Council that has been named, and cordially bid them God-speed in their important work. They are instructed to report to Government hereafter on such additional measures as they may think practicable for the furtherance of the Governor General's order. This leaves an open door for them, and we trust they will soon avail themselves of it to give full effect at this Presidency to the excellent measure now in operation in Bengal.

[The subject of the following notice, being favourably known to some of our readers, we think the account—for which we are indebted to a correspondent of the New York Observer, residing in France—will be interesting to them and others.]

Early Years of the Swedish Missionary Fjellstett.

This excellent servant of God, who has contributed much to spread the knowledge of the Gospel in the district of Tinnevelly (East Indies), and afterwards in Smyrna, has published in the German language, under the title of Waldmeisterlein, (little forest plant) a notice of his trials before he became a missionary, and the deliverances God wrought for him. His biography is highly interesting.

Fjellstett was born in 1802 in Switzerland, at Sillrud, a village of the province of Carlstadt. His father was a carpenter and very poor. A heavy misfortune befell his family when he was but five years old. During a dark winter night, the hut in which they lived caught fire. The father was absent, and there was no neighbour to come to their aid. The mother made strenuous efforts to extinguish the flames, but in vain. Young Fjellstett and his old grandfather, unable to arrest the fire, beheld the destruction with silent terror. The next morning they had to erect in haste a shanty of boards, in
which they passed the winter; and in the summer following, the father was constrained to sell his little patch of ground in order to rebuild his house.

Great were the privations endured by this family. Sometimes they lacked bread, and unhappily the parents of Fjellstett were ignorant of God the Saviour who, alone, could console them. They attended regularly religious service, but only from habit. "The pastor of our parish," says the missionary, "taught indeed, what we must do or not do in order to please God; he tried to keep us from vice; he exhorted us to virtue; but he argued as if man could do all this by his own strength, and had no need of conversion nor of regeneration by the Holy Spirit. The deep depravity of the human heart, gratuitous salvation in Jesus Christ, the necessity of the new birth were not in his discourses; and the inhabitants of the country thought that if they knew their catechism it was all-sufficient for their salvation. . . . . So I was taught. Still I ought to be grateful to my parents; for they wished me to become a pious man, according to the little knowledge they had. But I now perceive that if God had not had pity on me, I should have been lost, in spite of all their tender solicitude."

At the age of six years, Fjellstett knew how to read and write. His father, seeing with what facility the child acquired elementary knowledge, would have wished to send him to the high school of Carlstadt, but he could not afford the expense. Left to himself, the child read eagerly prayer books, volumes of sermons, and whatever fell into his hands. He had now attained his tenth year. Then (in 1812) a terrible famine desolated the country. These poor people were compelled, in order to keep from starving, to eat the bark of trees and other like things. As young Fjellstett could not be supported any longer at home, he had to go and tend the flocks of a farmer in the province. "On my departure," said he, "my mother accompanied me as far as her feeble health would allow; and when, with an anguished heart, I took leave of her, her maternal tears flowed abundantly. O my excellent mother! never shall I forget the moment when, quitting for the first time the paternal roof, I remained hanging upon your neck, sobbing and unable to part from you! Though you knew not the Saviour at this time, as I now have the happiness to know him, I am sure that you have addressed to the Lord many prayers that he would guard me amidst a world full of malice, and the dangers of which I was ignorant of! The prayers of my mother were heard. The Lord never forsook me. When I review the past years of my life, I admire the patience, the infinite love with which my heavenly
Father has carried me in his arms and brought me back from my wanderings."

The young keeper of the flock discharged his arduous task with fidelity. At four o'clock in the morning, he went into the fields. His food, though better than in his father's house, was still very poor, and he had not always enough to satisfy his hunger. But his ideas of happiness were not then very high. He thought the summit of prosperity was to have plenty of bread. One thing only made him sad: he ardently desired to become a minister, and his situation took away all hope of ever attaining the object of his wishes. By a strange caprice of his imagination, despairing to preach to men, he tried to relieve his disappointment by preaching to the flocks which he kept! "Sometimes," says he, "to alleviate my sorrow, I mounted a rock, after collecting my cows and sheep, and I addressed to them, as well as I knew how, the most pathetic discourses. But soon my untractable hearers became impatient, and dispersed in the meadows, without waiting for the peroration. Then I had quickly to say Amen, and run to collect again my fickle auditory. . . . The wolves also troubled me; I was too feeble to drive them off, and yet if they had taken off a single sheep the farmer would have laid the blame on me. . . . At this time I was sunk in spiritual death, living without God and without prayer, indulging vain imaginations. The highest happiness seemed to me to consist in a convenient shepherd's house, with a room full of books, and a church filled with hearers. I preserved, indeed a great respect for the exhortations of my parents, and I often resolved to say daily the prayers which they had taught me; but as I saw not what good resulted, I generally forgot to perform the duty. As to sincere prayer, I had not the least idea of it."

This low condition was brilliant compared with that to which he was now to be reduced. On the return of winter, the farmer had no further need of a keeper for his flocks, and dismissed him. Where shall he go? what is to become of him? His parents had not bread to feed his four younger brothers and sisters. In his distress, he resolved to beg alms. But he was so timid that he dared hardly speak a word. The first day of this hard apprenticeship, being in a small village, he went from hut to hut to procure a lodging for the night, but everywhere the door was shut against him, and he came near fainting from exhaustion. Next morning, he was exposed to great temptation, which he overcame by the mercy of God. I will let him relate this adventure. "Having come exhausted to a small village, I tried to find some one to pity me; but from the first house to the last, every where, the poorest
nourishment was refused me. On quitting with a heavy heart their huts, I passed alone through the kitchen, and saw a bit of barley bread very dry. This was a tempting morsel for me. Instantly the thought suggested itself: 'Take it; these people will not be the poorer, and you, you are so much in need!' I took it; but had hardly gone three steps when conscience my faithful monitor called to my mind this commandment of God: *Thou shalt not steal.* I returned then and put the bread where I found it, withdrew, my eyes filled with tears."

The poor young man knew not where to go. The roads were filled with snow; the cold chilled his limbs. To complete his misfortune, night overtook him in a bye-road. Thus famine, cold, fatigue, darkness, solitude, all concurred to reduce him to despair. After wandering a long while, he perceived at last a light through the windows of a cottage. "Any one else, at this sight, says he, would have been filled with joy, and would have hastened to the house. But for my part, stung with my previous disappointments, I had not courage to knock at the door; I had lost all confidence in human compassion. I found a barn, with the door open, and I slipped in to pass the night. There was hardly straw enough to cover me, and my clothes were all in rags. So, though I had often endured the cold, I was so chilled the next morning that I could not walk. All my limbs were swollen, and the cold air so affected my breast, that I raised much blood. To this day I wonder how I survived the exposure."

Such was the distress of this family, when the Lord interposed unexpectedly for their relief. To understand the case, it should be remarked that there are very few schools in the villages of Sweden, and that the peasants who can afford it, are in the habit of taking, during the winter months, a private instructor to teach their children to read and write. They give him board and lodging, with a few dollars for his pains. This is a very imperfect mode of imparting elementary instruction; for these teachers are commonly very ignorant; and the children, on their part, having passed the whole summer in the fields, are ill fitted to remain seated, from morning to night, at their books. Besides, just when they begin to feel a little relish for study, spring returns, and the teacher is dismissed.

While Fjellstett and his parents were in perplexity, a peasant knocked at the door, and said to the father: "Neighbour John, thou hast with thee a boy who knows how to read and write, and my children have learnt nothing. Wilt thou let him stay with me this winter? Thou hast not perhaps enough to support him." On
hearing this proposal, the young man was overcome with joy; he could not have hoped for such deliverance; and running to the farmer, without waiting for his father's answer, he said to him: "Yes, I will go, I will go with you, and to-day rather than to-morrow."

A bargain was soon made. The young man went with the peasant, and his parents gave thanks to God for his mercies. But his new task was more difficult than he anticipated. The children submitted to his care were larger and older than himself. They showed no submission to their master; they often slipped away, in spite of his vigilance, and the poor teacher was obliged to run after them into the fields to bring them back to their task. Every kind of study was irksome to them; they regarded it as a servitude and a punishment. Further, to save expense in education, the parents required that the instructor should teach their children all day, without interruption. An absurd method which disgusts pupils instead of benefiting them. It reminds me of the Englishman who being directed by his physician to take twenty-four baths, of an hour each, preferred to pass twenty-four hours in the water at once, that the task might be sooner over. Parents think to economize in this way, but such instruction is worthless.

The young teacher had much to suffer; but he was resigned, and for seven successive years, he followed this mode of life: spending the winter in teaching children, and the summer in tending flocks. "This occupation of teacher," says he, "was a good school of patience for me, and aided me in the difficult art of education. But I was unhappily, with all my poverty, very proud, and I could not long endure an employment of so little repute in the country. I had also difficulty to get a few pence a week to help my parents, and this contributed to my discouragement. Oh! that I had better loved the Saviour, and had led to Him the dear children confided to me! I prayed, indeed, morning and evening with them, and exhorted them in a general way to become pious, as my parents had exhorted me. But all was cold and lifeless, because I had not the true knowledge of God and of his love manifested in Jesus Christ. I have often regretted since that time, that I did not sow the seeds of truth in their young hearts, and I must confess that every child I meet speaks powerfully to my heart and my conscience. It is a great privilege, doubtless, to be able to do something for the Saviour; it is a great favour which he grants us, when he opens our mouth to testify of Him. But how sinful to neglect the least occasion to deposit in the heart of a child some seeds of life!"

On this subject, and to show the duty of speaking of the gospel
to children, the missionary relates the remarks of a little girl of five years, who through the cares of her pious mother had become concerned for her soul. One day, this mother, Mrs. W——— received a visit from a faithful pastor who conversed for some time with her, and in an instructive manner, on several subjects of the Word of God; but he did not address a single word to the little girl, who, during the whole interview, listened attentively, seated at the feet of her mother; he did not seem even to notice her. When he left the room, the child turned to her mother and said to her, with tears in her eyes: Mamma, does this gentleman think that I have not also an immortal soul?

To return to Fjellstett. Having attained his fifteenth year, he attended on the instructions preparatory to his admission to the Lord's table. But, alas! the pastor was so absorbed in the things of the world that he could not detach from them his own heart nor the hearts of his catechumens. His fatal example influenced his whole parish, and gross sins prevailed. It is interesting to observe the spiritual state of our dear missionary at this period of his life: “For myself,” said he, “I perceived the deplorable conduct of the pastor; my conscience promptly told me what was right or wrong; and though I was a stranger to the gospel, I wished earnestly to become a pious man. If any one had then spoken to me of the Saviour, with what eagerness should I have listened! for the communion was regarded by me with great reverence. The Sabbath when I was to partake for the first time of the holy supper, I retired to a secret place. There, I bowed before Him who was to me an unknown God, and I supplicated him as well as I was able, to grant me his aid, that I might devote to him the whole of my remaining life. From that moment, by the grace of God, I found no rest in my conscience, till I came to the Saviour. I felt that something was wanting, but I knew not how to fill the void, for I had not the true guide, the Word of God. Neither my parents nor myself had a Bible; this precious book was then difficult to be found in my country. I had met with it here and there in my wanderings, and had read some chapters; but I did not appreciate it as the Word of God in the full and absolute meaning of the word. . . . Thus I remained content with an external piety. I began to write a journal of my life to keep an account with myself; but having no exact method of judging what was at the bottom of my heart, I noted only what related to my conduct towards men, or the forms of my religion. As to the love of God and communion with Christ, my journal said nothing; for these were things unknown to me. I led a wholly pharisaical life, and
the only fault which I reproved myself with was my neglect of prayer. I put up some sighs, or shed some tears, and my legal repentance was completed. In such a state of ignorance I lived many years until it pleased the Lord at length to open my eyes.”

Becoming averse to the duties of schoolmaster, Fjellstett learnt at the age of fifteen years the carpenters’ trade, in order to assist his father in his work. He soon became an adept in his profession. Unhappily he found it difficult to obtain work, and remained for the most part idle. Hence the next summer, he was obliged again to tend flocks. He employed every leisure moment in reading under a tree, while watching his sheep; and as he had but few books he read them over eight or ten times so as almost to know them by heart. This summer passed like the others with the feeling of being out of employment, and the prospect of a winter approaching with all its distresses. He shuddered at the thought of being still a private instructor, and in hopes to increase his means of subsistence, he learnt the tailor’s trade. But this new occupation did not procure him more work than the other.

A misfortune still more severe than all the preceding awaited him on his return to the paternal hearth. His father was absent, and he found his mother so sick that she could not recognize him. When he told her that he was her son, she was much moved, and replied with a deep sigh; “Alas! it is you; God bless you my child!”—a few minutes after, she ceased to breathe. “This sudden separation,” adds the missionary, “made an impression upon me which I shall never forget. May you rest in peace my dear mother! And may I one day find you again in the bosom of God, and tell you all my gratitude for the inexhaustible tenderness which you have shown me! I have cost you many tears which I value more than the most costly pearls.”

(To be continued.)
ACCOUNT OF ABRAHAM RETTEI OF TINNEVELLY.


He was born at Vengadasapuram, and has resided there the greater part of his life. He had for many years held the office of ambalakaren in the village, and while a heathen acted much more uprightly than the generality of his neighbours. For this and other reasons, he was much respected by the people of his caste. Also, while a heathen, he seems to have had a conviction of sin, and an idea of the need of pardon, and therefore made pilgrimages to Pavanasum, Courtallum, and Trichendoor, in order to obtain peace for his conscience, but says he, "I always found this vain." The villages are wholly employed in agriculture, but he being the head man, only superintends the others, and till very lately was the man who collected the village land-tax for the Etteyapuram zemindar. This situation he has lost on account of his profession of Christianity.

When the movement among the Retties took place last year, the Rev. Stephen Hobbs and myself went among them to preach the gospel and receive as many as were willing to put themselves under instruction. When at Ootapudarem a few people from Vengadasapurum came to us, stating that all the inhabitants of that village were desirous of becoming Christians. We therefore proceeded at once to the place, when Abraham (then known by the name of Krishna Rettei) came and with him all the village people to place themselves under our instruction. Old Abraham's first appearance was pleasing. There could be no doubt from his manner and appearance generally, but that he was far superior to those around him. A crowd flocked to see the white strangers, but Abraham was the man who came forward to speak for the people. The account of our visit is already given in the Record of last year; so I will pass on to mention how gratified I was to see his zeal for Christianity, on my second visit among the Rettei people, when the Rev. J. Dewasagayam accompanied me. Abraham had heard enough of the gospel by that time to know something of its real value, and therefore exerted himself a great deal in en-
deavouring to persuade the idolaters around to give up the worship of idols, and serve the living and true God.

On a subsequent visit with Mr. Taylor, I found the old man firm and apparently loving the truth for the truth's sake. After this he became an object of persecution by the zemindar and his people. At that time he came to see me, and as I then had much confidence in his sincerity, I showed him from the Scriptures that as a disciple of Christ he must expect tribulation; at the same time I quoted several passages to show that God would not forsake his people, but that he would in his own good time deliver them out of their troubles, or give them grace to bear up against all difficulties. Abraham then spoke very feelingly and said, "If all the people go back, or if the zemindar were to threaten to kill me because I am a Christian, I would not deny Jesus Christ." He said this in such a manner that I could not but believe the old man was sincere. However being anxious about him, I desired the inspecting catechist to find out if possible what his real sentiments and intentions were, and to inform me of the result. This investigation also was satisfactory: he told the Catechist he would never go back to the worship of idols. A few months since a marriage took place in the village, and even here the old man manifested a determination to renounce every thing that was connected with idolatry, by using his authority to prevent the performance of all heathen ceremonies. About two months ago he came to see me, and when walking with me in the garden, spoke of his earnest desire to serve God in sincerity and truth. He then also mentioned his willingness to eat with Mrs. Tucker and myself, and said that he would not only do so, but also give up any custom that I could show was contrary to the word of God. He was afterwards baptized by me as mentioned in the Record for July, 1845. The example of the Rev. J. Dewasagayam, I believe, was the first cause that led the old man to think of eating with us. I know of no other reason except that he himself considers the custom of one caste not eating with another both unreasonable and at variance with the spirit of the gospel.

Since the above mentioned occurrence took place, a wealthy heathen friend from Trichendoor came to see him, and in the course of conversation began to reason about the folly of joining the Christian religion, which so excited old Abraham that he turned the man forthwith out of his house. This little incident does not show much wisdom on his part, nevertheless it exhibits a determination to resist the false reasonings of his friends. He has now been professedly a Christian about 14 months, during which
period he has invariably behaved well and obtained a good general knowledge of the gospel. Independent of the fact of his eating with Mrs. Tucker and myself, the whole tone of his conversation and conduct has manifested a real love for Christ and Christianity. It is my firm persuasion that he is one of the Good Shepherd's sheep, and if so perfectly safe, because no one can take him out of His or His Father's hands.—Church Missionary Record.

OLD SIMEON.

From a Report of the Rev. Mr. Perkins, of Cawnpore.

In my last Report I alluded to the case of an aged Hindu, in whom I felt much interest, and of whose ultimate reception into the fold of the Lord Jesus I had lively hope. As our Christian intercourse progressed, the aged disciple seemed more and more to enjoy the word of God; his love for it appeared to grow with his apprehension of its glorious provisions, for the salvation of a fallen world. The man had much to bear from his relations who were suspicious of his intercourse with me, and it is possible that some whose duty lay in a very different channel, did much to obstruct the narrow way he had to travel. Seeing however that his faith failed not, I acceded to his request made with tears, and admitted him into the family and flock of the Lord by baptism on the 9th of May, 1843. The holy ordinance appeared to diffuse a settled peace upon his mind, and to unite him more closely than ever to our little Christian family. He was called Shamon (Simeon) as being one ready to depart in peace, having seen the Lord's salvation. There was something so pleasing and patriarchal in his appearance and deportment, mingled with a simplicity almost childlike, that every member of the mission circle felt he had a peculiar claim on his tenderest sympathies. After some few weeks had elapsed, I was led to fear that my aged friend had not, so openly as he ought, confessed himself a Christian to his heathen connexions, and I felt it needful to reprove him for this weakness, and, with decision, to point out to him his duty. The poor old man was deeply moved; the big tears dropped from his cheeks as he listened to me, and he replied, "Sir, you must not expect me to put off the vices and infirmities of seventy-two years of heathenism in a single day. I am a weak believer, younger than your infant; he is four or five months
old, I was born but a few weeks ago." My exhortation seemed to have had some effect, but still I found there was some hesitation on his part in boldly confessing his master, and I was compelled again to introduce the subject, and to show him the exceeding sinfulness of his attempting in any measure to appear a Hindu before his relatives, and a Christian before me; how his so doing would grieve the Spirit of the Lord, destroy his own simplicity, and ultimately bring upon him the more suffering and dishonour. I entreated him to strengthen himself for the trial and to accompany me at once to his relatives, and fearlessly to acknowledge him whose servant he was. He assented, and went the same hour, to the home of his fathers, a dwelling house in the heart of the native city. We were received with much civility, and seated under the shade of a spreading tree, we awaited the assembling of his relatives, who were numerous and respectable. A little nephew, who seemed well accustomed to the old man's kindesses, came and sat in his lap, playing with him. The news of our arrival soon brought together a considerable number of his relatives and connexions, of all of whom he was had in honour. At length my aged friend stood up, and looking around him, said, "Well, brethren, I am a Christian."

Not a word was uttered in reply by any one, every eye settled on the apostate, as they esteemed him, with a gaze of mingled sorrow and anger: the boy playing by him was called away, as if in danger of pollution from his proximity to his former friend, and all the persons present retired to a little distance and sat down. I interrupted the painful silence by the inquiry, "Did you not know of Simeon's being baptized? "Know of it, Sir!" one of them exclaimed with the greatest bitterness. "Think you not we would have put a knife through his liver, rather than he should have lived to forsake the faith of his forefathers! He is the head of our family, and has disgraced us all." After some little time had passed Simeon turned to me, and with his eyes suffused with tears, said, "Well, Sir, now I trust you are satisfied; why should we stay here longer?" We can do no good; and being fully satisfied, and sensible that our work was done, I returned with my aged friend, now more closely bound to me than ever.

From the time above alluded to there was little change in the even tenor of Simeon Lal; he had infirmities, the results of long corrupt associations, but he was ever ready to profit by right instruction. I had many hopes built upon him, and had promised myself the pleasure of bringing him in his aged infancy to receive the paternal benediction of the Bishop in the rite of confirmation, but God had otherwise determined.
One night in September, 1843, after a hot day at the close of which much rain had fallen, Simeon was tempted by the coolness of the atmosphere to sleep outside his dwelling, and the vapours, copiously thrown off by heated ground, seemed to have seized violently upon him. In the middle of the night he sent for me, saying, he was very ill. I found him in a state of great excitement, but after administering such remedies as appeared suitable, I left him more composed. Disease however gained upon him daily, and, on its assuming an aspect demanding medical assistance, he consented to being removed to the Dispensary, where he was assiduously cared for in every way. On leaving my house, he clasped his withered hands, and besought me not to forsake him. Mr. Smith, my European Catechist, most cheerfully lent his aid in visiting our aged friend; we usually saw him thrice daily. Human effort was however exerted in vain, and he expired on the morning of October the second. His last words to me were a simple expression of his faith in his only Lord and Saviour Jesus Christ.

It was remarkable, that the apartment in which he died opened upon a garden, near to his former residence, beyond which toward the Shivala, or idol temple, where he and his fathers were wont to worship. His relations were almost within call, but not one of the number drew nigh his dying bed; so far as they were concerned, he was desolate indeed.—Bombay Witness.

THE STRAITS AND CHINA.

We take from the Calcutta Christian Advocate the following extracts of a letter from the Rev. A. Stronach, of the London Society's Mission at Singapore. It is refreshing to find the works of those who have been called hence outliving them; by these though dead they emphatically speak. The work of the late Mr. Dyer is going on, though he has been summoned away.

"Mr. ----- felt much interested in what he saw of the Chinese here, while he visited with me at their shops, and on board one of their junks. On seeing these men come near in a body when I began to speak of the Lord Jesus, and listen with looks of intelligence and apparent regard to the truths of the gospel, he told me that he felt thankful that he had been appointed as a missionary to the Chinese. But though I feel confident that many of the Chinese here are become acquainted with much Scripture truth, and know that many read our books, and am gratified with the
We transfer to our pages the following speech of Dr. Merle D'Aubigne, delivered at a public meeting assembled for the purpose of receiving this eminent man, and hearing his statements respecting the progress of Reformed Faith on the continent.

"It is good for us, and very especially good for me, to be here; for we are assembled not in the name of any man, but in the name
of Jesus Christ our Lord, who has promised to be with his church even to the end of the world. The Lord is with us, and it is in that confidence that I come to speak to you, though it is difficult for me to speak in your language. If the congregational body and other Christian friends in England now do something for the continent, it will not be the first benefit we shall receive from you. For a very long time you have given to us our dear friend now present, Mr. Mark Wilks. I must thank you for that gift which you have made to the continent. Yes, dear friend, and dear brother Wilks, I feel it my duty, as it is my pleasure, to testify before your countrymen the gratitude of my countrymen, and especially of the French Christians, that we cherish towards you, for having left so many good and kind friends to come to France, and there to work for God. For giving us your time, your talents, your money, and all that you have, we thank you; and the Lord Jesus, for whom you have done it, will say, when we all appear before him 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

A new interest has been felt in the evangelization of the continent, not only by this and all the congregations of London, but throughout England; and I must tell you, that I believe no greater object can be present to your minds. The question is, if England, which acts everywhere for the dissemination of evangelical truth, in Jerusalem, in Africa, in Australia, in China, and the whole of Asia, should not take a warm interest in the evangelization of continental Europe? Why, you are separated only by the channel from the very seat of popish superstition; you have a constant intercourse with France, Switzerland, Italy, and many of you frequently reside there; and, should you not help the hands of those who are fighting there for the truth? Both the British and the French Governments are united for many things, especially for the suppression of the Slave Trade; and, should not the Christians of both countries be united for the repression of popish error and priestly power? The French Papists do all that they can to destroy Protestantism in England. They say publicly, that if Protestantism is abolished there, it is abolished everywhere. And, should you not answer that impertinent pretension by coming over to them, as Hannibal came over to Italy, and attacking them on their own ground? Still more, as Sir Culling Eardley Smith has told you, what hinderance do not English Christians find in their action in the world? What difficulties, what enemies do they meet in China, in India, at Jerusalem, at Tahiti? They everywhere meet the French Jesuits. They go from France, and especially from Lyons and from Paris, to destroy everywhere the work of the gospel, as it has been worked out by Pro-
testants, and especially by English missionaries for half a century. But, if we go to the centre of that anti-Christian power, if we attack it with the spiritual weapons of Christ, would they not be afraid, and come back from China, from India, and from Tahiti, to defend their own walls? There is another consideration; we have come to a new era.

"There is now commencing a new Reformation—the Reformation of the nineteenth century. We have seen in the last year, and indeed within the last month, events such as have not taken place for centuries. Many of you know that large congregations are everywhere collecting on the continent. In one large town there are congregations of 12,000 people, who have seceded from the Pope; it is true that their confession of faith is not very perfect, but we may hope, and especially we may pray, that their views will be enlarged, and that they will stand as a true church of Christ. It is very short:—'I believe in God the Father Almighty, the Creator of the world; in his Son, Jesus Christ, our Saviour; in the holy gospel, in the Christian church, and in eternal life.' There are people among them who have come to a more comprehensive faith. The Roman Catholics do all they can against them. They began with excommunication—the weapon of old time—of the middle ages; but finding that they can make no progress with it, they are abandoning it, and are doing all they can to get the power of the government enlisted against the new system. But there is a strong re-action in its favour among the people generally. I have received a paper, from which I find that, a few days ago, a large assembly took place of Roman Catholic priests, to see what could be done to put a stop to this great movement, and they made different propositions. Among these, I find that one is the abolition of the celibacy of the priesthood. An old minister, M. Hahu, pastor of the town of Markdorf, 76 years of age, said, with a great and solemn voice, 'My brethren, I am above 76 years of age, so that you may believe I have no intention to marry—but I must tell you that the examination and experience of my life has brought me to the conviction, that celibacy must be abrogated, and with an old bishop in the Council of Nice, I must propose that our church may no more impose upon the priests what our Lord Jesus Christ hath not imposed;' so he gave his vote for the proposition—that is among the old Catholics, and so you may believe what will come from it. In France, we have a society which God hath greatly blessed. The work began with the conversion of a person who received a Bible from a colporteur; another person converted, was a minister; by and by they formed Evangelical churches, where ministers were placed, and now a new era has broken in. It is
no more one person here, and another there, but whole populations are rising against the Pope. Mr. Wilks will probably have some new instances to give us. Some time ago, we had a very good friend, who was the means of bringing many to the Protestant faith, and there are now, in one department, where, some months ago, there was not a single Protestant, six congregations, with six ministers and six schoolmasters. This is not occurring in one place only, but everywhere. I believe that there are a hundred parishes asking for ministers. Lately, in a town in the south, a colporteur sold some Bibles, the people read them, and they asked for a minister. Our friend, Mr. Wilks, sent them one: the first day he had 100 hearers and the second 200, and at the end of the week 1,500. He says that there is work enough for two ministers. In another place, five parishes have asked for ministers; and in another thirty-nine. Not only are the people coming to ask for the Word of God, but especially the priests. I have read of two Protestant English clergymen having become Romish priests; they have not been converted but perverted—but I must say to console you, we have many priests who have come to the knowledge of the Lord. I have seen one of them in Geneva. He has written a little book—and it is well written—containing many passages from the Word of God, to tell the people why he has left the Pope, and come to Jesus Christ. This made the priests very angry, and he was condemned by a Civil Court of Justice to one year's imprisonment, and a fine of 600 francs. The time has expired, and a meeting was held to congratulate our dear brother when he came out of prison, to shake hands with him, and to pray with and for him. Amongst the students at the college where I am professor, we had some this last winter from France, Switzerland, Belgium, and Spain, who have all come, as we hope, to the knowledge of the Lord; and they are now working for the conversion of souls. Quite lately, a very distinguished prelate—the bishop of a large town in France—has been converted to the gospel. The first time that he went to the Protestant church, it made a great sensation. There was in that town a few Protestants, but they have now a fine chapel, and it is crowded with Catholics who come to the town to hear the gospel from a man whom they so much respect. He has no rest from the beginning of the day to the end, in consequence of the number of Roman Catholics who come to be taught in the way of God.

"The question is not whether the work is to go on in Germany and France, but whether you will take some part in it. The work will be done, because it is the work of God; but will you lend
your hand and your heart—that is the question. We present that question to the meeting, and through the meeting, to the whole body of Christians represented by it. The work that we do is not the work of man, but it is, indeed, the work of the Spirit. I received, just before I left Geneva, a letter from two pastors of the French Reformed church. We have two societies; but, in fact, they are only one—the same in principle and the same in faith. They try to bring new life into the whole of the Protestant church, and then to bring the light to bear upon popish darkness. I will read a part of this letter, because it will show how the work of God is going on in many places on the continent. It is from Mens, a little town, but whose pastors are the best in France. The Lord still visits Mens in love. For six weeks nearly sixty children, from eight to fifteen years old, meet together for prayer several times a week. One half of them, at least, pray with earnestness and under a sense of sin. About twenty young females, from seventeen to twenty-three years of age, have, also, their meetings. Many of them are partakers of the grace of God; many young men, also, are beginning to be anxious about their souls. Many of them have come out on the Lord's side. The revival is beginning to tell upon men and women; but, alas! our strength is small. We want to have a Neff again amongst us. (He was known to many of you.) Oh! how large the harvest; how few the labourers. There is not in this place the least opposition to our work; on the contrary, every door is open. On every side we are wanted, and can but mourn over our insufficiency. We have had the happiness of being quite undisturbed by any secondary sectarian points. To be convinced of sin, to cry to the Saviour, and to love one another in holiness and in the joy of the Holy Ghost, this occupies the thoughts of each individual. Moreover, our daily meetings exhibit only one feeling, namely, Christian love. Oh that some of your dear brethren would come over and help us! But you must come furnished with these requisites,—strong nerves, good lungs, and good legs! We have sent some of our colporteurs there. One of them writes, 'From eight in the morning till eleven at night the meetings continued. What a vast work the Lord is doing in Mens. I was present with our dear brother Charat, at the young girls' meeting. Charat made a few observations on the first chapter of Proverbs, and I offered up prayer, beseeching the Lord to strengthen these children. Many of them prayed with tears, saying, 'O Lord, convert us! convert our friends, our mothers, and our sisters?' A young boy offered up the following prayer for his father: 'O God, convert my father, who is an unbeliever; change our hearts,' and so on. We have sent not only colporteurs, but a
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minister, to help this friend, and every where we see the same work; people coming away from the Pope. Whether the Word of God is given them to read, or is preached to them by faithful ministers, we have illustrations of the power of that Word to enlighten souls. Some days before I left Geneva, the following occurrence transpired very near the department where this revival took place. In Grenoble, a young girl, I believe eighteen years of age, lived with her uncle and aunt. She had received a New Testament, and had been reading it some time. The aunt, one Sunday, said to the niece. 'Do you not go to mass to-day?' 'No.' 'Why?' 'Because I do not understand mass—it is in Latin.' 'Oh, but you must go.' The niece then went, but took with her the first book that came to hand, which proved to be the Testament. While in the church, the priest was reading the mass and she was reading the Testament. She came to the Revelation of John, and said to herself that she must read that. She read eight chapters, and when mass was finished she shut her book and returned home. The aunt said, 'Did you understand to-day?' 'Oh, yes, aunt.' 'What did you understand?' 'I have understood that Rome is the great Babylon; that the Pope is the Man of Sin; and that every one who has the mark of the Pope in his hand and in his heart will go with him into the second death.' 'Oh, my dear, where did you find that?' 'In the Word of God; and it is the Word of God, and the religion of that Word shall be my religion. I will go no more to mass.' She has been faithful to that declaration; she is now a true Christian, and is beloved by every one around her. At another time, one of the colporteurs was distributing Testaments. A priest came and examined them, who was very much against them, and said: 'I perceive that in your books there is much mention of conversion, but never of confession; they are evidently Protestant.' A person present opened the New Testament, and said, 'But do you not see that Jesus Christ forgave the thief on the cross without the help of a priest to confess him, and he went to Paradise? Did Stephen, in dying, think of confession to a priest?' The priest replied, 'It is true the rules of the church, in olden times, were not quite such as they are now.' At another time a colporteur went to a school-house and offered Catholic Testaments to the masters and children. The priest came, and, on being consulted, lamented, and said—'That book is known everywhere; you find it in every house, and if that goes on some time longer, our church is lost.' Well, we hope that will be the result.

"The Roman Catholics are indeed, very ignorant; they know nothing about the truth. They have been taught by a priest, but not
taught the gospel. I will give you an illustration. One of the evangelists entered a Roman Catholic commune, and began to preach the gospel. He opened a house for prayer, and many people came to hear him, because the Word of God had been taken there before by colporteurs. There was living in that village an old couple. The woman said to the husband—'I have heard many persons speak about that man—I will go and hear him.' She went to the meeting—heard the sermon, but became very much troubled. On her return, her husband asked what she had heard. She answered—'Horrible; I may not tell you what that man has said.' 'What has he told you?' 'He has told me that I must kill the old man.' 'Not possible?' 'Yes—yes.' 'Not possible: we will go together and see what is the matter.' They went together—heard the minister, and then went and spoke to him. He explained to them what he called 'the old man,' and, by the grace of God, they have killed the old man, and they are now both members of that congregation. That is the work which is going on in France and on the continent, and I am sure that there is but one feeling in your hearts regarding it—that it is the cause of Christ. The differences amongst Christians are very little compared with the carrying on of this work. In Scotland I was introduced to the Assembly of the Free Church by Dr. Chalmers, whom you know well. That good old man spoke with great energy, and said: 'Let us adhere to the truth; let us not bow before papal dominion; let us not bow before State dominion—we must be free.' I would make a man of straw of all our divisions, and put him in the fire. We should not pay so great attention to our smaller differences. There are great principles which must be maintained, and which we must firmly maintain. Yes, if you will, there is an apostolical tradition, and from this source alone comes the knowledge of the true Christian faith; but this apostolical tradition is exclusively the Holy Scripture of the New Testament. Peter, they say, by his vicar, is teaching the holy Catholic church. We say more: Peter, not only by his vicar, but by himself—and not only Peter, but Paul, John, Matthew, James, are still holding their functions in the church, and nobody has the authority to take their place. Yes, the Apostles of the Lord Jesus Christ preach now remission of sins and conversion to God by the name of the Lord; they forgive the sins, and they retain them; they lay the foundation of the church; they teach the missionaries and the preachers. They do all that by the word they have left to the church; not a dead word, but a word living and vivifying by the influence of the Holy Ghost, by whom these holy men of God were moved. The Papists boast to have among them the suc-
cessor of Peter; but we have more than they have: we have Peter himself; and not he only, but the other foundations of the church, and, above all, we have the Divine Head, the Lord of the church himself, according to his promise, 'I am always with you.' It is not from the popish church that we have the Holy Bible. The popish church has nothing to do with the Bible. Protestantism has ever been in the church. Every where that you find, from the first century, the study of the Book of God, Biblical criticism, the propagation of the Bible—there is Protestantism. Many, many centuries before Luther and Calvin, Protestantism existed. Paul was the first Protestant, when he protested against the Galatians—against salvation by works—against Peter himself. The Word—the Word alone teaches us, by the Holy Spirit. That is the first great truth to which we must adhere, which every Evangelical Christian must maintain. I will only mention a second one, and that is justification by faith. The Word of God and the grace of Christ are the two pillars of the church. Perhaps we sometimes lose sight too much of that great truth, justification by faith. I believe that we should come to it again and again. When the Elector of Brandenburg took leave of his deputies going to the Conference of Rugensburg, he told them to bring back again that little word, 'Sola'—alone, sola fides justificans. The Pope has always been contending to take away that word—'alone.' You are saved, the Romanist says, by faith but not by faith alone—but faith and works. It is that word 'alone' which we must bring with us.

"I have spoken much too long—or I would have spoken of Christian union. I hope that some of our friends will advert to it. I have done that constantly, specially, and placed it foremost. If I look with special pleasure on this meeting it is because it will be a great means of promoting Christian union. This meeting is bringing Christians on the continent and Christians in England to shake hands together. We may speak of Christian union, but we are now putting it in action. There is nothing that will better enable us to resist the power of the Pope than Christian union. I have remained in London three days longer than I intended, to have the pleasure of meeting you this night. If it please God, I leave to-morrow morning, at five, for the continent, and I hope, by his blessing, to be there to-morrow night. I must say farewell to these dear countries of England and Scotland, where I have found so many brethren, so many friends. My heart is full of joy and gratitude, that, by the benediction of God I have met with the kindness of Christian love amongst you. Farewell, Christian friends of England. May the Lord remain with you. I do not know, indeed, that I
shall see you again. I do not know, that I shall come again to this country; but I know that, by the blood of the Lamb that makes us clean from every sin, we shall come to another place, where we shall sit down with Abraham and Isaac and Jacob, and with Christians from every tribe of men. May the Lord keep us in holiness, in faith, in love, in hope, to the great day of his advent! Amen!"—Patriot.
LEBANON.—Long has darkness held her sway with mighty power over Lebanon. Lately a star, and that the star of Bethlehem, has risen over her, whose rays however have aroused the prince of this world, and his malignant hatred of the light has served to foment a civil war, and thus to interrupt the progress of the truth. The American Mission in Lebanon have the enemy pouring in upon their exertions and seeking to counteract them. They have a fearful combination to contend with; but we trust that the people so long left to the evil of their own ways, will be stirred up to watchfulness and devotion, and that the attack will only serve to make them more decided, and that the Lord will appear for the defence of his people. Let him, who has any confidence in the strength of man, and his wisdom apart from God, behold the rich plains of Egypt, Syria, and Asia Minor, from whence mighty armies were once wont to issue, and reflect on the weakness and misery of those who forget or know not Him who ruleth the armies in heaven and earth. In Lebanon alone have been counted two hundred Christian convents and numerous churches and Colleges, yet the Bible is a sealed book to the people; and the law of God and the comforts of the gospel are unknown to them. The agents of the Pope and France and Russia, not only rob the people of all Christian consolation, but they highly dishonour Christ by setting up a form of silly and vicious observances opposed to godliness; and yet those teachers impiously term themselves the Lord's. Of late years at Lebanon, colleges and convents have been reformed and converted into nurseries for French and Russian agents; from which the Word of God is excluded, and in its stead the language and morality of France and Italy are taught. The American Missionary Register contains an interesting account of the Syrian Greeks of Hasbeya, about half way between Abieh and Damascus, who intreated the American Mission to send them an instructor in the ways of religion. These for a time separated themselves from the impure church so well described in Jowett's Researches, but have been obliged by persecution to return to the tyranny and delusion of the Greek priests, and their teachers are driven away and all knowledge of the Word of God denied them. A short time since an American mission school was opened at Abieh, soon after which an European was placed over the Maronite convent contiguous to the school, and not a youth of this class was allowed to receive instruction from the Americans; and not satisfied with this they carried steps further by pronouncing excommunication against them for preaching in certain places.

The desire of the people of Hasbeya to obtain instruction in the way of truth did not escape the observation of the enemy, and the Governor was removed from his situation for not crushing the attempt: and the Druze Chief has been removed to Constantinople for punishment.—Bombay Witness.
London Missionary Society.—In a late number of the Calcutta Christian Advocate, we find from the accounts of this Society, that a balance was against it of £17,313. The annual income was £65,563, the expenditure £82,876. The Jubilee fund which it was expected would realize £50,000, had up to the time of making up the account not amounted to half the sum. As the account has fallen short at home, it becomes the friends of the Society in foreign parts to come forward and contribute liberally, so that none of its operations may be contracted.—Ibid.

Observance of the Sabbath at Bombay.—The Bombay magistrates have resolved that the Lord's-day shall be no longer violated in the public works under their control. The numbers voting were, for the desecration of the Sabbath 10, that it be kept holy 12. The majority of the opponents were Native gentlemen. One European voted against keeping holy the day set apart of God for the rest of his creatures and the advancement of his glory. The magistrates resolved at the same time to give the labourer his full monthly salary though he work but twenty-six days out of the thirty. This is well and just. It will show the Natives that we place some value upon the institutions of our religion, and will in a great measure remove the sad impressions which the advocacy of sabbath violation by a European and professedly Christian gentleman must have produced on the native mind.—Cal. Chris. Adv.

Religion in Germany.—Our readers doubtless have all heard of the pretended seamless coat of Jesus Christ which the Romish Bishop and the clergy of Treves exhibited to multitudes of pilgrims from the 18th of August until the 6th of October, 1844. It was pretended that many and wonderful miracles were wrought by its means, and a plenary indulgence was promised to all who would come to view it. Romanists from all quarters were invited to come and see and touch this precious relic, and according to the most moderate computation five hundred thousand responded to the call. Some journals estimate the pilgrims at eleven hundred thousand. Some of these came from a great distance, though chiefly from Germany and the Eastern frontiers of France. One well informed in regard to these matters writes:

At the bottom of the nave, on an altar brilliantly lighted, is the relic in a golden box. Steps placed at each side lead to it. The pilgrims approach, mount the steps, and pass their hand through an oval aperture in the box, to touch the coat of the Lord. Two priests seated near the relic receive the chaplets, medals, hoods, and other articles of the faithful, and put them in contact with the marvellous coat, because mere contact is a means of blessing. Objects which have thus touched the relic are consecrated, sanctified: they then become holy chaplets, holy medals, &c., and after this ceremony, the pilgrims go away rejoicing, thinking they have acquired the remission of all their sins.
It is well to add that this exhibition brought a great deal of money to the priests. This is the true explanation of the riddle. It is estimated that the offerings of the faithful amounted to 500,000 francs in the space of six weeks, without reckoning the 80,000 medals of the Virgin which were sold, and the profits from the sale of chaplets and other objects of devotion. Even now, in all the towns of France, the priests employ persons particularly women to sell at an exorbitant price a thousand petty articles which have touched the holy coat! Such as—ribbons, bits of cloth, cotton, and silk, some of which are shaped like the coat; besides crucifixes, images, in wood or in glass. The clergy have monopolized all the old rags of the neighbourhood of Treves and sell them for their weight in gold, and they find dupes weak enough to purchase these amulets.

The product of this traffic, added to the offerings of the pilgrims, will be perhaps from one to two millions of francs. You see what it costs to support human superstition. Here is a traffic as lucrative as that of Tetzel and other sellers of indulgences in the sixteenth century.

These were the things which called forth the letter of John Ronge to the Bishop of Treves, which has produced such a sensation throughout Germany. The following are brief extracts from this letter:

"What would have seemed till now," says John Ronge, "a fable, a fiction, Bishop Arnold of Treves presenting to the adoration of the faithful, a garment called the coat of Christ; you have heard it, Christians of the nineteenth century; you know it, men of Germany; you know it, spiritual and temporal governors of the German people: it is no longer fable nor fiction, it is a real fact... Truly may we here apply the words: Whoever can believe in such things without losing his reason, has no reason to lose."

"This anti-Christian spectacle," he says, "is but a snare laid for superstition, formalism, to plunge men into vicious habits. Such is the only benefit which the exhibition of the holy coat, whether genuine or not, could produce. And the man who offers this garment, a human work, as an object of adoration; who perverts the religious feelings of the credulous ignorant, and suffering multitudes; who thus opens a door to superstition and its train of vices; who takes the money and the bread of the poor, starving people; who makes the German nation a laughing stock to all other nations... this man is a bishop, a German Bishop: Bishop Arnold of Treves!"

"Bishop Arnold of Treves! I turn to you and I conjure you, as a priest, as a teacher of the people, and in the name of Christendom, in the name of Germany, in the name of her rulers; I conjure you to put an end to this pagan exhibition of the holy coat, to take away this garment from public view, and not to let the evil become greater than it is already.

"Do you not know—as a bishop you must know, that the founder of the Christian religion left to his disciples and his successors NOT HIS COAT, BUT HIS SPIRIT. His coat, Bishop Arnold of Treves, was given to his executioners!"

"Do you not know, as a bishop you ought to know, that Christ has said: God is a spirit, and they that worship Him, must worship Him in spirit and in truth?..."

"Do you not know, as a bishop you ought to know, that the gospel forbids expressly the adoration of images and relics of every kind; that the Christians of the apostolic age and of the first three centuries would never suffer an image or a relic in their churches; that it is a pagan superstition, and
that the Fathers of the first three centuries reproached the pagans on this account?" 

A distinguished author on the continent whose character and standing entitles his opinion to the highest respect, says: 

It is impossible, to describe the prodigious effect of this letter. All the journals copied it with comments. It has been circulated not only by thousands, but by millions of copies, from one end of Germany to the other. The poor as well as the rich, peasants and professors, mechanics in their shops, nobles in their parlours; even princes in their palaces, all have read the admirable protest of John Ronge, and have hailed it with loud applause. No writing of Luther's was received with more enthusiasm.

This fact deserves serious consideration. No doubt John Ronge is a great and eloquent writer, still his talent for eloquence does not account sufficiently for such success. The letter of this priest has found millions of readers, because it expresses public sentiment. Ronge utters words which find a response in all hearts; he is the faithful interpreter, the living echo of the indignation roused by the impious farce at Treves; he gives voice to a whole nation which are irritated against the pride and avarice of the Romish clergy. This is what makes the letter of Ronge circulate in all the academies and all the cottages of Germany; this places John Ronge in the number of the most celebrated men of his country. When all is ready, a spark is enough to produce a great and terrible explosion.

Obituary.

DEATH OF MR. BARTELS.—It is our painful duty to record the decease of another missionary, Mr. Bartels, a catechist attached to the Scottish Free Church Mission at Nagpore, who was carried off by cholera at Kamptee on the 16th ultimo. Many of our readers will remember the melancholy circumstance of six German missionaries proceeding to form a settlement on the Nerbudda about four years ago, when within a week of their arrival at Jubbulpore, four out of the six fell victims to the epidemic. The lamented Mr. Bartels was one of the two survivors, who after the death of their fellow labourers had no heart to continue in that fatal spot, and returned to Nagpore, where they received much kindness from Captain Hill's family. Mr. Bartels was taken ill, whilst attending the Cantonment School, of which he was lately appointed Head Master. He returned to Captain Hill's house, but notwithstanding the best medical aid, sunk under the disease at seven o'clock next morning. The premature removal of this faithful servant of the Lord is moreover attended with peculiarly affecting circumstances, as he was engaged to be married to a young lady, who was on her way down from Benares to be united to him at the moment he was thus suddenly cut off. Thus in a distant part of India has the missionary cause sustained a loss in the death of another of those faithful few, who labour in this plenteous harvest, just as he had become peculiarly qualified for his duties, by acquaintance with the language of the people amongst whom he had cast in his lot.

ECCLESIASTICAL MOVEMENTS.

By the Wellesley on the 6th ult., the Rev. Messrs. Stubbins, Baily, and Miller, arrived for the Orissa Mission, also Mrs. Stubbins and Miss Collins;
and the Rev. Mr. Appelt for Tranquebar, for which place he has left. The Missionaries for Orissa—Mr. and Mrs. Stubbins being on their return to their station at Behrampore, from which they have been absent in England for health, and the others being a fresh reinforcement—have proceeded on the Wellesley to Calcutta.

The Invocation.

BY MRS. HERMANS.

Answer me, burning stars of night!
Where is the spirit gone,
That, past the reach of human sight,
Even as the breeze hath flown?
And the stars answered me—"We roll
In light and power on high;
But of the never-dying soul
Ask things that cannot die!"
Oh many toned and chainless wind!
Thou art a wanderer free;
Tell me if thou its place can find,
Far over mount and sea?
And the wind murmured in reply—
"The blue deep I have cross'd
And met its barks and billows high,
But not what thou hast lost!"
Ye clouds, that gorgeously repose
Around the setting sun,
Answer! have ye a home for those
Whose earthly race is run?
The bright clouds answered—"We depart,
We vanish from the sky;
Ask what is deathless in thy heart,
For that which cannot die!"
Speak then, thou Voice of God within,
Thou of the deep, low tone!
Answer me through life's restless din,
Where is the spirit flown?
And the voice answered—"Be thou still!
Enough to know is given;
Clouds, winds, and stars, their task fulfil,
Thine is to trust in Heaven!"

MONTHLY MISSIONARY PRAYER MEETING.

The Address at the last meeting by the Rev. R. K. Hamilton, M.A., was "On the History of the Armenian Church." We hope to give the substance of it in our next number.

The meeting of the 6th instant is to be held at the Free General Assembly's Institution. Address by the Rev. H. Johnston—"The Conversion of the Jews and its bearing on the Conversion of the Gentiles."