THE IMPORTANCE OF A BIBLE EDUCATION FOR INDIA.

BY THE REV. J. HAY, M. A.

(Concluded from page 133.)

In these servile reprints, published in the most dishonest manner, under the name of "Rational Analysis of the Gospel," the only important additions are the greater amount of filthiness and disgusting obscenity which the compilers' acquaintance with Hinduism enables them, and the degraded condition of the people permits them, to throw into the work. Nor do these retailers of stale falsehoods even pretend that they are presenting truth to the people, or putting them in the way of finding it. With the most shameless effrontery they acknowledge that their productions do not contain the real truth, but are circulated for the mere purpose of frustrating the efforts of the ministers of the Gospel.

Nor do I believe we have reason to expect any better or holier fruit from Bibleless education. I know I am now treading, in part at least, upon disputed ground. The argument from nature to the Author of nature is a favourite with many; and I allow its value in its proper place. But though the things that are made declare the glory of God, and shew forth His praise, however much proud reason may boastingly speak of ascending from nature up to nature's God, we have no evidence that any one has ever by such a method risen to the practical recognition of the true and living God. "By faith we know that the worlds were made by the word of God." The scriptural, i.e. the only correct idea of God is not the result of
any metaphysical argumentation. Such demonstrations may stop the mouths of cavillers; but will never lead the mind to a practical, influential acquaintance with the Creator. The idea so obtained is purely intellectual, and of itself hardly exerts any more influence over the man, than its fundamental axiom, every effect is effected by something. Something more, something widely different from this, is needed to connect the knowledge of God with the heart, and bring it to bear upon the will—the active principle in the soul of man. Until the voice, the will, the law of God be recognised in the conscience, He is not known at all. That invisible lawgiver and judge to whom I feel myself to be accountable, who speaks in my conscience, and to whom I feel that I ought to be in subjection, He is God, and of Him is it said, "In the beginning God made the heavens and the earth."

Who is God? and, How came the world? are two distinct questions which must be answered independently of each other. The philosophical answers—the answers taught in Bibleless schools—are altogether unsatisfactory, and amount to little more than this. The world was made, therefore it had a maker whom we may call God; God then is he who made the world. But the fact is, man at first had his knowledge of God from God himself, and since he lost that knowledge he has never regained it but by a fresh divine revelation. The attainment of the knowledge of God has far more to do with the heart than with the head. It was when men did not like to retain God in their knowledge, when they disregarded the plain mementos of his eternal power and Godhead, afforded by the works of creation and providence, that they were given over to a reprobate mind, and became fools. It is a certain truth that the pure in heart alone shall see God; and it is not when the athiest or infidel studies the beautiful regularity—the wonderful adaptations and harmonies which everywhere appear in the works of creation—that the homage of holy fear, gratitude, and love, is paid to the great Creator; but it is when he whose heart is already in holy subjection to its lawful Lord, looks abroad and, believing that He made them all, views them as revelations of His glory—manifestations of his power, wis-
dom and goodness. If man were in his original state of integrity, it might, perhaps, be sufficient to ensure the approbation of conscience, and uniform obedience to its dictates, merely to show from the things that are made, the existence of an all-powerful and all-wise Creator, and that he demanded the love and obedience of the heart. But such is not the case. The objective knowledge of a creator's being does not ensure obedience to him. It never has done so; and we may safely affirm that it never will do so. Whatever may be the intellectual condition of man, the hard and rocky heart must be removed—the law of God must be written with his own finger on a renewed spirit, before there can be any true knowledge of God, or practical recognition of the truth that, by His word the heavens and the earth were made; for, "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."

I must here beg permission again to enter a caveat against the supposition that I undervalue the truthful sciences. I do no such thing; but I believe them to be utterly inefficient for the moral renovation of humanity, if the Bible be not taught along with them. They are valuable as means of mental improvement, and as displaying the wisdom and goodness of the Lord whom the Bible reveals; but without that revelation, the darkness is too thick to be dispelled by their feeble, flickering light.

If I were now delivering one in a series of lectures on this important and extensive subject, I might largely expatiate on the powerful motives which the Bible sets before us—its soul penetrating appeals to our hopes and our fears—and I might say much of the irresistible conviction of truth and reality which its simple statements bring with them into the mind. It speaks to the conscience, and even where it fails to secure the obedience of the heart, it often so strengthens the moral sense, and gives such a clearness and intensity to its intimations, that the evil passions are thereby restrained from developing themselves, and society at least is a great gainer thereby. Our time however is limited; and I can therefore only hint at these things, and at once take the high ground
of divine purpose, and boldly maintain that the promulgation of Bible truth is the only way of renovating man, which has the direct and express sanction of God. It is a fact, far removed from the domain of speculation, that man has moral and spiritual faculties; and that, apart from the influence of these—which in their healthful and vigorous exercise strengthen and control the whole nature—all the rest combine to produce baneful results. What avails the largest store of facts, or the highest degree of purely mental reflection, if the soul be still the prey of evil passions—if pride and lust, envy and ambition, avarice and malice, selfishness and cruelty, be rampant in the heart, while the rights of God and man are alike contemned or disregarded.

Now, experience constant and universal, establishes the fact, that the wisdom and moral power requisite to control the passions, enlighten the understanding, and invigorate the conscience, have never been obtained apart from the influence of religious truth—the truth of the Bible. Laws, good and just, may be enacted. Men may be able to say to a great extent, what they ought to be and what they ought to do, but the power to secure the performance of that which is good they have not, neither can they get it from their fellow men. The authority of God alone really binds the conscience. Reason will not do it. A Hindu will listen quietly to us while we keep within the domain of reason; and it is only when the word of God is brought to bear against him—when he feels that word piercing his conscience—that his wrath and rebellion are most fully developed. That word is "quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." That word, be it a law or a promise, or a threatening, is perfect, sure, endures for ever, enlightens the eye, converts the soul, gives understanding to the simple, and is able to make wise unto salvation.

It appears then that nothing will really benefit man, or raise him to the enjoyment of sound moral health—nothing will make him good and happy, unless the authority of God be
recognised in his soul, and the love of God become the guiding principle among his emotions and affections. Probably but few will controvert this as an abstract statement, but we mean it not to rest here, we have no sympathy with the profane language of the poet:

"By saint or savage, or by sage adored,
Jehovah, Jove, or Lord."

That Jehovah alone is God—that he who speaks in the Bible—whose word called the world into being—who called Abraham—who led his people through the wilderness by the hand of Moses and Aaron, and planted them in the goodly land promised to their fathers—who at sundry times and in divers manners spake in time past unto the fathers by the prophets, who in these last days has spoken to us by his Son; that He and He alone is Lord of the conscience, we assert, and appeal to all historical experience and sound philosophy in attestation of our assertion. What Jove could not do for the western, the Hindu triad will not accomplish for the eastern world.

In the Bible we have not only a true and an authentic account of God's dealings with his people, and of the principles of his moral government, of what is good and of what the Lord requires of us; an account which ever has and ever must commend itself to every man's unbiassed judgment, however much his corrupt nature may rise in rebellion against it, but we have also a faithful biography of one whose whole life was an exemplification of the ways of God. The life of Jesus was a perfect acting out of the law of God. Whether we behold him in the family circle, subject to his parents—alone in the wilderness resisting every attempt of Satan to draw him from his allegiance to his heavenly Father—alone on the cold mountains at midnight, pouring out his soul in prayer to God—commending the poor in spirit, the mourners, the meek, the merciful, the pure in heart, the peace-makers; reproving and teaching so as to call forth the exclamation, "never man spake like this man"—comforting the weeping penitent, or shedding tears at the grave of his friend, or weep-
ing over the foreseen miseries of his cruel and bitter enemies; whether we view him in his life or in his death, his actions or his sufferings, we see in Jesus a perfect "pattern of all that is pure and lovely and of good report, of all that is gentle, and meek and lowly, of all that is kind and benevolent and merciful." To move the heart and better the man, there is here, as far as moral means are concerned, all that can be looked for, all that is possible. But there is still a desideratum, as already remarked. Ignorance is not the only evil to be remedied. Were that the case, who could doubt for a moment that the doctrines, the precepts, the truths of the Bible would be heartily welcomed by every man to whom they are made known. But it is not so, man has no heart for such truths. He is alienated from the life of God; his carnal mindedness is enmity against God. What then is to be done? Again, the Bible presents the remedy. Not only does it inform us that God is angry with the wicked every day; that he will righteously judge the world, and render to every man according to his works; that there will be a resurrection of the just to life, and of the wicked to damnation. A heaven for the righteous, and a hell for the ungodly; but it tells of the kind and tender interest which God takes in our welfare. We are not left to regard him as a being who takes no concern in the affairs of men, nor as a cruel tyrant whose wrath we must appease with cruel and bloody rites. Oh, there is more to win the heart and gain the affections to the side of God and truth in this one verse, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," than in all the speculations and demonstrations of all the philosophers that have ever appeared in the world. Herein the heart of God is laid bare to us; and we behold the warmest interest in our welfare, the tenderest pity and love manifesting themselves in the accomplishment of our redemption. Such practical kindness on the part of God is unheard of in the theology of India, or of any other Bibleless country in the world. But without this knowledge, without the conviction that God watches over us, marks our ways, feels kindly towards us, seeks our love, and though
angry with us on account of our sins, wills not our death, but would rather that we should return to him and live, it is the vanity of vanities to expect that we shall ever make much progress in morality, or attain to any degree of spiritual life. Once admit the thought of God in Christ among the objects of belief, once cordially embrace the truth of the Gospel, and a reconciliation immediately takes place between the soul and God; holiness and happiness, the only truly sound morality, are fixed on an unmoveable basis, such as the whole durbar of hell shall never be able to overturn. But we have not yet reached the high ground on which, as believers in the divine origin and certainty of Bible truth, we are called upon to take our stand. If ignorance were the radical fault of our nature, the corrupt fountain whence proceed the noisome streams of evil thoughts, murder, adulteries, false witness, blasphemies and the like—if there were no other desideratum than an increased amount of knowledge, then the application of such remedies as sages and moralists might devise, would doubtless, in many cases, prove effectual for restoring health and peace to the heart. But this is not the root of the evil. Man is spiritually dead, and no means that can be employed by man or angel will ever make him happy and good, until the spirit of life in Christ Jesus quicken him, and sanctify his soul. And now we have reached our conclusion. Man is a sinner, the curse of God rests upon him, judgment has come upon him to condemnation, so that the spirit of the righteous and Holy One cannot commune with his soul. But the Gospel is the power of God unto salvation to every one that believeth, for therein is the righteousness of God revealed from faith to faith. This is God's way of restoring man. Only in this way can we look for help from Him; and, truly, except He build the house, the builders will build in vain. He is righteous, and the justifier of the ungodly only when he justifies through Jesus Christ. Whoever, therefore, would have God's countenance and help, must adopt this method, when they seek in opposition to the hosts of hell, to promote the regeneration of mankind.

Seeing then that these things are so, what shall we say of the conduct of those who still persist in the attempt to renovate
Hindus without the Bible? Is it altogether in vain that they read the history of the past? Do they not know the fact—a fact concerning which most Hindus are of course in ignorance—that wherever, and in whatever degree Bible truth has been prevalent there, and in that degree goodness has prevailed? Are they not aware that power, wielded by an infidel arm, is the most terrible scourge with which Natives have ever been chastised? And will they nevertheless by one and the same act, make men infidels and increase their power? Is this not madness? The security of our Indian possessions indeed! What more likely to occasion their speedy ruin—aye, and that in such a manner as shall make the ears of all who hear it tingle—than an efficient course of physical, without moral—intellectual, without spiritual training. Surely no one who knows what the Bible contains—to say nothing of those who profess to regard it as the Book of God, given to make men wise unto salvation—can for a moment doubt that the French Revolution, had it in such a case taken place, would have been a very different affair from what it was, if instruction in the doctrines and precepts of the Bible had kept equal pace with the growth of mind, and the attainment of scientific knowledge. But we must not meddle with the religion of the Natives! Then why do so at all? Why teach them history, geography, astronomy, or philosophy of any name? All these are quite as much opposed to what Hindus call their religion, as any doctrine of the Bible is. The only difference is, that, while scientific knowledge demolishes Hinduism, it puts nothing in its stead, but leaves the house empty, swept and garnished, a fit and inviting habitation for any unclean or foul spirit that may choose to take up his abode in it. The Bible furnishes the mind with stores of divine knowledge—all things that pertain to life and godliness. Oh, it is heartless cruelty to treat the poor Hindu so. It is more. It is practising a gross deception upon him. He is led to believe that his sons may receive such an education as shall leave their religion unscathed, and those who lead him to believe so, well know that the information which they communicate, must strike at the very root of it. This is surely dishonest. While the western
sciences, along with the writings of such as Byron and others, who labour to bring every form of revealed truth into disrepute, are studied in the schools, we desiderate some other reason for the exclusion of the Word of God, than the allegation that it would interfere with the religion of the people. The true reason we believe to be this, it is regarded as the Word of God, and therefore it may not be introduced. Well, fellow-Christians, let us up and be doing. The Word of Jehovah has wrought wonders, and it will work wonders again. It called natural light into being, and it will yet, oppose it who may, dispel the darkness which now covers this wretched people. Let us use it, with confidence in the might of our Lord, and he will yet crown our labours with success; while those who would hide his glory, shall be for ever ashamed.

SKETCH OF THE ORIGIN, HISTORY, AND RELIGIOUS TENETS OF THE SEIKS.

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(Concluded from page 202.)

In resuming our notice of the Seiks we shall first bring the brief sketch of their history to a close.

During the continuance of the Mogul Empire, though sometimes successful in their conflicts with the Moslems, they were generally in a state of great depression. Their warfare was confined to secret and hasty inroads, followed by a speedy retreat with their plunder to the northern mountains, whither they had been forced to betake themselves for shelter. In the fluctuations that preceded the dissolution of that empire, they were ceaseless in their efforts to advance their cause—rising and falling, as the imperial influence fell and rose. At last, when the Mogul troops were withdrawn from the Punjaub, to maintain their tottering cause elsewhere, the Seiks crowded into it in numbers; and having speedily gained the ascendency, began to exercise the various acts of an independent sovereign.
state. They contrived to obtain a considerable addition to
their power amid the confusion that followed Nadir Shah's
memorable invasion of India in 1737. This power they did
not hesitate occasionally to abuse in the commission of frightful
atrocities, and the most revolting acts of retaliation.

But reverses yet awaited them. After the rise of the Afgghan
dynasty—by which time they had received a prodigious increase
to the number of their converts, and were in consequence filled
with ambitious aspirations, and almost frenzied with fanaticism—
they had to maintain a determined and yet nearly hopeless strug­
gle with that people. Indeed, in a series of conflicts during the
years 1762 and 1763, the Afgghans, led on by the warlike Ahmed
Shah almost annihilated them—numerous though they had by
that time become. Their sacred city, Amritser, was made the
scene of a frightful retribution for their former cruelties. The
heads of about 20,000 were piled in pyramids; and the Moslem
mosques they had polluted, were "purified" with their blood.
The city itself was levelled with the ground, and the sacred
tank, The Pool of Immortality, was filled up with the ruins. Yet
the fanaticism and indomitable energy of the Seiks—hardly
inferior to the Mohammedans in either of these attributes—sup­
ported them under their reverses. When Ahmed Shah retired,
the survivors descended once more from their mountain retreats,
and attacking the Afgghans that had been left behind, took san­
guinary vengeance for their late sufferings. They obliged them—
in chains—to wash with the blood of hogs—animals whose very
touch and sight the Mohammedan abhors—the mosques which
they had boasted of having purified with the blood of Seiks.
They also compelled them to clear out and restore the sacred
reservoir which they had filled up the preceding year; and gave
full scope to the bitter feelings which Afgghan cruelty and insults
had engendered.

When, on the death of Ahmed in 1773, his feeble and indolent
son Timoor ascended the Afgghan throne; the Seiks found little
difficulty in making themselves masters of all the fortified places
in Lahore, and in so consolidating their territories as justly to
claim the rank of an independent power. Like the Clans in
Scotland of former ages, they were still divided into numerous
distinct bodies, amounting to more than a hundred, each under its petty leader; but these, when some imminent danger or important enterprise demanded it, could be so combined, as to form no contemptible force. Hence the traveller Mr. Forster, could long ago foretell of them, that as soon as a chief of talent and enterprise should arise, and by the destruction of the petty leaders unite them under his sole command, they would be a powerful nation.

From that period to the time when the movements of Runjeet Singh attracted the attention of the British, about the commencement of the present century, we hear little of them, further than that the chieftains were engaged with each other in almost unceasing dissensions. A change, however, in the mode of administering the government, had been gradually taking place, till at last the state had become a kind of federative commonwealth, similar to that of Switzerland; consisting of twelve associations called missuls. Each of these had its own chief, named Sirdar; under whom it might be considered as really a distinct independent state—though a small one. Like the chieftains under them, these greater chiefs were often at war with each other; though all agreed in yielding a nominal deference to the Goroo-Mata. When some emergency required them to combine, they could severally lead to the field from two thousand to twelve thousand followers; the united army amounting to about 70,000, chiefly cavalry. In all the missuls, the feudal system, as it operates in India, prevails. While the Sirdar has the supreme jurisdiction in all civil and criminal causes, within his missul—deciding, however, according to the Grant'h, as interpreted by his Gooroos—the lands of the missul are subdivided into fiefs possessed by Zemindars, who are bound not only to pay a certain fixed rent or land tax, but also to follow their chief to the field with a stipulated contingent of soldiers. The soldiers themselves are, of course, under the control of the chiefs whose lands they respectively occupy. But a check is put on the undue exercise of the power of such chief, by the fact that if a soldier is dissatisfied with his superior, he is at liberty to leave him and enter the service of another.

Free, however, as many of their institutions were, the sue-
cessful career of Runjeet Singh has proved them to have been all the while on the very brink of military despotism. This remarkable person demands some notice. His family rose to its proud pre-eminence from a very low origin. His grandfather, Churut Singh was of the Hindu tribe of the Jats, a people who occupy a district in the province of Delhi, near Bhurtpore. Originally a common robber, he so distinguished himself by his bravery and talent as to attract the notice and secure the confidence of his associates; and, at last, he was elected Sirdar of one of the twelve missuls above-mentioned. Having fallen in battle in 1774, such was his reputation that his son Maha Singh, though then a minor, succeeded to his honors. The son proved himself worthy of his father; discovering such ability in the affairs both of peace and war, as to be esteemed the most eminent of the Sirdars. He was the father of Runjeet Singh; and though at his death in 1792, the latter was only twelve years of age, he was readily recognised as his successor.

The youthful chief appears to have been born about 1780, in Gujranwala, the chief seat of his father’s tiny dominion, a town about 60 miles west from Lahore. He discovered a pre-delinction for arms from his earliest years. The arts of reading and writing were deemed by his father and himself undeserving of attention—and to his dying hour he remained totally ignorant of them—but the art of war he studied even in the amusements of his childhood.

Being but a minor at the demise of his father, his mother acted as Regent for about four years; when young Runjeet, suspecting that she designed to deprive him of his patrimony altogether, caused her to be poisoned. By this frightful crime, which was committed in 1796, he acquired the government of his native town and the territory around it; and found himself master of a body of 2,000 cavalry. He at once commenced his ambitious career. One of his first measures was to raise a disciplined regiment of foreigners, who by the important services they afterwards rendered, demonstrated his sagaciousness even at his outset in public life. They were long after distinguished as his Najib Paltan, and enjoyed many privileges.

But, it ought to be observed, by the time he had thus secured
to himself the exercise of his powers as Sirdar, Zeman Shah, a
descendant of the famed Ahmed Shah, with an immense body of
Afrghans had invaded the Punjab. The Seik chieftains, then
in a state of general disunion, were filled with dismay. A feeling
of dread, indeed, spread far into Hindostán; and produced
some sensation even at the seat of the Indo-British government.
This was a state of things well adapted for the development
of the peculiar genius of Runjeet Singh; of whom, a traveller
formerly quoted, while speaking of the perfidiousness of the
Seiks, and especially of their great chief, said, that he was per­sua­ded the profoundest cheat among Europeans was "but a
child compared with Runjeet Singh." His various arts of simul­ation
and dissimulation, exercised under the control of a capa­cious and vigorous mind—if a mind so utterly selfish and worldly
as his can be called capacious—had full scope in his intriguing
diplomacy with the Afghan prince on the one hand, and his
brother chiefs on the other; and it was evident at last that he
had exercised them at the expense of both parties. Zeman
Shah, in his different inroads between 1795 and 1798, had re­duced most of the Seik chiefs under his authority; but when
in 1799, after his abortive efforts to restore and possess the
Mogul Empire, he finally retired to his native mountains, it was
found that Runjeet Singh had acted his part so well, as to have
received from him a grant of the city of Lahore with its depen­dencies, and also a kind of diploma constituting him chief of
the Seik Sirdars. Of these grants the artful Seik was not slow to
make every use—though in the underhand manner that accorded
with his crafty character.

After the accession of influence resulting from these measures,
the progress of Runjeet in converting the twelve Seik missuls into
an absolute monarchy was uninterrupted, and, on the whole,
rapid. The Afghan, occupied with their own internal broils,
left him at full liberty to prosecute his plans; and in about four
years, he had by various artifices, secured his being recognised
by most of the chiefs as head of the Seik nation. The whole
of his procedure was a manifest infraction of the fundamental
principles of the Seik system. Yet, though his assumed author­ity was resisted by many of the chiefs, who clung to the former
order of things, it was acquiesced in by more, who were dazzled by his conquests, and saw in them the means of advancement to authority and wealth. Those who persisted in their opposition to his schemes, he deposed—appointing new chiefs and leaders in their room. These he generally selected from the lower classes; thinking such less likely to unite with the old aristocracy, and more disposed to support the man to whom they owed their elevation.* Hence, by the year 1811, he had

* Among the most powerful of the Sirdars whom Runjeet thus raised from obscurity to eminence, were three brothers, once known as the “three Rajahs;” one of whom, at the present moment, is exciting no inconsiderable interest. They were Goolab Singh, Rajah of Jummoo, Dhyan Singh, Rajah of Bimboor, and Suchet Singh, Rajah of Ramnagur. Dhyan Singh, the second brother, whose promotion led the way to that of the other two, was at first a common Suwar, that is, a mounted sepoy, having a monthly pay of seven rupees. It is said that Runjeet first met with him when a mere stripling in a jungle, during one of his ravaging expeditions. His personal beauty, his skill in martial exercises and the chase—and, as is reported, his subserviency to the impure desires of the Maharajah, secured his elevation to the highest offices in the state. He was created “Rajah Rajghan,” or, Rajah of Rajahs; and, in his intercourse with others, was uniformly styled, by way of eminence, “Rajah Sahib,” “the Rajah.” He was Prime Minister up to the period of the Maharajah’s death. He was a man of talent; though greatly deficient in morality, and too much disposed to exhibit a studied insolence of demeanour towards those with whom he transacted business.

After he had secured the establishment of his own influence on what seemed a firm basis, he introduced his brothers to the Maharajah, who created them Rajahs. GOOLAB SINGH, the oldest of the three, was originally, like Dhyan, a mounted sepoy. His life has been much stained by cruelty, perfidy and treachery. It is reported that he sometimes commits acts of ferocity that are truly frightful—such as flaying his prisoners alive. (See Vigne’s Personal Narrative, p. 251.) Yet even when only Rajah of Jummoo, he was the most powerful man in the Punjaub. Much more must he be so when Maharajah, and King of Cashmeer, if he shall eventually succeed in seating himself securely on his throne. But if not carefully watched, there is reason to fear that the false and deceitful man will use against themselves the power which the British have conferred on him. He alone, of the three, survives.

Suchet Singh, the youngest brother, was possessed of least talent; yet he is said to have been once as much a favourite with Runjeet as Dhyan was.

The united wealth of the three, it was calculated, was equal to that of the Maharajah himself; and, when they were all alive, their influence was so great that he was sometimes seriously afraid of them. Yet though he regretted his having given them so much power, he was unwilling to abridge it, or in any way degrade them, lest he should thereby seem to acknowledge he had erred. The brothers, however, were careful, in the end, not to place themselves all at the same time in his power. Latterly, for sometime before his death, the
attained such an ascendancy over all the other Sirdars, that he was allowed by them to assume the title of Maharajah, Great King: thus proving that the Seik republic was at an end.

But the ambition of Runjeet was too grasping to be satisfied even with the possession of the Punjaub; and the decline of the Afghan empire afforded him the means of gratifying it. Yet he still acted with great circumspection, so as to appear influenced by forbearance and moderation even while adding to his dominions. In successive military expeditions between the years 1818 and 1823, he made himself master of several of its richest provinces. In this way, Peshawar, Moltan and Cashmeer were annexed to the new Seik kingdom.

In the prosecution of his ambitious projects, and while widening his territory by encroaching on the Seik states to the south of the Sutledge, he was, in 1808, almost brought into collision with the British. He was too sagacious, however, not to perceive the danger that would accrue, in a contest with them, to his recently acquired power, and that his irregular troops were no match for their highly disciplined battalions. He therefore, not only then, but ever after, sedulously avoided whatever might provoke an appeal to arms on the part of so powerful a foe.

His revenue latterly was estimated at two and a half crores of rupees; or two and a half millions sterling. After defraying the expenses of government, and paying his numerous army, he was able to deposit, annually, one million sterling in the royal treasury of Govind-ghur. It is believed that at the time of his death he possessed about ten or twelve mil-

Maharajah's affection for Ilera Singh, Dhyan's son, which almost amounted to infatuation, was the means of securing the safety both of his father and his uncles. In fact, this spoiled child, to whom the Maharajah could refuse nothing, did more to make them what they became, than their own talents.

The territories which they occupied, and which are all mountainous districts in the lower range of the Punjaub Himalaya, had formerly belonged to about twenty-five different chiefs; all of whom were deposed or degraded, in order to swell the possessions and gratify the pride of these haughty upstarts. They have never been popular in the districts over which they were thus placed. While the ancient chieftain families have despised them as Dogras, (a word compounded of "Do," two, and "rug," veins,) i.e. of mixed blood and low caste; the people generally have feared and hated them.
lions in specie. His army consisted of between 70,000 and 80,000. Of these about 20,000 were disciplined according to the system of the French and other European nations. The officers to whom he was chiefly indebted for the training of these troops, were General Allard, Messrs Garron and Campbell, who had the charge of several regiments of cavalry; and MM. Ventura, Court, Avitabile and Maevius, to whom were in like manner entrusted various battalions of infantry. M. Allard also commenced the training of a body of artillery; which, supposing he had 200 guns, with 10 men to each, would amount to 2,000. Captains Ford, Foulkes, Steinbach, De la Roche, and some others, are also mentioned as officers of whose services he availed himself. His conduct towards them, however, was often such as must have been galling to men of honourable feeling. Jealous of their influence, and only half trusting them, they were treated in some measure as prisoners. He allowed them a liberal salary—Allard, for example, received 100,000 rupees a-year;—but to prevent their leaving his service, it was always kept in arrears, and he likewise contrived to make them spend all they received. Sometimes also they were obliged to become the agents of his caprice and tyranny.

He died, in consequence it is said, of excessive indulgence, in the end of June, 1839.*

* As this personage is certainly the most remarkable that Asia has produced in modern times; as he has indeed been deemed another Philip of Macedon, both in regard to his consummate ability in public life as a statesman and a warrior, and the worthlessness of his private character—it may not be altogether out of place to describe here his personal appearance. In person then, the Maharajah was a little man, being somewhat below the middle size, and very spare. The contour of his face, which was of a light olive complexion, was square, with regular features. He had a broad "Napoleon like" forehead. The nose was aquiline; and though he had but one eye—having lost the other by the small-pox, with which his face was marked—that eye, large and prominent, though latterly somewhat bleared and bloodshot, was in continual motion. His thick yet well-formed lips betokened great decision and energy. A grey moustache and a long white beard gave additional character to his expressive countenance. Yet that countenance did not indicate the commanding talents he really possessed. Perhaps his extreme and habitual craft—or, more probably, his utter selfishness—formed the veil that concealed them. With the exception of a bracelet in which shone the famous diamond Koh-i-nor,
No blessing seems to have rested on the possessions or the family of the "bloody and deceitful man." By treaties with the British Government, the succession had been guaranteed to his only acknowledged—probably his only—son, Kurruk Singh.* This individual was considered totally incapacitated, by both mental and physical imbecility, for discharging the high and difficult duties that awaited the successor of Runjeet Singh.†

(mountain of light) he was simple in his dress. It was generally of white linen; though sometimes of green and yellow Cashmeer manufacture: and the tunic was so formed as to give additional breadth to his naturally broad shoulders. Though reported to be abstemious in his diet, yet his proneness to indulge in copious draughts of the strongest spirits, together with his unbounded sensuality, brought upon him premature old age. He was in the habit of taking daily a quantity of laudanum, for some ailment. Hence it was, that when not much above fifty, he was laden with infirmities, and manifested the appearance of a man arrived at extreme old age.

* In explanation of the language here employed, it may be mentioned, that though the wives of Runjeet, of whom he is said to have had about a dozen, had many sons during his lengthened periods of absence on his various expeditions, he would not acknowledge them to be his. We are assured that possibly—such is, unhappily, the sad state of morality in the Punjaub—he had good reason for so doing. Yet, unlike many eastern despots, he did not execute vengeance either on the adulterous wife or her offspring. Of Shere Singh, one of these sons whom he would not acknowledge, he frequently, when "in his cups" declared, that "he was the son of a dhobi," (washerman?) Yet the young man was a favourite with him; and he afterwards adopted, and raised him to be Governor of Cashmeer. Indeed, he had no more affection for his legitimate son than for these equivocal younger ones. Hence we may infer, that the report once propagated—to the effect that the first frightful act of his new-born power, the procuring the death of his mother by poison, was owing to his indignation at her disgracing his father's memory by a criminal intrigue with her Treasurer—is unfounded. His total want of correct moral feeling in regard to the delinquencies of his own wives, leads us to believe that he could not be very deeply moved by the criminality of his mother. Besides, he seldom, if ever, punished criminals with death. To mutilate by cutting off ears, noses or limbs, which were matters of amusement to him, and are thought nothing of among the Seiks, was his favourite mode of punishing.

† This, however, was not the universal impression. Masson who visited Lahore, says, (Narrative, &c. vol. i. p. 441.) "He is esteemed imbecile, but, I suspect, is merely of a mild, placid disposition, averse to cruelty as to exertion. He has frequently remonstrated against the violent measures of his father, particularly against the occupation of Sujathanpoor, with the young rajah of which he had contracted a friendship."
It was well known that Shere Singh, who hated him, would not be at peace till he had wrested his power from his grasp. In consequence of the above treaties, however, he was raised to the throne. But he did not long enjoy his dignity. His son, Noh Nihal, a hot-headed youth, bitterly hostile to the British, of whom Runjeet Singh, as well as the Seiks generally, had formed great expectations, virtually deposed his imbecile father, by seizing, in a few months after his accession, and, under the title of Hoonwar, (Regent) holding, the reins of government. But he was soon called to resign his usurped power. His father died in November, 1840; not without strong suspicion of having been poisoned, and that with the cognizance of his son! As the latter was passing through a narrow gate-way on his return from the funeral, he was killed by the falling—accidently it was alleged, but more probably by design—of a beam that was said to have been displaced by the crush of the elephants in the procession.

Thus in little more than a year after his own death, the direct male posterity of Runjeet Singh had become extinct.

After a short time, Rajah Shere Singh, mentioned in a preceding note as the son of one of the Maharaja's wives, but whom, on the plea of his having been long absent from Lahore previous to his birth, he would not acknowledge, made himself master of the throne. Without talents for government, he was yet, on the whole, amiable—for a Seik; while his known bravery rendered him a favourite with the soldiery. But his right to the throne was not undisputed. The Ranees (Queen) of Kurruk Singh, pretending to be enciente, laid claim to it; as did also the Ranee of Kurruk's son, Noh Nihal. By this time, thousands of disbanded soldiers were wandering over the whole country, ready to sell their services to the highest bidder, and to draw their swords in his behalf. As each of the Ranees had contrived through means of her treasures, to secure the support of a considerable number of these troops, Shere Singh deemed it expedient to abdicate in favour of the elder of them. In this, however, he was only yielding, for a time, to the force of circumstances. In the beginning of 1841 he reappeared at the head of a large force collected in the
hill districts; and having been further reinforced by Dhyan Singh, one of the three formidable brothers already noticed, and a considerable number of the regular troops, he compelled the Ranee, after some severe skirmishing, to renounce all claim to the throne.

His reign was a short and troubled one. The tumultuous and predatory soldiery had learned their own importance, through means of the largesses bestowed on them by the rivals for the crown. Like the ancient Roman Praetorian Guards, or the more modern Janizaries, they were willing to obey the sovereign while he acted according to their views; but they were also ready to dethrone or destroy him, should he oppose them, or attempt to repress their disorders. Devoid of comprehensiveness of mind, and of those intellectual resources by which genius can render every varying circumstance promotive of its own purposes, it was evident that whatever bravery Shere Singh might exhibit in the field, he was not the man to govern a kingdom; least of all the kingdom of the Seiks, where were so many turbulent spirits and conflicting interests. Like many other weak-minded despots, indeed, he could avail himself of the assassin's dagger, and the poisoned cup; and a secret and sudden death was the portion, not only of his rival, the old Ranee, but also of those Sirdars, who could not otherwise be compelled to yield. But such deeds instead of securing the public peace, only added to the disorganization of the country. At last, general indignation burst forth in insurrection in September, 1843. The most prominent actor in it was the unprincipled Dhyan Singh, who, in one day, and with his own hand, assassinated the unhappy despot whom he had formerly assisted to a throne, and along with him, Punctah Singh, his son.

The assassin failed, however, in securing a crown, as the reward of his crime. He was himself speedily put to death, and the supreme dignity was conferred on Dhuleep Singh, the present youthful Maharajah. He, like his predecessor, is the unacknowledged son—or, in stricter language, the son of one of the wives—of Runjeet Singh. He is still but a mere boy; and the miserable remnant of regal power left, by the insub-
ordination of the unruly chiefs and still more unruly soldiers, to the sovereign, is vested in his mother, the Ranee.*

Those late events which have drawn especial notice towards that unhappy people, are fresh in the recollection of every one, and require no commemoration here; nor will the blood-bought victories obtained over them be soon forgotten either by them or the British. Whatever were the motives which led them to that last sad attempt—whether the hope of realizing the vain prophecies of coming national greatness, that are floating in the Punjaub, or, as is alleged, indignation at insults received from British functionaries—it is certain that in every point of view they erred grievously. Without an attempt at negociation, they recklessly violated solemn treaties that had long been religiously observed: and dearly have they paid for it. Not that they are subdued. Great though their late disasters are, they have previously suffered greater—compared with which, indeed, these latter are but trifling—and yet they rose superior to them. Our Political Agents will, therefore, do well to be on the alert. Though the Seiks have been severely punished, they may soon appear in arms again.

As some of our readers may not be acquainted with these treaties that are so often referred to in the present day, it may not be unacceptable to give one of the articles of that concluded with Runjeet Singh at Amritsir, April 25th, 1809; which, principally, defines our relation with the Seiks.

"Article 2d.—The Rajah will never maintain in the territory, which he occupies on the left bank of the Sutledge, more troops than are necessary for the internal duties of the territory, nor commit or suffer any encroachment on the possessions or rights of the chiefs in its vicinity."

* That the vindication of the rights of Britain should be so closely connected as it at present is, with the upholding of the interests of this boy and his mother, is certainly not a matter on which we have any reason greatly to felicitate ourselves. The boy may be a very good boy; but, like his predecessor, he may also be but the son of a "washerman." His mother again, as is well known, is deemed to be but too justly characterized as being a very Messalina. Many, besides Goolab Singh, must be disgusted by her odious manoeuvring with her present paramour, Rajah Lall Singh, whom she has just appointed her Wuzeeer or Prime Minister.
In accordance with this treaty a declaration was circulated, about fourteen days afterwards, among the Sirdars in the Cis-Sutledge districts, stating, that these districts, (which were specially designated in the document,) "had been taken under British protection, and Runjeet Singh had bound himself by treaty to exercise in future no interference therein."

To understand these quotations, it may be necessary for the sake of some to state, that about forty chieftainships, great and small, known as the "Protected Seik and Hill States," had thus been received, to their own great gratification at the time, under British protection. They included indeed the whole of the Seik districts on the left bank of the Sutledge; with the exception of the small territory referred to in the above-quoted "article," of which Runjeet Singh had previously made himself master, and of which the British did not dispossess him.

These merely political notices, however, are, we find, extending too far; and we therefore here close our sketch of the History of the Seiks. It is but a sketch, and a very imperfect one; yet it may suffice to show that the condition of the Seiks from the days of Govindu downwards, has been one of fearful anarchy and confusion. He sowed "the evil seed;" and it has since been producing its fruits in abundance. He taught them to harrass, and plunder, and murder. They obeyed him; and when they had not others to slaughter, they have uniformly begun to slaughter each other. In them are the declarations of Scripture remarkably fulfilled. (See Rom. i. 21—32.) They worship and serve the creature more than the Creator. They honour and worship their Gooroo more than God; they yield obedience to his revengeful and sanguinary precepts. As the consequence, they have ever, as now, "received in themselves that recompense of their error which was meet." Seeking to slaughter, they have always themselves been slaughtered.

Their present condition is one well fitted to inspire every friend of humanity with sorrow. The reign of Runjeet Singh was too short to effect anything like a cohesion that would continue to bind in harmony the various tribes and their discordant chiefs, on his iron grasp being removed. Besides, he unhappily knew nothing of the true bond of union. Chief
has, therefore, again been long fighting against chief; and the powerful, plundering and tyrannizing over the weak. Almost all the Europeans whom he employed to discipline his troops have been obliged to seek refuge elsewhere. Parties of fierce and unprincipled Akalees, and of disbanded soldiers, wander over the country, plundering without pity the more peaceful of the population. Neither life nor property is secure. Habits of industry and economy are waning; for no one is sure of enjoying the fruits of them. The various improvements introduced by the Maharajah have been gradually—in some cases, rapidly—disappearing. Districts retaining traces of having been formerly well-peopled are now almost untenanted wastes. In every quarter, and in all classes, the nobler and gentler feelings of humanity are becoming more deadened; and injustice, deceit and violence, everywhere more prevalent. Such has been the Punjaub since the death of Runjeet Singh. What it may be after its present humiliation, when the British have left it, time will soon show. Up to the present period, their condition presents a considerable resemblance to that of the Border and Highland districts of Britain about three or four centuries ago, ere the Gospel had yet humanized them. May we not indulge both regret and hope at the thought of this?—regret that they should be so far behind;—hope, that they may yet, by divine goodness be, and even exceed, what the British, as a united and enlightened people, now are.

We do not wish to indulge in political disquisition; yet we may be allowed to say, that a government that could extricate them from the fearful state of disorganization in which they are plunged, and repress the rapacious, reckless violence of the Seik soldiery, would be an unspeakable blessing to them, and, no doubt, agreeable to Him whose tender mercies are over all. A late traveller there, a Frenchman—writing, too, to another Frenchman, and therefore, we may believe, speaking without disguise—expresses an opinion on the subject that deserves attention. After remarking that he had been led, on seeing the dead body of a man hanging from a tree by the road-side, to ask what he was, and why he had been hanged, without being able to receive any information—every one seeming to
be totally indifferent to such a trifling matter as the life of a poor man—Jaquemont goes on to say, (*Journey in India*, vol. ii. pp. 79, 80) “One must have travelled in the Punjaub to know of what immense benefit to humanity the English dominion in India is, and from what wretchedness it saves eighty millions of souls. In the Punjaub an enormous fraction of the people subsist only by their guns. These are perhaps the most worthless of all the inhabitants; and in strict justice, they would have a right only to be hanged. I cannot witness the frightful evils of the present system of governing these people, without ardently desiring to see the British extend their frontier from the Sutledge to the Indus.”—“European civilization deserves to invade the universe.” This was written when Runjeet Singh was yet alive; and when, consequently, the Punjaub was not in such a lamentable state of anarchy as it has been since his time.—The “evils” are far greater now.

We are not to imagine, however, that the whole of the inhabitants of the Punjaub are Seiks. These are but the dominant sect in the nation, and not the nation itself. Of the amount of the whole population we have no certain account; but it is computed that about one-third of it only are Seiks. The rest of the inhabitants are Jats, Rajpoots, Hindus of the lower castes, and Mohammedans. The last named sect, for causes already mentioned, are kept by the Seiks in a state of abject depression. Thousands of these inhabitants would be delighted to exchange Seik domination for British supremacy.

The Seiks, however, are willing to receive converts, male and female, from every sect, to the participation of their own privileges. The candidate has only to express his desire to a priest, (*Grant'hee,* who prescribes to him for study certain portions of the sacred books. After a time he returns; when the priest in a public meeting—five persons at least must be present—prepares a bowl of sherbet, mixing the ingredients with a knife, and repeating invocations to the Gooroo. Some of the mixture is then poured into the convert’s hands, which have been previously joined together. Of this he drinks five times, making as many ejaculations to the Gooroo. A new name, if his previous one had not a good meaning, is given
him, and Singh is added to it. A meat-offering, composed of butter, flour, sugar, fruits, &c. is next brought in. The priest then worships the sacred book, to which also he presents some of the meat-offering. The rest of it is presented to Akala-Pooroosha, (the Eternal Being) in the name of Nanoc, accompanied with a prayer to Govindu Singh for his blessing on the new Seik. At the close of these ceremonies, the meat is distributed among the spectators of every caste; and an address on the nature and requirements of his new creed, which he solemnly engages to observe to the end of his life, is made to the convert. If the convert wishes to be a Khalsa, his hair must be allowed to grow for some weeks previous to his reception. Females are initiated with the same ceremonies, except that the sherbet is stirred with the back instead of the edge of the knife.

It has more than once been observed that the Seiks worship their sacred books. They yield to them the reverence that was formerly paid to their Patriarchs. In almost every village a copy of the Granth is deposited on a table, in a church or hall more or less spacious.* Any one who is able may open

* Wilkins' account of the public worship of the Seiks at Patna is interesting. He describes the hall there as hung round with pictures, and looking-glasses. Before entering, he was required to take off his shoes. "A little room on the left hand end," he says, "is the chancel, and is furnished with an altar covered with cloth of gold, upon which was laid a round black shield over a long broad sword, and on either side a chowry of peacock's feathers. Before it (the altar) stood a low kind of throne, plated with silver, but too small to be useful. About it were several flower-pots and rose-water bottles, and on the left three small urns, with notches, to receive the donations of the charitable. On a low desk, near the altar, was a great book of a folio size, from which some portions are daily read in their divine service. It was covered with a blue mantle, on which were printed, in silver letters, some select passages of their law.

"When the service commenced, the congregation arranged themselves on each side of the hall, so as to leave a space before the altar from end to end. The great book, desk and all, was brought with some little ceremony from the altar, and placed at the opposite extremity of the hall. An old man with a reverend silver beard, kneeled down before the desk with his face towards the altar; and on one side of him sat a man with a small drum, and two or three with cymbals. The book was now opened, and the old man began to chant to the time of the drums and the cymbals, which was quick; and, at the conclusion of every verse, most of the congregation joined chorua in a response,
and read it; but all who approach must make it obeisance. The better informed attempt to justify the practice by saying, that their object is to secure deeper respect to it from the lower orders. It is, however, universally done both in public and private worship; a Seik nowhere opening it without his previous adoring salam. As it is always wrapt up in a cloth, plain or richly adorned, according to the wealth of the possessor—the uncovering of the cloth is also accompanied with ceremonious reverence. The copy used by the High Authorities is allowed a guard of honour. When Runjeet Singh was in camp at a distance from his capital, he would set out, on its approach being announced, to meet it; and, dismounting, bow before it, apparently—for his sincerity is doubtful—with the profoundest respect.

They have something like domestic worship, such as it is. Those who have leisure read portions of their sacred books, and repeat certain prayers from it, four times daily. There are some who can recite a third of the A'di Grant'hi, and others as much of the work of Govindu. One particular chapter, or at least five verses from it, each is expected to be able to repeat, whatever more he may have committed to memory. Those who do not possess this small portion of “the book,” nor are able to repeat it, pray to Nanoc or Govindu; or at

with countenances exhibiting great marks of joy. I learnt that the subject was a hymn in praise of the unity, omnipresence, and omnipotence of the Deity. I was delighted with the gestures of the old man: I never saw a countenance so expressive of infelt joy, whilst he turned from one to another, as it were to bespeak their assent to those truths he was chanting forth. The hymn, consisting of about twenty verses, being concluded, the whole congregation got up and stood with joined hands in the attitude of prayer, having their faces directed towards the altar. A young man stood forth, and solemnly pronounced a long prayer (or kind of liturgy) against temptation, for grace, for the general good of mankind, and a particular blessing to the Seiks, and for the safety of travellers. This was followed by a blessing from the old man, and an invitation to partake of a friendly feast. The book was restored to its place, and a caldron containing a sweetmeat, (similar to the meat-offering above-mentioned) was brought in. Its contents were put into silver dishes, and each person, without distinction, myself not forgotten, was served with it on leaves sewed together to resemble plates. They were then served with sugar-plums, and the ceremonies ended. The religious part of the ceremonies was repeated daily five times.—Asiatic Researches, Vol. I.
least pronounce their names, once or twice a day. Their devotions are most frequently performed in the evening, when, in accordance with their military character, which shows itself in everything, they may be seen, as they repeat the words, firmly grasping their swords with both hands, and concluding with a vociferous invocation to their Gooroos for victory and the extension of their faith:—*Wah! Gooroo jeekee jutee!*

Yet though most of them observe a kind of religious worship, and some of them can read, nothing is more remarkable than the want of general knowledge which still prevails, even among Seiks of the higher classes. Runjeet Singh, it was already stated, could neither read nor write. Goolab Singh, now the most powerful chief among them, is equally illiterate: and such are the great majority.

Hence, with much in their character that, with due cultivation, might render them estimable, they yet discover so many of the repulsive features of contracted and semi-barbarous minds. They are extremely conceited and haughty in their deportment. They hate the Mohammedans, and do not conceal it. The Hindus they treat with no courtesy. “Ass,” is the usual epithet with which they address a trader. They are superstitious—and often cruel in their superstitions. Strange as it may appear, after their receiving Nanoc’s lessons, they worship the cow even more than do the Hindus. Vigne informs us, that a party of them who were besieging a fort on the Indus, having heard that the Patan (Afghan) garrison had killed a cow, on taking the place, put every one of them to death. Another party of them found that a Mohammedan had been guilty of eating beef. They kindled a large fire; placed their victim within the circle they formed around it; prevented his escape by thrusting pointed sticks at him, and thus burnt him alive. Their late famed Maharajah was also the slave of superstition. When a visitor on being admitted to an audience was about to make him a present, in accordance with the custom of the country—it had first to be moved around his head, to keep off the evil eye, it was said, or the evil spirits. All ranks of them are distinguished by an utter want of principle and honourable feeling. The man of hones-
ty is indeed considered a mere fool. Princes, chiefs and com-
mons, all will make the most solemn promises and even oaths,
and at the very moment be resolving to keep them, only
while for their own advantage. Of even the highest Seik Sirdars
who compose the Durbar (Court, or Hall of Audience) at
Lahore, a traveller says, that they “might generally, with some
little exception, be designated as gentlemen blackguards, and
‘something more’; to whom a disregard of principle, subtle
intrigue, and calm hypocrisy were alike familiar and diurnal.
Each would have been delighted to see his neighbour ruined
and in disgrace.”

Next to their sad ignorance of the true God, one grand
cause of this fearful want of morality among them is—their
wretchedness in regard to their domestic relations. There are
no “mothers” in the Punjaub. The maxim will hardly be
disputed, that the respect paid to Woman may be deemed an
infallible test of the advance a nation has made in civiliza-
tion. In the Punjaub woman holds a low place indeed. Wives
are purchased. A traveller in that country tells us, that when
after a short visit to Cashmeer he was about to leave it, he found
that one of his Seik attendants had bought six girls there,
three of whom he married ere setting out on his return.
Indeed all the Cashmeerian girls who give any promise of
beauty are sold, on reaching the age of eight, and conveyed
to the Punjaub or India. The price varies from £1 to £12,
the average being two guineas or fifty shillings. In the
Punjaub too, all the female servants are slaves: and though in
general they are treated tolerably well, yet are they still ex-
posed to suffering. Hardly, however, is their condition inferior
to that of their mistresses—the wives—in the family. The tra-
veller just quoted says, that at Loodiana he has sometimes
seen the wives of Shah Soojah “cruelly kicked about by their
guardian eunuchs.” Should a Seik indeed murder a wife
on account of improper conduct, he would not be punished.
The chief would say, that were he to punish such a hus-
band, all the women of the country would become unfaith-
ful. Further, the Seiks burn their dead; and, after an Indian
custom, now happily almost obsolete, the Seik wife sometimes
ascends the funeral pile of her husband. Thus is woman brutalized there.

One revolting practice among the Seiks remains yet to be noticed. Not only may a husband there have several wives: a wife may also have several husbands—at one and the same time. It is no unusual arrangement for "the many brothers of a family to have a wife in common." "I have known," says Masson, "the soldiers of M. Allard request permission to visit their homes, alleging that their brothers had just gone on a journey, and their wives were alone. The plea was considered a good one."

Hence results a fearfully relaxed state of morals. "Morality, I believe," says the same traveller, "is scarce recognised amongst them; and chastity, I have been told, is neither observed, nor expected to be observed, by their females." We have already seen in the case of Runjeet Singh, how little uneasiness is felt by a husband on ascertaining the unfaithfulness of a wife: and if he was thus indifferent to his honour and his wife's reputation and affection—what may we not expect the lower orders to be! Such callousness is the strongest proof of moral depravation. We find that indecencies and improprieties of all kinds prevail; without exciting any sentiment of shame either in the perpetrator or the witnesses.*

How can the children of such parents be but corrupt! There is no "Mother," deserving the name, to form the mind in early life, by correcting its waywardness, and instilling holy and honourable sentiments! And as he grows up to manhood, there is no "Woman" there, to refine, and soften, and elevate his ruder and grosser character, by her superior delicacy, her correctness of sentiment, and winning manner. Last, and above all, the Gospel—with its various purifying and ennobling graces—has never been allowed to exercise its holy influence there. O when will the Christian Church be roused to exer-

* As one instance of what is last mentioned above, will the reader permit the insertion of the following quotation? recollecting, at the same time, that Runjeet—of whom it is spoken, was popular with his people to the last. "Olim, appotus, animi laxandi causa, desuper ab elephante in capita circumstantis turbae mingere aliquando solitus est." (Vigne, Personal Narrative, &c. p. 271.)
tion on their behalf! When will those professing Christians who are brought into contact with them, begin to act a faithful part—towards the Redeemer—towards the poor Seiks—aye, and even towards themselves!

Yet some scattered rays of heaven-born light have fallen on their thick darkness; though hitherto, so far as the writer is aware, no special effort has been made to evangelize the Punjaub. The "Loodiana Mission," which labours in the North West of India, and is well deserving of notice, has not entirely neglected them. This Mission, which is in connection with the General Assembly of the Presbyterian Church in the United States, was commenced at Loodiana in 1834. It afterwards extended its operations so as to have three additional stations; of which two, Suharunpoor and Meerut, are in the province of Delhi, and the third, Subathoo, is in Sirmoor, near the Himalayas.

It is with the Loodiana station, as being in the Seik territory, though on the left bank of the Sutledge, that we have chiefly to do. The missionaries employ three kinds of agency, viz. Preaching, Training in Schools, and the Press.

1. For Preaching they have a very commodious church; and, besides a number of Native Christians, a congregation of Mohammedans and Hindus, varying from one to two hundred, assemble in it every Sabbath afternoon.

2. Their School at Loodiana had been established before their arrival, by Captain Wade, the Assistant Political Agent there, (afterwards Colonel Sir C. M. Wade) a gentleman deserving the gratitude of every Christian as the warm and generous friend of the Mission. Vigne mentions that he was present at the Annual Examination of this school in 1836, and says that Messrs Wilson and Newton the Missionaries, "deserve the greatest credit, and something more, for their voluntary superintendence, and its results. To say nothing of the surprising answers given by the students, particularly to geographical questions, the examination was well worth attending, if it were merely to see the motley assemblage of which the school was composed. The first in rank was the young Nawab, Abdul Ghias Khan, nephew of (the celebrated) Dost Mahomed Khan of Cabul. Next to him came three or
four young Seiks of an ennobled family—amongst them was Bessen Singh, a nephew of Kosheal Singh, Runjeet Singh's chief Jemadar. The rest of the school was composed of rising young Moonshees and Baboos of great promise.” The Missionaries' own “Report” represents the pupils as varying in age from eight to twenty years, as having their residence in a district reaching from Patna to Cashmeer and Cabul, and as ranking “from the mechanic and trafficker in the bazaar, to the first-born of the rajah who sits high among princes.” The course of study is similar to that followed in missionary schools in other parts of India; combining secular education with careful instruction in the facts and doctrines of Scripture. Like other schools in India, also, the attendance is very fluctuating—ranging from thirty to eighty—owing chiefly perhaps to the presence or absence of dread in the minds of their relatives with regard to their conversion.

Soon after the arrival of Mr. Lowrie, who commenced this mission, Runjeet Singh sent for him to Lahore, ostensibly to consult him about the education of some young chiefs he purposed sending. But nothing was done—the worldly, wily Seik, being possibly alarmed by the Christian character of the Institution. Yet he gave to it a donation of £200 (Rupees 2,000.)

3. But it is perhaps by the Press that the missionaries there are doing most to benefit the surrounding tribes. By it, indeed, they have virtually entered the Punjaub, with the message of salvation; though none of them has yet personally crossed the Sutledge. They have printed twenty different books and tracts in the Punjab dialect, amounting to 180,000 copies. Among them are the Gospels by Matthew and John; the Pilgrim's Progress; Poor Joseph; the Two Old Men, &c. Many of these have been carried into all parts of their country by the natives themselves, to prepare the way, we hope, for the renovation of the unhappy Seiks. Upwards of fifty different publications have been printed in the Oordoo dialect, comprising 270,000 copies; two in the Persian, (27,000 copies) and thirteen in the Hindee, (63,000 copies.) Only one, “A Sermon for all the World,” of 18 pages, and to the number of 500 copies, has been printed in the language of Cashmeer.
Large numbers of these tracts are every year distributed among the natives of the surrounding provinces. For this purpose, advantage is taken of the principal fairs; of which the chief is that of Hurdwar. Thither hundreds of thousands of pilgrims resort, every April, to wash away, as they blindly think, their sins in the Sacred Ganges. On these occasions the missionaries erect two tents; one for preaching, and the other for the distribution of tracts. They have thus daily, for two or three weeks in succession, an opportunity of addressing large, and generally, very attentive audiences—the majority being religious mendicants—in their own language, on the grand theme of Redemption; and, at the same time, of sending forth in their publications, many silent monitors. The number of books and tracts thus distributed among the pilgrims in Hurdwar alone, in 1844, exceeded 25,000; each of which was designed to give an intelligible view of the plan of salvation. May the Divine Spirit render them instrumental, in thousands of instances, to the saving of the souls of those that received them; and of many others through their means!

While speaking of missions as the means of regenerating the Seiks, it may be noticed that in Loodiana, as elsewhere in India, the natives submit to a Christian education, only because of the secular instructions and advantages accompanying it. They are thereby prepared for service under the Government, and put on the road to the attainment of an honourable competency. Notwithstanding these selfish views, however, the truth often gains greatly on their prejudices. It has done so in Lodiana, and wherever else in India similar Institutions exist.

Such being the result of the extension of British influence—and that, too, notwithstanding the counteracting evil influence so fatally exercised over the natives, by the ungodly among the British, who disgrace the Christian name in every land to which they go—we cannot help regretting the tenor of the two late treaties at Lahore. By the first of these, dated March 9th last, the Highlands of the Punjaub, comprising a very large portion of the country, together with the whole of Cashmeer, were given up to the British. By the second, ratified two days after, these valuable and extensive territories were pre-
sent by the British, as a gift, to Goolab Singh.* These treaties, taken together, are considered, it seems, by diplomats as a master-piece of political wisdom. They may be so; but it is in a religious point of view we are bound to regard them; and so viewed, they seem not to be in accordance with Scriptural principle, and therefore, in the end must be disadvantageous. It was the King of kings who bestowed these provinces on the British—unsought by them, expressly, we may believe, that their distracted and darkened, and wretched tribes, might be brought under the better influence we have mentioned, and be eventually elevated and blessed by the hallowed light of Divine Truth. Nor is Britain at liberty to decline, through any of her agents, her high destiny as the most honoured instrument for thus enlightening a darkened world. The nations might re­proach her with having an aggrandizing spirit; but let her only be faithful to her noble duty, and go onward in the path Providence indicates, diffusing around the blessings of civiliza­-

* The reader will here think, no doubt, of the £750,000 paid for them. But such a sum for such a prize, is too paltry a matter to be taken into consideration. These territories will reimburse Goolab Singh in about one year. The annual revenue of Cashmeer alone is estimated at £500,000. (See Murray's Encyclopedia of Geography, p. 1006, Edition 1834.) The interest at five per cent of the sum paid, is under £40,000. Cashmeer is in extent perhaps a fifth or sixth part of the whole territory in question. Reckon it, however, a fourth in value, and it will thus appear that he has paid about £9,000, for what is worth £500,000. The expenses of government will, no doubt, be great; but that there will still remain a large surplus, after these are paid, is proved by the fact that those who have possessed any considerable portion of them for a time, have become immensely rich. May we not therefore say that Goolab Singh has obtained his kingdom for little more, if not for less, than one year's purchase?—and are we far wrong in speaking of the transaction as a present?—As for the political advantages, which it may be said were chiefly considered in the treaty, and which are equal to millions sterling—it will be time enough to estimate these when we obtain them. What will the “nation of shopkeepers” say to such “dealing” in kingdoms—even though the “Merchant Princes” should approve of it? The matter may hereafter be fully explained; but, on first reading the treaties, we are tempted to ask,—Can the crafty Seik have over-reached our Politicians? Have they been unfortunately as unprepared to meet the Seiks in their diplomatic, as our commanders formerly were, in their military, arrangements?—Perhaps the one is the result of the other. These fiscal matters, however, are nothing com­pared with the spiritual interests involved.
tion and eternal life; and she may well afford to let them scoff or reproach. God will protect her.

Britain, however, has refused to do her duty in this instance; and has even thrown back in the face of the Giver, the temporal reward with which He was munificently paying her in advance. The language of Providence, Scripturally interpreted, seems to us to have been—"Take these my wretched children—rescue them from present and future misery; and train them up for me." But what is Britain's answer in reply? "No: I will not do this; for thereby I might displease France and America, and involve myself in trouble and expense. Goolab Singh had better do it." Wretched calculation! May it never be that the Provinces which He thus kindly sought to bless, but which she has contemptuously spurned, become, in the hand of some other Power, a rod to punish her.

Least of all had she any right to hand over these provinces to such a man as Goolab Singh. Long, even so early as 1835, had he been manoeuvring to seize Cashmeer; but the inhabitants—great and small—dread and detest him as a cruel, a perfidious, and a selfish tyrant. Though by his plausible and insinuating manners he can make himself, to those from whom he has any thing to gain, all that is implied in his name, ("Gool-ab," lit. "Rose-water")—to those under his power he is indeed a Singh, (Lion)—a remorseless lion. The heart bleeds at the thought that the poor, crouching, crest-fallen Cashmeerians, who have been so long trampled by the Seiks in the dust of degradation, should, after one moment of emancipation, be placed—and by the British too—under the grinding sway of the most unscrupulous of them all. It was most ungenerous, that the poor fluttering bird that had just made its escape from the cruel fowler, should be again placed in his pitiless hands, by the very party from whom shelter was sought.

O, it is excellent
To have a giant's strength; but it is tyrannous
To use it like a giant.

It surely is most unworthy of Britain to seal up in barbarism for an indefinite period—to sacrifice, it may be, both the temporal and eternal welfare of these tribes—merely to promote her own

No. 5.
selfish ends. We love our country, and therefore we so speak; for never can she maintain her high place if unfaithful to Him who hath so distinguished her; and to Britain His will has been plainly declared, it cannot be neglected by her with impunity. Soon may the selfish man whom she has exalted be a source of trouble. When he could not be satisfied with his own and his brothers' territories, it is not likely that the present addition will content him. Ungrateful as he is, he would not scruple, if seemingly for his own advantage, to open the gate of India to Britain's most dangerous enemy.*

The Politician may laugh at the idea of missionary objects being taken into consideration, or even mentioned, in connection with international treaties.—It is to be regretted that such should be the case with treaties: but it is not the less certain, that He who once died on Calvary, and is now Lord of all, is an observant spectator of all that has been doing in the Punjaub. To Him the souls of the degraded Seiks and Cashmeerians are dear: and it is His most earnest and affectionate desire, that they be renovated. It is the Church that must be the instrument: and to whom so much as to the British members of this Church can he look for engaging in that noblest duty? Surely it was not merely to add one-eighth per cent more to the dividends on India stock, or to fill with rupees the pockets—aching for them—of a few Britons, that he has given them such vast power in India. No: it was that they might dispel the darkness of ignorance and superstition: and every Briton, in "the service"

*If unable to retain these provinces, better would it have been to restore them to the rightful chiefs, many of whom—or their representatives—are still alive; not that this would be absolutely a good arrangement, but it would not be an unjust one. The people would also have been more likely to be grateful; and the history of the Seiks will show how, even thus individually insulated, the chiefs could, under British protection, be made a counterpoise to Lahore. But the present measure has rendered the British objects of execration to a hundred outraged and indignant tribes. At this very moment the Akales may be stimulating them to fury against the foreign nation, which, without consulting themselves, has thus bought and sold them. This at least seems to be certain, that the door for the admission of the Gospel missionary, which was just opened for an instant, has been closed by these treaties, not to be opened again we fear for many a day. Their prejudices against the English, and every thing connected with them, now so strongly excited, are not likely soon to be removed.
or out of it, who professes to be a Christian, whether civil, military, or ecclesiastical, is bound to consider in all things, how he can fulfil the command—"Go and teach all nations." The privileges of Britain are great, so is its responsibility, and so also at last will be the strictness of the account demanded. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth."

It was intended to make some observations on the most likely means of benefitting the Seiks; but in the present state of affairs, all access to them being apparently closed against the missionary, it were vain to add more. We can only prayerfully watch the progress of events. May He who alone doeth wonders, so over-rule the movements of the nations, that an abundant opening may once more be provided, and the time speedily arrive when the unsearchable riches of Christ shall be unfolded both to Seiks and Cashmeerians, and be accepted by them!

Authorities.—Ward's View of the History, Literature and Mythology of the Hindus; Coleman's Mythology of the Hindus; Sir J. Malcolm's Sketch of the Seiks, (See also Asiatic Researches, Vol. XI.;) Vigne's Personal Narrative of a visit to Ghuzni, &c.; Masson's Narrative of Various Journies in Balochistan, &c.; Jaquemont's Letters from India; Encyclopaedia Brittan. Art. Lahore; Blackwood's Edinburgh Magazine, August, 1841; Brief account of the Loodiana Mission, 1845; and a few others of inferior note, or which enter less into detail regarding the Seiks.

THE EVANGELICAL ALLIANCE.

It is a common remark, that every good object in this world is accomplished with difficulty. We may add, perhaps, that the difficulty is generally very much in proportion to the value of the object. This is not to be wondered at, if we consider that the antagonist principles, though abounding among men in their fallen state, are never called into full play except when the stake is large—the good to be effected important; and if we remember that it is the design of our heavenly
Father to make his people perfect—as was their great Head—through sufferings. The obstacles thrown in the way of God's people, are also, frequently, from the very quarters where they expected aid. Our Saviour himself bore this form of trial. To Him may be applied the prophecy of Zechariah—"And one shall say unto him, what are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends."

It was, therefore, to be expected, that if the recent movement to produce greater union among true Christians by the "Evangelical Alliance" had any real tendency to promote that object—which all acknowledge must be dear to the heart of the Saviour—great opposition would be raised, not only by enemies of the truth, but probably also by many of its mistaken though well-meaning friends. The great adversary would have too many motives for exertion to be idle, and he is too artful not to use means more or less successful for producing division where union would be so fatal to his designs. We would by no means insinuate that those who oppose the Alliance are of course under an evil influence, or to take it for granted that they are wrong; but considering it certain that the object of those endeavouring thus to unite is, and must be, pleasing to their heavenly Father, we may assume that opposition, though to be expected, is to be regretted—and may be evil in its consequences when not so intended.

Among those who stand aloof from the movement is the Rev. Hugh McNeile—justly esteemed for great zeal in Protestantism—an earnest letter of whose, deprecating this attempt at union, has been published in some of the Indian Journals, as well as in England.

Another letter, but in a spirit of great forbearance and candour, has been published, giving the reasons of the Rev. Hugh Stowell, and twenty-five other members of the Manchester Clerical Institution, for not joining the Alliance. These are submitted with the kindest feelings towards those from whom they differ, and in the language of love. The document is wholly fraternal. In a note, probably accompanying it, the excellent Mr. Stowell says, to the Rev. E. Bickersteth,
who had come to attend the aggregate committee meeting at Manchester.

"My Beloved Brother—You see we are not prepared to join the Alliance, yet be assured we welcome you with love, the God of all peace guide us, and help us to bear and forbear. Yours most affectionately,

Hugh Stowell."

How much better is this than a spirit of censoriousness, even if those who indulge in it were clearly in the right, and those whom they censure evidently, though not blameably, in the wrong. It may be said, and is said, that the attempt at an Alliance is Quixotic, the object unattainable. This depends on what is meant by the object. Let it be granted that all cannot be gained which could be wished, which some perhaps over sanguinely expect; yet is no good done, no advantage gained? We verily think a little increase of brotherly love, in this cold-hearted world, and especially between the members of Christ's house, separated by many high partitions, is a sufficient reward for what sacrifices are made, or likely to be made, by the Alliance. Indeed the members have their reward, in the very act of holding Christian Communion with each other. We much suspect that those who give as a reason for not joining the Alliance its inefficiency, and oppose it because it does not accomplish more, have very low views of the importance of Christian union. If any oppose on principle, we may give them credit for sincerity, however we may think them mistaken; but to acknowledge the importance of the object, and do nothing for its attainment because everything cannot be reached at once, or because it may interfere more or less with some denominational enlargement, is not we think in the full spirit of the new commandment to love one another, even as Christ hath loved us; or of his prayer that all may be one.

We are sorry, therefore, to find Dr. Campbell, the able Editor of the Christian Witness, and Penny Magazine, using strong language on the subject, calculated to damage the Alliance, while he wishes well to its object, or did so at least until attacked from certain quarters. In a correspondence between
him and Sir Cullen Eardley Smith, in which the latter had taken exception to the reprint in the Penny Magazine of a tract on the Church of England, as being an aggressive attack on a sister Protestant Community, he says:

"A flame of celestial fire broke out in the west of Scotland, which led to the convention at Liverpool. A great occasion, an imposing scene, a beauteous spectacle was this; but where were the 'thousands' of Churchmen? I have closely examined the official Report of the Conference, and find present just seven clergymen! And who were these? Messrs Noel and Bickersteth, of course; Mr. Jordan, a new name to the public, but one worthy of all honour; Mr. Thelwall, and three others. Where, Sir Culling, where were the 'thousands' whose charities towards Dissenters you so affectionately and zealously celebrate? Is it replied, that there are difficulties in the way of the clergy, which will nevertheless be overcome, and that they will follow the laity? Well, how many of the unfettered laity attended? Just six! Where again amongst them are your 'thousands?' My dear Sir Culling, had the meeting at Liverpool been composed of angels instead of men, unless they had avowed themselves of or belonging to the Establishment, not one true Churchman would have honoured the celestial assembly with his presence! But things will improve as the movement advances. Do appearances favour this supposition? Have you read the manifesto of Mr. M'Neile? Have you pondered the manifold demonstrations of the Church and State Gazette? Have you read the sixty-six brimstone columns of the last Christian Observer? To pass by all others, are these the grounds on which the prophecy of this harbinger of the millennium is founded? Sir Culling, the expectation is a delusion, the prediction a mockery, and it is time that we should know it. We have been long enough self-beguiled and self-befooled. Let us now, at length, be men! I have narrowly scrutinised the Report of the Liverpool Conference; I perceive that many fine things were said, and that more was felt than spoken. The usual mixture of sense and weakness, folly and discretion, are throughout apparent. As in the case of the Grand Union display, a sort of devout enthusiasm, during the three days, was plainly in the ascendant. Good men, like courtiers preparing for a state occasion, clothed themselves with charity; they determined to feel, to be happy, and to persuade themselves that they stood in the very gate of heaven! They, of course, succeeded. The introduction to the Report tells us, that each 'recognised his brother only, and not his brother's church.' When will the writers know, that in
the minds of England's twelve or fourteen thousand true Churchmen, 'Church' and 'brother' are identical words—convertible terms? No 'Church' no 'brother!' A strong spirit of prophecy, I observe, rested on a portion of the assembly, and filled them with bright visions of the future, all of which, in so far as the Church of England is concerned, will, I too prophesy, prove an illusion as bitterly mortifying in the end as in the beginning it seems to have been rapturously hopeful.

"You ask if aggression can 'do otherwise than repel Churchmen from that fraternal union,' which, you assume, I 'desire to witness as much as' yourself. You say, 'With reference to our *peculiar views* as Dissenters, as well as to our common views as Christians, our right course seems to be to tighten the bonds between believers, not to repel them from our fellowship.' Such 'fraternal union,' I repeat, has no existence, and it never can while the Establishment exists. There can be no repulsion where there is no contact, no dissolution where there is no cohesion. Such 'bonds' are a fiction! Such 'fellowship' is a fancy! A desire to form such bonds, to create such fellowship, is among my chief reasons for opposing all Establishments."

Now to say nothing of the tone—almost of irony—in which these and other similar paragraphs in the letter are expressed, and which is not altogether that of 1 Cor. xiii. chapter, we ask anxiously, is it so, that no union can exist between Dissenters and Churchmen? On the one hand, will Churchmen cleave to the figment of Apostolic succession, so as to deny that any are ministers of Christ who have not been Episcopally ordained, or to the principle of an Establishment, so as to unchurch all who are not in some state church; or on the other, will Dissenters forego all the benefits of union that they may be more free to attack the connexion between church and state—to labour in the overthrow of all Establishments; and will they refuse fellowship with any one who will not come out and be separate? Then indeed is Christian union very remote? Then are churchmen of the present day less liberal than were Archbishop Usher, Bishop Stillingfleet, Bishop Burnet and the godly Archbishop Leighton of former days; or Newton, Venn, Berridge, Cecil and Scott of modern times; and Dissenters have now a different spirit from Owen, and Baxter, and Bunyan, and a host of other worthies of blessed
memory who could be mentioned. Wesley and Whitfield would not be received by Dissenters, who will have nothing to do with any rag of an Establishment; but we do not believe this. We will not believe that such is the prevailing spirit either among Evangelical Churchmen or pious Dissenters. They may have many prejudices to keep down, strong antipathies by nature and education to overcome; but we dissent from the assumption that, "fraternal union has no existence," for it has existence and must have existence, even if not recognized among all the living members of Christ's body. If united to Christ, they are necessarily united to each other, and no power of earth or hell can break the bond. We deceive ourselves if we talk of loving God whom we have not seen, while we love not our brother whom we have seen; for every one that loveth Him that begat, loveth him also that is begotten of Him.

Will Evangelical Churchmen disdain fellowship with the spirit of Doddridge and Watts, and Jonathan Edwards and Brainerd; and will pious Dissenters turn away from Henry Martyn, and David Brown, and Bishop Corrie, because they belonged to an Establishment? Then is Christ divided? Will any say that he does not doubt the piety of this and of that individual, but he cannot unite with them because of denominational differences? Does he not refuse to receive those whom Christ has received, and does he not reject those whom Christ has not rejected? And is denominational enlargement more important than the general prosperity of the Church of the living God which He has purchased with his own blood? Is it more important to break down Establishment than to build up the common temple of Christianity? If it could be said, that the members of these establishments are not Christians, that churches connected with the state, are not Christian Churches, Union with them might well be declined on the part of Dissenters; or if none but those in established churches were to be considered true members of Christ's body, then those churches might confine their fellowship within their own limits. But, as neither supposition is for a moment admissible, by a true Protestant, he
must seek some common ground of union, with all who hold the Head, even Christ. To do otherwise is to wound the Head, by wounding the members of the body. To contend for a union under some Episcopal form, or in any Establishment, or under any system of non-conformity—whether it be in dissent from Episcopacy, or dissent from a state church—is only for each to contend for all to unite under his standard. This is a kind of union, for which zeal will never be wanting, and for which more than enough has frequently been expended. But there is a nobler spirit than this of party, however rare it may be. We think the members of the Evangelical Alliance, and we trust many others, are endeavouring to exhibit it in all true charity; and we do not think with Dr. Campbell, that the basis of union excludes effort, and earnest effort, by every one to enlarge and extend the bounds of his own denomination. Certainly these efforts are to be made with due respect to the rights and feelings of those acknowledged as Brethren in the Lord, and all discussion must be conducted with a conscientious regard to the glory of Christ and not the domination of a party. In an editorial of the same number of the Christian Witness, from which we have already extracted, we find the following:

"We assert, then, that an essential, an unalterable condition of the formation and maintenance of this 'Alliance' is, silence on the subject of Church Establishments; and how much more, cessation from all aggressive warfare either against the principle or the system! We notice what has been said at Liverpool, consequent upon the magnanimous avowals of Drs. Cox and Wardlaw, and elsewhere, on the retention of opinions, and of liberty of speech. The talk is plausible and pleasant; but the thing is a mistake, a delusion, an absurdity. Anything short of silence and cessation is utterly incompatible with such a combination. To assert the contrary is to insult reason; to expect the contrary is to run in the face of uniform experience. Suppose Dr. Wardlaw to visit London, with the view of delivering a second course of lectures against Ecclesiastical Establishments, and that, during their delivery, the 'Alliance' were to hold a meeting at Exeter Hall, and he to present himself as one of the speakers; suppose this—nay, the supposition is too ridiculous. The mind of every man at all conversant with the principles of human nature, and with the
workings of that nature in connection with State Churches, at once indignantly rejects it. You cannot, in this matter, separate between men and their systems. It will be held that to assail the system is to smite the men. The articles of such an 'Alliance,' then, are simply articles of peace with the most corrupt and socially pernicious ecclesiastical institution in Europe. Whoso is prepared to purchase union at such a price, let him purchase it! But such is the spirit of true Churchman-ship, that even at this price Dissenters cannot purchase union with Churchmen; that is, with the clergy of the Church of England."

Perhaps we owe an apology to our readers for introducing these extracts, which do not tend to unity; but we think it important for them to see the difficulties of the case—the obstacles in the way of the Alliance, that if they approve its object and wish it success—they may pray more earnestly to the "Author of peace, and Lover of concord," that He may thoroughly unite the hearts of his people, in true love for each other, while each may still contend "earnestly for the faith once delivered to the saints."

The Editor of the Record has given an able answer to what the Christian Witness calls the "manifesto" of the Rev. Hugh McNeile, and also to the letter of the Manchester Clerical Institution, which our readers may have seen; shewing counter-reasons why Churchmen ought to join the Alliance. We are concerned to find that some of the first movers in the plan—the excellent Fathers, and Brethren of the Free Church of Scotland—have, without altering their views of its desirability and expediency, felt themselves constrained to defer attending the meetings of the Committee, until the subject could be brought before a convention of Ministers and Elders, which was to be held early in March. The following is their letter—

"TO JOHN HENDERSON, ESQ. CHAIRMAN OF THE GLASGOW COMMITTEE OF THE LIVERPOOL CONFERENCE.

"Glasgow, 6th February, 1846.

"DEAR SIR,—We have to request you to express to the committee our regret that we cannot attend the meeting this forenoon; and, at the same time, to communicate the resolution, to which, after mature deliberation, we have come, that, in the present circum-
stances, it is expedient for us to discontinue for a time our attend­ance at your committee meetings. Our reasons for adopting this course we think it right to state briefly, in order to prevent miscon­struction, and to satisfy you and our other friends, that, in adopting it, we are consulting for the good of the great cause which you and we have at heart, as well as for what seems due to our own position. We have not changed our opinion in regard to the great importance and value of the present movement, nor have we aban­doned our hope that, by the blessing of God, it may issue in the most happy results. So far from being convinced that it involves a compromise of any point of Christian doctrine, or a transgres­sion of any rule of Christ's Church, we are persuaded that, on the footing on which it has been placed—as an alliance of individ­uals, not of bodies—not setting itself up as a substitute for true Church-union, or a sufficient healing of the breaches of the family of God—and not assuming anything of the character of an eccle­siasiatical institute, or any power to frame creeds or exercise dis­cipline—it promises to be the opening of a field on which Chris­tians may meet in friendly intercourse one with another, and con­sult together for great common interests. And we would fain cherish the expectation that such brotherly intercourse will tend to exer­cise an influence on all departments of the Christian Church, and lead ultimately both to higher attainments in the knowledge of God's truth, and to a more elevated tone and spirit of holy love. Entertaining these views, we by no means wish to be understood as withdrawing finally from the committee, or abandoning our participation in what we regard as a most interesting and perfectly safe experiment—if it should prove nothing more—towards prepar­ing the way for that visible union which all Christians long and pray for, and which we firmly believe is to be ultimately reached only through the operation of God's Spirit in his church.

"It is in deference to the very strong feelings and views on this subject entertained by many of our own brethren in the Free Church of Scotland—a proof of which has been given in a formal judg­ment of one of its courts, to which several members of your com­mittee belong—that we consider it best, on the whole, to abstain from attending the committee, or, for the present, taking any part in its proceedings. We are anxious to avoid all just cause of offence which any members of our own church might take, and to have respect to the difficulties and scruples of our friends, until time and opportunity can be afforded for fuller and more deliber­ate consultation among ourselves on the subject. A meeting of ministers and elders of the Free Church is likely to be held for
this purpose early in March; and we have a sanguine hope that the issue of that conference, and of the discussions that are now going on, will be the removal of many of the misapprehensions in regard to the nature of our movement, which have led many excellent men to condemn it, as we think, somewhat prematurely. And, at all events, we trust that there will be such a good understanding brought about among our brethren, that whether we all ultimately agree in our opinion of the movement or not, the way will be clear for those who feel that they can still go forward in it a little further, to do so freely, without awakening serious alarm in the minds of those among us who may continue to disapprove of it altogether. But for the attainment of that very result—which is evidently so desirable—as well as for avoiding what might create an unpleasant feeling among ourselves in our ecclesiastical relations—which you would deplore, we are persuaded, no less than we do—it seems to us to be in accordance with the rules of Christian expediency and the dictates of brotherly love, that, until further time be allowed for our mutually satisfying one another, we should not seem to be actively promoting a scheme which many in our church consider to be dangerous.

“Allow us to express our warm affection towards yourself, personally, and the friends with whom we have been brought into fellowship, in these proceedings, and our earnest prayer that all things may be so over-ruled by God, as to hasten the accomplishment of that blessed and gracious union, which never can be attained by any mere contrivance of man, but which God, in His own time, will gloriously realize, in the body of Christ Jesus our Lord.

(Signed)  JOHN SMITH, D. D.
       "  ROB. BUCHANAN, D. D.
       "  ROB. S. CANDLISH, D. D.
       "  WM. CUNNINGHAM, D. D.
       "  J. HAMILTON.
       "  WILLIAM BROWN.
       "  N. STEVENSON.”

We have thus an additional call upon us to beseech God that He may cause his people to “Do all things without murmuring and disputings”—and to “follow after the things which make for peace, and things whereby one may edify another.” The proposed meeting in London is to be, we find, in August, and not as first proposed in June. It is to be limited to the different committees, and Corresponding
Members. We understand that a delegation is expected from America, as well as doubtless from different parts of the Continent of Europe. We hope India too may be represented; for in this far off land—in this place where Satan's seat is—in an important sense—how necessary is union. "Behold how good and how pleasant it is for Brethren to dwell together in unity." "As the dew of Hermon and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

JOURNAL OF A FEMALE MISSIONARY.

(Continued from page 235.)

Monday, January 18.—Yesterday (Sabbath) was as usual an interesting day to us. Just at sun-set, land was discovered. We had been expecting to see it, as we knew we were near the Tristan D'Acunha isles. Several whales were seen spouting about the ship, and large masses of the animalcula on which they feed, in all directions, giving to the water the appearance of being streaked with blood. Early this morning we had the pleasure of finding ourselves near the islands. The largest of the group, bears the name Tristan D'Acunha, the second in size is called Inaccessible, and the smallest Nightingale. We were off the largest at sun-rise. Its first appearance was sublime. It rose like an immense rock in the sea, curtained with dark and heavy clouds concealing the summit, which is said to be 8,360 feet above the level of the ocean. It seemed to be much nearer than it was in reality, owing to its great height. Two ships were in sight, one of which was soon ascertained to be our old English friend, the other was a whale-ship from Newport. We were soon recognised by our English friends, and the waving of hats and handkerchiefs from both ships gave notice of mutual pleasure in again meeting. Notice was given that they had the Governor of the Island on board their ship, and that we might expect a visit from him. We forgot for the moment that he was lord only of a rock in the sea with but 46 inhabitants, all told; and could hardly conceal our astonishment when he came almost immediately alongside of us, with canvas trousers, a striped shirt, woollen cap, and bare feet. You must picture to yourselves the scene as he stepped on our deck, all sur-
rounding him, and the gentlemen asking questions more rapidly than he could answer. The substance of the interrogations and answers I will give you, but I cannot throw before you the old man's interesting physiognomy, nor his very peculiar figure. His name he told us was Samuel Glass, a Scotchman by birth. He was married at the Cape of Good Hope. Has been twenty years on the island, acts as lawyer, physician and minister. Holds worship regularly on the Sabbath, on which occasions he reads the service of the Church of England, and usually one of Burders' village sermons. He performs marriages, and instructs the children (of whom there are about thirty in the colony) in reading and writing, &c. He stated that they were a happy people, but that there were some unruly spirits among them, whom they were obliged at times to punish in a very summary way. He expressed a wish for Bibles, Tracts, &c. which were immediately supplied. Then turning to the ladies, he said some things for the women and children would be very acceptable. You may be sure we felt great pleasure in collecting various articles for this interesting old patriarch to carry to his flock.

I was much, very much pleased with the intelligence and simplicity of the old man. There was a dignity about him, notwithstanding his unseemly garb, arising probably from his having so long been in authority. After a visit of some length, he left us, followed by our prayers and good wishes. I have been much gratified with the near view of the island. The sides of the rock are covered with verdure of such a varied nature as to resemble the shadings of green velvet richly figured. Several small cascades were seen tumbling down the mountain. On the flat lands near the shore are a few low stone houses, whitewashed, and the lawns in front appeared dotted with sheep and cattle. I can say with Bishop Heber, that I find two circumstances for which at sea I was by no means prepared—that we have no great time for study, and that there is so much which interests and occupies me, that I have no apprehensions of time hanging heavy on my hands.

**January 22.—** I trust I feel more than ever the importance of sending the blessed precious Gospel to those who sit in darkness; but alas, my heart is hard. I do not mourn, and weep, and pray, and labour as I ought. I long to be more engaged in the holy cause of missions. Sometimes I am full of wonder at myself, that I can be thinking of other things—things belonging to creature comfort—while spirits more devoted than mine are suffering every privation that they may do good to the wretched pagan, without taking thought for themselves. I desire to be more self-denying.
Oh, that the love of Christ may be shed abroad in my heart, that I may feel more on this momentous subject. I think too much of home, of mother, sisters, brother and dear friends. Little cherub faces are too apt to steal my thoughts from what ought now to be the great business of my life. I find it necessary to pray much that I may be released from these longings after earthly friends. My spirit has been borne down by the almost incessant yearning after the dear loved circle, where I have been so long cherished, and of which I have so many touching remembrances. How memory loves to linger about each one, and how vivid are her representations.

Wednesday, February 3.—I trust we have some longing to enter the field of labour, although we are getting along very well in the language, so far as the construction of it, and knowledge of Grammar is concerned; but we cannot learn to speak much until with the Tamil people. I long to set my foot on the green earth. I long to smell a flower. I think of gardens, of springs of clear water, of the verdant turf, and the cool shades; of tall and leafy trees, and often in my dreams am I walking under the sycamores at ——, or wandering by some rill. A half-blown rose, what a treasure it would be now! But there are springs of consolation to be enjoyed even here—flowers that never fade may be gathered, which shall bloom hereafter in the paradise of God. The fruits of the Spirit may be sought and found here. I think of my heavenly home, of that most glorious inheritance among the sanctified. (Acts xx. 32.) I love to dwell on the thought of that “holy city, new Jerusalem, coming down from God, out of heaven, having the glory of God, and her light like unto a stone most precious, even like a jasper-stone, clear as crystal”—“and the building of the wall of it is of jasper, and the city of pure gold, like unto clear glass.” Oh, that Christians would speak oftener one to another of these eternal realities! We should not love earth so well if we thought more frequently of the glorious city which has “no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.” May we ever remember that none shall enter it but they which are written in the Lamb’s book of life.

Sabbath, February 7.—One of the most delightful mornings we have known. The air is much like spring—like a mild May morning; but little wind, just enough to make it easy to walk the deck. I was early up, and enjoyed the scene very much; the calm clear blue sky above us, and the sun shedding his cheerful beams on the deep blue sea beneath us, proclaiming the
goodness of GOD in fulfilling his promise that day and night shall not fail. Truly, "He hath set a tabernacle for the sun." It comes forth in its brilliancy, and "rejoiceth as a strong man to run a race." A spirit of joy seems breathed over the ocean, and through the sky. We seem to forget the darkness and gloom in which we have been enveloped, and can rejoice in awaking from sleep and unconsciousness to these sweet morning influences. It is a pleasant season for the soul to commune with its Maker. May our first thoughts O! God, ascend to thee.

Monday.—Mr. McE. preached yesterday from Numbers xxxii. 23. A solemn warning to Christians and sinners. He seemed to feel much, and I hope we all were properly impressed. I could mourn over my unfaithfulness. My heart seemed more broken than usual—I could scarcely refrain from constant weeping, when I reflected how remiss I had been in speaking of Christ to my dear friends who are strangers to him.

At evening we had a meeting on deck. Mr. C. and Mr. —— addressed the sailors in a most affecting manner with voices trembling with emotion. There seemed to be but one sentiment with us, that of pity for this interesting company. After the close of the meeting, three of these objects of our solicitude came to Mr. C. and expressed a wish for conversation with him and Mr. —— the next morning, professing to feel conviction of sin, and a desire to learn the way of salvation. These brethren went immediately forward, and having talked a while with the inquirers, prayed with them. Others collected around. Before retiring to rest the missionaries agreed to observe to-day as a season of fasting and prayer. We accordingly welcomed in the morning with joy, and prepared to spend it in seeking blessings on the ship's company and ourselves. I think I can say, I never had such a sense of God's presence. I long to tell you some of the exercises of my mind, but do not think it would be well in the present state of things. I feel that I am but dust and ashes, and that it becomes me to hide myself in the cleft of the rock, while the glory of God is passing by. At ten three of the missionaries went to the forecastle by previous appointment, and held a meeting with the inquirers. We had a prayer-meeting at the same time in the cabin. At twelve, when the missionaries returned, they cheered us with the account of six inquirers, who appeared affected with a sense of sin. The Lord is evidently here. His presence is felt by Christians; is felt by sinners. What will be the result we know not. Oh, to be made faithful. How necessary for us to walk softly before God, that we grieve not the Holy Spirit.
This evening we had our usual evening prayers on deck instead of in the cuddy. All the seamen were present. It was too dark to read. Hymns were given out from memory—passages of Scripture also repeated. Mr. -- began and spoke with a full heart—and then prayed. Was followed by Mr. McE. with similar feelings. The exercises was closed with that affecting hymn, “Come ye sinners, poor and needy.” Great solemnity prevailed. We felt that God was with us.

Tuesday, 9.—This morning, agreeably to appointment, Mr. -- and McE. met the seamen. They feel that they have much to encourage them. There are now nine under convictions of sin. One (the ship’s carpenter) has a hope that he is born again. I never can tell you, dear friends, of the happiness there is in witnessing the stately steppings of the Lord in such a place as this. We are far from home—far from land—a mere speck in this vast ocean. We are alone with God. His presence is felt more than it could be when surrounded by a busy bustling world. There is no place to flee from His piercing eye. The sinner cannot seek new scenes. The hearts of God’s people seem very tender.

It is easy to weep, and we can say with the Psalmist, “Rivers of water run down mine eyes, because they keep not thy law.” The souls of those who stand aloof seem to be unspeakably precious.

We long to see sinners turning to the Lord. We know that He can do much for us, and therefore we ask much of him—even the salvation of all who are in the ship.

Wednesday, 10.—The seamen continue to manifest much seriousness. Messrs D. and McE. met them in the forecastle this morning. They came away much encouraged. Immediately after breakfast Mr. -- proposed that we should meet in the cuddy at 12 o’clock for prayer. He made some very serious remarks, and exhorted each one of us to see to it that our own souls were right with God—warning us not to be sleeping, lest Christ should come and upbraid us that we could not watch with him one hour. At twelve we accordingly came together; had three prayers and singing. This afternoon a few of the ladies met for prayer, and mutual edification. We desire to be found waiting on the Lord at all times, and more especially at this season when God seems about to “rend the heavens and come down.”

Saturday, 13.—Meetings were continued on Thursday and Friday; also again this morning, with the seamen. Appearances still very encouraging. We have met for prayer at six in the morning and also at mid-day.

Sabbath, 14.—A delightful morning; sky serene, wind light and No. 5.
still a head. Met as usual on deck for worship. Mr. D. preached from Isaiah x. 3. Seamen very attentive. Afternoon Bible-class as usual. The meeting on deck at seven o'clock was peculiarly affecting and solemn. Addresses from Messrs McE. and Mr. ----. All felt much for the Captain. I longed for his conversion, and I trust felt the spirit of prayer in his behalf, as did others. At nine o'clock my husband had an opportunity for conversing with him in private. He was deeply affected. Expresses a hope of becoming a Christian at some future time; but confessed that now he does not pray. We do hope he will be brought to consider these things.

Tuesday, 16.—Appearances among the sailors are very pleasing. Two seem really and radically changed. Some of their remarks when speaking of their experience are quite affecting. One says, I once could not have borne to be with a minister, and hear him talk of the concerns of the soul for half an hour. No, I should rather have been in irons. Once I would not read my Bible, now I read chapter after chapter, and wish to read more; and then I find it so pleasant to go on deck and meditate on it in my night watch. The person conversing with him inquired, “Well, do you not sometimes think it wonderful?” “It is all a wonder, a wonder of mercy,” was his reply. Another (when speaking of the profaneness of some) said, “It hurts me inside to hear any of them swearing.” Besides the two I have mentioned, there are several others who appear to be seriously inquiring. The Lord will carry on the work, we hope, until none on board will need inquire, “know ye the Lord, but all shall know him.”

Thursday, 18.—I have been ill, but hope soon to be better. We are to have the Sacrament of the Lord’s Supper dispensed on board the ship next Sabbath.

Saturday, 20.—I was able to go on deck last evening, and hear the preparation sermon, preached by Mr. McE. Subject—the parable of the King’s Supper. We had been indulging unbelieving fears that God was about to withdraw his Holy Spirit, as for a few days, we had seen no new inquirers; but before we retired at night, as we were conversing on the wonderful doings of the Lord, and mourning that ---- manifested no particular seriousness, a light knock was heard at our door, and one entered to say that, late as it was, he could not go to bed without telling us that ---- had been inquiring of him what he should do, expressing great anxiety, and confessing that for many days he had been wretched; that he would give all he had in the world if he could obtain the “pearl of great price.”
Yesterday morning was one of the pleasantest we have had, as to weather. The air was mild like a May morning—ship going slowly but pleasantly through the water—a bright sun and clear decks. We assembled at the usual hour on deck. Mr. —— preached from these words, "As Moses lifted up the serpent in the wilderness, so shall the son of man be lifted up." The audience was very full, and great solemnity pervaded the place. At the close of the exercises, notice was given that the Sacrament of the Lord's Supper would be administered at half past 12 in the cuddy, and all were invited to witness it who chose. Our simple arrangements were soon made. At the appointed hour we surrounded the table, with tearful eyes, and full hearts. Everything was calculated to excite deep feeling. The second officer is a professor of religion. He was with us at the table. The four seamen who are entertaining hopes that they love Jesus were with us, as spectators of the solemn scene, as was also the Captain.

Affecting thoughts were with me of the church at home, of dear friends, of the goodness of God in thus spreading a table for us on the lonely sea. Oh, it was too much. There was first an appropriate introductory address by Mr. McE. Mr. —— then proceeded to the setting apart of the elements. After breaking the bread, he distributed it himself to those within reach, with a touching personal address.

Jesus was with us, feasting our hearts with joy and gladness. Although there was much weeping in that little assembly, we could say, "Farewell what earth calls happiness—farewell all joys, but joys that never can expire." We did rejoice in our privileges, and although no massive flagon graced our table—no splendid chapel roof was above us to echo the pealing notes of the organ, or throw back the sound of the penitential hymn as it rose in its plaintiveness to God, we could still "Rejoice in the Lord, and joy in the God of our salvation." It was good to be there. Mr. C. made the concluding remarks and prayer. He wept like an infant, as he recounted the mercies of our Lord. Seldom do missionaries have such a season by the way; and oh, may we go in the strength of it for many days.

*(To be continued.)*
MISSIONARY TOUR, AND BAPTISM OF THIRTY-FOUR
ADULT NATIVES.

BY REV. H. CHERRY, AMERICAN MISSIONARY, MADURA.

Left Madura, March ninth, and came as far as Tirupuvanum, where Mr. and Mrs. T. now reside.

This has become a most interesting station. Connected with it is a flourishing Boarding School, containing 46 boys; a Girls' Day School, averaging about 30 girls, with some seven or eight Free Schools, beside the schools in six or seven places where a few families have renounced heathenism and Romanism, and commenced the study of the Bible, and it is hoped the worship of the true God.

On Tuesday, the 10th instant, I left for Sevagunga and villages to the east of it. On Wednesday, examined nine candidates for church membership, with some of whom I was much pleased. I however advised them to read the Scriptures, pray more, and examine their own motives for some months longer, till the Lord should send a pastor who would be able to lead them onward and upward in their way to heaven.

On Wednesday p. m., I left S. and rode nearly all night. Toward morning I ordered the bandy to halt that I might get a little sleep. In the morning I looked out upon the village of M. where, eight years since, I spent a day while on my way to Madura for the first time. I was accompanied by F. A., now a Native preacher, whose wife had with her a little girl of about nine years of age. We were sitting in the shade of a large tree waiting for our breakfast; and while waiting, a large crowd of men, women and children, collected to gaze upon the strangers. We offered them books, but they would not come near. After a while, A.'s little girl took a tract and went to give it, but they retreated faster and faster, until they were all actually on a full run for the town, and the little girl running after them as fast as she could. On the morning of the 12th, I awoke, and looked upon the very spot where I rested eight years ago, and where I have since been so often, that the people have learned not to fear the books which teach them the way of life. I turned and looked upon the past with mingled emotions of sorrow and of joy. I remembered many scenes which might interest the reader, but this
is not the place to record them. I passed on some three miles further to the village of P. and stopped in a small chapel which I erected during the past year. At noon I held a meeting for the examination of candidates for church membership, followed by a lecture preparatory to the Sacrament of the Lord's Supper; many of the people here had been waiting for this privilege four or five years.

Three of them were baptized nearly two years since at Sevagunga. I found them ignorant of many truths, but not more so than many in civilized countries, who would esteem it scandal to be accused of ignorance; some of them, though they had waited long, I advised to study the Scriptures, and pray still longer, ere taking upon themselves the solemn covenant of church membership.

On Friday morning, the 13th, those who had been selected were seated in two rows, the males in one and the females in the other, while I preached a short sermon from the text, "This do in remembrance of me." After sermon, the Articles of Faith and the Rules of the Church were read. Then twelve adults, who had been accepted, came forward for baptism. Those of them who were parents brought their children, ten in number, and gave them to the Lord in the covenant of baptism, promising to train them up in the principles of the Gospel. After service I started for V., a small village ten miles distant from P., where are six members of the church, five of whom were baptized at S. three years since. Others have been waiting from three to five years to be admitted to the rights and privileges of the church. It may be considered by some an error to have kept them waiting so long, if they gave credible evidence of a change of heart. An error it may be, but it probably has not wrought so much mischief to the church as the receiving of candidates among such a people as this, without long trial of their faith and patience. On my way to V. I stopped three hours at Souramun, a place celebrated for being a strong hold of Romanism. In it is one of the oldest papal churches in the country, and one or two French priests are usually here resident, to keep a careful watch over their people, lest they either go over to the Goa priests or become heretics. Notwithstanding their vigilance and their threats, there are here a few names who have renounced the beast, and outlived the curses of the priests. I examined those among our people whose character stood the fairest, and who had been longest on probation, and directed them to attend meeting on the following Sabbath at V.

Saturday Evening, March 14.—Arrived at V. last evening. This day has been spent in receiving visitors in such numbers that I found it impossible to converse with individuals. All seemed de-
sirous to see or to hear some new thing; and such was the excite­ment, that they would scarcely give me time to take my meals.

While I was eating my dinner, a man who had acted as a Roman Catholic Catechist, and who is considered as a giant in polemics, was urged forward to commence the combat. I remembered him from the fact, that some five years ago, he had been directed by a priest to break my legs if I entered the place again. He had years before attempted to prove to the people that he could defy an army of heretics in a debate on the subject of purgatory. He at that time asked me to explain the passage in 1 Peter iii. 19, where it is said, "He went and preached to the spirits in prison."

I promised to explain, if he would answer me a question, to which he freely assented. I explained the verse, and though he could not deny it, he was not satisfied. I then asked my question. Do you know the French priests and the Goa priests are at enmity? Yes. You say that when a man dies he goes to purgatory. Tell me where a man will go when the French priest curses him and the Goa priest blesses him, and prays for his delivery? where will the poor man be? He could not answer it, for people of both parties were present, and an answer either way would have brought a mob around him. The people felt that the man was tongue-tied, and it gave me at that time an opportunity to compare the worth of the soul, as estimated by God in giving his own dear Son—by the agonies and death of that Son—and by the priests who could deliver the soul of a man for two annas if he could not get more. A man's soul is estimated by the wealth of his friends and the appetite of the priests. The man remembered this, and he came with a fainter heart than before. He, however, commenced the subject by presenting the propriety of praying to the saints. I refused to talk unless he would first answer me one question. He consented. I then asked, Does a man when he dies become omnipresent? He hung his head in a thoughtful mood for a little while, and feeling that an answer either way was unsafe, he smiled, bowed respectfully and withdrew. In order to examine the candidates and afterward hold a service preparatory to the Sacrament of the Lord's Supper, I was obliged to ask the crowd of people to leave for a time, but many of them were so deter­mined to know all that was said and done that they would not go.

Monday, March 16.—Yesterday was a day of more than ordina­ry interest to the people in this region. Knowing that baptism and the Sacrament of the Lord's Supper were to be administered the people were greatly excited, and they came from the east and west, north and south, to see what to them was a new thing under the sun.
There were five Christians present (residents of the place) who had been received into the church at Sevagunga three years since. I preached a short discourse on the subject of the Sacraments, and then read the Confession of Faith, Rules of the Church and Church Covenant. The candidates who had been accepted for church membership then came forward, and were baptized in the name of the Trinity. The first person baptized is a fine venerable old man, who has always been respected by the people around him, and has exerted an extensive influence in favour of Romanism. He is 85 years of age. His wife knelt beside him, and before a large concourse of people, they consecrated their few remaining days to the service of the Lord Jesus.

Then followed the other candidates, making in all twenty-two adults. After these were received, they brought forward their children for baptism ten in number.

I then administered to them the symbols of the broken body and shed blood of the Redeemer; and closed the meeting with singing. I am happy to add, that during the whole of the services, the crowd of spectators were as silent and orderly as though they themselves were Christians. On the subject of receiving so many into the church at one time, the thought has arisen, that there are some minds who would feel alarmed while they looked only at the number. In reply, I would say to such, that had five persons only been taken in a year since these have been probationers, they would all have been church members a year ago; and as the number five is so small, these all would have crept into the church so gradually, that the same mind which would feel alarm at the present number, would probably not be long sighted enough to feel the least fear against taking in a small number on shorter trial. The individual who would be alarmed at the taking in of so great a number on a trial of five years, would not be alarmed at the fact of taking in even a greater number in the same time, and on a trial of only few months for each individual.

In the afternoon we held a conference meeting, in which any of the Christians present were at liberty to express their thoughts and feelings. It was attended by many who were not Christians, and the stillness of the assembly manifested a more than ordinary feeling among the natives, that it was a solemn thing to appear before the Judge of all the earth to give an account of their stewardship.

*Monday, March 16.*—To-day I returned to Sevagunga, a place of no little promise as a vineyard of the Lord. In the evening
we held a prayer-meeting; there were but few present beside those who belong to, or who have expressed a desire to join the church. This church, with its auxiliaries, now numbers fifty-five. One member died during the last year; and since its organization two have been excommunicated, and nineteen have left for other churches. May those who have left, and those who remain, be filled with the Holy Ghost.

UNITED COMMUNION IN DAVIDSON STREET CHAPEL,
ON THE MORNING OF SABBATH, 5TH APRIL, 1846.

We formerly drew attention to the resolution of the Members of the Missionary Conference to partake of the Lord's Supper together at Davidson Street Chapel, on Sabbath, the 5th April. It was duly intimated that brethren and sisters from any of the sections of the Protestant Church in Madras would be welcome to join in showing forth the Lord's death, and to manifest visibly that believers are all one in Him. Though the hour of meeting was early and unusual (seven o'clock, a. m.) many availed themselves of this privilege. About one hundred and fifty, of whom nineteen were ministers and missionaries, sat down at the same Communion table. It was gladdening to the eye of sense in this heathen land to see so many Christians of different denominations thus visibly professing themselves to be all one in Christ. Natives, East Indians, Europeans and Americans, sat down together to this feast of love. As one of the speakers said, it was the east meeting with the west.

The service was opened by engaging in praise. The Rev. M. Bowie then read the liii. chapter of Isaiah, and offered up a comprehensive and appropriate prayer. A hymn was sung on "The benefit of the communion of Saints," being a metrical version of that beautiful Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The Rev. W. Porter followed, and delivered an address which in Scotland would be called the action Sermon. He spoke of the object of the ordinance—it was to bring to remembrance the love of Christ. That love was not of yesterday, it existed before the creation of the world. Prov. viii. 22—31. The love of friends began in time and after our birth, but this love was coeval with the Godhead, it was from everlasting: "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." This ordinance exhibits the manner of Christ's death—it
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reminds us of the upper room in Jerusalem—it carries us back to Kedron, Gethsemane, Gabbatha and Calvary. He was crucified in Jerusalem—at the season of the passover, without the gate—and between two thieves.

It sets forth the sacrificial character of Christ's death. The word was made flesh, and dwelt among us. The bread represents his body broken, and the wine his blood shed for us. The matter of his sacrifice was the human nature of Christ—his divine nature gave value and efficacy to the sacrifice—His blood was precious, because it was the blood of the Son of God.

This ordinance reminds us also of the results of Christ's death. That is a strong figure which the apostle uses, the blood of Christ "speaketh." Heb. xii. 22—24. It spoke so loud, that while darkness covered the earth from twelve to three o'clock, the vail of the temple was rent in twain. It speaks in a still small voice to the troubled conscience, "Go in peace, thy sins are forgiven thee." It saith, as Jesus did to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing." It reminds us of that time when believers shall all sit down at one table in their Father's house in heaven.

The Rev. J. Anderson read 1 Cor. xi. 23—29. This is our warrant for administering this ordinance. It is not done by the authority of man, but of the Lord Jesus Christ, the only Head of His Church. He would have his death remembered. He not only instituted this ordinance the same night in which he was betrayed, but he delivered it again to Paul as to one born out of due time. His will also is, that all his people should be one. His prayer is, "That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." It is not holding certain doctrines or belonging to a particular denomination that gives us a title to sit at this table: "Neither circumcision availeth anything, nor uncircumcision, but a new creature." There is a passage of Scripture which seems written for us—it shows who ought to come to the Lord's table, and the temper of mind which we ought to cherish towards one another. Gal. v. 13—26. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another," &c. These words are suited to all, weak and strong. Some here may not have the sensible feeling of liberty, they may not feel assured that Christ hath delivered them from the wrath to come. They may only be seeking this, or they may be wishing that it were with...
them as in months past. All such are invited to come. This is an ordinance for those that are weak in faith. Christ is here set forth crucified before our eyes. Christ is present to our senses: we see and handle and taste the symbols of His broken body and shed blood. Here is redemption sealed to every believer by the blood of the everlasting covenant.

Some may be conscious of a great struggle between the flesh and the spirit, light and darkness, life and death. This does not prove that they are not the children of God. Our brother said to-day, that “the blood of Christ speaketh.” Christ himself speaketh from the cross, “I am poured out like water, and all my bones are out of joint. My heart is like wax, it is melted in the midst of my bowels.” And the language of this ordinance to every sore-tried, conscience-stricken and tempted soul is: “Sin shall not have dominion over you, for ye are not under the law, but under grace.” Ye are struggling with sin, and ye cannot do the things that ye would; but sin shall not have dominion over you. The victory is sure. It is sealed by the blood of Christ, visibly set forth in these symbols as crucified for you.

Others may be strong in the liberty wherewith Christ maketh his people free. They may have attained this, and may be able to say from long and tried experience, “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” The Lord hath taught us to know this by his Spirit. “The love of Christ constraineth us.”

This ordinance is for the weak as well as the strong. Let the soul that thirsteth after God come—let the mourning soul come. The master of the feast biddeth thee, and will make thee welcome. “Him that cometh unto me, I will in no wise cast out.” Come clothed in the righteousness of Christ, that is the true wedding garment. And may every one of you who comes be able hereafter to say, “He brought me into the banqueting house, and his banner over me was love.”

Two verses of a hymn were then sung,

“This is my body broke for sin,” &c.

The Rev. M. Winslow, before administering the ordinance, addressed the communicants. This, my dear Christian Friends, is at once a uniting and a separating ordinance. It unites us more closely to Christ and to one another in love, and it separates us from the world. We are all brethren and sisters in Christ. And though each of us may preserve his own uniform, yet we are all under one banner, and that banner is love. “Behold what manner of love the
Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is. At present we are all far from being like Him, but it shall not be so always. This meeting of Christians from the east and the far west, and their sitting together at the same table, calls to mind the victorious company which the beloved apostle saw standing on "the sea of glass mingled with fire," having the harp of God, and singing the song of Moses, and the song of the Lamb.

He took the bread and the wine, and gave thanks according to Christ's example. Then he distributed them to all the communicants, in which he was assisted by some of his Brethren.

He affectionately exhorted them to keep the unity of the spirit in the bond of peace, and to cultivate brotherly love. He reminded them that great watchfulness was needed after engaging in such solemn and interesting services. He could say from his own observation and experience, that Satan was never more ready to attack believers than after great spiritual enlargement. It was then that believers often met with their sorest thrusts, and some of their most shameful falls. We are placed, said he, on an eminence by this joint communion. Fruit will be expected from us by the world and by other churches. Let us seek to wrestle more fervently in prayers for our families—for our churches, and for the conversion of the heathen. Then God, even our own God, will bless us, and make us a blessing to the heathen.

The Rev. J. Roberts, of the Wesleyan Mission, read that sweet hymn on "The communion of Saints," with which many are familiar.

"The Saints on earth and those above," &c.

After singing, Mr. R. offered up a most fervent and appropriate prayer. The benediction was pronounced, and the whole services were concluded at about half-past nine o'clock.

The above imperfect outline is given from memory, with the help of a few jottings put down after leaving the communion.

We hope that it may assist some of those who were present in preserving the recollection of this solemn and refreshing season, and convey to other Christians who were not present some idea of the manner in which the whole service was conducted.

May our future intercourse be sweetened by the remembrance of this communion of saints. May heathens, Mohammedans, Ro-
manists, and all men see that we love one another. Then might we hope that the Spirit would be poured out more largely on our churches, and dead souls quickened into life. If the public prayers as well as the secret desires ascending from many hearts at this United Communion, be granted, we shall hear of souls brought into the kingdom of God, and others walking in love and in the power of the Holy Ghost.—Madras Native Herald.

EXAMINATION OF THE GENERAL ASSEMBLY’S INSTITUTION, MADRAS.—On Thursday, the third of March, the Annual Examination of the youths attending the General Assembly’s Institution, in connection with the Established Church of Scotland, took place in Waddell’s large house, Popham Street. In addition to the pupils present, amounting to the large number of 215, there was a full attendance of Natives, and a most respectable assemblage of the European and East Indian community of Madras. The pupils were ranged under nine classes, each with a Native monitor or teacher, and presented a very orderly and promising appearance. The examination, which was conducted chiefly by the Rev. Mr. Grant and Mr. Sherriff, gave good evidence of zeal and industry on the part of the teachers, and aptitude on the part of the pupils. The attainments of the senior classes, both in secular and religious knowledge, were indeed highly creditable, and implied a degree of labour and perseverance on the part of the conductors of the Institution, which persons unacquainted with the practical work of tuition—and especially of tuition in English among the Natives—can but ill appreciate. We heartily concur in the wish so well and feelingly expressed by the Most Noble the Marquis of Tweeddale, who presided on the occasion, that Mr. Grant’s labours in this large and promising field of missionary enterprise may be blessed, and that his expectations of usefulness among the heathen, under the influence of which he left his own country, may be fully realized.

We cannot conclude our notice of this examination without two reflections, which will not be thought out of place in the pages of a “Christian Instructor.” This fact is drawn from the success of this school in respect of the numbers attending it. There were already many similar schools in Madras, when it was opened about a year ago, and occupying nearly the same locality, and yet it was no sooner opened than it began to fill, and has continued full nearly ever since. The attendance has all along been as great, and often greater than the place can conveniently accommodate.
Does not this fact shew that there is nothing wanting but men, and means to have similar schools in almost every street of Madras, and not only so, but in all the larger Native towns throughout the Presidency; and what a field is thus opened up to the view of Christian benevolence! how great a door and effectual, is thus opened for the churches of Christendom!

Our second reflection is drawn from the kind of instruction imparted. It was announced at the opening of the Institution, that its design was purely missionary—that the thing aimed at would be to communicate to all attending it, the true knowledge of God and of his Son Jesus Christ, as revealed in the Holy Scriptures; and the professions thus made have been fully carried out, as was shewn by the turn of the examination in all the classes. It was the amount of their Scriptural knowledge that both teachers and taught seemed the most anxious to exhibit, and yet the Natives take no offence at this—are not alarmed by it, but bring their children to the Institution, purchase Bibles for their use, with the clear knowledge and belief that they are to be thus instructed. On what ground then do Christian men withhold this knowledge, or frame plans of education in which it is systematically excluded? It will not do in the face of such facts to allege the prejudice and opposition of the Natives. That the Natives desire this kind of instruction no one will say. We admit they do not desire it—but that they have any insuperable objections to it, we as fully deny, and is not the knowledge in question of sufficient value to warrant an effort to have it received. Every one thinks it lawful and right to overcome if possible the prejudices of an ignorant people against the use of vaccination, because of the protection it affords against a malignant disease; and we should cry shame upon the man and his pretended philanthropy, who would make light of vaccination, and wantonly foster the prejudice of an ignorant people against it. And what are we to think of the professed Christianity of the man who makes light of the pure morality of the Bible, and of its elevating and saving doctrines, who will make no effort to introduce them among the sons and daughters of a people sunk in the deepest superstition and vice?

A late Commander-in-Chief at this Presidency made a remark, in conversation with the writer of this notice, which seemed so just in itself, and so full of encouragement to this kind of missionary effort, that he thinks it well worthy of being repeated and preserved. Speaking of the amount of Christian knowledge which was being diffused among the Native youths of this country, he said, They do not believe it at present, nor are they perhaps
much influenced by it. They have it as a matter of rote and memory, but not as a matter of faith and practice; but let some affliction come upon them, such as comes upon all in their course through life, and then is the time, that through God's blessing, they are likely to experience the benefit of it, to their present comfort and their eternal salvation.

THE PARTING.

[We have been favoured by a friend with the following lines and remarks from the New York Evangelist, of December 11, as extracted into an English Journal. Perhaps our acquaintance, in by-gone years, with the truly amiable and pious writer of these lines—whose sweet spirit has now passed away—may make us partial, but we agree with the Evangelist in thinking them poetical and touching; and that the whole account is very affecting.]

We have seldom met with anything more affecting and truly poetical than the lines which we present below, written by Mrs. Judson (the late beloved wife of the missionary at Burmah) to her husband, in the expectation of parting with him. We learn from Dr. Judson's letter, that they were on board ship near the Isle of France, where Mrs. Judson was so evidently convalescent, that it appeared to Dr. Judson to be his duty to return to Moulmein, and leave her to prosecute the voyage alone. It was in April when Dr. Judson set sail with his wife for this country, in the hope of restoring her health by a long sea-voyage. They took with them from India three of their children, but left behind them three babes, the youngest only three and-half months old, in care of the missionary families in Burmah. No man can tell the pain of such a parting; but there was, ere long, to be a second parting from all that she loved in this world, for God was to take her from amidst her sea-voyage home to glory. When they arrived at the Isle of France, Dr. Judson, finding the health of his wife becoming worse instead of better, was compelled to relinquish his first purpose of returning to Moulmein. So they passed onward from the Isle of France on their voyage together. "She continued," says Dr. Judson, "to decline, until we reached St. Helena, when she took her departure, not for the setting sun, but for the Sun of Glory that never sets, and left me to pursue a different course, and under very different circumstances from those anticipated in the lines." Mrs. Judson wrote them at the Isle of France, where she supposed her beloved husband would go back to his labours, and leave her to pursue her course to America.
THE PARTING.

BY MRS. JUDSON.

We part on this green islet, love—
Thou for the eastern main;
I for the setting sun, love—
Oh, when to meet again?

My heart is sad for thee, love,
For lone thy way will be;
And oft thy tears will fall, love,
For thy children and for me.

The music of thy daughter's voice
Thou'lt miss for many a year,
And the merry shout of thine elder boys
Thou'lt list in vain to hear.

When we knelt to see our Henry die,
And heard his last faint moan,
Each wiped the tear from other's eye—
Now, each must weep alone.

My tears fall fast for thee, love,
How can I say farewell?
But go: thy God be with thee, love,
Thy heart's deep grief to quell!

Yet my spirit clings to thine, love,
Thy soul remains with me,
And oft we'll hold communion sweet
O'er the dark and distant sea.

And who can paint our mutual joy,
When, all our wanderings o'er,
We both shall clasp our infants three
At home, on Burmah's shore?

But higher shall our raptures glow
On yon celestial plain,
When the loved and parted here below
Meet, ne'er to part again!

Then gird thine armour on, love,
Nor faint thou by the way—
Till the Boudh shall fall, and Burmah's sons
Shall own Messiah's sway!

"And so," says Dr. Judson, "I will endeavour yet to do; and while her prostrate form finds repose on the rock of the ocean, and her sanctified spirit enjoys sweeter repose on the bosom of Jesus, let me continue to toil on, all my appointed time, until my change too shall come."
In all the missionary annals there are few things more affecting than this. Mrs. Judson's beautiful lines remind us of Bishop Heber's verses addressed to his wife, "If thou wert by my side, my love," but they are superior in deep natural feeling. How exquisite the references to her husband's anticipated loneliness! "The music of thy daughter's voice thou'lt miss for many a year!" These verses make us think of the refinement, the exquisite sensibility, the tender affection, the deep and fervent piety of many a missionary wife among the heathen. Some of the most admirable women ever born have laid down their lives there, and some are still shedding the sweet light and grace of their holy, patient example, where few besides the Saviour can see and appreciate their labours. Oh, great will be their reward in heaven, when, from every ingredient of bitterness and trial in their earthly pilgrimage, there shall spring a harvest of eternal blessedness and glory. There will be no dearer, sweeter remembrance in heaven, than those of the painful earthly trials of their self-denying desert-path for Christ.

Dr. Judson is an old Christian soldier, but he never heard a more animating and sustaining word amidst his conflicts, than the parting song of his wife. It will ring in his ear till he dies, and then again he will hear her angel voice in heaven.

Death of the Rev. J. C. Jeremiah.—We regret to have to record the sudden decease of this missionary, of Cholera, at Arcot, on the 13th ultimo. He was connected with the Society for the Propagation of the Gospel.

Ecclesiastical Movements.
The Rev. Joseph Vansomeren Taylor, B.A., whose Ordination, as a Missionary of the London Missionary Society, we noticed in November, has arrived at Madras. The Rev. Messrs Howland and Fletcher, with their wives, and Miss Capell, for the American Mission in Ceylon; and the Rev. Messrs Herrick, Webb and Rendall, with their wives, for the American Mission in Madura, arrived at Madras on the 30th ultimo—and except Mr. and Mrs. Fletcher, who are about to leave, have proceeded to their stations. We rejoice in such an addition to the missionary ranks.

Monthly Missionary Prayer Meeting.
The Address at the last Meeting by the Rev. H. Porter, was "On the Importance of United Prayer." It was good, and well adapted to follow the United Communion of the preceding Sabbath. The Meeting on the 4th instant, is to be at the Scotch Church. Address by the Rev. J. Roberts; the subject, "Relic Worship proved to be the same kind of superstition in all ages; both amongst Pagans and the Roman Catholics."