ON CASTE IN THE CHRISTIAN CHURCH.

BY ONE OF THE EDITORS.

(Concluded from page 346.)

The position is we think sustained, that Hindu Caste, or its likeness, is in the Indian church. By this we mean that it exists, not privately; not by the fault of individuals only—as may idolatry or almost any sin, while generally disallowed and discountenanced—but publicly, allowedly, and by the sanction of many. This fact, were it properly viewed, could not but have a startling effect on the friends of missions; especially were it considered that it is not an evil of a day, but of very long standing, even from almost the earliest introduction of Christianity into this country; and that hitherto the attempts to remove it have effected little more than to modify some of its outward forms, without essentially changing its nature, or destroying its pernicious influence.

At Tanjore, a few years since, the members of the church being required to partake at the Lord’s Supper from the same cup, at first managed to have all the pariahs receive after the caste Christians; and when they were further pressed to a real renunciation of caste, rather than conform with the requirements, a large party seceded, and remained for a length of time separated from communion. A most devoted and faithful missionary was treated by them with the greatest disrespect, while his efforts and anxiety to bring them to a right state of feeling, probably contributed to his sudden death in the midst of his
exertions. At Vepery, about the same time, several left and joined the Romanists under similar circumstances. In other places and churches, individuals have gone back to heathenism in preference to renouncing caste, even as held by Christians. It is, therefore, an evil of no common magnitude, and the question, How shall caste be removed from the church, is one of great practical importance.

The difficulty of answering it satisfactorily arises principally from the conflicting views entertained of its nature, of the comparative importance of repressing it, and of the kind of instrumentality to be used. In regard to the first, it is only necessary to look at this spawn of heathenism in a proper light to see its utter deformity. We hope that missionaries and others concerned, will not refuse to open their eyes upon the forbidding object because it is unpleasant, but look at it steadily with the lamp of God's word in their hands. They will then be more unanimous in the opinion of its dangerous nature. The importance of abolishing it will also be more generally acknowledged, as the venomous serpent in the grass will not be supposed to have lost its poisonous fangs, because they are not shown; nor will it be thought that the leopard has no teeth or claws because its spots are covered by the fleece of a sheep. As to the means to be used for destroying it, there are probably about as many opinions as persons.

One says, I feel no anxiety about caste; the moulting eagle fixes its eye steadily on the sun and ascends upwards. We know it is reported to do so "with an eye that never winks, and a wing that never tires;" but Hindu Christianity has very little of the soaring qualities of the eagle; and in most cases is much more likely to retain than to cast its old feathers, and so to load them with the soil of earth by grovelling in the dust, or even wallowing in the mire, as to prevent any upward flight.

Another of much experience, writes in a private communication—

"You have indeed propounded a very difficult subject, that of 'Caste in the Native Christian Church'—a subject the more difficult the more I know of it, in the way of direct attack. I sometimes think we
trouble ourselves too much with it; and in part unnecessarily and unprofitably occasion the difficulties we meet in connexion with it. That the monster exists, and exerts a deadly and a diabolical influence, is evident on every hand. We have given it many a deadly thrust, as we supposed; but we have uniformly found it to be a polypus, or a hydra. I should rejoice to sit at any body's feet to learn how successfully to deal with the evil in practice—not merely in the way of denouncing it; the latter is a very easy matter. And some who are most zealous and eloquent in denouncing it, seem to think that their brethren who have attacked and roused, but not slain the monster, are chargeable for his continued, if not for his original existence! It is ever interesting to my own mind to take a historical view of this subject, as we have had to do with it, from the year 1816 to the present time. Caste was said to be injured by heathen boys coming upon our premises to learn in the day-schools; but entirely lost by those who were received into our boarding-schools and lived with us. But when N— and I— were received into the church by baptism, and publicly ate and drank bread and wine with us at the Lord's table, caste in them was thrice dead, and plucked up by the roots. When the nuptials of S—, a most respectable Vellala, with an educated Chandah were celebrated, caste in our small community went into mourning, as being dethroned and debased.

"G—, N—, R—, and, generally speaking, the higher class of our Native Assistants, have from time to time eaten and drunk at our tables. The Rev. C. D—, who has assumed the European dress and manners, has been, or rather was, for many years a favourite attendant at European feasts and parties.

"The former Maniagar of B— was wont, it is said, to eat pork and drink arrack with the descendants of Europeans; but have N— and J—, G— and R—, C. D— and the Maniagar, and a host of others, who have pursued a similar course, lost caste, or injured their caste? Not at all. The change of public opinion has kept pace with all that has been done in the way of innovation, so that these persons are allowed to take as high a stand on the subject of caste, as though they had done nothing in the way of destroying it. After witnessing this state of things for 28 years, what estimate shall we make of the practice of bringing persons to any overt acts, as the sure test of the renunciation of caste? Is it, however, of small importance to bring the Native converts to such tests? It is of unspeakable importance whenever and wherever it can be judiciously done. But let us not expect too much from this. We have uniformly found, that as soon as any course
of overt acts becomes common, it ceases to be regarded as destructive of caste. And it is in view of this very state of things in the heathen community, that I form the highest estimate of the measure of success, that has attended our efforts for a quarter of a century against the monster. Hence we have, I conceive, very great encouragement (though certainly not all that we could desire) to persevere in our efforts. A great change has evidently been wrought in the public mind, which renders it now more easy for converts to act in character as Christians, so far as caste is concerned. We have evidence at every turn, that caste is but a single item in the array of obstacles—the flesh, the world and the devil—which we have to contend with in introducing Native converts to the duties and privileges of the Gospel. Our constant aim must be at the heart, in the use of the appropriate weapons of our warfare."

Though these remarks were not intended for publication, yet as they were sent for use, we violate no confidence in thus bringing them forward; and they serve to show some of the difficulties in our way. There is one point in which we think the respected writer slightly errs, and that is in considering the change in public opinion, which has authorized many acts as consistent with caste, or at least as sufferable, which were once thought wholly destructive, as an index of the success which has attended the efforts made for its abolition. No doubt the change in public opinion is encouraging, as it indicates that this enemy of social order finds some of his forms too odious to bear the light which is beginning to shine around; but if only obliged to change his position or shape—if the bonds of caste relaxed on one side are tightened on another—but little is really effected. But little progress is made so long as the principle of caste, and its rules of clean and unclean are retained. We think, too, that whatever may be the case in regard to the individuals mentioned, and their reception in certain circles after allowing themselves in anti-caste practices, it would not be the same in most parts of Southern India. They would not, generally, be received as caste persons. In the case of the clergyman mentioned, as he has assumed the European costume, he may be considered as standing in the same position, as to caste, with the East
Indian community. This would give him, especially as an office-bearer in the church, a certain rank with Christians, but not a caste rank or privilege; as was proved in the case of another clergyman, previously mentioned, who associated freely with Europeans, and on whose appearance at a wedding party in Vepery, the caste Christians left the room. It is true he had not assumed the European dress.

Innovations of some importance have certainly been made and allowed both by heathens and Christians. In the army, those of high and low caste stand side by side; in courts of justice, particularly in the Jury-box, they mingle almost promiscuously; and in hospitals partake of much, in the way of medicine and diet, forbidden by the rules of their caste. Not only so, but daily the secular brahmin in a government office, the learned munshi in teaching a foreigner, who is a Mlechi, or unclean, and the native merchant who traffics freely in the bazaars with all, as well as the traveller by sea and land, does many things wholly disallowed in more ancient days. But though perhaps weakened, caste is not thus destroyed. It is not vitally injured. The principle of life remains in its full vigour. There is a wonderful pliancy in this respect, in the Hindu creed, under the general rule that necessity knows no law. Whatever circumstances absolutely require, even caste must allow. It is true they will often go far in seeming self-sacrifice, and suffer much rather than violate their caste; but it is in view of the consequences of the violation, and not from conscientious attachment to principle. They may not only violate the rules of caste often in private, but when any custom in its observance becomes generally inconvenient, it is easily left in general abeyance. Thus children and youth of all castes and ranks when required, will stand in the same class at school, and receive and use books covered with leather from the skin of a calf, to them a sacred animal. There are also various feasts and ceremonies, at certain temples, in which the rules of caste are more or less dispensed with. Something of the same pliancy has been found in Native Christians, who have given up successive points, on which they once stood, because required; and retained, if not among the heathen, among their
fellow-Christians in similar circumstances, their caste standing. There is with them, as with the heathen, the same unwillingness, whatever has been relinquished, to give up the entire system, the principle of caste; to renounce the idea, however it may have been entrenched upon, of ceremonial pollution from personal contact—from partaking together of food or drink—or from familiar intercourse of one of higher with another of lower caste. The idea of ceremonial defilement, if separated from some acts, remains as regards others, in its full influence.

Do we then think that nothing has been gained by the efforts made? By no means. There has been real progress, as there always must be when light is brought into contact with darkness. The extension of education, of civilization, and especially of Christianity—with the intercourse of Hindu and European in various ways, have tended to modify and weaken the claims of caste. There is a marked difference between those towns and stations where these influences are greatest, and the more retired country places, or purely native cities, where they are less. Some months ago the following statement appeared in a newspaper published at Colombo, in Ceylon.

"Sir—I am indeed exceedingly happy to observe that the Jury Ordinance, though not yet in force, has already begun to produce wonderful, but beneficial effects. Amalgamation now makes rapid progress in the society of some of the most interested and anxious supporters of classification; and its introduction into the Jury-box promises to be easy and acceptable. Last night, a Cinghalese wedding table in Colombo, headed by the stoutest, and under present circumstances, the most enlightened Modliars, presented a scene of unmixed gratification to the civilized mind. The party was composed of different classes of Vellalas, &c.

Headmen from the highest to the lowest order behaved with perfect good-will towards each other. The first class Modliar was most cheerfully associated with the second class Mohandram, and the third class Canganay, with a man of still lower grade in society. As a wedding table is the grand standard of association among the Cinghalese in general—the present occurrence is surely the harbinger of much future good to the colony, and leads me to hope that Ceylon will not suffer herself long to be characterized with that abominable spirit of caste which has hitherto been cherished by her children.
If you think this worthy of a corner in your valuable columns, I shall thank you to give it an early insertion.

I remain, &c.

A Guest.”

Much, therefore, is to be hoped even from such influences as are more or less already at work. But something more decided is now required; or while the strict and exclusive spirit of caste is in a measure laid, another form of the evil more adapted to a civilized state of society, and to a nominal Christianity, but scarcely less baneful, may be evoked, and allowed to take possession. If so, the greater difficulty of casting out a civilized and baptized caste may make the evil equally great. It has always been the device of Satan to change his form according to circumstances. He gave up heathen idolatry, or the worship of idols throughout the Roman Empire, when he could no longer retain it, but introduced image worship in its place; and when heathenism generally became effete, he was willing to have it give place to a corrupt form of Christianity, in which many of the most pernicious pagan errors were embodied, and had new life and power. We should, therefore, be on our guard, as not ignorant of his devices. To accomplish the abolition of caste in the Native Church, we would suggest—

I. Union of Effort.—It is an evil of too great a magnitude to be overcome by any irregular and desultory attacks. Missionaries especially, and other Christians as they have opportunities, should aid each other in driving out this common enemy. The means made use of may be defective in many respects, and they may in none accomplish all that could be wished; but we should not lessen their efficiency by injudicious animadversions upon them, particularly such as will strengthen the hands of those who uphold caste. Much more would have been done ere this, had there been less fault finding, and more zealous co-operation. Examination of any course pursued or proposed, is no doubt necessary to ensure the best being chosen, but it should be made with a proper allowance for the difficulties to be overcome, and a sincere desire to render all practicable aid in a common cause.
II. *Opposition to Caste as a Sin.*—So long as it is considered to be simply a social evil—though that evil be acknowledged great—there is not a sufficient motive to strain every nerve against it. There are too many evils requiring attention, to allow this the needed prominence. But as a sin, like idolatry, it becomes a proper subject of church discipline, as well as of reproof, correction and instruction. We labour under a great disadvantage, so long as we allow it to be a vexed question, whether adherence to caste is morally wrong or not. The abettors of it in the church, whatever may be their character or views in upholding it, get much support from many who conscientiously wish only to support the right, but are unsettled whether to regard Hindu Caste as essentially different from rank among Europeans. We have endeavoured—with what success they must judge—to convince such that it is not a mere civil distinction, but essentially superstitious, heathenish and sinful. Let this then be granted, that the observance of caste is a sin—a sin against God and against man, and a great point will be gained; for then it will be acknowledged that it may and must be attacked, that it can, and will be destroyed. If any still doubt whether it is sin, let them bring forward their reasons for doubting. They shall be fully examined; but it would not be doing justice to a subject of such importance, to rest in a general idea that caste is something one could wish different, something in a measure wrong, but yet not perhaps sinful. We know there has been much said of late about constitutional evils, and organic sins; meaning those of the country or society in which one is born, and which he in some sense inherits. But, however convenient it may be for observers of caste, as it is for slave-holders, to throw off their responsibilities upon society, and excuse themselves for any moral obliquity by the custom of the country or laws of the land, it may well be doubted whether their plea of not guilty will avail in the court of Heaven.

While national sins must bring down national judgments, the sins of the individuals composing that nation will be visited on their own heads, except they repent. "Though hand join in hand, the wicked shall not be unpunished." If by birth and
education any are led into a course of conduct which the word of God declares sinful, they only need to be taught that word, and convinced of the sinfulness of that course, to be bound by every obligation to leave it, however great the sacrifice. The standard of right and wrong is immutable as its author, and cannot be varied to suit our convenience. No doubt there must be opportunity for full instruction, and great allowance must be made for slowness to learn on account of prejudice. The excellent John Newton, so long a most benevolent and faithful minister of the Gospel, was for several years after his conversion, personally engaged in the slave-trade. But his mind had not been directed to this subject in a proper light, and he did not see its enormity. When he did, he would not for worlds have continued the traffic. It was sin. So let that observance of caste which is contrary to the word of God be tried by that word and condemned; let it appear to be sin, and the way will be prepared for its abolition.

**III. Renunciation of Caste should be made requisite to Church Communion.**—If the observance of caste be sinful, it must of course be renounced on coming to the Lord’s table. The Apostle says, “Ye cannot be partakers of the Lord’s cup, and the cup of devils.” But what shall be the evidence or test of this renunciation? As we have seen above, partaking of the same bread and wine with foreigners and low caste natives, was thought to be an entire relinquishment of caste; and especially was it so considered when the lower caste partook before the higher. But this was done, and caste retained. It was one of those cases of necessity which change the character of an action. Some other and more decided test seems now to be required.

It is a mistake to suppose that caste cannot be renounced. It has been by all who have joined the Mohammedans. There is never a question about them. It has been by some who have become Christians, they have given abundant evidence of entire renunciation. There is no doubt on the point. It is well understood by heathens and Christians. They have in this respect become dead to Hinduism. But it is no doubt very difficult to prove by any test that caste is actually renounced,
when it is not, as it is difficult to prove a non-entity. When 
Native Christians would persuade themselves, or others, that 
they have become dead to caste, while they are still feelingly 
alive to it, any test to which they may be brought must of 
course be unsatisfactory. They may, through some coercion, 
have performed an outward act which has defiled them in view 
of others; but it has not in their own view, because they feel 
that they acted under restraint. They have only been made 
hypocrites, and perhaps they persuade their fellow-Christians, 
if not the heathen, to regard what is done in compliance with 
the requirement of a superior, as conveying no defilement.

The test is, therefore, as to them useless, and worse than 
useless. But is it so to all, and should it consequently be 
abandoned? By no means. Let there be suitable tests, and let 
a sound discretion be exercised in applying them. They will 
be useful to the sincere. They will be pledges joyfully redeem-
ed, and made instrumental of bringing others to the same happy 
renunciation; of leading them also to prove the liberty where-
with Christ hath made us free—the glorious liberty of the 
children of God. Any one who has felt the shackles and 
chains of caste, and then been brought into this liberty, is pre-
pared to shout a jubilee to his enslaved countrymen; for let 
it be remembered, however the chains of caste are hugged, 
they are heavy and galling. They reduce all, even the highest 
castes to slavery—a slavery to forms and customs. This must 
often be felt as a burden too heavy to be borne, when, how-
ever faint or feeble, a cup of cold water, or the least refresh-
ment, cannot be taken from one of a lower caste without 
danger of utter degradation.

The brahmin, or any high caste man in a government or 
other office, or the munshi who is teaching a European gen-
tleman, though detained for hours, cannot probably take even a 
glass of water without going some distance. And any Hindu 
travelling by sea or land, especially the former, must be put 
to the greatest inconvenience, and often subjected to much 
suffering, if he would follow the rules of caste as to his food 
and drink.

The wonder is, that any who see the evil will yet bear the
yoke; but Satan has gilded it for the higher castes, and the lower are kept down by the weight of the mass above them.

A difference may perhaps properly be made between new converts from heathenism and older Christians. Some have supposed that the latter, as having had better opportunities to become acquainted with the principles of Christianity, may be required to go further in their separation from the customs of the people around them than those less instructed. But it is to be borne in mind that, as to many, they have been educated in caste notions, and taught to consider them as consistent with Christianity. Much allowance, therefore, is to be made for these prejudices, which the heathen have not. They have also been introduced into the church with badges of caste upon them, or with such marks of conformity to the customs of the country, in the manner of putting on their garments, wearing their hair, &c., as are common among the heathen.

The brahmins are distinguished by the poitu, or sacred thread, and the coodoomy or sacred tuft of hair, or rather the punjasiki, or five tufts—which are on the back of the head, the eye-brows, and the arms. These they are not allowed to remove, and they are of course badges of caste. The coodoomy, which is worn also by others, is said not to be a badge of caste to them. But it seems to be worn in imitation of the brahmins, and even among Christians may be connected with more or less of superstition.

Now, whatever mistake there has been, in allowing what caste Christians call a mere fashion or custom of the country, and what others may consider a badge of heathenism to be adopted by the members of a church, it is plainly a different thing to require them to abandon it at once, and especially to use any constraint to effect this, from what it is to require an entire change, in these respects, in the outset. It is always objectionable to introduce new terms of communion among any body of Christians, unless it can be done unanimously. In the present case the plea is, that the requirements are unnecessary; and there may be some colour for pleading that a mere fashion or custom, though originally derived from heathenism,
has now lost among Christians its heathen characteristic. This is the case with some customs among Christians in Europe; and the names of the months, and of the days of the week, are used by them without reference to their heathenish significance. But the same cannot be said of anything connected with ceremonial pollution. Here the caste virus is manifest, and it is difficult to see how those holding views and encouraging practices so manifestly unscriptural, can, after a sufficient length of time for the abatement of prejudice, and after long and careful, and affectionate instruction, be considered as manifesting a Christian spirit, and as being suitable subjects for communion. But great charity and forbearance should be exercised; and if any are excluded from communion, it should be rather for the unchristian spirit which the application of a caste test may develop, than any non-compliance with a specific requirement; unless it be one distinctly drawn from Scripture. In the case of new converts the way seems more plain. They more readily admit that everything directly connected with their former idolatries must be sinful, at least to them, and that it should be wholly discarded. If sincere, they will desire to make their renunciation thorough. Under faithful instruction, and with proper sympathy from their spiritual guides, as well as from other Christian brethren, this will in the time of their first love be comparatively easy; and especially if, as in some cases, they are entirely separated from their heathen friends, and brought under the immediate wing of the missionaries. With those residing among the heathen, or among caste Christians, it is different; their trials will probably be severe in proportion as their renunciation is thorough. They will be cut off from society, shunned in company as polluted, refused the liberty of taking water from the wells to which they before resorted, and perhaps be denied the most common and necessary attentions, as well in sickness as in health. Their renunciation will probably bring upon them violent persecution from those most dear to them, and such ridicule, contempt, and reproach from all, as is most difficult to bear. Under these circumstances it does not seem proper to load them with unnecessary burdens. Whatever has really passed from the
superstitious to the civil, and is a mere fashion or custom of the country, and not at present, if it ever was, a badge of caste among either heathens or Christians, need not be interfered with. It is not the business of missionaries, except incidentally, to introduce new modes of dress or living, or to change such customs of society as are not opposed to the Gospel.

It is true, "all the foundations of the earth are out of course;" and those on which a moral and religious edifice is to be built must be laid anew. Consequently many changes are essential. These changes, in the earlier ages of Christianity, among Jews and heathen, were so great, that it was said of some of the Apostles, on coming to a certain place, "these that have turned the world upside down, are come hither also." Still, the kingdom of Christ is not of this world, and cometh not with observation. It is not perhaps desirable, certainly not at once, to change materially the outward form and structure of society, the dress and modes of living of the people of India. The country could not at present support its population in the European style. Nor would it be well suited to the climate.

Without interfering with particular fashions of dress, &c. or merely social customs, the general principle seems plain, that whatever is understood to be a badge of caste should be abandoned. Even the appearance of evil should, as far as possible be avoided; and if there be anything not a badge of caste among Christians, yet if it is such among the heathens, it should be removed with as much expedition as possible. To effect this, the promotion of holy love among the members of Christ's own body, will probably be more successful than any authoritative regulations. The gentle warmth of the sun led the traveller in the fable to throw off his outer garment, which had been assailed in vain by rain and wind, though rising to a tempest. These attacks only led him to gird on his mantle more closely; and so it sometimes proves as to everything like coercion in religious matters. The warm droppings of the cross will best dissolve even the chains of caste. Light and love should be still our motto.

Yet some rules are desirable for the sake of that unifor-
mony of action among missionaries which is essential to success. It seems plain, that in new admissions to the church, not only should there be required a professed abandonment of the principle of caste, but usually some actual renunciation; such as by eating with lower castes, partaking of water with them from the same vessel, or performing some other act considered as conveying ceremonial pollution. Some have suggested an occasional love feast, such as was observed by primitive Christians for two or three hundred years, in which different castes could intermingle. This will have many advantages when it can be conducted in a right spirit. Others prefer more private methods; and certainly each missionary should be best able to judge as to what is the most suitable course for him to pursue.

The point to be kept in view is the real, voluntary, and cheerful relinquishment of Hindu Caste, or whatever is analogous to it, as a sin. It is not the doing away of all distinctions of birth, or office, or wealth, or learning, or rank of any kind; and should not be prejudiced by needless attempts at an amalgamation of all classes in society, or confounding of high and low. There may be much propriety in those of high caste mingling freely with the low, or with the outcast, for a particular object—that is, to break down the barriers of Hindu Caste—and even in intermarrying with them; especially when education and real piety has put the parties more on a level; but this should be left to the free choice of those concerned. The thing to be sought is not the levelling of all distinctions, but the introducing of those authorized by Christianity, in place of such as are heathenish. In doing this, it is important to remember that it is as necessary to keep the lower castes—who down almost to the lowest have their own distinctions, of which they are very tenacious—from improper assumption of equality in all respects, and from putting themselves obnoxiously forward, as it is to bring down the higher from their false position, and to teach them humility.

The Native Christians complain of it as a grievance that they are required to disgrace themselves, to renounce their social and civil rights, and to mingle indiscriminately to-
gether, so that no distinctions will by and by remain between master and servant. But they well know that this is a perverted statement of what is sought by any judicious opposer of caste, however thorough. God is a God of order, and, as already remarked, Christianity allows distinctions; but they must not be such as are opposed to the whole tenor of the Gospel.

A case has lately occurred, which we suppose there is no impropriety in mentioning. An acting head Catechist at Vepery, who had when in connexion with another mission, renounced caste and partaken of food at different times with foreigners and low caste people, was invited by some pariahs of the congregation to a feast. He declined this form of intercourse, on the ground of its affecting his civil rights, but offered to accept the invitation if they in turn would come under obligation to accept one from him when he should invite chucklers, totties, and others of still lower caste. They declined the proposal, as he of course expected they would, not being willing thus to give up their caste; and he then considered himself excused from accepting their invitation. His view is, that when formerly or presently partaking in company with Europeans, though with low caste persons also, his civil rank is upheld by the more honourable in the company, so as not to be injured, while he gives evidence of rejecting the idea of moral pollution, usually connected with breaking the rules of caste. He professes, therefore, to have fully renounced Hindu Caste, as connected with ceremonial defilement, and to stand only on a civil distinction; but he evidently deceives himself. His acceptance of the invitation of the pariahs could not be affected, for good or ill, by their consenting or declining to meet at another time, those of lower rank. The whole thing was wrong; as it was insincere, and made Hindu Caste differences the rule of civil distinctions among Christians.

A Catechist should not stand upon his civil rights in a case like this, even if likely to be affected, but set an example of self-sacrifice for the good of others; and on the other hand, the pariahs showed how small is their claim to sympathy, when
kept down by the higher classes, while they exercise the same caste feeling towards those below them. We think the committee, to whose decision the case of the Catechist was referred, and whose resolutions we have seen since this article was sent to press, have taken a right view of the subject:

"The committee deeply feel that caste, under any circumstances, or modification, cannot be admitted into the church without the expulsion of the Spirit of Christ; and they never can be parties to the degradation and insult which it imposes upon those who, if true Christians, are equally with themselves members of the mystical body of Christ, children of the living God, and inheritors of the kingdom of heaven.

"At the same time they do not wish for a moment to be understood as desiring to confound those distinctions, which in the Providence of God exist, and are recognized in the Holy Scriptures; nor do they either require, or expect that Catechists, or persons in any situation of life, should mix indiscriminately in common intercourse with those who, from a variety of circumstances, are unsuitable companions for them; as from a difference of worldly station, of education, disposition, and moral character; though when occasion arises, they deem it indispensable that every office of love should be exhibited by all Christians one toward another; and the refusal of this on the plea of caste (a distinction unknown in any other part of the world) appears to them utterly opposed to, and incompatible with a profession of Christianity."

We hope that Native Christians will no longer attempt to mystify themselves or others by making any modifications of Hindu Caste a measure for social rights, or rule for civil distinctions. It is an unchristian proceeding, which cannot prosper. We are aware, that as the Hindu and Mohammedan law are administered among Natives, the full renunciation of caste may affect some civil rights; but the acts of Parliament and the Lex Loci are intended to prevent, and will prevent, most of the suffering on this score; and if not, let it be put cheerfully to the account of suffering for Christ's sake.

They should learn to be honest in this respect, and not talk of civil distinctions when they mean the caste differences introduced from heathenism, and maintained by carefully avoiding all ceremonial defilement. Let them unite in discarding all
distinctions, resting only on clean and unclean, according to the Hindu Shasters; let them unite—and they can do so easily if they will—and agree that, instead of heathen and caste distinctions, there shall be among them only such as are civil, and as are common in other countries, and consistent with the spirit of Christianity; they will then have honour even in the sight of the heathen, and remove one of the greatest obstacles to the spread of the Gospel.

The things to be principally insisted on by missionaries appear to be, to allow no distinctions at the Lord's table, or in the house of God, except such as good order requires; no unwillingness of those who are higher to administer to the wants and comforts of the lower, or in the former to receive the same attentions from the latter—as for instance, for any Catechist to go as freely to the house of a pariah as to any other, and to minister to him whether in sickness or in health; or for a congregation of any class to attend on the preaching of a pariah, or to receive the ordinances from him when authorized to administer them; and generally in domestic life, and social intercourse, that no distinctions of clean and unclean from contact, from mutual participation of food and drink, and in short no ideas of ceremonial defilement be allowed. For this purpose—not insisting on an intermingling, which might interfere with such commands, as “servants be obedient to your masters;” and not objecting to distinctions which are really only social or civil—there should be undoubted evidence afforded by occasional acts of hospitality, or by a joint participation at convenient times and places, of food or drink, that Hindu Caste is fully discarded—and that the professed disciples of Christ are in truth one in Him; that instead of boasting over each other, they keep the unity of the Spirit in the bonds of peace; and in the same manner as the members of the natural body, whether the eyes, the hand, or the feet, whether in positions more or less honourable they feel themselves to be all of the body, and rejoicing in their common union to the head, that they all sympathize in love with every member; in honour preferring one another.

No. 7.
RELIC WORSHIP.

An Address delivered in the Scotch Church, May 4.

BY THE REV. J. ROBERTS.

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(Concluded from page 329.)

In the city of Rome, his holiness declares, there is the genuine cradle in which was rocked to repose the babe of Bethlehem; and there is also a piece of the true cross, on which was crucified the Saviour of men, and some of the nails which pierced his hands and his feet; a part of the robe worn on Calvary, still stained with blood; a piece of the sponge which had been filled with vinegar; and I blush for the recreants when they assert they have some drops of the blood and water which came from the wounded side; yes, and a fragment of the stone of the sepulchre on which was seen the Angel of the Lord. They pretend also to possess a lock of hair which once adorned the head of the mother of Jesus, a phial of her tears and some parts of her garments; and there we find in a case of silver, studded with jewels, the heads of Peter and Paul.

But it were vain to attempt to specify her innumerable relics, for she has in her Vatican and churches a sufficiency for the whole world. For doubt it as you may, O incredulous heretics, an unquestionable authority has informed us, that in proportion as these are taken to meet the wants of the church—so do they miraculously increase. Just as St. Paulinus assures us that a piece of the true cross, which was left at Jerusalem to inflame the zeal of the pilgrims, continued to grow, though the devotees persisted in taking pieces away;* a fact no doubt as true as that which is related of a well in China, in which may be seen the stump of a tree, which furnished as much timber as was required to build a noble convent and numerous temples.† In proof of the ability and inclination of Papal Rome to deal out from her abundance, we refer to an

* Osservazioni sopra, i. cimiteri, Picart. 1. 412.
† Braam's Embassy. ii. 224.
indent made on her by a Capuchin monk, in 1833, for the benefit of a priest in South America. Listen, my friends, to the precious details—first, an oval case, "theca," in which were sacred particles of the pillar at which our Saviour was scourged; four shreds from the veil of the statue of the Virgin Mary in the house of the Loretto—the genuineness of which is attested by the Custode; a minute piece of the veil of the Virgin, which she herself had worn, enclosed in a locket, "particulam," and having a Latin certificate duly signed; another locket in which was a particle of the cloak of Joseph the carpenter; another containing "sacram particulam ex ossibus St. Pauli Apostoli," a sacred particle of the bones of St. Paul. Relics of the bodies of St. Thomas, of St. Matthias, St. Barnabas, and the Saints Gregory, Chrysostom, Basil, Athanasius, Bonaventura, Jerome and Thomas Aquinas; some sand from the holy house at Loretto—in papers which were ornamented with a picture of the house, the Virgin and the child, and an Italian inscription. These were all duly certified, and had the Pope's license, in which his holiness "benignly concedes to the applicant permission to retain, receive and expend, by the license of a confessor, for his own urgent necessities and those of others, the monies that may be offered by pious benefactors, or which may come in any other legitimate manner." Who can help being offended with this affectation of particularity and legality; and who can help giving his verdict against this abominable traffic in the "bodies and souls of men."

Nor must we omit to notice a more recent instance of the wondrous benevolence of the sovereign Pontiff, which has astounded, and cheered the Emperor of Russia; for when the Autocrat was at Rome, some four months ago, his holiness the Pope, in return for the presents he had received, conferred on happy Russia the relics of St. Nicholas the greater, who is the Patron saint of the Empire. A ship of war has been despatched from Odessa to receive, and to convey them in great pomp to Petersburgh.†

* The invaluable treasures above described were allowed to be seen at 161, Fleet-street, May 19, 1839.
† London Watchman, Feb. 18, 1846.
Here then you see two ancient, and alas, we add, two fallen churches, sympathizing with each other, in the same atrocious course, and whilst you observe the well-timed! care with which the Holy Father so adroitly draws from his stores, and delivers to Nicholas the Potentate, all that is mortal of St. Nicholas the greater, you also see the excitement and the gratitude of the royal recipient, whose vessel of war makes haste for that prize, in the translation of which there will be the most sickly devotion, accompanied by all the pageantry which wealth and genius can confer. Talk about the improvements of Popery since the "dark ages"!! talk about her march of intellect—her rejection of superstitions; but such chicanery will not do for your ears.

But there are other cities as well as Rome which can boast of these most divine treasures; as for instance in the church of the Escurial in Spain, there are eleven thousand relics, and amongst them a hair from the head of our Saviour, kept in a precious vase; some pieces of the true cross garnished with jewels; and there are thirteen thorns from the crown worn by Jesus—fragments of the manger in which He was placed, also of the pillar to which He was bound. In addition there are relics of the blessed Virgin too many to mention; and a foot of the holy martyr St. Lawrence, and some other parts of his body, which are put into the balls and the crosses on the top of the tower to preserve the place from lightning.*

In Seville, at the Corpus Christi procession, they exhibit for the public good! a thorn from the Saviour's crown; a morsel of the true cross; a tooth! of St. Christopher's; an arm of St. Bartholomew; a part of St. Peter's body, and a head which belonged to one of the "eleven thousand virgins;" and other things too numerous to refer to.†

In the church of Oviedo they declare they have some of the grave clothes from the holy sepulchre; a large piece of the true cross; eight thorns from the crown; the sceptre reed;

* Twiss' travels in Portugal and Spain, Cramp, pp. 105—361.
some bread from the last supper; a part of the skin of St. Bartholomew; one of the thirty pieces of silver received by Judas; some blood which flowed from the side of an image; a part of the forehead, and the hair of John the Baptist; some of the olive branch said to have been carried by our Saviour into Jerusalem; a piece of the stone which closed the sepulchre; a fragment of the rod with which Moses divided the Red Sea; relics of the twelve Apostles and many of the Prophets, and of the Confessors and Martyrs. And what is wonderful indeed, there is a cross of gold, made by angels! with which the king Pelago conquered the Moors.*

In the church of St. Lorenzo in Genoa, the deceitful priests pretended to have the dish (made of an entire emerald) from which the man of sorrows ate his last supper; and so sacred was this relic, it had knights of honor for its guards, and it was only shown once a year. But this flagrant imposture was detected through the cupidity of the French; for these spoilers seized the gem, and despatched it to the laboratory of the Institute in Paris, when the bauble turned out to be, as some suspected, a piece of green glass.†

At Courtnay is shown a nail and part of the wood of the cross, also the sponge which contained the vinegar; a link of the chain in which St. Peter was martyred; a tooth which undoubtedly once belonged to St. Thomas; and what is if possible still better, some of good old Simeon’s bones.‡

At Aix-la-Chapelle may be seen the cloth of John the Baptist which he had on when he was beheaded; yes, and the swaddling clothes worn in the manger; the skull and two bones of the renowned Charlemagne (himself a great relic-monger§ true,) and a link of the chain which Peter wore when in prison; a

* Nuttal’s Archaeological Dictionary.
† Lady Morgan’s Italy, i. p. 414. See also Rome in the 19th Century, ii. pp. 284—289.
‡ History of the Lollards, p. 255.
§ Napoleon, despiser as he was of the mummeries of Popery, is believed to have carried about on his own person, a reliquary which had been taken from the coffin of Charlemagne; which relic had been worn by that ancient monarch himself as an amulet to ward off evil.
tooth of St. Catharine; a piece of the sponge used at the crucifixion; and a spine of the crown of thorns.*

We might now go on a pilgrimage to Jerusalem and Loretto, and hundreds of other places, but time will not allow; for days and nights might be occupied in narrating the names and merits of the offensive or ridiculous things which the Church of Rome has, with such pious care, gathered into its pale. But we must not pass over in silence Great Britain, once so rich in these possessions; Henry the VIII. in dissolving the monasteries, made sad havoc with the old rags and bones so religiously preserved, and many suffered great pecuniary losses; for strange as it may seem, some of the relics had been pawned for large sums; and when the gentry returned them to Henry’s Commissioners, with a request that the money might be re-imbursed, they urged sundry grave objections to pay cash for such wares, to the great astonishment and annoyance of the applicants.†

There was our king Athelstane, who received as a present from Hugh, the Sovereign of France, the sword of Constantine, in the hilt of which was one of the nails which fastened the sacred body to the cross; also the spear of Charles the Great, which pierced the Saviour’s side, and a piece of the cross and the thorns; which last articles the monarch presented to the Abbey in Malmsbury.‡ [But the body of Wenfrede, a celebrated Welsh lady, possessed astonishing virtues; and the good monks in the noble Monastery of Shrewsbury, ardently desired to possess it; for through numerous years they left no expedient untired, but it was not till the reign of Stephen they gained their end. A Prior and a Monk were despatched to fetch the holy prize; and the old Abbot Herbert sent numerous letters to facilitate the work, for he, for seeing man, knew there would be great objections to part with such a treasure. On the way the devout pilgrims visited the Bishop of Bangor, who directed them to a nobleman from whom they had a gracious reception, and full consent was given to carry off the saintly remains. They proceeded to the place, but the inhabitants had received

* Sketch of Popery, p. 135.  
† Life of Henry VIII. by Lord Herbert.  
‡ Archaeological Dictionary.
intelligence what they were about, and determined to oppose them. This came to the knowledge of the Prior and the Monk, and they went to the village priest, who strange to say, had just had it revealed to him in a dream (as truly as Aristander had about the body of Alexander the Great) that Weniferde must be taken away to Shrewsbury. He therefore propitiated the parishioners, and consent was given. Great now was the joy of the ghostly deputation; they chaunted Psalms in going to the grave, and then reverently folded the bones in the finest linen, and took their departure for their own city. On the way a man was cured of a dreadful disease by drinking a little water in which was put some earth found in the skull of the saint. The prior now thought it needful to send word to the Abbot that he was fast approaching, and multitudes flocked together to witness the wondrous sight. The bones were for a season deposited in St. Giles' Church, and Monks attended them in prayer both night and day. The day for the solemn procession came, the clouds threatened rain, but through the intercessions of the priests, though violent showers fell in the adjacent fields, the city was spared. The streets were crowded with people, who fell on their knees and wept for joy as the body passed by; and the Bishop and Priests then placed the remains on the high altar, which was dedicated to the twelve Apostles, so that all might see and glory in the boon. In after years the most marvellous miracles were performed by St. Weniferde, and it is believed by some that her well possesses prodigious power at this day.*

In the Abbey of Reading, at its breaking up, were found the true head of the spear which pierced our Saviour's side; and also some remains of an angel which had only one wing!

At Bury St. Edmund's were discovered some parings of the toe nails of the Patron Saint; also some coals which roasted St. Lawrence; yes, and the boots which belonged to Thomas à Becket, and one of St. Andrew's fingers, which had once been pledged for £40.†

* See Life of St. Weniferde and her Litanies, Dublin Edition, 1838.
† History of the Lollards, p. 205.
As to St. Paul's, Dugdale has furnished an ample list of its rare and costly relics; for there was a vessel of crystal, having in it two of the ribs of St. Lawrence; and in another of the same kind there were some of the remains of St. Swithin, Cosmus and Damianus, with some pieces of the sepulchre of our Lord, of Saint Mary and Mount Calvary. There were also other crystal vessels, in which were some of the hair of the Virgin; the hand of St. John the Evangelist; and a little of St. Paul's blood. But there were also two fragments of the head of St. Thomas, and some of his hair. In a silver box was the head of St. Athelbert, and his cheek, having in it but four teeth; and in a vessel of jasper was a part of the wood of St. Andrew's cross; and in another, some highly venerated fragments of the mortal remains of the saints Austin and Agnes, with other glorious things too numerous to repeat.

Scotland also was enriched by a most wonderful Providence, for in A. D. 370, St. Regulus or St. Rule (as he is sometimes called) by a successful stratagem gained possession of the body of St. Andrew, which had been embalmed, and interred in Constantinople, during the reign of Constantine the Great. And Regulus having been warned in a dream to leave his native land, took his departure carrying with him the prize. But on his voyage to Albion he was shipwrecked on the coast of Otholania, in the territories of Ungus the King of the Picts, and so great was the joy of the monarch he gave up his palace to the illustrious stranger, erected a church near the spot, and thus conferred on Scotland a boon in the retention of the relics of St. Andrew, which none but heretics will despise.

In after years the love of such trumpery greatly increased, for in the Cathedral of Glasgow there was a piece of the hairy garment worn by St. Kentigern, and a part of the scourge with which he flogged himself. There was a bone of St. Magdalen, and another of St. Ninian; and others which belonged to St. Eugene and St. Blaise. But what was still more precious, there was in a silver casket a piece of the girdle worn by the Virgin, and some of her hair. There was also the whip with which St. Thomas á Becket inflicted chastisement on himself, and in six hides there were parts of the bodies of St. Kentigern and the
martyred! Becket, and a large portion of the true cloak, worn by St. Martin, with many other things.

But we must go to Ireland, where Popery still holds terrific sway, and see there relic worship as it was, and as it is, and as it will be, until the Angel of the Lord shall say, "Babylon the Great is fallen, is fallen," "and shall be found no more at all." In that country so lovely, and whose sons are so generous and so brave, it is a custom to visit with intense emotion and reverence any place where St. Patrick is believed to have been. Thus for instance, that celebrated well in the county of Monaghan, which is said to have been consecrated by the saint himself. Near to it is a heap of stones, on one of which is a print of his knee, which is as perfect, and no doubt as genuine, as the impression of the foot of Gautama, seen by Crawford in a temple of Siam. But in the vicinity of the well is a stone cross, which it is declared was put up by St. Patrick; and at the distance of only 49 paces there is an alder tree, which sprang up when the saint blessed the ground.* To such places do the poor Irish go in pilgrimage, and kiss the holy localities, and reverently put one of their knees in the print made by St. Patrick; and thus derive as much satisfaction as ever did the pagans from similar scenes. So strong is the appetite for this kind of devotion, both amongst the priests and the people, that frequent importations of relics from various parts of Europe are made into the sister island at this day.

In this holy employment the Rev. Mr. Young was very successful, for in 1837 he wrote from Bari, on the coast of the Adriatic, to his parishioners of Baldyle, Howth and Kinsale, as follows: "On this day have I been blessed with a sight of his mortal remains (St. Nicholas) and witnessed the prodigious miracle of sudor or water called manna, proceeding from his bones; and which, though distributed in quantities every day to the pious inhabitants of the place, and the people from foreign countries, continues nevertheless every moment to issue forth fresh supplies. The venerable prelate of the place accompanied me to the shrine, and explained to me the prodigy. A portion of the manna has been delivered to me, by his direc-

* See Spirit of Popery, p. 152.
tion, sealed with his bull, for the purpose of preserving under
the altar of St. Nicholas in Kinsale. Innumerable miracles
have been wrought through this powerful intercession.”

In that same year, so memorable for the fame of the Romish
Church in Ireland, a plenary indulgence was granted by Dr.
Murray, Archbishop of Dublin, in consequence of the glorious
event of the bones of St. Valentine having been imported from
Rome, and high mass was celebrated on the 8th of November
in White Friars Church in that city, because of the translation
of the saint’s remains. O friends and brethren, children of the
Reformation, whether of Wickliff, or Luther, or Knox, or Calvin,
do you not indignantly declare, this is rampant, unadulterated
heathenism. And do you not permit us to say to those who are
in most danger of the infection, “Come out of her my people,
that ye be not partakers of her sins, and that ye receive not
of her plagues. For her sins have reached unto heaven, and
God hath remembered her iniquities.”

But we now proceed to notice some of the pretended mira-
cles, the lying wonders which have been produced by relics;
and that we may not dwell on the mere stories of other days,
we crave your thoughts to St. Januarius, the Patron Saint of
Naples, who is believed to have suffered martyrdom at about
the end of the third century. When he was beheaded, a pious
lady caught a small quantity of his blood, which tradition says
has been carefully preserved ever since; and whenever it is
brought near to the head of the saint, it instantly liquefies, to
the astonishment and delight of all who see that sight. And it
was only in December last, that a visitor in Naples informed
us that miracles are “still of as frequent occurrence here, and
are as firmly believed, as in the middle ages. Every year, on
the morning after Christmas-day, the king proceeds, with other
members of his family, in state to the church of Santa Maria
del Carmine, near the market-place, rendered famous by the
revolt of Massaniello. In this sacred building is an image of
the crucifixion, which is usually covered, so as to conceal it
from the eyes of the vulgar. On this day alone the veil is
removed by the archbishop, in the presence of the king, when
the noble ecclesiastic cuts a lock of hair, about two inches
long, from one side of the head of the image. When this is again uncovered on the following year, by the same personage, it is invariably found that the hair has grown again to its former length! and on the announcement of the miracle, a hundred cannon from the different fortresses of the city proclaim it to the delighted people, whilst fire-works of every description are let off by the pious before the gates of the church. The old miracle of the liquefaction of the blood of St. Januarius, three times a year, when placed before the head of the saint, is still in full activity. It was only once during the reign of Murat that the miraculous blood remained obstinately hard; which the people were given to understand was in consequence of the saint's detestation of the newly established government of the French. Loud clamour and tumult ensued, and the city was menaced with insurrection; when Murat with all dispatch sent half-a-dozen cannon to be planted against the cathedral, and at the same time caused an intimation to be given to the priests who were there officiating, that if the blood of St. Januarius did not immediately melt as usual, in less than five minutes the whole building should be brought to the ground. Preparations were actually made to this effect: but before they could be completed, the relenting saint proved propitious, and tranquility was restored.* This imposture, therefore, shows to us what Popery is, and no doubt the pretended blood is a mere chemical preparation which changes from a congealed to a liquid state by the warmth of the hand.

We might now go on to notice the relics of those arch traitors the Jesuits, Oldcorn, Garnet, Dakins and Campion, which are said to have performed such miracles. But as we know not whether they remain at this day, we prefer calling your attention to one that does—to the hand of the Jesuit Arrowsmith, who suffered for his crimes at Lancaster on the 28th of August, 1628, aged 43 years.† This identical hand is now sacredly kept at Gurwood in Lancashire, and is believed to cure innumerable diseases. We, ourselves, when on a

* Taits Magazine. † See the Jesuit Conway's Apology, 281.
visit to Wigan in the same county in April, 1840, heard of a person in that town (well known to our friends) who appeared for some time to have a spinal complaint; she went to the priest who had charge of Arrowsmith's hand, stating that she had faith to believe that if the hand could be applied to the afflicted part, she assuredly would recover. On hearing this, two other fathers were called in, the woman was put under the process, and was restored to perfect health. But there was another imposture palmed on the public in the same place, and about the same time, i.e. a young man had his sight greatly injured—nay, it was apparently gone—when his mother finding all medical aid to fail, applied to the priest before named, and begged to have a clean cloth which she had brought well rubbed with the dead hand, and acting according to the instructions she had received, she put the cloth on the eyes of her son; when lo and behold, in six hours he was restored to sight. There was also a female paralytic who was deprived of the use of one arm, but old Arrowsmith's hand was tried, and again with the most complete success. I will not trouble you with any reasonings on these modern instances of this monstrous system, for such facts illustrate the subject in a way far more telling than all the arguments which can be adduced.

[7. It were endless to narrate the solemnities observed at the removal, or in the processions, or the adoration of relics as sanctioned in the Romish Church, a few hints must suffice. In such duties the bishop, and clergy, and congregation, are in reverent attendance; and great indulgencies are bestowed on those who come.* On the day of procession the streets and houses are adorned with tapestry, the church and altar most gorgeously ornamented; the images are brought out as spectators. The presiding ecclesiastic has on his best robes; and going to the place where the relics are, falls down on his knees, and blesses and incenses them three times, after which he orders them to be taken to the assigned spot. Mass now precedes, and then two mace-bearers, after whom is the master

* We follow Alet's Ritual, Picart and others.
of the ceremonies, who places the people according to their rank, and the bells ring merrily as the multitudes march along. There are splendid banners and sweet music, and men of war and men of peace, and children dressed so as to represent angels, and the cross-bearer, and lighted tapers, and the carriers of incense.

At the consecration of the altar, relics are most needful, and are procured from Rome and Jerusalem, and other parts of the continent; or pillaged from the old British Cathedrals, where many robberies have of late years been committed in such holy wares as an old chalice, or a lamp, or a crucifix, or some bones found in a stone coffin, or long closed vault. But the discovery in December last at Bruges of the body of Bishop Jean Blaesbek, who suffered death for political crimes under the *Gueux*, will be a great prize; for there seems to be no doubt of his identity. The corpse within had the head severed from the trunk, but wearing the bishop's mitre. The episcopal ring was still on the skeleton finger, and the bony hands folded on the breast held a magnificent cross: so that there can be no hesitation as to the genuineness of these remains, and as to their perfect adaptation to the wants of the church.

The relics intended for the altar are put into a suitable vessel, having with them three! grains of incense, and then the vase is sealed up, and deposited in the appointed locality; after which a document is duly signed, and kept there to testify to all visitors as to their true character. There has been great ceremony in all this, for on the previous day the bishop visits the precious remains, and in a low voice! begins the seven penitential Psalms, and makes the tour of the church from right to left. On entering the edifice the saints to whom the bones once belonged are earnestly invited to come and take possession of them; numerous tapers are burning, anthems are being sung, and all join in the pious excitement. Before, however, they are finally put into their resting place, the bishop takes his mitre and marks the crism with four signs of the cross, and then deposits the relic-box with all possible veneration, he himself being bareheaded, the lid is put on, and the benediction is pronounced.
At some periods of the year relic worship is most ardently pursued, and during the Octave of St. Michael some have to repeat the office in the presence of the relics of St. Gertrude, both night and day. And a true son of the Romish Church asks, with reference to all this parade, "can anything be more worthy the Divine Majesty than the march of a numerous troop of devotees, who with their eyes fixed on the shrine of some blessed saint, expect with holy impatience that the grace of God will *exhale* from that sacred body and spread itself over them like a salutary balm." And we ask, in reply, can anything be more offensive to deity than this substitution of the creature for the Creator; anything more degrading to the intellect, or revolting to piety than such a spectacle.

In conclusion, let us beware lest the open gaze we have taken at these enormities should excite unwarranted results. Let us beware lest we indulge in angry passions against those who have been nursed and educated in this most insidious creed, remembering that many are better than their systems and professions; that the grace of God in its softening, hallowing power, can bless and regulate *any* heart. Let us not say because he is in the church we so painfully refer to, that therefore he cannot be saved; far be that from us, for we believe great and holy men have lived and died there. And as for the romantic assertion that early British Christianity was not indebted to Rome—we pass over it with the silence it deserves; and crave that whilst you entertain just views of this most odious corruption of the pure Gospel of Christ, you will cultivate those feelings of gentleness and commiseration which so well comport with your common humanity, and some of the greatest topics in your common Christianity. Let us in one thing at least imitate the zealots in Paris and Rome, who are praying for the conversion of Britain; and answer them again and again at the same throne, by our lowly and earnest intercessions that it may please God speedily to bring them into the true fold.

But whilst we would thus attemper our feelings and affec-
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tions, we are not to forget the character of the tremendous heresy we protest against. And we hope that you will keep in mind, that whilst you have looked at the relic worship of the modern Pagans of China, and Siam, and Birmah, and Thibet, and Japan, and Ceylon, and of the Moors, you have also seen the same thing amongst the ancient heathen of Egypt, and Lybia, and Troy, and the Athenians, and Greeks, and Romans: and alas, alas, you must add—amongst those whose ancestors received the true word—from Paul and other Apostles, you have seen all this amongst those who—notwithstanding the hideous anomalies of their faith, demand to be considered not merely a church, but the church—the only—true Apostolic church of Jesus Christ; showing how possible it is for the mind to tolerate the most perfect absurdity, and yet claim the most perfect submission. Never, never forget that Papal Rome has, in relic worship, outvied all the pagans of all nations, and all ages, and all climes, and that she remains triumphant in her course.

But what shall we say of the besotted Anglo-Romanists, who have perfidiously deserted the doctrines of the Reformation, and yet remain in the emoluments and responsibilities of the English Church. Shall we view in silence or "gentle pity" such treachery as this? What, see the wolf in the fold and not sound the alarm? Then shall we richly deserve all we may hereafter suffer.

Let the pious who are in the pale of the Establishment arise from their supineness and half-abetting course—let them frown on any, whether in or out of the sacred office, who arrogate to themselves exclusive immunities in our common faith—let them be reminded that Christ has not given Himself to be their Saviour only—and not ours. He has not surrendered Himself to their keeping, to be confined to their churches, and their chapels; let them remember, that whilst the Bible is theirs—it is ours; and that they cannot enjoy anything of Christianity which we cannot enjoy. Let them beware of treating us as Rome treats them—denying the validity of their orders, and legality of their sacraments, re-baptizing those who have passed through the ordinance, though under a prelate's
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hands, and re-ordaining such as have been set apart by the same authority. Let them beware, we say, how they continue to render to us the evil they receive from persecuting Rome, for the elements of retribution are ever found in persecution.

Popery has arisen and gone forth into the Continents of the earth, and the Islands of the seas, in her new crusade against the Missions of Protestant Churches; and is trying to seduce by a thousand wiles those who have been but recently found in Christ. She has also been attempting again in Treves with too much success her relic worship; the same she ventured on in that place, thirty-five years ago, in the exhibition of the holy coat or tunic, impiously said to have been worn by our Saviour himself; and respecting which Leo the X. in 1514, infallibly declared, it was the same garment as that for which the Roman soldiers cast lots; whereas the veracious Gregory the XVI. also infallibly affirms that the true, the seamless coat, is not at Treves, but at Argentuil. In spite, however, of all this, the present Bishop Arnoldi of Treves, issued a circular in July, 1844, inviting all of the true faith! to come on a pilgrimage to the holy coat: and it is calculated that betwixt the 18th of August and the middle of October, in that year, about a million and a half came on the pious errand; some saying, "Holy coat pray for us," others rejoining, "Holy coat we pray to thee." * Yes, in the middle of the 19th century, in intellectual Germany—in the age of Bibles—and by the side of Protestantism, has Rome had the effrontery to re-act that farce. But the voice of Ronge has been heard from Silesia throughout all the States; it has reached from the Rhine to the Tiber, and created an excitement which the Popish prelate little expected. And though he has gathered gold, he has also gathered to himself and his church an amount of odium which all the holy water in all his fonts can never wash away.

Brethren, pray for Ronge, he is in great peril, and we know in much error still; pray that his rancorous enemies—who have been going on in their old courses—may still be foiled, as they

have already been in endeavoring to blast his fair name. Pray that the "German Catholic Church" "may be rooted and built up" in Christ our living Head; and that the Almighty may soon give to Jesus "the heathen" for his "inheritance"—and "the uttermost parts of the earth" for a "possession;" and that there may be soon "one fold and one shepherd."

Amen and Amen.

JOURNAL OF A FEMALE MISSIONARY.

(Continued from page 300.)

The surf at Madras is often much dreaded by those who have to cross it, and not without some reason. It consists of two distinct lines of breakers on the beach, running parallel to each other and to the shore. These foaming ridges are caused by a succession of waves curling over and breaking upon sand-banks below. The long swell of the ocean coming across the Bay of Bengal, a reach of nearly 1,000 miles, from the Arracan coast, the Malay Peninsula, and the Island of Sumatra, as it is driven towards the land, finds in the increasing shallowness of the water, less and less room for the play of its wild waves; which finally rise above the general level of the sea in enormous ridges, curling in high and toppling crests, and then dash like the loudest thunder along the coast. We passed through safely. Crowds of natives drew the boat as far up on the beach as possible, and a chair on poles was in an instant placed for us, in which one by one we were borne on men's shoulders to the dry ground. Then a scene ensued not easy of description. Palanquins, buggies, and other carriages, with their drivers begging to be employed; coolies snatching up different parts of our baggage; police and custom-house peons and idlers, or lookers on, all talking at once to Mr. —— in Tamil. After some time Mr. and Mrs. D. were seated in a carriage, and the driver made to understand where they were to go; and I was helped into a buggy, which was taken to the custom-house to wait for Mr. —— to get a pass for the boxes. While at this place I saw the native men, women and children. My heart warmed towards the little children, especially the little girls. The women appeared much more degraded and miserable than I had expected to see them. Their long black hair seemed matted and uncombed; their very scant cloth—
ing, consisting only of a dirty piece of cloth around them, with one end thrown over the shoulder, gave them an appearance of squalid wretchedness, scarcely to be conceived of by you. But these were first impressions only, and the women no doubt of the poorest class.

As I sat waiting, I thought of home, and thought also how very inadequate the idea formed there of such a scene as was before me. Mr. joined me, and we drove on, a horse-keeper running by the side of the horse, keeping up with us. Arrangements had been made for us to be at the house of the Rev. Mr. Smith, of the L. M. S., and on arriving we met a most cordial welcome from him and dear Mrs. Smith; and in a few moments I felt quite at home. The house is large, and situated in the middle of a compound or garden, with verandahs back and front. On being shown to my room I was delighted to find that it opened upon the sea. A fine view may be had of the surf coming in with the speed of a race-horse, and breaking upon the shore; while a little to the left is a fine grove of cocoanut trees, which seem to delight in holding out their slender and feathery arms to embrace the sea-breeze as it passes. Fine gardens are to be seen all around, with the soft silky leaves of the plantain, and abounding in the richest flowers. The fanciful architecture of the buildings, so different from anything I have ever seen, the bronze figure of the natives appearing in all directions, nearly naked, or with a white cloth wrapped about them, and usually an immense turban of brilliant scarlet, or crimson, on the head; everything almost like a new world. In fact all the descriptions we have had of India and Indian scenery, convey but little idea of what it really is. I need not suppose that I could do better than others have done, so will not attempt any laboured account.

March 25.—The most distressing sight to me here is that of aged females. Their appearance is so very wretched. The withered form, nearly naked, the grey hair uncombed and flying in every direction, the mouth stained a blood-red with the betel-nut, and perhaps the ears opened at the lower extremity to the size of a shilling, by the introduction of a piece of wood in the aperture, they have really an appearance almost witch-like. My heart is more and more sensibly affected with the state of these poor idolaters. They do seem so oppressed, so degraded, their condition so servile (especially the poor female) who is but the slave of her husband—that I am impatient to begin some labour of love for their benefit.

Monday Evening.—Came to Mr. C's by moonlight, a distance
of at least five miles from Mr. S—s. Mr. and Mrs. D. our fellow-travellers are at this place. There is to be a heathen festival, and drawing of a car in the near neighbourhood, to-morrow morning, which we intend to witness.

Tuesday.—We were all stirring very early in the morning, as we had to go a short distance. I went in the carriage with Dr. and Mrs. L.; as we came in view of some part of the decorations connected with the festivals, we left the carriages and went on foot a little way through a narrow street, on each side of which were placed the most pitiable, deformed looking objects to attract attention and obtain alms. We were cautioned against looking to the right hand or the left, as Mr. C. remarked that we might behold sights that would fasten upon the memory for years—perhaps never to be forgotten. On emerging from this narrow street we came to a large open space forming one side of an immense tank, on the opposite side of which was the heathen temple and inclosures, from whence the idol and car were to come. As it did not yet appear in sight, we walked on a little farther, but as the crowd thickened, it became unpleasant, and we were glad to accept the invitation of a rich native to come into his verandah, where couches were placed, and from which we could see all that was to pass. In a few moments the cloud of dust warned us of the approach of the car. Huge cables were used in drawing it—and thousands of natives—a moving mass like the restless waves of the sea—putting their strength to the work. The form of the car was like that of Juggernaut, of which you have seen engravings; but of its figures of horses, men and elephants, its grotesque carving, its tinsel—its glaring colours, ponderous wheels—it were vain to speak; for I could not give you an idea at all like it. The discordant music, the shouts of the people, all told the idolatrous nature of the show. In all the vast multitude I saw no one sign of devotion. It seemed more like a great fair or gala-day. Very many were ornamented with flowers and garlands—frankincense was to be seen burning in all parts of the crowd—held up on censers covered with flowers. Jugglers were not the least conspicuous part of the throng. One exhibited in front of us for some time, until repeatedly ordered away; but the most affecting sight to me was a little girl about ten years old, dressed in the most fantastic manner with a high cap or helmet on the head of a conical shape, depending from which on all sides were ribbons of various colours, loose and braided, descending to the waist. From this again depended ribbons and cords encircling the body, and reaching to the feet; the eyes of the child were motionless as if fixed on vacancy—a skull was
held in her mouth. She performed a rotary motion before us—at first very slowly, gradually increasing in speed, until the numerous braids stood out around the body, forming two large wheels, and looking like nothing I have ever seen. Poor little creature! how I felt when I thought of her soul—a soul as precious as that of any of my own loved nieces. I felt for all these deluded idolaters more than I can express and think. I shall never wish to witness such another exhibition.

We left our friends early, having engaged to take breakfast with Mrs. Gordon. On arriving at her house, we found Rev. Mr. D—— and Mrs. D——, a daughter of Mrs. Gordon. After breakfast Mrs. Gordon took us in her carriage to visit her infant school. It was quite a rest to my wearied spirit, wearied with the idolatrous ceremonies of the morning—to see more than sixty children, boys and girls—brought into order and taught the religion of the Gospel. It is among the first attempts here at infant school instruction; and has proved that the minds of these children are as capable of improvement as those of children in Christian lands. They answered a number of questions, and sung very well. Mr. —— conversed and prayed with them. After which we returned to Mr. S——'s.

Madras, April 6th.—We are about leaving this place to proceed on our journey. The time has passed away pleasantly and quickly, as do all my days, too quickly. We have been at Dr. L.'s for several days, and have enjoyed our visit very much. While there, we had an opportunity of seeing many very pleasant pious people. The Bishop of Madras and family were invited on our account. Mr. —— preached in Dr. L's church, and afterwards we communed with them.

Sadras, Rest-House, April 7th.—After a noisy preparation we were enabled to get away from Madras at the hour appointed. We had an affecting parting with our dear friends the S——'s, and left them after a season of prayer; our hearts deeply impressed with a sense of their kindness. Indeed we have much reason to remember the kindness received from many Christian friends in Madras. We were to go to the Wesleyan Mission House, where our friends the D——'s awaited us. On arriving there, we found them not quite ready. Mr. and Mrs. D—— came to see us off, and after uniting again in prayer, in which Mr. C., Mr. D., and Mr. —— took part, we were told that all was ready. So large a number of persons setting off by torch-light was to me a novel scene. We had a striking illustration of Scripture in seeing the bearers gird up their loins, preparatory to removing—and lighting their lamps, or
rather torches. The torch-bearers carry a vessel of oil with which they very frequently feed the light. In the parable of the ten virgins it is said of the foolish virgins, they took no oil in their vessels with their lamps, so they could not feed them.

After again saying farewell, we were once more on our way. Lying alone in my palanquin, and seeing nothing but natives about me, and hearing the unpleasant and harsh cries of my bearers, while the torches at times flashed across me as they shook them in the air and then suddenly let them fall again, a feeling of sadness came over me. I felt that I was indeed in the midst of the heathen. I thought of my dear friends, and hoped you were all sleeping peacefully, and in contrasting my situation with yours, I was obliged to lift up my voice in prayer that God would support and cheer me. It is very seldom that I feel thus; but this travelling by night, and alone, is quite calculated to give one a sort of forlorn feeling.

We crossed two rivers; the first the bearers forded, but the second we were obliged to be ferried over in small boats. This in the dark is no trifling circumstance. I did not know what they were about for some time, whether I was in the water floating in my palanquin, or on a raft or boat. We were one after another sent across; and after two hours more hard trotting, we rested a few moments at a most picturesque spot—a well with a large banian tree over it, and group of beautiful palmyra trees around. I was ill, or I should have enjoyed it very much. It was just after midnight, the moon had been up a half hour, and shed a soft and mellow light over the scene. Our bearers and attendants were on the ground resting, some sitting, some lying down. I took a little walk, and felt the better for it; after a short half hour we again set off, and did not stop until the dawn of day. Here also they chose a beautiful spot. Among large banians, with their hundred stems appearing like a grove instead of a single tree. We passed the ruins of the seven pagodas, which Mr.—— has described in one of his journals, and arrived at this place, forty-two miles from Madras, at seven o'clock. Here is a government rest-house; very airy, spacious and convenient. We found chairs, tables, and couches. I was so glad to obtain water to wash, and to have opportunity to rest from the violent shaking I had through the night. We found some attendants here, and they soon provided a good breakfast for us. The house is open to the sea. On one side are extensive ruins of a fort, &c. On the other a large burying place.

April 8, Tuinbacum.—Our bearers were not able to run as fat
last night as on our first stage, but have brought us 25 miles. The rest-house at this place is much inferior to the one at Sadras. It is, however, very pleasantly situated in the midst of a grove of trees, among which are the banian, jack-fruit, mango and cajunut, together with the tall palmyra and cocoanut. I have been to walk a little in the shade, and found it delightful. Doves are cooing in the branches. We went near an arm of the sea, and enjoyed the breeze from the water exceedingly. A brahmin followed us to the rest-house, and received some tracts which he promised to read. He acknowledged that the people are all involved in darkness, and that they need light and instruction. He had the brahminical string over his shoulder, and the mark of the trident on his forehead. I can do nothing but pray for these poor benighted souls. Some day I hope to speak to them of a Saviour. It is so very painful to be in their midst and not be able to converse with them.

A wandering fakeer came to us with his begging dish, and his box containing all his charms. He had travelled from Hyderabad on foot. Mr. gave him some tracts, on which he showed an Arabic tract in manuscript, which some one had given him. His form was so attenuated as to appear like a skeleton. I offered him food, supposing he was hungry. He would not accept it; but took some pieces of glass from his cloth, and began to chew them. I turned from him with feelings of deep pity.

Our next stage brought us to Pondicherry, one of the few stations which the French still hold in India. It is a populous and pretty town. The Europeans part of it is regular and clean, and it is adorned with several churches. Along the shore for a great distance there is a fine shaded walk of firs, trimmed in such a way as to appear uniform. We saw the best part of the town early in the day, and returned to the hotel where we had a breakfast in French style—coffee, fish, eggs and toast. I do not yet like an Indian breakfast of rice and curry, or mulligatauny; and sometimes think I shall never be accustomed to it. We left this place rather earlier in the day than is usual to travel, as we were desirous of reaching Cuddalore the same night. It was about four o'clock when we took up our line of march. The Pondicherry territory extends but a short distance on each side of the town, but is so entirely cultivated, as to resemble one large garden. Our early departure gave me a fine opportunity to see something of the country. Within two leagues of the end of this stage we came in sight of a gigantic statue of Budhu in stone. I had been enjoying the unrivalled beauties of the scenery, admiring
the magnificent trees, &c.; but when this idol appeared in all its hideous deformity, boldly defined against the clear sky, all my pleasant impressions were put to flight, and I felt most painfully that I was in a benighted land. We stopped the palanquin and entered the precincts of the spot devoted to the worship of the false god. Budhu, with his attendants, was in the open air; but there were small temples for Pulliar and two other gods; and these were profusely ornamented with garlands of flowers. Pulliar is the god with the elephants trunk. Several priests were in attendance, to whom Mr. —— spoke of the true God. On our leaving they asked money for the swamy; Mr. —— told them to come with us to the palanquins, and he would give them tracts, but no money. They followed us and received the books, promising to read them.

Cuddalore, 9.—At nine in the evening we reached the hospitable mansion of Rev. Mr. Hallowell, English Chaplain at this place. They were friends of Mr. ——. He had apprised them by letter of our coming, and they were expecting us. Mrs. H. was in the verandah to receive me; and as I emerged from the darkness and confinement of the palanquin into a well lighted and spacious hall, it seemed almost like enchantment. The sea-breeze wafted the smell of flowers to us as it came over the gardens, giving life and animation to my exhausted frame. Abundant refreshment was soon provided, and we had a delightful evening of rest.

Sabbath morning, April 10.—I rode to church a distance of two miles, Mr. H —— gave us a truly Gospel sermon. He preached Jesus Christ and him crucified. The audience was composed of English pensioners and their families; some officers and soldiers and a few natives. Mrs. H. has a Sabbath school, which she instructs after morning service.

Evening.—Walked on the terrace at the top of the house, from whence we had a fine view of the country. While here conversed together of those things which belong to our everlasting welfare. Our hearts were, I trust, raised in gratitude to God for all he has done for us since we left our home and friends.

Monday, 11.—Spent a delightful day with our very interesting friends. They have no children, and would seem lonely in this large mansion, were it not that the Christian, who realizes the presence of his God, is never alone. They are, I think, Christians indeed, as they manifest it by their walk and conversation—appearing humble, devout, and desirous of doing good.

Towards evening arranged to set off again on our journey, al-
though strongly urged to prolong our stay. When all was ready, there yet remained an hour of day-light, and Mr. H. invited me to go out with him in his carriage; I had a most refreshing drive. Saw the ruins of a celebrated fort, where Bernadotte fought and was taken prisoner many years since. We found them waiting tea for us, and immediately after this we took leave of these dear Christian friends.

*(To be continued.)*

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**CORRESPONDENCE.**

**APOSTOLIC SUCCESSION.**

We have received a "rejoinder of C." to the remarks in our last on his letter headed, "The Evangelical Alliance." Our correspondent writes in a kind spirit; but we cannot afford space to his entire letter, nor do we think it would be profitable to our readers to go into the subject of "Apostolic Succession," which forms its burden, in this way. He gives a long list of authorities for it, among members of the Church of England, which we have no wish to impugn; as we only attempted to show that it was not an essential doctrine of that church, believed by "every member." Our correspondent in his remarks, says—

"The very mention of the 'Apostolic Succession' seems to scare some weak minded and simple persons, associated as they have been taught to consider it, with every heresy of the 'Scarlet Lady.' Now, the fact is, that all sects consider it necessary that their ministers should be ordained by other ministers. Now, if this be the case, then the validity of ordination, even with them, rests on a succession; and is it not plain that it becomes their duty to trace such succession to the apostles. Else why are they ordained at all? Why submit to any formal appropriation to the service of God, and why is it necessary that this should be performed by ministers alone, and not by laymen?" The reply to these inquiries must reduce you to the confession that some sort of succession is also acknowledged even by our separated brethren, and that the succession can alone be transmitted through ministerial agency. In what then do we differ? Simply, as it appears to me, in the constituted agent for its transmission. Apostolic Succession is evidently held by Romanist, Anglican, and every body of Separatists, notwithstanding the existing variety in the means by which it is preserved—the one party main-
taining it is by bishops alone, the other by priests or presbyters, as they are more commonly called."

To this argument we have the slight objection that it is irrelevant; and that "Apostolic Succession" is used in a double sense. The proof extends only to a ministerial succession of some kind, which we have not denied. Were we reduced "to the confession that some sort of succession is also acknowledged even by our separated brethren, and that the succession can alone be transmitted through ministerial agency," we do not see how a succession claimed even by "separated brethren" goes to prove an Apostolic Succession, appropriated exclusively to prelatists; or how acknowledging a succession transmitted through "ministerial agency," of "bishops alone," or by "priests or presbyters," involves a belief that there is a succession through diocesan bishops only, so that there can be no other; and that these bishops are the exclusive successors of the apostles, inheriting the apostolic office, and the accompanying gift of the Holy Ghost, by divine right, in lineal descent from some one or other of the first apostles. To our apprehension this is a non sequitur, from such humble premises.

If exclusive Apostolic Succession, as commonly understood, can in this way be proved a Catholic doctrine, substantially acknowledged by the Universal Church, simply on the ground of general belief in some ministerial succession; we see not why the Popes claim to the chair of Peter may not come in for a like homage; as that rests on some sort of succession. We cannot take upon us to affirm that all our separated brethren are anxious to establish any succession from the apostles, except that of faith and holiness; but we know there are many, of no mean acquirements, who think if an uninterrupted ministerial succession must be made out, the ordination by presbyters is most likely to be in the true channel.

"It is certain," says one, "that those who ordained others in the primitive church were presbyters, but it is doubtful whether they were bishops." He means, of course, diocesan bishops or prelates, for bishop and presbyter were originally the same. But we do not intend to enter into this argument, as we only objected to Apostolical Succession, in its exclusive sense, and which we are prepared to show up, if occasion demand.

Our Correspondent says—

"I could demonstrate almost with mathematical certainty the uncanonical character of the acts of the Romish priests in the British Isles; I could prove their hierarchy altogether destitute at present of

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that succession and jurisdiction, and themselves involved in both error and schism; and, in the words of another modern author, that the lawful and apostolical administration of the sacraments, and of all other parts of the sacred ministry, can only be found among the legitimate and Catholic hierarchy of England, the only representatives and spiritual descendants of that Episcopacy which has flourished amongst us for upwards of 17 centuries, the only successors of Anselm and Grosste; of Edmund and Theodore; of Patrick and Augustine, and of the Holy Apostles."

Let him do this, and we promise him at least a fair examination.

A celebrated writer of church history, Professor Neander, well remarks—"Particular forms of Church Government may be more or less suited to the nature of the Christian church; and we may add, no one is absolutely perfect, neither are all alike good under all circumstances. Would then, that all in their strivings after forms of Church Government, would abide fast by those which they believe best adapted to promote their own spiritual edification; and which they may have found, by experience, to be best suited to the wants of their own Christian community. Only let them not seek to impose upon all Christians any one form as indispensably necessary. Only let them remember, that the upbuilding of the church of Christ may be carried on under other forms also; and that the same Spirit on which the existence of the church depends, can as truly operate in other churches as in their own. Would that Congregationalists, Presbyterians and Episcopalians, Calvinists and Lutherans, would abide by that only unchangeable foundation which Christ has laid. Would that on such a foundation which no man can lay, they would meet as brethren in Christ, acknowledging each other as members of one Catholic Church, and organs of the same Spirit, co-operating together for the promotion of the great ends indicated by the Apostle Paul in Ephesians iv. 13—16."

CONVERSIONS IN THE FREE CHURCH.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

My dear Sirs—The important conversions which have lately taken place in connection with the Free Church of Scotland's Mission, are so prominent a subject of interest to Christians, that I trust I need not apologize for offering a few observations upon this subject for the consideration of your readers. I cordially
rejoice in the success which has been granted by the Lord to our devoted brethren of the Free Church, and have read with the deepest interest the narrative which they have published in the Native Herald. This narrative, however, has raised in my mind some considerable doubt whether the system pursued by these missionaries is in every respect a Scriptural one; and I should feel thankful to receive further light on the subject from any of your readers who may have given it their careful consideration. The perusal of these portions of the Native Herald I have found to be not unaccompanied with pain, arising first, from the terrible trial inflicted upon the young and trembling converts; and, secondly, from the failure of one recorded in the last number. Let me ask, is there any Scriptural necessity for exposing the unbaptized converts to such reiterated and painful ordeals? Have we example or precept in holy Scripture to render it necessary that newly awakened converts, tender babes of Christ, should be studiously exposed to the most severe of those trials which belong to their days of maturer strength? It is unquestionably necessary that the missionaries should be clear from all imputation of having entrapped their pupils. It is also necessary that those who are to take up the cross should be exhorted and instructed to count the cost. That there may be no ignorance on such a matter, I would have the missionaries count it to them. But the expression, "count the cost," implies something different from the anticipation of its actual payment. It appears to me, I confess, that our respected brethren overlook the course pursued by the Lord Jesus, and inculcated by him in his parables of the piece of new cloth on an old garment, and new wine in old bottles. It may be safest for the credit of the church that converts should go through their most cruel trials before they are admitted to baptism and communion, so that there may be little fear of failure afterwards: but I cannot think that such a proceeding is to be learned from the New Testament. Our good brethren do their worst to break the bottles; but might it not be the more Scriptural and fair method to spare these tender vessels until they are fully renewed by the Holy Spirit? Ought we not to enlarge our net to take in as many as it will in safety hold? I think that the Lord's example would dictate such a course; and I feel sure that He, if allowed to deal with them in His providence, would temper their trials as they were able to bear them.

The case of Chennakasavooloo, who failed under his trials and went home to his mother, made my heart almost bleed with pity. Surely our brethren need not distress themselves by regarding this
poor boy's case as apostasy. If it is true that after his return home he told his family that he had been entrapped by having something given him to smell, he is under a grievous temptation; but may we not conclude that his relatives would put forth such a story, and is it not much more like their coinage than his?

Now, I have been led to commit these thoughts to paper Dear Sirs, in the hope that some well-qualified person may follow up the main subject of Baptism, and its previous tests and qualifications, the discussion of which is very important at the present time. I will say, once for all, in conclusion, that the missionaries of the Free Scotch Church have not a more sincere friend than myself in Madras; and I trust that nothing I have said may be made to bear an invidious construction.

I am, dear Sirs,

Madras, Yours very faithfully in the Lord,
23d June, 1846. L.

Religious Intelligence.

PERSECUTION OF EVANGELICAL ARMENIANS IN TURKEY.

Of the 3,000,000 of Armenians in Turkey, the majority are still to be found in Armenia, while the city of Constantinople alone contains not less than 150,000 of that race; and they are found in large numbers in nearly all the great cities of Turkey. The church to which they belong, although not acknowledging the Pope, like the rest of the Oriental Churches, resembles the Roman in the mass, worship of saints, relics and pictures, and other doctrines and practices.

A mission to the Armenians was commenced in Constantinople in 1831, by missionaries from America, who have ever since been labouring in various parts of Turkey among this people, with the design, not of proselyting them to any sect, but simply to declare unto them the truth as it is in the Gospel of Jesus Christ. They have left the result to the providence of God, indulging the hope at times of a Reformation within the church, that should bring it back to evangelical purity. These missionaries, who have been residing at Constantinople, Smyrna, Broosa, Trebizond, and Erzroom, as a means of contributing to this desirable end, besides
preaching and conversations with persons of all ranks and orders, have translated the Scriptures into the modern languages of the people, circulated religious books, and established schools.

As the result of the reading of the word of God, and listening to plain exhibitions of the Gospel scheme, thousands of Armenians in Turkey have become intellectually enlightened, and acknowledge the truth of the evangelical system in contradistinction to the traditions in which they had before trusted; while hundreds by the grace of God have received the sincere love of the truth. These latter, by receiving the truth, were soon led to feel that certain dogmas and practices of their church are sinful, and that they could no longer innocently, and with a good conscience, practise them; and they would not conform hypocritically for the sake of temporal advantages.

The ecclesiastical powers of the Armenian Church becoming acquainted with the state of mind of the evangelical Armenians, began five years since to prohibit the people from reading the modern versions of the Scriptures, and the books from the mission presses, and to prohibit youth from attending mission schools.

But these measures having been found insufficient to discourage the awakened zeal of the people for the truth, more stringent measures were adopted; so that for the last four or five years, there has hardly been a period when in some part of the empire, men were not suffering persecution for righteousness' sake. The servants of God, including priests as well as laymen, have been banished or exiled to distant countries; oppressed with increased taxes or heavy fines; imprisoned in dark holes, with chains to their necks and feet; or bastinadoed almost to death: one individual by the hands of a bishop, and in another instance three men at the instigation, and in the presence of the village priests.

But this degree of persecution has still been insufficient to stop the spread of light, or to extinguish the love of the truths of the Gospel on their awakened minds. In Constantinople, especially, the interest in becoming acquainted with the living way of salvation has continued to increase. The ecclesiastics and primates of the Armenian Church, feeling that something must be done, and aware that the largeness of the number of those who are evangelically disposed, incapacitated them from exiling all, devised a new course of persecution. In the first place, on the first Sabbath of February, the Patriarch solemnly excommunicated, with Anathemas, all the adherents of these "new doctrines." Now, although the evangelical Armenians love the community in which they were born, with all the strength of national feeling, they could still bear in silence the merely being excommunicated from a particular church on
account of their adherence to the Gospel of Christ. But this was far from being the sole design or result of the Anathema. Their position—as anathematized persons—has been made a pretext, with the connivance and aid of some of the Turkish authorities, for putting all of them out of the pale and protection of the civil law; for depriving them without appeal, of their houses, shops, and trades, for false actions in court, and false imprisonments.

Their enemies, to effect this result, have employed all their power. The Patriarch holds up the terror of Anathema to every one, however near of kin to the persecuted, who buys from or sells to, or refuses to join in bringing calamities on these pious men. Calumnies are circulated in high places as to the nature of this religious movement. The monied influence of Constantinople, which is chiefly in the hands of the Armenian bankers, is brought to bear with fearful effect in preventing any persons—high or low, civil officers, merchants, shopkeepers or householders—from relieving or sustaining the persecuted. They are driven out of houses owned by themselves, or held for a term by contract; they are spoiled of their goods—all but one of their shops in the city having been forcibly shut; many have been iniquitously deprived of their trade licences; and four are contumaciously and cruelly confined in a foul prison. They are prosecuted for debts never contracted, or not yet due; and are impotent to secure their own debts by the arm of law. Their houses are mobbed and stoned, and it has become impossible for them to walk in safety in many parts of the city. And the thousands who sympathize with them in their distresses, are deterred by threats of similar injuries, from becoming their sureties, or testifying to the truth in their behalf. And to crown all, they are threatened with exile.

The number who have been made to suffer in consequence of these persecutions, is probably several hundreds, including families. And the number who have felt themselves obliged to succumb to the demands of the ecclesiastics, to keep their families from starving, is not a few; yet we rejoice to state, that with three or four exceptions, all those who had given us evidence of sincere piety, have shown great firmness of faith, cheerfully suffering persecution for Christ's sake. They are chiefly men of the middle walks of life, who were in comfortable business, and are of solid and sober character. But they have had the boldness to throw themselves into the breach for the cause of Christ and His Church; ready as they hope, to suffer even unto death; thinking not so much of immediate deliverance for themselves, as of contending for spiritual and religious privileges for the hundreds in Turkey and Syria,
and for future generations, whose lot is depending upon the issue of this struggle for their faith at the capital.

And now, in behalf of these our persecuted brethren in Turkey, we, as their most natural representatives, feel constrained to address evangelical and Protestant Christians throughout the world. They have uncommon claims for our co-operation and sympathy. Having embraced cordially and earnestly the eternal truths of the Bible, and taken it as the sole standard of appeal for doctrine, they must be regarded as having essentially the same faith as that of the Protestant churches. But besides this, they are made to suffer with the very name of Protestant; a name attached to them by all their enemies as a reproach, and made to be synonymous with blasphemer and atheist. Are not men who are made to bear our name, and who are substantially of our faith, in a city of Europe, in the nineteenth century, in the presence of unpersecuted Greeks and Catholics, and in the presence of the Representatives of six Protestant powers, when exposed to every hardship and wrong merely for their religious opinions, entitled to appeal to enlightened Protestant countries for sympathy and aid, and for the exertion of influence in their favour?

We believe that they are thus entitled, and that they will find all needed aid. And therefore, we have actually taken upon ourselves the responsibility of receiving, in the name of Christ, one or two hundred persons thrown by oppression upon the wide world, without the right to work for their own support; and of providing them for the present with food and shelter at the charge of the Universal Church of Christ; persuaded that this is what all the friends of the rights of conscience would expect and demand at our hands. And we shall not cease this necessary provision for them, till we see from the want of the supply of funds, that there are none who care for the interests of the truth here. “Remember them that are in bonds as bound with them.”

But although we here allude to their pecuniary wants, our principal object in making this statement is to excite such an expression of opinion on the part of our fellow-Christians in Protestant countries, as shall secure for the persecuted evangelical Armenians in Turkey, the free exercise of their religious sentiments. And that it shall no longer be the sole condition of their being unmolested in their persons or property, that they conform to doctrines and ceremonies, which they and we regard as forbidden by the word of God. In Turkey, while every other form of the Christian religion is recognised by the government and tolerated, shall men having a faith resembling our own, be treated on that
ACCOUNT ALONE, as the vilest of the vile? Besides, all classes of Christians here, Greek, Catholic or Armenian, find powerful friends, and among Protestant Ambassadors too, active to plead for them when oppressed. Shall it be known and declared here, and in all the world, that their being called Protestant is to be the very barrier to any decisive and effectual efforts in behalf of evangelical Christians? We cheerfully acknowledge the readiness of Protestant Ambassadors to exert themselves in behalf of those who suffer for conscience sake. And all that we can desire is, that they may not be hindered by a want of interest at home, from accomplishing all the good which they may be inclined to attempt. We appeal to all in Protestant countries, who love justice and hate oppression, to use their best influence speedily, and in such direction as may seem to them most promising, to secure the immediate removal of all obstructions to the toleration of these conscientious men in Turkey, equally with all other Christians. We also look confidently to our fellow-Christians, that in the name of Christ, and for the love of truth and righteousness, they will show their sympathy for those who are thus suffering religious persecution, by furnishing such relief as they are able to afford.

WILLIAM GOODELL,
H. G. O. DWIGHT,
WILLIAM G. SCHAUSSLER,
HENRY A. HOMES,
CYRUS HAMLIN,
GEORGE W. WOOD,
HENRY Y. VANLENNEP.

Missionaries of the American Board of Comm. for For. Miss.

[The above, sent to us in form of a Lithographed letter, we give, for the missionary information it contains; and in the hope of its exciting the sympathy and prayers of our readers for these poor persecuted Christians. Being personally acquainted with some of the missionaries, and knowing the character of all, we have the fullest confidence in the statement of the Circular; and shall be happy to be made the channel of conveying any aid to the brethren who have assumed such responsibilities for the suffering members of Christ's body.]
An extraordinary meeting of the American Baptist Triennial Convention was held in the city of New York last November, in consequence of the practical withdrawal of the Churches in the Southern States, and the consequent desirableness of a change in its constitution and arrangements. The following extracts from a general view of the proceedings, by the editor of the Boston Christian Watchman, are interesting:

"We returned from New York, wearied in body, but refreshed in spirit. It was a good meeting. We went to it with some degree of sadness and foreboding. But the God of missions interposed, arrested the threatening danger, melted the hearts of his servants into pity for the perishing heathen, and thus prepared them to be of one heart and one soul in the cause.

"It was understood that the great business of the meeting was to re-organize under a new constitution. The committee of nine, appointed by the board to prepare such a document, presented a unanimous report, embracing a draft of a constitution, which will be found in our report. It is a concise, clear, and comprehensive document; and contains all the provisions which are essential to permanency and efficiency, if wisely administered. It was adopted without a dissenting voice, and will go into operation whenever a charter shall have been secured, and the necessary legal provisions made. But until the meeting in May next, the constitution of the General Convention will remain in force.

"The character of the meeting was highly encouraging. The presence of four distinguished missionaries could hardly fail to impart a deep interest. There was Judson, the father of our missions, and the first American missionary; Kincaid, the well known successful missionary among the Karens; and, as if by the special direction of heaven, Abbott and Davenport, of the Karen and Arracan missions, arrived in New York just in season to attend the meeting. There was no disposition manifested to cast reflections on any one for what is past; and although many regretted the separation of our southern brethren, and others rejoiced at it, yet there was little said on that subject. There was no taunting of the south—no spirit of reviling or of triumph. The meeting seemed to be animated by the missionary spirit in a measure sufficient to allay, if not drive off, every other. The southern convention will be regarded as a coadjutor in the work of evangelizing the world. The board has already voted that any of the missionaries who may choose, are to be transferred

* The separation was on the Slavery Question; because the Northern churches would do nothing to countenance the iniquitous system.—[Eds. M. C. I.]
to the southern board; and it is also understood that the African missions will be entirely given up to the southern board, who will be able to prosecute them to greater advantage than a northern one. It is also expected that the Indian Mission Association, located in Kentucky, will assume the care of the missions to the American Indians, thus leaving the American Baptist Missionary Union to the sole and single work of prosecuting evangelical labours in Europe and the east.

"It is also a cause of sincere rejoicing, that the debt of the board is now fully provided for. The board only asked for 10,000 dollars, which was supposed to be amply sufficient for the purpose; but nearly 17,000 dollars were pledged on the spot."

We believe that many of our readers will hear with surprise and joy of the large measure of success which has attended the labours of the missionaries of this society in Arracan. A meeting was held at New York towards the end of last year, when Mr. Abbott, one of them, spoke as follows:

"Brother Kincaid and myself went into Arracan in 1840, for we were driven from Burmah, and felt that we could no longer labour with profit to the people there. So we made our way to Arracan (which is a British province where Christians enjoy liberty) to labour among the Karens.

"I left Arracan eight months ago, and just before I left attended a meeting of native converts and preachers on the coast, and the state of things there is simply this: There were twenty-six stations, and about three thousand one hundred baptized converts; and, as far as I can judge, nearly three thousand more who were under the influence of these congregations, who were learning to read, or were in some way connected with the three thousand one hundred baptized converts. They have two ordained pastors and twenty-three native assistants, there being one vacancy. These two pastors, and each of the native assistants, had a church and congregation. I left them a flock without a shepherd, without any missionary, and two-thirds of them had never seen any missionary but myself. I left them there alone, surrounded by enemies, subjected to persecution, to poverty, and privations; and there they are, looking, as they told me when I parted from them, towards the setting sun, watching for my return."

Mr. Abbott then proceeded to give a history of one of the churches, exhibiting the rapid progress of Christianity among the Karens.

"One church was started in a little village, where there were only five families for the first year. The second year I baptized thirty, and in two years there were twenty-five families in the village, and
the church had some seventy or eighty members. In a few months after this the persecution broke out in Burmah, which excited much alarm, and the Christian Karens in Burmah fled to Arracan, and put themselves under the protection of the British Government. One hundred and twenty-five families came to this village (Ong Kyoung) and the church was increased to one hundred and seventy members, with about two hundred of what we would term nominal Christians. The whole congregation amounted to about eight hundred, and they had erected a fine church and a school-house.

"Now, I ask, are you willing that I should go back alone? Is it best, with all these calls for labourers? There are three thousand converted Karens, twenty-six churches and preachers, and a whole jungle full of boys to be taken care of, and to be controlled by the missionaries; and, I ask, is it best that I should go back alone?"—The Herald of the Churches.

AGRA BAPTIST MISSIONARY SOCIETY.

We lately had the pleasure of noticing the formation of a Bible Society at Agra; and in our last gave some account of the sixth annual meeting of the Agra Missionary Society. We have now to acknowledge the receipt of the First Annual Report of the Agra Baptist Missionary Society.

It appears that this Society, though young, is already fruitful. It has three ordained Missionaries, and several Native agents, six of whom, it is stated, have been engaged under the efficient superintendence of the Rev. R. Williams, in a portion of the field where forty-two have embraced the faith of the Gospel in connexion with their labours. In the chief village of that district one of the Natives, Gunput, has been ordained Pastor. The Report says,

"The chief village in this district is Chittaura, and is about 14 miles distant from Agra. Here 22 converts reside. During the past year the Native Brethren have been called to undergo a 'great fight of afflictions' on account of their attachment to the religion of Jesus Christ. They have been sorely persecuted, but through the intervention of an over-ruling Providence the wicked have ceased from troubling and the brethren 'have rest.'

"The total number of converts in all the villages is 41—this is exclusive of 16 resident in Agra, making a total of 61 in Agra and the villages—and it is pleasing to reflect that others are inquiring the way to Zion."

The Brethren have opened a subscription for means to found a Christian Village. The sum required was Rupees 1,474, of which Rupees 1,203 had been received. The money was to be devoted to
the purchase of land, to be let on a low rent to the Native Christians. Judiciously managed, such a course will greatly promote their object, especially where the Natives are exposed to persecution, and perhaps the loss of all things, for professing Christ. It will give them an independence which they cannot have when mingled with the heathen, and will enable their spiritual teachers to feed them more abundantly with the milk of the word "that they may grow thereby." The charity will, however, need to be strictly guarded to prevent abuse. The Society has done but little, as yet, in education. A female school, under the superintendence of a Missionary's wife, Mrs. Makepeace, has been instituted in Agra; and a Native Boys' School in one of the villages, under a Native Christian teacher. They employ no heathen schoolmasters.

**MISSIONS OF THE CHURCH OF ROME.**

We have before us the 36th Number (May, 1845) of the *Annals of the Propagation of the Faith* (Lyons) containing the Report of the Association for the Propagation of the Faith for 1844. By it we are informed that the receipts of the Association amounted, in the year 1844, to £138,047-8-4; and that it expended during that year on its missions in Europe, £25,574-8-1; in Asia, £37,699-4-3; in Africa, £11,728-19-1; in America, £43,943-17-6; in Oceania, £8,984-3-8.

The Association has missions in active operation in Abyssinia, China, Georgia, Canada, the United States, Constantinople, the Islands of the Levant, Algiers, the South Sea Islands, Persia, Siam, Cochinchina, the East Indies, Bulgaria, Greece, Palestine, Australasia, Cape of Good Hope, British Guiana, Ava, Syria, Thibet, Tripoli, Tunis, West India Isles, &c.

Every Number of the Annals announces the departure of missionaries for almost every part of the world. Rome is engaging in thorough earnest in the great conflict. Let the friends of Bible truth be up and doing, and by their missionaries and the Word of God, confront the Man of Sin in every corner of the globe to which he penetrates; yea, anticipate him, by visiting with the Gospel message the millions of our fellow-creatures who are perishing for lack of knowledge.—*The Herald of the Churches.*

**MEETING OF THE CHURCH MISSIONARY SOCIETY.**—The Annual Meeting of the friends of the Church Missionary Society, was held at Exeter Hall, on 5th May, the Earl of Chichester in the chair. From the report read by the Secretary, it appeared that the receipts of the Society for the year amounted to £102,458, a sum which was less
than that of the preceding year by £2,790. The expenditure was £1,093 under the income actually raised. The report described the condition and progress of the college at Islington as favourable on the whole, although the number of students was not larger. The various missions of the society in East and West Africa, Greece, Egypt, Jamaica, North-West America, Ceylon, South India, New Zealand, and China, were also in a prosperous condition, but the missions of the society could not be further extended unless its funds were increased.—Monthly Times.

The meeting of the Church Missionary Society was indeed a glorious meeting, and one for which in the present times we cannot be too thankful to God. The platform was crowded, far more so than we ever remember to have seen it, and the body of the meeting full. Doubtless, the spirit-stirring sermon of the Bishop of Calcutta, on the previous evening, had some effect in causing this overflow; it was a discourse which made a deep impression, and its appearance in print will, we hope, be hastened for the benefit of those who were debarred from the privilege of hearing it. The good Bishop owed something to the Evangelical body, and he has amply paid the debt. Lord Chichester's speech, prior to reading the report, was good, decidedly anti-Catholic; his reference to the late events in the East, and the appointment of M. Gobat as Bishop of Jerusalem, were very effective.—London Record.

Circulation of the Scriptures in Manchester, &c.—We announced, some months ago, that the average circulation of the Bible by the Manchester and Salford Bible Society from its establishment to September 30, 1844, was about 5,700 annually; that in the year ending September 30, 1845, it had increased to above 15,000; and that it was then rapidly increasing. We have now to state the pleasing fact, that the distribution since the 1st of October, 1845, (not six months) has been 77,645. A great increase is also taking place in other large towns.—Bombay Witness.

Idolatry and Intolerance of the Greek Church.—(From a Correspondent.)—The hierarchy at Athens have fulminated an anathema against a faithful and excellent man, the Rev. Mr. King, a Congregationalist missionary, who has been labouring fifteen years in Athens, the only man I learn who stands up for the truth in Greece. This anathema has been proclaimed in all the churches in Greece within the last three weeks. Mr. King is now under citation before the civil tribunals, for having reviled the mother of God—the holy images—the Liturgy of Chrysostom and Basil—the Seven Ecumenical Councils—and the doctrine of the transformation of bread and wine into the body and blood of our Lord Jesus Christ. Another example of the inveterate enmity of this apostate church to the pure Scriptural doctrines of the
Gospel. The heads of the church in Greece, finding that the American missionaries were very successful in establishing good Bible schools throughout the country, became alarmed; and issued an order that no school should be tolerated, in which the Greek national Catechism, a most heretical work, was not taught. The faithful missionaries being unable to comply conscientiously with this order, had no alternative but giving up their schools. Mr. Hill, who has long established and conducted a large school at Athens, was tempted, however, to accept the Catechism rather than lose his school; this compromise of principle has not saved him from being frequently attacked by the Greek priesthood, and it appears that the British and Foreign Bible Society have felt obliged, on the other hand, to cancel his appointment as their agent in Greece.—Ibid.

China.—From a letter dated Victoria, Hong Kong, 21st of April, 1846, we gather the following pleasing items: “Mr. Medhurst baptized two converts lately. Pohlman of the American Board baptized two a few days ago. We (the London Mission) have three male applicants for baptism. They have been going on most prosperously for some months past, and will soon I hope be admitted into the church. We have a prospect of getting a settled pastor for the Union Chapel soon.” May these be but the droppings before the more copious shower.—Calcutta Christian Advocate.

The Karens.—It affords us sincere pleasure to announce the progress which the Gospel is making amongst the Karens. The American missionaries resident in British Burmah and the province of Arracan have, during the last twelve months, admitted into the church of Christ twelve hundred hopeful converts from amongst this interesting class of people.—Ibid.

Baptism of three Native Youth.—We rejoice with our brethren of the Free Scotch Church, in their having been allowed to receive three additional converts. On the 3d June S. Ramanoojum and C. Sungeewe, and on the 17th R. Soondrum, pupils in the Institution, were baptized by the Rev. J. Anderson. S. Ramanoojum was first awakened, it appears, by the labours of our lamented brother the Rev. J. Smith.

Edinburgh: Operations and Movements in connexion with the Free Church of Scotland.—“Our Missionary Accounts,” writes the Rev. John Jaffray, “for the year have just been closed; and it occurs to me that there is no impropriety in anticipating the Report to be given in to the Assembly, by stating that the increase in the revenue of the Missionary and Educational Schemes of the Free Church, is somewhere about £10,000 over the receipts of last year. There is an increase also in the Sustentation Fund.” “I am just preparing,” writes the Rev. Dr. Gordon, “a circular to our people for Funds to erect Buildings at Bombay, Madras, Calcutta, and the Cape. I am going to ask £15,000. I hope we shall get it.”
This sum, being proportionally divided, will give between £3000 and £4000 to Madras and Bombay, and somewhat more to Calcutta. Subscriptions in the several localities will make up whatever more may be necessary.—Oriental Christian Spectator.

A Contrast;

OR A SONG FOR THE TIMES.

Canto I.

The sun had gone down, far away in the west,
In a threatening sky;
No moon-beam was there,
That dark night to cheer;
And the wind blew a tempest high.
The sea was up-heaved, and with angry roar,
Came rushing, and foaming, on the pebbly shore;
And the Storm with a terrible fury came on;
While the earth, and the sky, appeared mingled in one.
'Twas a dreadful night,
When a dreadful sight
Before me stood;
The lightning's flash,
And the tempest's crash,
And the darkest cloud,
Before that sprite,
Were distanced many a rood.
I said, What your name is, and business, tell!
He replied, and his voice was the thunder of hell;
In the deeps beneath,
In the shades of death,
Is my permanent home;
But to fill with confusion this earth am I come;
And Discord's my name; said that spirit of gloom.
While the lightning's flash,
And the tempest's crash,
And the ocean spray,
Of a thousand, thousand angry forms,
Re-echoed his name as the demon of storms,
And Discord's my name, said that horrible sprite,
As growling he hurried away from my sight.

Canto II.

The demon was gone, and the storm was hushed;
And the rising moon,
In glory bright,
With lustre shone;
And the sparkling spray,
In a thousand, thousand forms was gay.
While a balmy breeze from a neighbouring grove,
Where a thousand, thousand fire-flies rove,
Softly ruffled the leaves of my quiet alcove.
'Twas a lovely night,
When a lovelier sight,
Before me stood;
The moon's soft light,
And that lovely night,
By that angel bright,
Were distanced many a rood.
She spoke, and her voice was in melody, peer
To the shepherd of Bethlehem's harp, and as clear;
In the heaven of love,
With such spirits above,
Is my permanent home;
But to overcome Discord, to this earth am I come;
And Concord's my name, said that spirit bright;
While the rising moon,
In glory shone,
And silvery light,
And the sparkling spray,
In a thousand, thousand forms was gay;
And the balmy breeze from the spicy trees,
Seemed to join me, while humbly on bended knees,
I adored Him, who maketh sad Discord to cease;
Jehovah! the Author of Concord and Peace.

Obituary.
We regret to record the death at Cottayam, early on Sunday morning, 24th May, the Rev. J. Johnson, of the Church Mission. His disease was brain fever, brought on by exposure to the sun.

Ecclesiastical Movements.
The Rev. Joseph Vansomeren Taylor, s. a., of the L. M. S. has been removed from Madras to Baroda, in Gujerat, on account of the weakened state of that promising young mission. We have the pleasure of welcoming back, in his place, the Rev. W. H. Drew, after an absence of about six years. He has spent some time since arriving at Bombay, in visiting the flourishing stations of the Society in the Southern part of the Peninsula.

Monthly Missionary Prayer Meeting.
The address at the last meeting by the Rev. H. M. Seudder, was "On Prayer." Those absent sustained a loss. The Meeting on the 6th instant, is to be in the Wesleyan Chapel. Address by the Rev. M. Winslow; subject, "A Religious Revival, why to be desired, and how to be sought, by Missionaries."