MISSIONARY ENCOURAGEMENT.
BY ONE OF THE EDITORS.

The God of heaven he will prosper us, therefore we his servants will arise and build.—Nehemiah ii. 20.

This was the confiding language of Nehemiah, amidst the difficulties of rebuilding Jerusalem still lying almost in ruins and surrounded by enemies. The temple had been rebuilt under Zerubbabel nearly 70 years before, and its religious worship much revived under Ezra about 12 years previous; but the walls of Jerusalem were still broken down, and the Jews who had returned from the captivity were in great affliction and reproach.

Nehemiah, a pious Jew, high in favour at the court of Artaxerxes, hearing of the distressed condition of his brethren in Judea, sought and obtained leave of the king to go for a time to their aid, to build the walls which were broken down, and to set up the gates which were burnt with fire.

He went, and having surveyed the desolations, he laid his plan, communicated it to the rulers and priests, told them of the good hand of God which was upon him, and of the king’s favour, and said, “Come and let us build up the wall, that we be no more a reproach.” And they said, “Let us rise up and build. So they strengthened their hands for this good work.”

But there were powerful enemies. “Sanballat the Horonite, and Tobiah the servant, the Ammonite, were grieved exceedingly that there was come a man to seek the welfare of the children of Israel.” These laughed Nehemiah and his asso-
iates to scorn. Even after some progress had been made in building the wall, they ridiculed the whole attempt before the army of Samaria, saying, "What do these feeble Jews, will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of rubbish which are burned." And Tobiah answered, "Even that which they build, if a fox go up, he shall even break down their stone wall."

But Nehemiah made his appeal to God, "Hear, O our God; for we are despised: and turn their reproach upon their own head." "So they built the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." When Sanballat and his associates found that ridicule did not avail, but that the work still went forward, they became very wroth, and conspired to fight against Jerusalem, and to hinder it.

This caused great consternation, "And Judah said, the strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall."

"And their adversaries said, 'They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.'"

But Nehemiah encouraged them to trust in God, saying, "Be not ye afraid of them; remember the Lord which is great and terrible." So they prosecuted their labour, though half of them were obliged to hold "the spears from the rising of the morning until the stars appeared;" "every one with one of his hands wrought in the work, and with the other hand held a weapon."

Afterwards their enemies, artful as well as powerful, changed the manner of opposition, and professed friendship. They invited Nehemiah to meet them in the plain of Ono, and consult on the general good; but he replied, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Sanballat then sent an open letter to inform Nehemiah of certain injurious reports concerning him, to the effect that he was exciting the people to revolt from the king; and thus endeavoured to alarm
the people with the fear of being considered traitors and rebels, and so to prevent their proceeding with the work. When this did not succeed, in a still more artful manner, he induced one of Nehemiah's friends, who was considered a prophet, to dissemble fear and shut himself up in his house, and then to advise Nehemiah—on account of the coming evil—to flee into the temple to save his life. But he still remained firm, and his reply to those who would have him retire into the temple was, "Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." So the wall was finished, and when the enemies, and the heathen who were round about, saw these things, they were much cast down in their own eyes; for they perceived that the work was of God.

There are many striking analogies between the building of these walls of the temporal Zion, in the manner thus briefly sketched, and the building up of Christ's Kingdom—the spiritual Zion—among the heathen. As in the one case the obstacles were great, so in the other are they great, even insurmountable by mere human effort; and as Nehemiah strengthened himself and his associates in the Lord, and by faith and diligence overcame all difficulties, so may the people of God now. Their language should be, "The God of heaven he will prosper us, therefore we his servants will arise and build."

1. As the obstacles were great to building Jerusalem, so are they to the progress of Christianity among the heathen.

1. There are open opposers. Even in Christian lands, there are those who dislike and ridicule the attempt. Their language is, What do these feeble missionaries? Will they change the religion of a whole people; will they transform a savage into a civilized being; will they convert the brahmins to Christianity? Impossible, it is all fanaticism. "That which they build, if a fox go up, it will even break down their stone wall."

2. There are secret enemies, who in various ways hinder the work. This they sometimes do by affecting great zeal for it, as did Nehemiah's opposers when they invited him to take counsel with them in the plain of Ono. The great enemy if he
cannot throw entire discredit on the cause, and prevent something being attempted, will be content to turn counsellor, and advise such measures as will in the end bring it into disgrace.

3. There are also friends who rather hinder than help forward the work. Some are timid. They are much afraid of excessive zeal, though they seem to have no dread of excessive prudence. They desire to have everything done in some inoffensive way, so as not to displease the heathen. They would have accounted Paul and his companions as exceedingly injudicious, when they attacked the prejudices of idolaters, in such a manner that a whole city was thrown into commotion, and they cast into prison.

They would not have fellowship with any of whom it could be said, "Behold they that turn the world upside down are come hither also." Things must be conducted in a much more quiet and orderly way, and according to prescribed forms. They are willing that the heathen should be converted, if it may be done in a proper manner, and to their own church or party; that the walls should be built up, if they can be built without noise or without any danger of temporal loss, or of alarming or displeasing the enemy. Some of this class are ready to propose alliances with the world, and even with the heathen, in the establishment of schools from which the Bible is excluded, in the hope that literature and science will introduce the Gospel; that civilization will prepare the way for Christianity; and that the world will be converted by some civilizing and intellectual process. But, "Canst thou draw out Leviathan with a hook?" These things have their use, in their proper place; but it is not becoming Christians to merge the peculiar essentials of their faith, in an alliance which secures only temporal benefits, and prevents them from seeking, above every thing else, the salvation of the soul.

Other professed friends are over-economical. These are very much afraid of expense. They are like the Jews who might object to burying up stone and mortar in the foundation, or to strengthening or beautifying the walls with any costly materials. Their language constantly is, "To what purpose is this waste?" If tracts or even the Scriptures are largely distributed, they are
much afraid some of them are lost. If schools are established on a broad scale, or much time is spent in training missionaries, or assistants, they much doubt of the propriety of great expense in education. In short the whole preparatory work, as not attended with immediate results, is regarded with little favour; foundations being considered of small value compared with walls, because they cannot be seen. It is important to have reapers to gather in the harvest, but it is thought of little consequence to be at expense to sow the seed. Let it fall as it may, or not at all, if God please he can give a harvest.

There are still others who are over-precise friends. They have no idea of building the walls of Zion, but after a certain model. Whatever is done for the extension of Christianity, must be under the direction of Apostolic Bishops—not Bishops with the spirit of Apostles, but in the Apostolic Succession. They must be canonical. They would almost seem to think it better the Gospel should not be preached at all, than preached in an unconsecrated place. There must be a church standing East and West, with an altar at the East, on which candles are to be kept burning; and the worship must be accompanied with abundant genuflexions. These are like the Jews who were always following the tradition of the elders rather, than the commands of God. They talk much of the fathers, teach for doctrines the commandments of men, and insist upon the importance of outward forms to the stifling of the inward and quickening spirit.

4. The labourers are few and feeble. The number employed in the missionary field is as yet very small. There may be at all the stations perhaps 1500 ordained ministers, with some lay assistants, but what are they among more than 700,000,000 of our unevangelized fellow-men? About two to a million. The proportion in some parts of India is considerably larger, but in others it is less. In the Telugu country on our borders, there is scarcely one missionary to a million of souls. We are also to consider that the missionaries are generally foreigners, ignorant of the customs of those whose minds they are to guide, and unable from habit to have free and familiar intercourse with them; that in almost all cases they have to learn at least one
difficult language; that they are usually in climates unfavourable to their health, and are oppressed by many cares. They have not only to preach the Gospel, but to make translations of the Scriptures, to superintend or teach schools, to conduct printing establishments; and, in short, in erecting the spiritual edifice, they have both to erect the building and to provide and collect all the materials—aye, and often to make their own tools.

Owing in part to such causes, the average life of a missionary, at least in India, will not probably exceed ten years; and when we consider how small is their comparative number; how many of them never acquire a native language, so as to be efficient in it; how difficult to make their message intelligible, on account of the terms used being misunderstood; how many are almost necessarily occupied in English preaching or in schools, and how many in whole or part in the secularities of their missions, it will be seen that the number of actual labourers is very small. One half of those on the lists may have advanced so far in a vernacular language as to be more than mere students; and half of that number, or one-fourth of the whole, may have such a measure of health and freedom from other duties, as to be fully and efficiently in the work. There may then be 375, in all parts of the world, able to preach to the heathen in their own language, and who are actually engaged in preaching to them, the unsearchable riches of Christ. But what are they among so many? "The strength of the bearers of burdens is decayed."

5. There is also much rubbish. There are many obstacles to be removed—much preparatory work is to be done. We shall not attempt even to hint at all the obstacles which oppose themselves in different parts of the world, but would glance at some of the more obvious in India only. There are, no doubt, heathen countries where the field is comparatively clear. The good seed is not sown, but the tares have not become rank. The ground is easily prepared. In other places it is overgrown with tares, and thorns of every noxious kind, if not with thick under-brush, or heavy forest. This is the case in India; and its dense jungles, almost impenetrable except to beasts of prey, and which send forth a deadly effluvia from embosomed marshes, are but a faint emblem of that moral
wilderness, which is here to be brought under cultivation. To
drain the marshes, to dig up the thorns and briars, and to cut
down the tall trees of the jungle, and carry the plough through
the soil, before the seed can even be cast in, is a vast labour.

Some of the obstacles may be briefly mentioned. There is
Caste. As much as been said and written concerning this
obstacle, we will not dwell upon it; though certainly the hin­
drances it opposes, in various ways, can be fully known only
by those who have encountered it. It is a hydra of a hundred
heads, and with the power of reproduction when any one of
them is cut off.

It can scarcely be slain but by the sword of the Spirit, and
by that being directed to its heart; or by letting in the rays
of truth upon the fountains of corrupt principle in which it
gloats, so as to dry them up, and destroy the food on which
it feeds. This is usually a work of time. The obstacles it
presents to the progress of Christianity are greatly enhanced
by the sanction of Government to the Hindu law of inherit­
anee, by which if a man loses caste (as he must do to
become a consistent Christian) he is disinherited and counted
as one dead. He is liable to be driven from his home, de­
prived of his patrimony, separated from his father and mother,
or his wife and children, and subjected to the same civil and
social disabilities which he would be if actually deceased. This
is a cross difficult to be taken up at the very threshold of
Christianity, and one which it would well become a Christian
Government to lighten. We are glad that provision is made
for this in the “lex loci” should that be confirmed.

Again, custom. This is a barrier scarcely less strong than
caste. Indeed, among a people who seldom think for them­selves, and are always satisfied to do what their ancestors did,
and what common usage requires, it is all but insurmount­able. One may almost as well think of changing the course
of nature as the customs of the people; and when, in em­
bracing Christianity, they are required not only to change their
customs, but to adopt those of a people entirely different, and
to whose habits they are in some respects utterly averse, the
difficulty in the way is very great.
Unhappily also many of those in their midst who are called Christians, are unworthy of the name, and disgrace it by vices from which even respectable heathens are comparatively free. The consequence is, that Christianity is charged with giving license to drunkenness, debauchery and violence; and their residence among these idolaters, to whom they should recommend the religion of the Gospel, is one of the greatest stumbling blocks and hindrance to its progress.

Again, there is a heathen literature. This being mostly in the form of poetry, and consisting of praises to the gods, and wonderful accounts of their achievements, is exceedingly attractive. The Christian Scriptures come to them in a plain dress, and under the disadvantages of foreign idioms, which make them the object of contempt among the learned.

Moreover, they have a false philosophy. The whole system of nature is misinterpreted by them, and the interpretation is most fully received and believed. They have no doubt that the earth is flat and stationary, that the sun and moon revolve round it, that the sun is nearer to the earth than the moon, and that the heavenly bodies are alive. The belief of Christians on these points is as adverse to theirs as is their belief in the unity of God. But this is not the principal difficulty. Their philosophy of mind is a greater obstacle than that of matter. They are in the strictest sense fatalists. They hold the doctrine of fatality in such a form as to exclude all proper ideas of accountability. Their belief in the transmigration of souls, which is universal and actuating, prevents the awards of eternity, as presented in the Scriptures, from having any influence. None can know but by experience, how entirely this shields them against the sharpest arrows of truth, nor how difficult it is to penetrate it, or wrest it from their hands.

There is also a perverted morality. Their whole code of morals is not only exceedingly defective, as might well be supposed from the vicious character of the gods whom they worship, but perverted. They consider killing a cow to be as really murder as killing a man—that lying, for an important object, such as to benefit a brahmin, is praiseworthy—and that stealing is no crime in a necessitous man. Omitting to give
food to the brahmins, or standing in the shade of a temple or of a cow, is a greater sin than breaking some of the commandments. Not only so, but sins, of whatever character, may easily be atoned for by deeds of charity or penance; or by offerings to the idols; or may be washed away in some holy bathing place. Even the marking themselves with ashes, hearing of sacred books read, repeating certain prayers called mantras, or worshipping at the temples will expiate sin.

There is moreover stupidity of conscience. A deficient standard of morality, and belief in the prevalence of human merit, deadens the moral principle, so that the pressure of guilt is not felt; and the people seem nearly without a conscience. Here is the secret of the utter inefficiency of all appeals either to their fears or their affections. Sin is in their eyes a trifle. Heaven or Hell little else than another birth, in which they will have no knowledge of the transactions of this life, and no personal identity. God is a being much like themselves; not the proper object of love, and scarcely of fear.

There is also the power of the priesthood. The brahmins are divinities in the estimation of the people, and the gurus are worshipped as gods. Forming the leading classes of society, universally revered as spiritual guides, they of course govern the whole community. But by their habits of indolence, pride, and avarice, they are enlisted against Christianity; and as their craft is in danger, with their entire means of support, they properly consider it a contest for life or death.

And lastly, there is an ancient and vast fabric of idolatry. As the Jews had to remove old foundations and lay new, as well as destroy and remove the rubbish of former fabrics, so the missionary in India, in preparing to build the temple of the Lord, has mighty edifices to remove, and deep laid foundations to dig up. Here is a system of idolatry which has come down from all antiquity, settling deeper and deeper in the minds of millions, and almost hundreds of millions, from age to age; and however contemptible and weak it may seem, it is so cemented and indurated by time as to be nearly impregnable. There is a charm in idolatry as it is here decked out in its feasts and processions and gaudy shows, almost
inconceivable to one who has not witnessed it; while it is entirely accordant with all the corrupt dispositions of the heart, giving free scope to the baser passions, and at the same time affording a full quietus to the conscience. Besides, it is the religion of their childhood, with which are connected all their strongest associations; the religion of their fathers—of their remotest ancestors, of whom they have any knowledge. All their history speaks of it, all their literature is imbued with it, all their science is founded upon it. The monuments of its antiquity, of its glory, stand on every side, proclaiming the sincerest belief in its grossest fictions; while miracles are supposed to be frequently wrought, as a sign and seal of its verity. To prepare the way then for the Gospel there is a work of preparation similar to that which would be necessary in building a Christian church on the site of an immense heathen pagoda, every stone of whose foundation, however deeply laid, must be removed.

II. But Missionaries may strengthen themselves in God, in the assurance that He will enable them to overcome every obstacle.

"What art thou, O great mountain? before Zerubbabel thou shalt become a plain." This we are encouraged to believe from what God hath already done. To speak only of modern missions. Consider their progress. There are now nearly thirty times as many mission stations as there were thirty years ago, and almost as great an increase of missionaries.

Consider also what they have been enabled to accomplish; few and feeble as they are, and like the Jews "separated from each other on the wall."

1. They have removed many obstacles. To mention now nothing more, they have obtained an entrance and settlement in many barbarous countries, as well as those under Christian influence, once closed against them. Such is the case in Burmah, in Siam, in many parts of Africa, in New-Zealand, and in the Islands of the South Seas, as well as in every part of British India, and several parts of China.

2. They have also accomplished much preparatory work. The word of God, in whole or part has been translated into 136
languages. It has thus been made accessible, within a few years, to more than half the population of the globe. This has been effected by furnishing the whole Bible for the three hundred millions of the Chinese Empire, and, either the whole or part, to the 200,000,000, of all India within and beyond the Ganges.

Dictionaries and Grammars have also been made. Some savage countries have received from missionaries, a written language. In almost all heathen lands, the Natives have obtained through them much useful literature and science. Schools have been established, in which not less than 150,000 children are gratuitously instructed in important worldly knowledge and in the Sacred Scriptures. More than 50 printing establishments are in operation in different heathen lands.

But to speak of India alone, the whole Bible has been printed in eight or ten languages, and the New Testament in more than thirty languages and dialects. Numerous elementary school books have been prepared, and probably more than 800 different tracts, and other larger books of some size, have been printed and distributed by hundreds and thousands.

“"The schoolmaster is also abroad," to prepare the way for these books. We should not, in reference to results which God may bring out of it, set down as nought or worse than nought, what the Government have done in education; though deep should be our regret, that they have not done more, and introduced the Bible into their schools. It is Christian education alone which can be contemplated with hope in India. But the encouragement given, and aid afforded, to the cultivation of the English language and European science, has done much to remove the obstacles previously noticed, arising from a heathen literature, and false philosophy; and where the advantage thus gained has been followed up, by instruction in Christianity, which may come, and often has come, from other quarters to the youth taught in the Government schools, and even in Native institutions, substantial benefit has been realized. The Hindu College at Calcutta, for instance, which has been too justly considered as infidel in its tendencies, while it has delivered hundreds, if not thousands, from the
degrading bondage of idolatry, and at least taught them the spirituality and unity of God, has put some in the way of more saving knowledge. Some youths of much promise, educated at that College have been baptized, and two who were for a time in the Madras University, conducted on similar principles. At Calcutta, an association has been formed for the mutual protection of its members, on their renouncing idolatry and caste, and following out those principles which a superior education has taught them to adopt. A Hindu society also at Calcutta, formed for the defence of Hinduism, has decided that the receiving of baptism shall not be considered a forfeiture of caste.

Thus the light of science alone has done something to remove obstacles; and when we see a decidedly Christian education given in numerous High Schools—as in the General Assembly’s Schools at Calcutta, Madras, and Bombay—the Schools of the London Society Missionaries at Calcutta, Benares, &c.—the various Institutions of the Church Missionary Society, the Baptists, and the Americans; and when we see boarding schools in which children and youth are separated from their heathen friends—and thoroughly instructed for years, as in Jaffna, Madura, Madras, Calcutta, and many other places; we cannot but be convinced that a most efficient instrumentality is at work.

Even the vernacular bazaar and village schools, scattered by hundreds and almost thousands, over different parts of India, where mission stations are formed, by raising up a reading population, by removing prejudices against Christianity, and by furnishing the best congregations and best preaching places to missionaries, and giving them through the children access, more or less, to the parents, are very important auxiliaries. They are not to be despised, because the good done in them is less rapidly matured, and not so apparent as in English or boarding schools. It is more diffusive. The seed sown, if it do not spring up at once, is still indestructible, and whatever may be said of English, and of the importance of the higher branches of knowledge, as taught in that, it is in the vernaculars that, to the mass of the popu-
lation, the Gospel must be made known. In the present vernaculars, in all probability, (however extensively English may be cultivated by certain classes) the greater part of the people will always think and speak, hear and read. In these, as well as to a limited extent in English, light and truth are going forth, and when we consider the number of mission stations and schools—the number of missionaries and assistants employed in preaching the Gospel, to the Natives in their own tongue—the tours taken for diffusing the knowledge by the wide distribution of Scriptures and tracts, we cannot but think that at least a great preparatory work is accomplished.

3. There has also been a measure of actual success. We do not find in the common order, either of Nature or Providence, that lasting results are usually sudden. The mushroom springs up in a night, but the oak is the growth of centuries. "The kingdom of God cometh not with observation." Four thousand years were necessary to prepare the way for the coming of the Saviour.

Did our limits now allow more than the slightest general view of the missionary field, we should see most undoubted evidence of real and even great success. The promise of Jehovah, "The isles shall wait for me," is already fulfilled in Tahiti, and many other islands of the South Pacific. In the Sandwich Islands also, a nation has been born, almost in a day. More than 22,000, or about one-seventh of all the inhabitants, have within a few years been baptized, and admitted to the Christian Church. In one church are 6,400 communicants, of whom 4,500 were admitted, in a single year, after giving satisfactory evidence of being "born again." In Southern Africa, both literally and spiritually, the desert rejoices and blossoms as the rose. In New-Zealand, the most ferocious savages and cannibals have been converted. In Western Africa and the West Indies, the degraded and enslaved Negro has been brought into "the glorious liberty of the children of God." But we cannot dwell on such delightful scenes. They are alluded to only to show that the Gospel has not lost its power.

But we must especially look at India, where, it is often said,
the work is only preparatory. That the success is not what should be sought and longed for—that we should not rest satisfied, but inquire earnestly why truth seems so powerless here—that missionaries and all connected with them should humble themselves deeply before God, and ask with groanings of spirit, "Lord how long?" we readily grant. But observation convinces us, that whatever cause there may be for humiliation, there is none for discouragement. There is no reason, from the history of modern missions in India, to think that the Hindus are, as some would suppose, under judicial blindness, and given over of God to perdition; nor that any labour bestowed upon them, in faith and prayer, is lost. No, nothing is lost. The blessed Jesus gathers up the little that his people do here, as well as elsewhere, and makes more of it than our feeble faith could anticipate. Every thing done in his name tells. It may be years subsequently; it may be after a promising fabric of hope, as a school or even a little church, has been broken in pieces. He has gathered up the fragments, and it has been manifest, at length, that nothing was lost.

We cannot speak of India as nearly converted, of her idol temples as tottering to their fall, of caste as destroyed and brahminism prostrate. No. Perhaps too much has been said in this strain of confident expectation, if not of over-coloured statement of actual progress. But there has been success—and as we believe, success fully proportioned to the means employed and the difficulties to be overcome.

There is not in India, as in some parts of Africa, a missionary to a small settlement of a few hundred souls; or as in the Sandwich Islands, one to every five or six thousand of the population. Nor does the Gospel come to the Hindu, as to the Hottentot, South Sea Islander, and Negro, with manifest temporal benefits in her hand, and all the blessings of civilization in her train; nor find them without literature, without science, without any systematic form of religion.

Yet—not to mention the older missions at Tranquebar and Tanjore, where much of the harvest has been left to perish for want of labourers, and fields once fruitful to be over-grown with thorns—in Travancore and Tinnevelly, Christian villages are
reckoned by hundreds, and converts by thousands. In the latter alone, more than 40,000 are at least nominally Christian. In Bengal, especially at Kishnagur, and in some villages nearer Calcutta, whole neighbourhoods have within a few years forsaken idolatry, and turned to the Lord. In some parts of Northern India, as also in the Bombay Presidency, and to still greater extent in Madras and Calcutta, many individuals have been converted. In different places brahmins and others of high caste, have not only renounced brahminism and caste, but become preachers of the Gospel. Some half-a-dozen are now ordained ministers.

There have also been marked instances of the "out-pouring of the Spirit," on numbers as well as individuals. At Batticaloe in Ceylon in one year, more than a hundred of all classes were baptized, of whom several were veddahs or wild-men.

In Jaffna, at different times, there have been revivals of religion; in which the power of the Holy Ghost has been very manifest. These have been principally among the schoolmasters of the village schools, and the youths in the boarding schools. Upon these the influences of the Spirit have frequently descended, and marked instances of conversion have been the consequence. More than 300 of these youths have been hopefully brought from darkness to light; and of the girls, about 70, converted from heathenism, have been married to Christian husbands.

Thus there have been first-fruits of a harvest—scattering drops before a plentiful rain. The foundations of heathenism, if not shaken, have been undermined, here and there, and some stones have been removed in different places from the edifice. It has been thus weakened, although it may seem to stand as firmly as ever. It is said that in the breaking up of the immense masses of ice in the frozen lakes and seas of the north, that the heat penetrates the mass gradually, and with little perceptible effect to a certain degree, and that then, when the whole surface of the water is covered with these icy fetters, apparently as strong as ever, but in reality rotten in every part and ready to fall to pieces by their own weight, suddenly there is a movement from some cause, perhaps a slight
wind, and the whole mass dissolves as by magic and dis­
appears almost in a moment.

Whether the fabric of Hindu idolatry is to be scattered, as
these icy fetters by the wind, or as frost before the rising sun,
we know not—or if so to be, when it will take place, we
know not; but one thing we may confidently believe, that
India is given to the Lord Jesus as an inheritance, and its
uttermost provinces for a possession.

4. The nature of Christianity affords ground to the Missionary
to strengthen himself in God. It is a universal religion—not de­
signed for a particular country, for a peculiar state of society,
or some select nation, but for the world. It is adapted to
every climate, to every stage of improvement, to be the religion
of every language, and tongue, and tribe, and people.

All the forms of heathenism are confined to particular
circumstances. No one could by possibility be adopted in
the different countries of the earth. Even Mohammedanism,
which is designed to be universal, is not suited to all coun­
tries and all circumstances.

The Christian religion is adapted to fallen man wherever
found. The frozen Icelander is as susceptible of its heavenly
influence as the inhabitant of the torrid zone; and either of
these is as easily converted as the dweller in the fairest country
on the globe. The barbarous savage, as well as the more civi­
lized idolater, may find in it a religion calculated to human­
ize the cruel and elevate the degraded—to teach the New­
Zealander how to live and the Hindu how to die. All men
may find in it, what they can find nowhere else, a religion
consistent with itself, and which can deliver from the defile­
ment, as well as the penalty, of sin.

5. That it will extend to all—that every obstacle will be over­
come—we have the sure word of prophecy. “All the ends of
the world shall remember, and turn unto the Lord. Every
valley shall be exalted, and every mountain shall be made low:
and the glory of the Lord shall be revealed, and all flesh shall
see it together.” “For as the earth bringeth forth her bud,
and as the garden causeth the things that are sown in it to
spring forth, so the Lord will cause righteousness and praise
to spring forth before all nations.” “And the kingdom and the greatness of the kingdom, and the dominion under the whole heaven, shall be given to the people of the saints of the Most High.” In short, most firm, and abundant, are the promises concerning the universal propagation of Christianity, and the future glory of the church. The night must be far spent, and the day at hand, when “The light of the moon shall be as the light of the sun, and the light of the sun seven-fold, as the light of seven days.”

THE AUGSBURG CONFESSION.

This is the sum of the Christian doctrine which in our churches is delivered. And we deem it to be agreeable both to prophetical and apostolical Scripture and to the Catholic church: nay, even to the Romish church so far as that is known from its standard writers. And we hope that, all good and learned men will think the same. For we do not hold the consent of the Catholic church worth nothing, nor is it our mind to introduce into the church any dogma which is new and unknown to that holy body. Nor are we willing to be deemed the authors of any impious or seditious opinions which the Catholic church hath condemned. For not led on by wicked desire, but constrained by the authority of the word of God and of the ancient church, have we embraced this doctrine, that the glory of God might shine more and more, and the minds of the pious throughout the whole church be consulted. For it is certain that many abuses have crept into the church which have need of correction. And as well for the glory of Christ as for the salvation of all nations, we earnestly hope that by the careful study of these controversies the church may be purged again, and set free from those abuses, the existence of which cannot be concealed; for which reason all good men in all nations are long since looking out for a General Council; some hope of which indeed the most clement Emperor has held out to all. Therefore the Emperor will do a thing most worthy of his greatness and his high station, and hearty desires of the whole church, if of such things he will commit the judgment in General Council, not to those who bring their private interest under consultation, but to men select, pious and learned, who may desire to
consult the glory of Christ, and the welfare of the whole church. This is the accustomed and lawful way of abating those dissensions which arise in the church; namely, to refer ecclesiastical controversies to General Councils.

The church has observed the custom from the Apostle's days down to this time. And the most excellent Emperors Constantine and Theodosius, even in matters of no great obscurity, and about absurd dogmas, would nevertheless determine nothing without a General Council, that in judgments of dogmas they might preserve the church. And it highly becomes the Emperor to imitate the example of those excellent princes, especially when we have changed nothing without the example of the ancient church. And we hope that his so great felicity has been given to the Emperor from above for the church's reformation and safety. Certainly God demands in return this favour from him, that he do apply his power to the adornment of the glory of Christ, to the peace of the church, and to the prohibition of that horrible and most unrighteous cruelty which by a strange sort of madness is exercised every where against the members of Christ, against men of piety who do no harm to any one. The care of these important matters God has committed to the highest princes. So he stirs up monarchs to forbid unjust enactments; as he stirred up Cyrus to set free from captivity the Jewish people, and Constantine, to drive away that boundless cruelty which then was exercised against the Christians. So we wish that the Emperor may both undertake the care of reforming the church, and may prohibit unrighteous cruelty.

For our Articles, which we have reconsidered, testify with sufficient clearness that we do not teach or approve any dogma which is contrary to the Catholic church, nor any impious or seditious opinion whatever: yea, that some remarkable Articles of Christian doctrine have been illustrated by us in a pious and profitable manner. Certain abuses have been reformed in external traditions, about which though there may be dissimilitude of opinion, yet if the doctrine and faith be pure, no one for such dissimilitude as to human traditions should be deemed heretical or an apostate from the Catholic church. For the oneness of the Catholic church consists in consent of doctrine and faith, not in traditions of men, in which there has always been great dissimilitude among the churches all over the earth. Nor should the Imperial Majesty have any confidence in those who, that they may kindle hatred against us, scatter about strange calumnies, and say that all ceremonies and all good customs in the church have been done away with by us. These accusations are openly false. For we with
utmest piety both conserve such ceremonies as are of Divine institution, and that we may augment the reverence entertained for them, have just removed abuses which, against Scripture, against ancient Canons, against the example of the ancient church, have been admitted by the fault of the times, without any positive authority. And the old rites are in a great measure kept up carefully among us. Wherefore we entreat that the Imperial Majesty will hear with clemency (our setting forth of) what in outward rites is preserved, what for any reason has been altered.

(1.) Of the Mass.

Our churches are wrongfully accused of having abolished the mass. For the mass is retained still among us, and celebrated with great reverence: yea, and almost all the ceremonies that have been in use; saving that with the songs in Latin we mingle certain Psalms in German here and there, which be added for the people's instruction. For therefore we have need of ceremonies, that they may teach the unlearned; and that the preaching of God's word may stir up some unto the true fear, trust, and invocation of God. And this is not only commanded by St. Paul, to use a tongue that the people understand, but man's law hath also appointed it. We use the people to receive the sacrament together, if so be any be found fit thereunto. And that is a thing that doth increase the reverence and due estimation of the public ceremonies. For none are admitted, except they be first proved and tried. Besides, we use to put men in mind of the worthiness and use of a sacrament, what great comfort it offereth unto them which repent; to the end that men may learn to fear God, and believe in him, and to use prayer and supplication unto him, looking for all good things at his hands. This is the true worship of Christians: these services of fear, faith, prayer, hope, &c. God doth like. When therefore these services are performed, in the use of ceremonies, then doth the using of the sacraments please God. So that when as the people are accustomed to the ceremony, and advertised of the true use thereof, the masses are said with us after a meet and godly manner. And thus all things are ordered in the church with greater gravity and reverence, than in times past.

It is not unknown that these many ages past there hath been common and open complaint made by good men of the abuse and profanation of masses. For it is easy to be seen how far this abuse hath spread itself in all our churches; what kind of men they are that say the masses, flat contrary to the prescript of the Canons; also how shamefully they are turned to a matter of curs-
For many there be that say masses without repentance, only for the belly's sake. These things are too open and manifest for it to be pretended that they do not exist. Surely it seemeth that never any religious thing, since the world began, was so commonly turned into gain as the mass. But St. Paul doth fearfully threaten them which deal otherwise with these sacraments than is beseeming the dignity of them; where he saith, "He that eateth this bread and drinketh this cup unworthily, is guilty of the body and blood of the Lord." 1 Corinthians xi. 27. And in the ten commandments it is written, "He that abuseth God's holy name shall not escape unpunished." Exodus xx. 7. As, therefore, the world hath oft heretofore been justly punished for idolatry, so doubtless this shameless profaning of masses will be fearfully revenged with grievous penalties. And it may be well that the church in these latter times is punished with blindness, discord, and wars, and many other plagues, chiefly for this one cause. And yet these open and gross abuses have the bishops (who cannot be ignorant of them) not only borne withal, but also smoothly laughed at them. And now, all too late, they begin to complain forsooth of the calamity of the church; whereas no other thing hath been the occasion of the broils of these times but the abuses themselves, which were now become too open and evident, that modest men could no longer bear them. Would to God that the bishops had (as by their office they might have) long before this bridled and restrained the covetousness or impudence, whether of monks, or of some others who, changing the manner of the old church, have made the mass a money matter.

But it will not be amiss now to show wherein these abuses did spring at the first. There is an opinion spread abroad in the church, that the Supper of the Lord is a work which being once done by the priest deserveth remission of sins, both of the fault and of the punishment, not only for him that doth it, but also for theirs: and that because of the work done, although it be done without any good intent of the doer. Likewise, that if it be applied in the behalf of the dead, it is satisfactory; that is, it deserveth remission of the pains of Purgatory. And in this meaning they take the word sacrifice, when they call the mass a sacrifice; namely, a work that being done in the behalf of some others, doth merit for them remission both of the fault and of the punishment: and that because of the very work done, even without any good intent of him that useth it. Thus they mean that the priest in the mass doth offer a sacrifice for the quick and the dead. And after this persuasion was once received, they taught men to seek forgiveness
of sins, and all good things, yea, and to free the dead from punishments, by the benefit of the mass. And it made no matter what kind of men they were that said the masses: for they taught that they were very available for others, without any good notion of the user. Afterward a question arose whether one mass said for many was as available as several masses for several persons. And this disputation did augment the number of masses, and the gain that came in by them, out of measure. But we dispute not now of the gain; we only accuse the impiety of them. For our divines do prove plainly that this opinion, of the meriting and applying of the mass, is both false and impious. This is the state of this controversy between us and them.

And it is no hard matter for the godly to judge of this point, if a man will but weigh the arguments that follow. First, we have proved before, that men do obtain remission of sins freely by faith, that is, by sure trust to obtain mercy for Christ's sake. It is then impossible for a man to obtain remission of sins for another man's work, and that without any good notion, that is, without his own faith. This reason doth very evidently overthrow that monstrous and impious opinion, touching the merit and application of the mass.

Secondly, Christ's Passion was an oblation and satisfaction, not only for original sin, but also for all other sins; as it is written in the Epistle to the Hebrews, "We are sanctified by the oblation of Christ once offered," Hebrews x. 10, and again, "By one oblation he hath made perfect for ever those that are sanctified," verse 14. To conclude, a good part of the Epistle to the Hebrews is spent in confirming this point, that the only sacrifice of Christ hath merited remission of sins, or reconciliation for others. Therefore he saith, "That the Levitical sacrifices were ofttimes offered, because they could not take away sins; but that Christ by his sacrifice hath at once satisfied for the sins of all men." Hebrews x. 11, 12. This honour of Christ's sacrifice must not be transferred from him to the work of a priest. For he saith expressly, that "By one oblation the saints are made perfect," verse 10. Besides, it is a wicked thing to place that trust in the work of a priest which should only lean and stay itself upon the oblation and intercession of Christ the High Priest.

Thirdly, Christ, in the institution of the Lord's Supper, doth not command the priests to offer for others, either quick or dead. Upon what ground then or authority was this worship ordained in the church, as an offering for sins, without any commandment of God? But that is yet more gross, and far from all reason, that
the mass should be applied to deliver the souls of such as are dead. For the mass was ordained for a remembrance, that is, that such as received the Supper of the Lord, should stir up and confirm their faith, and comfort their distressed consciences, with the remembrance of Christ's benefits. Neither is the mass a satisfaction for punishment; but it was instituted because of the remission of the fault; to wit, not that it should be a satisfaction for the fault, but that it might be a sacrament, by the use whereof we might be put in mind of the benefit of Christ, and of the forgiveness of the fault. Seeing therefore that the applying of the Supper of the Lord for the deliverance of the dead has been received without warrant of Scripture, yea, quite contrary to Scripture, it is to be condemned, as a new and ungodly worship or service.

Fourthly, a ceremony, in the new covenant, without faith, meriteth nothing, neither for him that useth it nor for others. For it is a dead work, according to the saying of Christ, "The true worshippers shall worship the Father in spirit and in truth." John iv. 23. The same doth the eleventh chapter to the Hebrews prove throughout: "By faith Abel offered a better offering unto God." verse 4; also, "Without faith it is impossible to please God," verse 6. Therefore the mass doth not merit remission of the fault or of the punishment for the sake of the work performed. This reason doth evidently overthrow the merit, as they call it, which ariseth of the work that is done.

Fifthly, the applying of the benefit of Christ is by a man's own faith; as Paul witnesseth, "Whom God hath set forth to be a reconciliation through faith in his blood." Romans iii. 25. And this applying is made freely. And therefore it is not made by another man's work, nor for another man's work. For when we use the sacrament, this application is made by our own work and by our own faith, and not by another man's work. For surely if we could have no remission but by applying of masses, it should be very uncertain, and our faith and trust should be transferred from Christ unto the work of a priest: and so it is come to pass, as all men see. Moreover, faith placed in the work of a man is wholly condemned. These arguments, with sundry other, do witness for us that the opinion of the merit and applying of the mass for the quick and the dead was for good causes misliked and reproved.

Now if we would stand to consider how far this error is spread in the church, how the number of masses hath increased, and how through this sacrifice, forgiveness both of the fault and of the
punishment is promised to the quick and the dead; it will appear that the church is disfigured with shameful blots by this profanation. There never fell out a weightier cause in the church, O noble Emperor, or more worthy for good and learned men to debate of. It is the duty of all the godly with most fervent prayers to crave at God's hand that the church might be delivered from these foul enormities. All kings and bishops must with all their might endeavour that this whole matter may be rightly laid forth, and the church purged.

Sixthly, the institution of the sacrament is contrary to that abuse. For there is not a word set down of any oblation for the sins of the quick and the dead; but a commandment to receive the body and blood of Christ, and to do it in remembrance of the benefit of Christ. This remembrance doth signify, not a bare representing of the history, as it were in a show; (as they dream that are the patrons of merit, by reason of the work wrought;) but it signifieth by faith to remember the promise and benefit, to comfort the conscience, and to render thanks for so great a blessing. For the principal cause of the institution was, that our faith might then be stirred up and exercised, when we do receive this pledge of God's grace. Besides, the institution ordaineth, that there should be a communication; that is, that the ministers of the church should give unto others the body and blood of the Lord. And that this order was observed in the Primitive Church. St. Paul is witness to the Corinthians; whereas he commandeth "that one should stay for another," 1 Corinthians xi. 33; that there might be a common partaking of the sacrament.

Now that the abuses of the private mass be discovered (forasmuch as they all for the most part were used by way of application for the sins of other men, and do not agree with the institution of Christ,) therefore they are left off in our churches, and there is one common mass appointed, according to the institution of Christ, wherein the pastors of the churches do consecrate for themselves, and give unto others, the sacrament of the body and blood of Christ. And this kind of mass is used every holy day, and other days also, if any be desirous to use the sacrament, yet none are admitted to the communion, except they be first tried and examined. We adjoin moreover godly sermons, according as Christ commanded, that there should be sermons, when this ceremony is used, and in such sermons, as men are taught diligently in other articles and precepts of the Gospel; so are they also put in mind for what use the sacrament was instituted: to wit, not that these ceremonies should merit for them remission of
sins by the bare work done, but that the sacrament should be a testimony and pledge, whereby Christ doth testify that he performeth the things promised to us, and that his promises pertain unto us; that Christ giveth us his body to testify that he is effectual in us, as in his members; and his blood, to testify unto us that we are washed with his blood. The sacrament therefore doth profit them that do repent, and seek comfort therein, and being confirmed by that testimony, do believe that remission of sins is given them indeed, and are thankful unto Christ for so great a benefit. And so the application of the benefit of Christ is not by another man's work, but by every man's own faith, and his own use of the sacrament. For when we in our own persons use the sacrament, Christ's institution of it doth belong unto us.

This kind of use of the sacrament is holy, and to be taught in the churches; as that which doth give light unto the doctrine of faith, and of spiritual exercises, and of true worship, and bringeth unto the consciences of the godly very great comfort and strength of faith. Before these days the church hath been far otherwise taught. Touching the use of the sacrament, there was no word of any thing, but that this work was to be done: but no man spake any thing of faith, or the comfort of consciences, and men's consciences were racked over with great care and pains of confessing themselves. This they took to be the purity which the Gospel requireth: whereas the Gospel doth require true fear, true faith, and trust; and comforteth us by the use of this sacrament, that they which do truly repent may assuredly believe that God is become merciful to them by Christ, though that our nature be frail and unclean, and though that this our imperfect obedience be far from the perfection of the law.

By all this that hath been said, it is clear that the mass that is in use amongst us doth agree with the institution of Christ, and the manner of the Primitive Church. And besides, it doth not ably lay open the true use of the sacrament. Such a common work was there in the church of old time, as Chrysostom doth witness; who saith, "That the priest did stand at the altar, and call some unto the communion, and put back others." And by the decrees of the Nicene Synod it is evident that some one did celebrate the Liturgy, as the Grecians call it, and did minister the body and blood of the Lord to all the rest. For these are the words of the decree: "Let the deacons in their order, after the elders, receive the holy communion of a bishop, or of an elder." Here he doth expressly say, that the priests did receive the sacrament of some one that ministered it, and before Gregory's time
there is no mention of any private mass; but as oft as the old writers speak of a mass, it is evident that they speak of a mass that was common. Seeing therefore that the rite and manner of the mass, used with us, hath authority out of Scripture and example from the old church, and that we have only rejected certain intolerable abuses, we hope that the use of our churches cannot be misliked. As for other indifferent rites and ceremonies, they are for the most part observed according to the usual manner. But the number of masses is not alike, "Neither was it the use in old times, in the churches whereunto was greatest resort, to have mass every day;" as the Tripartite History, Lib. 9, Cap. 38, doth witness. Again saith it, "In Alexandria, every fourth and sixth day in the week, the Scriptures are read, and the doctors do interpret them; and all other things are done also, except only the yearly manner of oblation."

(To be continued.)

EXCITEMENT IN THE NATIVE COMMUNITY OF MADRAS.

We read that there was once at Ephesus a violent opposition raised against the Gospel as preached by Paul. This was headed by a silversmith named Demetrius, who made silver shrines for Diana. He called many of the workmen together, and said to them, "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands." This was not a bad statement of the Apostle's protest against idolatry; nor was the address to their self-interest without worldly wisdom, though sufficiently defective as to that of a higher order. They were to oppose Paul's doctrine, that they be no gods which are made with hands, because by making these gods, they made their wealth. This was a sufficient argument to those who looked only to temporal gain; and when they learned that not only was their craft in danger, but the temple of their goddess Diana liable to be despised, and her magnificence destroyed, they were full of wrath, and cried out saying, "Great is Diana of the Ephesians." This they continued to do for about the space of two hours, all with one voice crying out, "Great is Diana of the Ephesians."

The whole city was soon filled with confusion; but the town-
clerk having partially restored order said, "Ye men of Ephesus, what man is there that knoweth not how that the city of Ephesus is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter. Seeing then that these things cannot be spoken against, ye ought to do nothing rashly. If Demetrius, and the craftsmen that are with him, have a matter against any man, the law is open, and there are deputies: let them implore one another." This was, under the circumstances, a very sensible speech, and produced a good effect.

We have been reminded of this agitation at Ephesus by the late excitement in Madras.

In consequence, proximately, of a young brahmin lad seeking baptism, and for this purpose taking refuge with the missionaries of the Free Scotch Church, almost the whole city has been moved, as though its temples were shaken and their idols tottering to a fall. They were not content with an appeal to the law, and to abide by the decision of the Highest Court of Justice—that the lad had sufficient intelligence to act for himself, and having rights of conscience should be left to his own free choice in religion—but they attempted in a mob to rescue him even from the officers of justice. Surely this argues a want of confidence in the strength of their system, like that which was rebuked by the town-clerk of Ephesus. Do they not know that all Madras "is a worshipper" of idols, and can they suppose that the turning away of one lad, or two, or three, or a dozen—especially if they believe as they pretend that they are only "belly Christians"—can shake the deep-laid foundations of idolatry, so as to fill all idolaters with just alarm? They must certainly have misgivings as to the strength of these foundations. If our voice could reach them, directly or indirectly, we would offer a word of advice, from the mouth of one wiser even than the town-clerk of Ephesus, and given on a somewhat similar occasion: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

But it may be said by them, We do not so much regard a few apostasies from our cherished system, but when our children are taken from us, our rights are invaded, and we contend for our civil rights. If it be so, the contention should certainly be in a lawful manner, for all riotous proceedings defeat the object. If any were inclined to sympathize with them, and to doubt whether if a lad were really no more than twelve years of age—though intelligent—he should be allowed to leave his natural guardians, yet any attempt
to oppose a judicial decision, and by violence to restore him to
those guardians, would effectually check all such sympathy in the
minds of judicious persons, and lead them to fear—as startling facts
indeed warrant—that there could be no safety even for the life of
a lad, put into the power of such persons under such circumstances.
They would therefore feel justified in thus taking him even from
his parents, as they would from the hands of a madman.

But it is painfully evident that it is not parental rights, which
they are so especially anxious to guard. Another case has recently
occurred. A man of twenty-seven—not dependent on his relatives—
expressed a wish to become a Christian and to be baptized. This
he did at different times for two or three months, attending church
openly. At length he broke caste by going to live with a Native
Christian of low caste, expecting to be baptized the next Sabbath.
What then did his friends do? There was no plea on the ground
of age, or dependence, or bad conduct, why he should not be left
to choose for himself.

Yet they went in a mob and took him by force from the house
of the catechist. As they threatened to take his life, a warrant
was obtained from the police authorities to deliver him from their
violence; but they first concealed him, and a multitude collecting,
they resisted the officers of justice, and drove them away and those
who accompanied them, by throwing stones and brick-bats, which
damaged a palankeen and bullock bandy. The man could not be
found, nor has he since been heard of, though it is said he has
been carried to another part of the country.

We may allude to still another case. A native lad of about 16,
attending an English School at Chintadrepettah, was impressed by
the truth, which he heard in the school and at church on the
Sabbath, and expressed a wish to be baptized. While the mission­
ary was waiting to prove a little farther the reality of the work in
him, his relatives suddenly removed him from school, and put him
under restraint. He had attended church as usual, and also as a spec­
tator a meeting of candidates for baptism; but he was not then spoken
to on the subject, nor was he intending then to remain. His older
brothers probably hearing of his attending the meeting, and having
also, no doubt, witnessed some change in him, came in a very
angry mood and drove him home. The missionary did not know
of their coming until afterwards, or he would have offered to
protect the lad had he expressed a wish to leave his friends for
Christ's sake. They took him home and put him in irons, it is
said, and confined him in a dark room, subsequently removing
him from the city. They even threatened to cut his throat.
Will candid Hindus defend such proceedings? Do they think thus to crush the spirit of free inquiry, springing up in the minds of their educated youth. They may shut their eyes to the opening light of the morning, but they cannot hold back the rising sun. They are endeavouring to restrain those intellectual and moral developments which must follow suitable moral culture, and they can only do this effectually by withholding the culture and keeping the soul in the shackles of ignorance. Let them then beware lest haply they be found even to fight against God.

It is doubtless at present a vain wish, but not on that account to be wholly suppressed—or indeed less devoutly indulged, as it will yet be realized—that the Hindus would learn to respect the rights of conscience and allow to all, freedom of religious opinion. It is allowed to them by their rulers, whose religion condemns their superstitions; and should they not permit their own people, on proper examination, to embrace a religion which they admit to be good for others though not for them? We believe that something may be done, though we grant that it may probably now be but little, to promote more liberal views on this subject.

In connexion with the excitement arising from the cases mentioned, there has been a complaint of injustice in the trials of the Tinnevelly rioters. We cannot at present enter largely into that subject. The simple facts are, that certain outrages—noticed, briefly in our present volume at pp. 52 and 485—were committed by a riotous company of some 3,000 heathen, partially armed, upon the property and persons of a number of Christians in Tinnevelly, in which "a hundred and thirty-three houses in twelve villages were spoiled of all and every thing." The loss in property was estimated at about Rupees 10,000. Many were not only beaten, but wounded, and a catechist's wife violated. The ringleaders in this mob were brought to trial before the Magistrate of the district, who found several guilty, and awarded punishment accordingly. An appeal was made to the Court of Sudder and Foydaree Udalut, in which the first judge sustained the judgment of the Court below, but the second and third judges dissented. It has been affirmed, that under these circumstances the Government interposed its authority to secure the ends of justice. Whether this interference, of whatever kind, was well judged and expedient may, we think, be doubted, without denying the competency of the Government thus to interfere when necessary in a Court composed of its own servants, and holding office at its pleasure, but we do not pretend to much knowledge of these things. The first judge, it is said, withheld the records of the trials from the other judges, and
so delayed judgment. We cannot but think that under the circum-
stances, this was injudicious and even irregular; although we give
the judge full credit for the uprightness of his intentions.

The second judge entered a minute not so easy to defend. He
stated it as his opinion, that—

"The Tinnevelly outrages which have lately been the subject of discus-
sion, are all imputable to the missionaries, and to the improper support
they have received from the local officers of the Government."

This indicates a leaning against the Christians of the district,
unfriendly to an impartial judgment on their case. Undoubtedly
that clever officer should have the benefit of the explanation, that
he meant to lay the stress upon the connexion between the Govern-
ment officers and the missionaries; but if he considered it a "lamenta-
table fact" that there were more missionaries in Tinnevelly than in
any other district, he can hardly be considered sufficiently friendly
to judge them fairly, though "he has liberally supported them with
his purse ever since he came to India." His minute may have
been penned under the pressure of circumstances, and there should
be proper allowance for a commendable desire to maintain the in-
dependence of the Court; but surely his language is not suited to
the impartial dignity of a judge.

The fact on which he relied to show that the influence of the mis-
sionaries was not good—that there are more lawsuits in Tinnevelly
than elsewhere—may be accounted for (if it be a fact) as it is
by the missionaries, from the previous habits of the people, as al-
ways litigious; or from the opposition which Christianity must
excite when it comes in successful collision with heathenism. It
does not follow that there has been any thing essentially wrong
in the conduct of the missionaries, much less that the liberties of
the Natives are endangered.

We are not surprized that Government find it necessary to re-
move some or all of the judges from the Court; as the want
of harmony has impeded the course of justice—but we do not see
what there is in all this to excite in the Native community the cry
that their liberties and their religion are in danger.

The disturbances in Tinnevelly were excited by the heathen who
formed the mob. We know not what provocations they had
or pretended to have. Nor does it matter. Nothing could justify
the outrages they committed. Nothing ought to screen the per-
petrators from justice. The Hindus are clamorous that the course
of justice should be left unobstructed. Nothing can be more proper
than such a demand. But is this what they really seek?

A general meeting of the Natives was held in Madras on the 7th
ult., under direction of the Sheriff, which passed various resolutions, setting forth that the civil and religious rights of the community had been "violated and outraged by the Protestant Missionaries on various occasions," and "these proceedings abetted by the Company's servants?" that a Memorial to the Court of Directors should be prepared, stating their grievances; and an address to M. Lewin, Esq. the second judge of the Sudder, expressing the sense of the meeting that his removal from his situation was in consequence of his desire to maintain the independence of the Court. Not less than 8,000 people are said to have been assembled, and 2,000 signatures were obtained at once, to the Memorial. But what was the object of the whole proceeding? To secure fair even-handed justice between Hindu and Christian; to maintain the independence of the Sudder Court; or even to express sympathy with the second judge of that Court? No such thing. The whole burden of the proceedings, as reported—whatever the Memorial may be, which we have not seen—was to represent to the Court of Directors the alarming state of things in consequence of the attacks by the missionaries, "supported by a large portion of the Company's servants" and "by the local Government, on the civil and religious privileges" of the Hindus, secured to them by Charter.

One of the specifications is the tumult and disturbance in Tinnevelly, "in consequence of the conduct of the missionaries, on which account more than a hundred Hindus were committed to jail by the Magistrate, on the complaint of the missionaries and their converts."

Let it then be observed, that the riot and outrage are admitted, but charged upon the "conduct of the missionaries." If this conduct was unlawful, why was it not brought to the notice of the proper authority? In Tinnevelly there are 700,000 heathens and about 40,000 Christians, and all the subordinate Government offices are filled by heathens; no Native Christian, it is stated, having any office in connexion with Government. Will any one then acquainted with the Native character believe that it is there an easy thing to obtain suitable evidence, go through all the forms in the offices—which depend so much on the heathen subordinates—and bring a Hindu—say a brahmin—to justice; and impossible to obtain justice against a Christian? No respectable Hindu would pretend to such a belief. Let it be remembered that the complaint is not of heathen against Christians, as attacking them and plundering their houses, but of Christians against heathen for having done this in a riotous mob of 3,000 people, and which was dispersed by the tidings of the Collector approaching with a police force. These
things were not done in a corner. Did these heathen then deserve no punishment, because possibly they had, or thought they had, some provocation? If so, mobs have only to take the law into their own hands, and look for a justification of their proceedings, however violent, from the constituted courts.

We do not ask whether the complaint was of too severe a punishment being awarded, as that is not mentioned. The grievance stated is, that more than a hundred Hindus were committed to jail, though “many of them were acquitted.” Now certainly it is no wonderful thing that after such a riot one hundred persons should be taken up as concerned in it. If all had been taken there would have been, it seems, 3,000; so that we cannot understand the grounds of the clamour about injustice. Nor do we believe the Hindus understand it. They have a false idea that it is unlawful for one of their community to become a Christian, and that the missionaries and others by teaching and preaching Christianity, are invading their religious rights.

The sooner they are disabused of this idea the better. It is no violation of the proclamation made by the Honorable Company on taking possession of the Carnatic, July 31, 1801, pledging to secure to all the inhabitants “every just and ascertained civil right, with a free exercise of the religious institutions, and domestic usages of their ancestors,” that schools are established in which English, with the elements of true science are taught, and that the word of the living God is translated into the Native languages, printed, distributed, and preached; so long as no compulsion is used to bring any into these schools, or improper inducements offered to any to embrace the religion of the Bible. Certainly no Hindu has the shadow of reason to complain that he is thwarted in the practice of his idolatrous rites, however foolish and even annoying they may be. They have the freest exercise of their “religious institutions” and the “domestic usages of their ancestors,” but they have to learn, and we should rejoice to do any thing to teach them, that others have rights as well as they; and moreover, that in the progress of society—which they can no more control than one of their idols could stop the progress of a steam-car if seated on it—their children, or children's children, may not wish to claim the privilege of screening a brahmin from condign punishment even for murder—or of throwing their children into the sea, or into a river, as an offering to a demon—or of burning widows alive on the funeral pile of their dead husbands—or of obliging widows to live unmarried—or keeping many of the lower castes in a state of slavery—or of doing many other things which their ancestors did, and which
formed a part of their "domestic usages." We are happy to know that some of their "domestic usages" have passed away, and that others are on the wane; also to believe that the "religious institutions" are destined to an entire but voluntary change, which will introduce a new and more glorious order of things; and that any opposition to the progress of this change—were it even by the Government itself—would be vain, as it would be in opposition to the will of Heaven. Had Government promised not to allow Hindus to become voluntary converts to Christianity, the promise would not be binding, as it would be contrary to the command of Christ himself, "Go ye and teach [disciple] all nations."

Government have interfered with some institutions and usages, as infanticide—the suttee—slavery—and thuggee, and done this somewhat rudely. After they have done so much, and yet left the Hindus more civil and religious liberty than they ever had before, they will not certainly hesitate to protect those who understandingly reject idolatry and wish protection in Christianity. The Hindus themselves should learn, that as every one is accountable for himself to God, he should be left to unrestrained religious liberty.

SKETCHES OF TRAVEL DURING A JOURNEY TO INDIA.

BY THE REV. W. H. DREW.

(Continued from page 596.)

JOURNEY ACROSS THE DESERT.

Different reasons determined me to make this journey on a camel. I knew, that if I were whisked through the desert in one of the Transit Company's Vans, in company with half-a-dozen other persons, I should have no time nor opportunity for thought. I should not see the desert; should not understand it—should not sympathize with a desert-life, as I hoped and wished to do—should not understand as I hoped to understand how the Patriarchs lived and journeyed. After a good deal of annoyance from the agents of the Transit Company, who had seized my camels just as they were coming to me, and after putting forth all my energy and determination, I found myself in possession of two camels and a dromedary. One camel took my servant, one my luggage, and on one I mounted. Two Bedouin Arabs, to whom the camels belonged, accompanied us on foot.

The mounting of the camel taxed my nerves a little. It was
the first time I had mounted one. The creature went down on its knees, indeed, to receive me on its back—but not without making its usual hideous noise—something between a grunt and a growl—and as soon as I attempted to mount, it turned its head and snarled like an angry dog, as if wishing to bite, opening its wide jaws and displaying its formidable teeth. Then after you are in the saddle, its motion in rising is so violent, and it raises you to such a giddy height, that you have to hold on with all your might to keep yourself from falling. With all its good qualities I do not like the camel, it emits a strong disagreeable stench—its nature seems a mixture of fear and vice. I was often surprised at its timidity—and it growled and snarled, whenever it did any thing at the command of any one, as if unwilling to obey, vexed at obedience, and yet too timid to resist.

After leaving Cairo our first post was the Bedouin encampment, if I may dignify their miserable appurtenances with such a name, about a half a mile outside the town. The Bedouin never sleeps within the walls of a town. It would be to him a degradation and a weakness. The richest palace, the costliest offer would not tempt him to do this.

Here we dismounted and had the camels reladen. A more convenient saddle was given to me— and the whole was arranged in due form for the journey—the Bedouins packed up their provisions, and filled their skins with water. All this was done most deliberately—one hour, two hours is nothing in a Bedouin's account—he takes "no note of time."

It was very interesting to me to think that I had just such a saddle—just such an animal—just such a conveyance as our father Abraham had. I suppose the Bedouins are now just what they were in the days of Ishmael. The saddle is simplicity itself—a little padding of straw, sewed up in a coarse sack on either side: four sticks crossing two others, and lashed together so as to form a resting-place in the centre. The only addition, perhaps, to Patriarchal days, was the luxury of my bedding, which for comfort sake was thrown across the saddle.

I spoke of the Bedouin packing up his provisions. This consisted of some barley-cakes, and beans. The beans they boiled at one of the stations into a sort of jelly, which they eat without butter or salt, or any other seasoning whatever. This barley-bread and water, and this bean-jelly and water, was all their food in their three days journey across the desert—and it is their only food throughout the year—except when they steal and boil a little coffee, which they very often do in carrying the bags

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across the desert. They do this, it is said, by making a little hole in the bags, and subtracting about a half a pound from each. They then wet the bag and roll it in the sand, until it has gathered up enough to make up the lost weight, of which they are very accurate judges. Such is the Bedouin's food: his covering the sky—his house the sand. It was most instructive to be told by an intelligent gentleman at Suez that with all this, the Bedouin enjoys the most perfect health: he never knows disease of any kind: head-ache and liver are things of which he could form no idea: but he is neither so long-lived nor so strong as the European. He usually dies it is said at about fifty-two years of age—not from disease, but from the exhaustion of his physical nature. I was disappointed, however, at the appearance of the Bedouins. They are not so tall, nor so dignified in appearance as I had imagined. Those who went with me, were men of low stature. But there was a cheerfulness in their appearance, a contentment and a good nature, which it was very pleasant to observe. Of course they have no cares, and then they had no wants. They "take no thought for the morrow." Oh that it were from repose of spirit in the God of Providence. But their cheerfulness is the cheerfulness of an animal.

The man whom I took with me as a servant, I took rather from charity than from necessity, although I found him very useful. I was both surprised and pleased to find that he could speak the Tamil language—my own Tamil—and still more delighted to find that although I have been out of practice so long, Tamil is still quite familiar to me—although some unwelcome French words would at first come when I did not want them. It was a useful exercise to me to talk with him as I went along.

Thus equipped, we started, and soon found ourselves fairly in the desert. I soon became accustomed to the motions of the camel, which I did not find so distressing, nor so unpleasant as I imagined they would be. I speedily felt myself at home with the Bedouins.

Now we began to see the usual desert sights—skeletons of camels lying just where they had fallen down, turned back their heads and died. Long strings of camels coming from Suez with their Bedouin drivers, carrying the luggage of the passengers who had lately arrived from Bombay, or other merchandize: some passengers who had remained behind the others, and who like myself were travelling on camels—one of them was splendidly mounted, with a sort of easy chair girt upon his saddle. Now a passenger weak and suffering, riding in a donkey chair.
A little before my arrival at the second station-house a horseman overtook us—and just as he came near us galloped by at a furious pace. The timid dromedary shrunk and started, and ran out of the road at a great rate: mercifully I was not upon it at the time, or I should in all probability have had a violent fall, as one has no hold except by the hands. Before arriving at this station, which is about twenty miles from Cairo, I had formed a very different idea of the desert from what I had at starting. Like most other persons, I imagined the path to lead through deep sand, where one would sink, and sink, and be almost lost, presenting on all sides features of great and hideous terror. On the contrary, for the most part the desert is like one wide and tolerably well-made road. Would that we had such roads in India. The way lies over ground which is composed for the most part of hard, firm gravel or rock; and where there is sand, I do not think it is any where more than five or six inches deep. I saw no appearance of large accumulations of drifted sand. Neither is the view so appalling from its vastness as I imagined, it is bounded by hills and hillocks and mounds—and it is only comparatively a small extent which the eye takes in at a time; so that the desert appears to be like a large common, without grass:—but its desolation is complete: I travelled 40 miles before I saw a tree, and there were only about a dozen larger and smaller to be seen throughout the whole journey. The path is easily found. A child might find it. There is a Telegraph at every five miles, to which the paths (beaten out like sheep-walks by the treading of the camels—twenty or thirty lying side by side) run in a straight line. There is no cross-path to divert the attention of the traveller, so that one cannot possibly miss his way.

At the second station-house, to which my ticket procured me admission, I found entertainment for man and beast, and very good entertainment too—but as might be imagined, at rather a costly rate. Here I dined and rested for the night, coming in by no means tired, and waking in the morning, quite fresh for my journey. The Thermometer in the bungalow at eight p.m., stood at 67° Fahrenheit.

20th.—After a refreshing cup of coffee we set out on our journey at six o'clock, A.M. The Thermometer on the outside was at 52°. This morning I saw for the first time the mirage of the desert. For a moment I was deceived by it, and thought it was actually water. It seemed to be generally near the horizon—and under a hill—as if a cloud had spread itself over the ground, having in many cases precisely the appearance of water. Oh how great is the mirage of life—the moral mirage of this cheating world!
More and more grows my feeling of familiarity with the desert. It is too familiar. It does not inspire me. Moreover I cannot realize it as the actual path through which the Israelites travelled. It is not so frightful as I imagined—not nearly so. One cannot well know the character of the distant hills. They have the usual blue tint of hills at a distance. One can almost fancy them clothed with the verdure of our own lovely hills. I have moreover too many comforts to realize the terrors of "the great and terrible wilderness." In these station-houses I am just as well provided for as in a country hotel. I am moreover too tired for poetry. Imagination sleeps.

On reaching the fourth station (about one p. m.) saw the first tree—the tree of the desert—the desert sheikh. One has a reverence and a wonder for that one tree.

At this house I found things more comfortable. A European in charge—a better house—a more elaborate cuisine. I bought here some good pictures of Egyptian costumes, which I little expected to find in such a place. At night the servants about the inn were amusing themselves with their monotonous music, rather too loud and long for my rest. It had the drone of a Scottish bag-pipe, and was very like a Scottish air. All this was accompanied with a lusty clapping of the hands. One was glad to hear music of any kind in such a place.

One of the servants told me he had been employed there eight years. He goes only once in 30 or 40 days to Cairo. He spoke tenderly of his family at Cairo, of which I asked him—his sister, brother, wife, child, his one boy. It was very pleasant to me to mark the change which came over the face and manner of this Arab man when speaking on these subjects. He said he cannot read—he does nothing but clean the rooms. Poor fellow, his mind must be like the desert in which he lives. Oh when shall the earth be filled with the knowledge of the Lord!

The Thermometer in the desert this day at noon stood at 77°.

21st.—I left the fourth station this morning at five. The Thermometer outside 48°. Observed this day several more specimens of petrified wood. I had seen some all along my road from Cairo, and they continued to show themselves, although in less quantities, until I reached Suez.

The sun rose this morning beautifully—like beaten gold. Its coming was announced by lovely tints, which came as his messengers, to speak of his approach. Hues of varying, quickly varying red, and orange, and white, tinged the fleecy clouds, and spread themselves over the deep, blue sky, teaching me how short-lived
is earthly beauty. The sun himself at the last rose with great rapidity, as if impatient of the delay that had been imposed upon him, starting up above the horizon as it were by a leap. My God, the source of light, of all things, I worship thee. So let thy grace rise and shine upon my heart day by day. About an hour after sunrise, thick dark clouds hid his light, and took away his heat, and the Thermometer fell from 70° to 52°.

Several little birds were flying around—little gentle confiding creatures. I wonder how they live in the desert. It was an oasis to hear their happy chirping.

I thought a good deal to-day of the journeyings of the Israelites, perhaps along this very road—read the cv. and cvi. Psalms, realizing them very deeply.

I saw to-day what to me was a novel sight, little heaps of three or four or five stones piled one on another, on a little mound. My servant told me they were placed there by the Hajis on their pilgrimage to Mecca—as a sort of testimonial of their journey—and perhaps in token of prayer for themselves and for their family. Their thought is, that if on their return they find these stones remaining as they had placed them, they will find all well at their homes. My servant, who is a Mohammedan, told me he had made the pilgrimage to Mecca—"You are then a Haji," I said. He smiled assent. "What benefit do you expect to derive from this?" "Oh," he said, "by making the pilgrimage to Mecca and Medina, a man's sins are all pardoned and become as nothing." And I said, "if he commit sin afterwards?" "Oh" he said, "he will be a great deal more guilty than if he had not gone." So it is. This is the universal appeal—the universal promise of false religions—the pardon of sin—because the want of this is the strongest, deepest want of man. So loud is the voice of man's universal conscience: so general is the sense of a futurity of punishment.

I had thought of reaching Suez to-night, but at half-past five it was quite dark, and I was still a considerable distance from the station-house. As the darkness still deepened, and I went slowly on my way, imagination began to work, and to think of what the Bedouins with their long knives might do—but it was a needless thought—thanks to the care and strength of the Pasha's government, they are not likely to harm an English traveller. Above all, I could repose on the care of my heavenly guide. Still I felt at this time, more sympathy than I had before felt with those "who wandered in the desert in a solitary way: they found no city to dwell in: hungry and thirsty, their soul fainted in them." Psalm cvii. 4, 5. And I thought of the Israelites as they passed through
that very desert, perhaps by that very road, on their way out of Egypt—of their fear of Pharaoh, whose purpose had so often changed, and how perhaps their heart failed them as night set in. Yet the pillar of fire would re-assure them. And have we not more than a pillar of fire in that word, “I am with you.”

I travelled thus two hours, sometimes riding, sometimes walking, looking out desiringly for the station-house. Here and there I saw the lights of some Bedouins, those children of the desert—the bivouack fire which marked their encampment with their camels for the night. At length I saw the lights in a sort of Caravansera which has been built for the Mohammedan pilgrims, and where there is a bazaar to supply their wants for their pilgrimage. Just opposite to this was the station-house, where I determined to pass the night, as I found I could not reach Suez till midnight. But I slept roughly—more roughly than I ever slept—on a raised bench in the wall, in the same room—small, and filled—with some of the servants of the house, and my own servant. Yet I think I should have slept well, if I had not had so many visitors. As it was, I eagerly desired the morning, and was more than once thinking of getting up and walking about till break of day.

22d.—I left the station at five this morning. The weather was dark, cold and windy. I was greatly surprised at finding some drops of rain falling—a thing which I had not dreamt of seeing—but I had not only drops, but two or three good showers, which wetted my luggage. I find that in the month of December a great deal of rain falls in the desert. It is said to rain incessantly day and night for a week together.

I passed to-day several long trains of camels—sometimes 20 in a row—with their Arab drivers. The appearance of a string of camels at a distance is very singular. They look more like birds than beasts, passing along one after the other, with their long out-stretched necks and hunch-backs—something I suppose like a string of ostriches.

November 23d at nine in the morning I reached Suez, after a journey of four hours from the last station-house, partly riding and partly walking. I found this alternation of riding and walking a great relief to the violent motion of the dromedary. There is so little sand in general on the desert that walking is very pleasant.

About an hour before I reached Suez we came to the large well and tank from which Suez is supplied with water. At this well the camels drink up their supply of water before crossing the desert, and refresh themselves also with a draught after having crossed from the other side. It was now nearly four days since my camels had
tasted water, and it was most instructive to observe the slowness with which they went to the tank, the patience with which they waited to take their places, and the moderation with which they drank. They could no doubt have continued to travel three or four days more without drinking—so wonderfully have they been adapted in this provision, and in their power of endurance, to the long and painful journeys they have to take over these barren wastes.

SUEZ.

Suez is one of the most miserable places I ever entered. The beggary of its appearance, with its earthy, unpainted, unfinished houses, a sort of something between existence and non-existence, walls and yet not walls, windows and yet not windows, plastered and yet not plastered, a sort of abortion of houses, abandoned as it were in despair of being ever finished, and all this covered with filth, and offending every sense, is such as to beggar all description. At Rome I was confounded with magnificence, here I was confounded with poverty and wretchedness, and almost poisoned with the stench. This literally made me so ill that it was a joy to me to escape from the town to the vessel. And yet this town is said to have three thousand inhabitants—and there was appearance of activity from the vessels lying in the harbour and building in the yards. As to the hotel—the English hotel—I suppose there never was such a place calling itself a hotel. The door was besieged with poultry and pigs, and sheep, and goats, after the fashion of an Irish cabin. The stone steps which led up to it were such, and in such a state, as I have only seen in Saffron Hill in my distribution of tracts. The passage itself was piled up with all sorts of boxes and cases, and non-descript things in different degrees of filth and cleanliness. But I will not pursue the nauseating subject.

The Pasha has just had a new hotel built. It is a good building and large, and in a good situation—washed by the waters of the gulf of Suez—with a slight quay running along in front, affording a cool and pleasant walk. When opened it will be an immense relief to travellers who may stay for a short time here.

At this place I met a remarkable man—an Egyptian of the Greek church. He is a man who is self-taught. He has acquired a sufficient knowledge of English to speak it tolerably well—has read much in the Arabic language—and has picked up a great deal of information from conversation with intelligent Europeans—over which he has thought a good deal. It is one of the strange and grievous contrarieties of human nature, that this man reads the Bible every day, and yet declares himself an Infidel. Our conversation turned
on the Greek church. He defended paintings, and even the reverencing, the bowing before paintings; but condemned confessions and transubstantiation. He thought that men might confess one to the other—but that women should by no means confess to men—condemning it as a scandal and a source of sin. I should have liked to have seen him more, and to have sought to help him by prayer and conversation to a knowledge of God. May God himself be his Teacher.

The great interest of Suez, and it is of the deepest to a Christian mind, is its position on the Red Sea, near the spot where the Israelites crossed it. In the evening of the day I walked along the beach—that same beach which had once been strewn with the dead bodies of the Egyptians. It was a calm and lovely evening. The sun was setting. The deep blue waters slept in peace, and gave no signs of their ancient triumph over the enemies of God. But memory brought it up. And every step spoke to me of His power and His love—his terror to his enemies—his care over his own servants, even when they are all but faithless.

In the course of my walk, on returning homewards, I came to the ruins of an ancient town, about a third of a mile distant from Suez. They are of some extent, and judging from other Egyptian ruins, evidently mark the site of a considerable town. They have precisely the same character as the ruins of Egyptian Babylon; heaps—confused, irregular and unshapen heaps—of earth and bricks, and broken earthenware and glass. From the top of one of these mounds the whole scene of the passage of the Israelites, at whatever point, is commanded—the Red Sea—the desert, the mountains—the head of the gulf of Suez. I have been led to adopt the belief, as I shall afterwards explain, that the crossing took place near Suez, but as I have said, from this point the whole scene was before me wherever they crossed.

On Sabbath morning, the 23d, in the early morning, a little after sunrise, I walked outside the gates to this mound. And now was my mind interested by the vivid recollection of that wondrous display of the Divine Power. The whole scene was spread out at my feet. There were the waters on whose brink the terrified Israelites were encamped. There was the desert down which were pouring the insulting hosts of the Egyptians. There were the mountains which shut in the Israelites on one side, the sea which hemmed them in on two others. There was heard the voice of Moses, that wondrous servant of God, encouraging the hearts of his people, bidding them to "fear not, but go forward." There was his rod stretched out. There flowed back the waters at the voice
of God, and opened a path for his people. There did the Egyptians pursue after them, crying and shouting, "I will overtake, I will divide the spoil." There did the power of God overwhelm them, and "they sank as lead in the mighty waters." I looked across. There, on the other desert shore, stood the Israelites, and beheld the destruction of their enemies. There did Moses sing his song of victory and of praise. There did "Miriam the prophetess, the sister of Aaron, take a timbrel in her hand, and all the women went out after her with timbrels and with dances; and Miriam answered them, Sing ye to the Lord for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." And I sat down there, and read the song of Moses—and prayed that I might be more than ever the true and faithful servant of this great and glorious Lord God Almighty.

The place where the Israelites crossed the gulf, was I think very near to Suez. They were commanded to encamp at Etham, at the edge of the wilderness. This must have been at the head of the gulf of Suez, and perhaps a little on the other side, as it gave its name to the portions of the wilderness on that side in its neighbourhood, which is called "the wilderness of Etham." They were then commanded to turn and go and encamp between Migdol and Pihahiroth over against Baal-zephon. This turning just indicates the direction they must have taken to go to a town near to Suez. They were commanded to encamp near two towns, occupying perhaps the site of Suez and the ruined town which is near it. There are also the ruins of an ancient town opposite Suez. This might have been the site of the ancient Baal-zephon. The position of the mountains and the sea perfectly answers to the Scripture account. An intelligent Arabian, with whom I conversed, said the sites of Migdol and Pihahiroth are more than a days journey up the gulf, but he did not satisfy me, and I could not investigate for myself. If this be true, the gulf must then have run much higher up than it does now. This may have been, as all accounts make the sea to have subsided much.

THE RED SEA.

At nine o'clock in the evening of the 24th November, we sailed from Suez in one of the Company's Steamers. Nothing remarkable occurred during our passage down the Red Sea. With all one's philosophy, one was a little surprised to find its waters had the colour of fresh and beautiful blue. It is said to have been called the Red Sea, from the bright red colour which is reflected upon it at sunset, from the sands and mountains on its banks. The
atmosphere was hot, oppressively hot—as it is said to be always in this sea. Yet the Thermometer did not rise beyond 86°.

25th—This day we passed Mount Sinai. It is not, however, visible, being hid from our sight by the mountain range of the coast. These mountains wore just the appearance which I have given to Sinai, bold, forbidding, barren—but the want of a sight of the actual mountain is a great check to the imagination. I should like to have communed with the spot where that great man, perhaps the greatest of ancient men, Moses, studied for forty years the lessons of humility, of patience, and of wisdom in the school of Divine Providence.

ADEN.

We reached Aden in Arabia on the 2d December, about four o'clock A.M. The noise of coaling the Steamer commenced very soon, and the song of the coalers did not cease until noon, by which time more than a hundred tons of coal had been shipped.

Aden interests from the unusual character of its scenery—totally unlike anything I had seen—bold, black rocks of evident volcanic origin, looking scorched and burnt as if they had been just flung out of a crater, spreading over a large extent of surface, in a vast variety of picturesque forms. Barren they certainly are, but I never saw barrenness look so beautiful. The harbour seemed two or three miles wide at the entrance, with these rocks on either side. It is an immense cove running up into the land. On the left hand in entering, there is a considerable width of flat shore, behind which rise high hills. At the entrance this flatness gives place to rocks which stand up like an island-guard. Farther up the harbour seemed six or seven miles wide. The different coves which the sea forms have the appearance of the basin of a crater with the side towards the sea blown out. In one of these stands the hotel, in gloomy solitude, the one building of the place. Beyond this is another cove, which you do not see until you have rounded a distant point. It then suddenly bursts upon you in beauty. There is the long and graceful sweep of the beach washed by the restless wave. At the side are the ever-varying noble hills and rocks. Before you is the narrow mountain defile leading to the camp, spanned by a lofty arch. The rocks in front run out into the sea in a number of striking, isolated, grotesque forms. Beyond the defile is the basin or valley surrounded by rocks, in which is the encampment, in an apparently impregnable position. Down into this camp the donkeys carried us. The heat was very oppres-
sive, although it was only about seven and a half o'clock in the morning. In hot weather it must be fearful. It is just a focus to draw together the rays of a burning sun, against which the slight temporary houses of the officers can only be a miserable defence. Better houses are now building according to an arranged plan. The officers and soldiers are not allowed to go beyond the camp into the Arab country. It must be a miserable monotony of existence. So dearly do we purchase our greatness. So dearly are men content to purchase honour, perhaps subsistence. So much of suffering is there in all great changes which escapes the eye of the multitude.

What changes are wrought in the world's history. Who would have thought so utterly barren a spot would come to be so valuable. I am told Aden might have a most flourishing trade, if it were only a free port. When will our rulers understand the first principles of political economy?

Correspondence.

MISSIONARY SUCCESS IN INDIA.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

Gentlemen—Much has been said of late regarding Missionary Success and Want of Success in India. As to the latter—want of success—much more has been felt by those who are actively engaged in missionary work. Many a precious life has been sacrificed, thousands and tens of thousands of money have been spent, various plans have been tried, in order to spread truth in this country, and yet we must confess that, comparatively, little has been done! Even in stations which are more distinguished than others, and where there is no want as to numbers of converts, if real, self-denying Christianity is inquired after, we are led to exclaim, How little has been done! How many a European Christian coming to this country and beholding the Native Christians, has been disappointed! How many a missionary has been disheartened! There is evidently something very wrong either in the missionaries themselves, or in their management of funds and converts. For my part I do not think that the fault lies so much in the missionaries, for most of them are devoted to their work and zealous for the glory of their Lord; but I do believe that great mistakes
have been made, and are now made in applying funds and managing Native Christians.

It is utterly astonishing to observe how large sums of money are raised in Europe and America for mission purposes, and the cause is daily gaining ground in those countries. Many humble and devoted Christians give up their wine, beer, tobacco, tea, coffee, jewels, and other things called comforts, yea even necessaries, in order to do something in the cause of God. This is very cheering, and shows that the Spirit from on high has been poured out upon those churches, and is working in the hearts of God's people; and indeed those churches themselves have received more than double blessings for their love to Jesus and their exertions on behalf of the heathen. A great part of the funds thus raised is applied, and properly so, to educate, send out and maintain missionaries, why? because many whose hearts beat for the Lord and his cause have not the means of qualifying themselves for the work, of paying for their voyage, &c. and of maintaining themselves on their posts; hence they must be assisted by those churches from which they come, as the Apostle Paul was by the church at Phillippi, while at Corinth. Many would gladly support themselves more or less by their own endeavours as that prince of missionaries did; on this subject, however, nothing need be said; the plan has been tried again and again, but was found impracticable on account of the climate, the difficulty of learning languages, and the magnitude of the work in general.

A large proportion of funds is also spent in paying Native agents, such as teachers, catechists, readers, &c. whether this is Scriptural and right I am very much in doubt. Helpless as the missionary is when coming into this country, and not knowing the language of the people, he naturally looks about for help. He employs one or two or more of those whom he thinks have an ear for the truth or are converted. These he pays, because the funds are ready, and because the Indian is not inclined to do any thing for nothing. After a time a little congregation and church are raised and a catechist is placed over them. The missionary feels that the congregation should do something for the support of their own teachers, but observing poverty on the one hand and unwillingness on the other, the teacher is paid from European money as heretofore; the joy of seeing the Lord's work prosper is so great, that the missionary and those with whom he is connected in Europe or America, do their utmost, and rather give a handsome salary than apply to the congregation or see the teacher do any thing for himself. Hence in most of our missions great numbers
of Native assistants are paid from foreign money, and if they were not so paid, let each missionary tell what he thinks would become of many of his teachers and people.

What are now the consequences of this mode of proceeding? Many missionaries, especially those connected with the more advanced stations have seen and lamented the mistake; among the rest the late Mr. Rhenius, but it was too late. A teacher once told me when spoken to on the subject of trying to do something for himself, "Why should I make the beginning? none of the rest do so;" and some of the people I have heard say, "It is but right that the English who squeeze so much money out of the country should do something in return." In some missions, it is true, a beginning has been made; the Native churches have commenced to do at least something for their teachers, but from other quarters we hear such language as this, "It is the duty of the churches in Europe to maintain Native teachers—even a Native ministry!! the churches are rich, let them do their duty; the Native teachers ought to be paid rather better than they have hitherto been; this and this only will keep them out of debt, enable them to live comfortably, give themselves more to the work, and procure them greater influence among the more respectable classes of Natives.” I confess I do not sympathize at all in these sentiments; I consider them most fallacious, unscriptural, and striking at the very root of missionary success. Where are the instances either in Scripture or Church History of churches having systematically supported the teachers of other churches? Is it reasonable? Again, as much as I have seen of the Native teachers in this country it is not high pay that will keep them out of debt; on the contrary, I have found that those, who had most pay incurred most debt. As to handsome pay giving more influence among the higher classes of Natives, it is a mistaken idea, and entirely anti-scriptural. Do the caste people of this country receive a teacher, because he is well dressed, has good pay, a nice house, &c. No such thing—Caste is their criterion, and as a Christian (if he be a true one) has become an outcaste, his salary, &c. will very seldom give him influence; and even if it did, is that likely to lead to true conversion?

Moreover, where is there room left in Native assistants for true self-denial, and for setting a good example before the members of their congregation, &c. I have heard the latter repeatedly say, when asked to do anything for the spread of the Gospel or in some other way of charity, "What can we do? we have no pay as our reader has." Our Saviour says, "If any one will come
after me, let him deny himself, and take up his cross and follow me." Matthew xvi. 24. There are very few Native teachers who have to take a heavy cross upon themselves. Although perhaps rejected by their friends and relations, they are provided for and protected by Europeans; and as it regards self-denial, they generally better their situation; and I have almost invariably found that whilst they plead poverty and incur debt, the very money which had perhaps been realized from the jewels of humble and devoted Christians in Europe, has been made up into jewels and worn by catechists and their families. This is not only inconsistent in itself, but is in direct opposition to the word of God, i. Peter iii. The venerable Dr. Judson never baptizes a person unless he has entirely removed these ornaments. How missionaries in India can countenance and even provide these articles (as has been the case in some boarding schools) I am at a loss to conceive. Can teachers who convert mission money into ornaments and hang them about their persons, expect the blessing of God upon their labours? I trow not.

Many Native teachers while pleading poverty and plaguing the missionaries for more pay, have to a great extent imitated Europeans in drinking liquor, tea, coffee, eating bread and biscuits, buying chairs, tables, &c. I am aware that regarding some of these articles it has been said, we must raise the Native Christians in the scale of society. Most certainly ought we to raise their character, but not their pride. If the Native Christians of India desire to imitate Europeans in their mode of living, &c. let it be at their own expense, as it is done in Africa, the West-Indies, &c. Should we not rather endeavour to teach them economy, simplicity and humility, both by example and precept, than encourage them in imitating European luxury and extravagance? Some who have changed their simple rice and curry into the European mode of living, have actually injured their health and become physically unfit for their work.

With regard to the management and training of the children of Native Christians too we are I think at fault. It is but right that we should endeavour to procure a good education and proper training for Native children. Adults are not only very slow in mental and spiritual things, but often find it impossible to arrive at proficiency; which want of knowledge, accounts in a measure for their want of grace. The young are our most hopeful plants, and to them we look chiefly for the fruit of our labours. But I believe the education, which is generally given them, is only part of the business; while instructed they ought also to be trained and exercised in habits of integrity, energy and industry. Dr. Philip in South Africa
soon came to the resolution, that among Native converts “civilization must keep pace with instruction.” He had an example before him in the Moravians. The same has been felt and carried out in a great measure in other parts of the mission field; but if the question is asked, What has, in this respect, been done in India? the answer is, Very little or nothing at all. How is this? Are the Hindus more energetic and industrious than the Caffers, Negroes, &c.? No; just the reverse; and yet we have paid no attention to this subject. The general course with regard to children of Native Christians, especially teachers, is this. The children are brought up in our boarding schools; and those who do not particularly distinguish themselves by talent and acquirements are sent forth as household servants—the most dangerous of all situations in India for any young Christian. They fall, and hence the general outcry of the European gentry, which has rung in my ears since I set my foot on the shores of India, “No Christian servants; they are the greatest rogues of all.” Children who are somewhat gifted, and have made a little proficiency, are often put into a Seminary or Grammar School; taught English, &c. and ultimately put as schoolmasters or assistant catechists. This mode of proceeding has become a great snare, and done infinite harm to the cause of Christ. Many unworthy, unconverted person, yea, great hypocrites, are sent forth as labourers in the Lord’s vineyard.

Many of us have fallen into this snare; we have spent much money, time and strength, upon a young man. In his attainments he is, of course, far superior to the generality of his countrymen, yet, although we can find nothing tangible against his general character, we have our fears that he has not undergone a change of heart. But how can we send him away? He has no means of subsistence, is too old now to look for anything else; his parents as well as himself look upon the missionary as under the greatest obligation to provide a livelihood for him; help is needed in the mission; the young man is employed as assistant reader or otherwise, in hope that he will be truly converted and fitted for the Lord’s work. Many of this sort of persons have come under my notice. Some have turned out well, but the greater part performed their work not because the love of Christ constrained them, but because they considered their office a means of obtaining a livelihood. They learnt the language of Canaan, appeared to be diligent for a while and fervent in prayer, but how often has it been found that this was all imitation and hypocrisy? in fact they had not become Christians by conversion, but by birth and education! Are such persons the men by whom the Lord
will accomplish his purposes? I have known missionaries, who favoured the almost universal expectations and endeavours of the Native teachers that their sons should become their fellow-labourers and successors. Is such a thing done in Europe by Missionary Societies? Is it the case with our own sons, and could we ever wish them to become our coadjutors or successors, unless they be decidedly pious? In this way we have done harm while we endeavoured to do good, and our schools and seminaries have often proved stumbling blocks to, instead of nurseries for the church.

A brother missionary once, while speaking of the inefficiency and self-conceit of his catechists, remarked, "Those who come out of the seminary are the worst of all." These things ought not to be, and yet they will, so long as mere education occupies the place of true conversion. Education is very valuable in its right place, and the more a servant of God has, the better; but it has become an idol in our days which is worshipped unknowingly even in missionary institutions and by missionary committees. Salary is frequently, particularly in this country, regulated according to the amount of education, the best gifted and best educated are the most favoured. The principal of a Missionary College once observed in my hearing, "Those brethren from whom we expected most the Lord invariably somehow or other takes away from us." Is it a wonder? The Lord cannot allow idolatry among those whom he has called to destroy it. True conversion and a zeal for the glory and honour of God, are, in my opinion, the first and principal qualifications of a herald of the Gospel, and if these are exchanged for education, the latter will do harm but no good.

It may now be asked, What then can be suggested instead of the mode hitherto pursued of introducing Native helpers? I answer, Let the same plan be adopted which is followed by most Missionary Societies in Europe and America. Choose such, (whether student of divinity, or farmers, tradesmen, &c.) of whom you have clear evidence that they are the Lord's servants and that He has called them to His work. Let it be understood in every missionary station that none will be countenanced who desire to bring up their children with a view of thrusting them on the funds of the mission. Arrangements might be made to have the boys taught farming, respectable trades, such as bricklaying, brickmaking, carpentry, cabinet and coach-making, &c. while religious and mental instruction are carried on to a certain degree at the same time. If then a lad or young man prove pious and apt to teach, the Lord, no doubt, will find him, whether he be at a trade, behind a yoke of oxen or with the sheep, and through such an one, He will surely
accomplish His purposes. Passing through a seminary will then do him less harm and more good; and should supplies from Europe fail, or the missionaries be removed from the country, he would have a means of maintaining himself and doing honour to his profession. Should a lad or young man not appear to be a converted character or fit to teach others, neither he nor the missionary will be tempted to bring strange fire upon the Lord's altar. He will find a respectable livelihood, will be raised in society, and if ultimately converted, may yet do more in the Lord's cause, than half-a-dozen of unconverted hirelings. Thus the influence of Native Christians among the heathen would increase; there would be no room for saying to our readers, &c. as they must daily hear it (I wonder they can bear it so patiently) "You speak to us of Christianity because you make your livelihood by it;" and as we continually hear from Europeans and Natives, "If your people had no temporal interest with you, they would not be Christians."

If we give the Native Christians of this country religious and mental instruction, without raising them to habits of industry, economy and integrity, I believe that, in many instances we bring up proud idlers instead of pious and useful members of society; persons who are a burden to our missions, but no help; men who by their example are capable of destroying the very embryos of a self-supporting church, which we are so anxious to plant. By the plan proposed we are sure that we can do no harm, and still more sure that good will be the result.

It will perhaps be said, How can missionaries superintend trades, farms, &c.? Did the Apostles do any such thing? Some of the Apostles certainly laboured with their own hands rather than to be burdensome to the church, and before the number of the disciples was multiplied they served tables. A missionary has to attend to other secular things which are of less importance. Let us attend to what seems to be a principal duty, and when the work increases the Lord will give help, as he gave to Moses and the Apostles. It might as well be said that the Apostles had no presses, schools, seminaries, &c. We must take the people as they are; what may not have been requisite among the Jews, Greeks and Romans may, and no doubt is, absolutely necessary among the Hindus.

The trouble and difficulty also of introducing such a plan may appear formidable to some. To begin a thing is always troublesome and difficult. Begin on a small scale, begin with the Lord, and be determined to carry your plan into effect. The Hindus prefer the bread of idleness to hard work, but this only shows
the necessity of this plan. In some places it may be difficult to find proper masters or maistries, and in every place some of the natives will say: "We will learn, do not oblige us to work;" others "We will work, but we cannot learn also." They must try to do both, and after a little while they will find, as some already have done, that they can do both. Moreover, may we not hope that the churches at home would lend a helping hand in this matter? Many artificers and farmers emigrate to this and other countries and return home with fortunes; is it likely that we shall seek in vain for some who are willing to come out to India to make their fortune in the cause of Christ? I feel convinced many would be willing, if they were but told and put into the way.

A very respectable, pious, and talented gentleman in Europe relinquished his situation of Barrister at Law, and established an Orphan Institution, with which he connected a seminary for about 20 young men to be instructed and trained as schoolmasters to supply similar Institutions. The young men study chiefly Theology, Sacred and profane History, Geography, Music, school-method; besides which they are required to spend daily a few hours in learning trades. In speaking of the utility of the latter, that gentleman observes, "As among the people of the world every one endeavours to rise, and aims at honour and riches, so the truly Christian teacher, imitating his divine master, stoops down to the depths of poverty and misery, endeavours to sympathize with his poorer brethren, to share with them their wants and self-denials, to be content with little, and to labour, in the name of the Lord, in a poor situation also, without first bargaining with the master of the vineyard about his hire."

"Such an endeavour, however, will be visible only in him, whom the love of Christ constrains to love Him in return, and to love the brethren. Selfishness never stoops down to the misery of the poorer brethren, unless it be forced to do so, or enticed by worldly interest. But he, in whose heart the love of Christ has been shed abroad, can humble himself to the poor, undergo self-denial, study to be quiet and to do his own business, and to work with his own hands as the Apostles have commanded, 'That he may walk honestly toward them that are without, and that he may have lack of nothing.' 1 Thessalonians iv. 11, 12. With this mind let the teacher attend to and sanctify his trade, and acquire skillfulness in various kinds of handiwork, both at home and in the field; for skillfulness in many things and contentedness with little will enable him to be independent and happy in his work."

If such a mode of life is still recommended to teachers in
Europe, why should we at once jump so far in India, where every thing is in its infancy, where our liberality has been so much abused and our best endeavours turned into serious obstacles? Let us be content to keep pace with the time and the development of the Native character.

Let it be decidedly understood that my object in allowing this to appear before the Christian public is none other than to draw attention to the subject and to solicit practical advice.

Salem,  
4th September, 1846.  

J. M. LECHLER.

Note.—We have no doubt of our worthy Correspondent's desire to promote correct views on an important subject; and with the same desire and intention we give place to the letter; though not approving of every sentiment or principle it contains. The writer is an experienced and able Missionary, and his opinions on that account deserve regard. On some of the points mooted, we should like to see the views of others, who also have had experience, frankly and fully expressed. To paying Native agents a suitable salary from foreign funds, we see no more objection on principle than to paying the foreign missionary from the same funds, so long as they are strictly his assistants in the mission for whose funds he is responsible. If they were independent of his control, or that of any agent of those whose funds are expended, the case would be different. Undoubtedly it is desirable that the Native church should be taught to support its teachers as soon and as far as possible, and become gradually a self-supporting and self-propagating church. The suggestions as to encouraging the converts to labour for their own support, and the employment as Catechists of such only as are truly pious, are very important.

We do not see any objection—but the contrary—to giving the children of Native Christians a really good education, and to employing them in the mission if pious and otherwise qualified for the work. "Instead of the fathers shall be the children," and if the sons of missionaries may be peculiarly fitted to carry on the work begun by their fathers, under proper checks, we think the sons of catechists and schoolmasters among the Natives, may be, and do, the same.—Eds, M. C. R.
THE EVANGELICAL ALLIANCE.

Last Mail has brought us accounts of the expected meeting of the Evangelical Alliance—an event to which we, and we doubt not many of our readers—have been looking forward with much interest; and the success thus far has not only answered but greatly exceeded our most sanguine expectations. It appears that nearly 1,000 members, drawn from almost every section of the Protestant Church in England, Scotland and Ireland, from the Continent of Europe and from America, met together to settle the basis of the proposed Union. These meetings being of a preliminary nature, and reporters being excluded, their proceedings are not yet fully before the public. The result, however, is in the nine Articles which have been agreed upon as constituting the basis of the Alliance; and it is said that the discussions to which they gave rise were conducted throughout in a humble, brotherly and prayerful spirit.

The following brief notice of the early proceedings is from a Correspondent of the Edinburgh Witness.

"On the evening of Thursday the 20th August, the Evangelical Alliance was formed. None who were present can ever forget the peculiar solemnity with which this matter was gone about. The heavens appeared to be opened, and to drop down on the assembly. One feeling pervaded all hearts—deep humiliation in the presence of God, and love one toward another. The chairman requested that the meeting, before signifying its will that an Alliance of the character and for the objects specified should be formed, should spend a few minutes in silence. The public business was stopped—there reigned throughout the assembly, for a little space, a profound stillness—a thousand hearts were offering their supplications to the throne of God. The silence was at an end—the meeting again resumed its business, and proceeded in due form to declare that it had now resolved itself into an Evangelical Alliance. This was followed in every part of the assembly by kindly greetings, and, on the part of many, by warm and earnest protestations of Christian affection and love toward all their brethren of the Alliance. As soon as these had subsided, a hymn was sung; and prayer having been offered up in a very solemn and impressive manner by the Rev. Mr. Kyle of Dublin, the members separated for the night, full of thankfulness to God for what he had done for them, and deeply impressed with the sacred character of the bond by which they were now knit together, and
the peculiar and solemn obligations under which that bond laid all of them to God, to one another, and to the cause of truth and righteousness on the earth."

The following are the articles agreed to as the basis of the Union:

"That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of doctrine understated, viz.:

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
3. The utter depravity of human nature in consequence of the fall.
4. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.
5. The justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The right and duty of private judgment in the interpretation of the Holy Scriptures.
8. The Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.
9. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked."

The adoption of the articles was moved by the Rev. Dr. Cox, of New York, who, it is said, "took occasion to make a running commentary on them—than which nothing could have been more luminous or more eloquent."

Dr. Byrth, of Liverpool, moved the entire omission of the ninth article. It would exclude Quakers, and he feared bring ridicule upon the Alliance; whom many would call eternal tormentists. "Let them call us so," replied the Hon. and Rev. Baptist Noel—"it will be an awful sermon to the world."

After a long but amicable discussion, in which it was stated that this article would be particularly valuable in America and on the Continent, as a testimony against a spurious form of infidelity, the amendment was negatived, and the article accepted.

The eighth article also occasioned some discussion, but was passed without any alteration, except the substitution of "authority" for "obligation."
In the discussions which took place, whenever undue warmth appeared to be rising, the chairman, it is said, proposed that prayer should be offered. Oil was thus thrown upon the troubled waves, and there was a sweet calm when there might have been a storm.

The first public meeting was held in Exeter Hall, on the 24th of August, St. Bartholomew's day—a day as one of the speakers remarked, already noted in the calendar for the massacre of the Huguenots in France, and for the secession of 2,000 Non-Conformists from the Church of England; and henceforth, he hinted, to be remarkable for the formation of the Evangelical Alliance. The public were admitted to this meeting by shilling tickets, and every part of the great hall with the galleries, was crowded to excess. Sir Culling Eardley Smith, Bart. presided. The business of the meeting commenced with singing the c. Psalm.

“All people that on earth do dwell,
Sing to the Lord with cheerful voice.”

Prayer was offered up by the Rev. Dr. Byrth, Rector of Walsaeey. It is remarked that the prayer was extempore, and concluded with the Lord's prayer, in which many audibly joined. The topics agreed upon at the preliminary meetings were then announced seriatim, and each topic was supported by two or more speakers. Among the speakers this day we observe the following names, most of which are well known to the Christian public.

The Rev. E. Bickersteth, the well known advocate of Christian Union, taking the lead, was followed by Rev. Dr. Beecher, of Cincinnati; Earl of Roden; the Rev. Professor Tholuck; Rev. Dr. Robinson; Rev. Dr. Buchanan; Rev. C. Baup, of the Canton de Vaud; the Hon. and Rev. Baptist Noel; Rev. D. Blackwood; Rev. M. Richey; Rev. Dr. Cox, of New York; Rev. Dr. F. A. Cox, and Rev. Norman Macleod, of Dalkeith.

The Hon. Justice Crampton, from Ireland, presided over the second meeting, which was held in the same place on the evening of the following day, and which, judging from the crowded attendance, excited even greater interest than the preceding; and the same remarks apply to the third meeting, which was presided over by J. Henderson, Esq. of Glasgow. A fourth meeting was announced for the Monday following, but the proceedings of this meeting have not arrived by the present Mail.

The addresses of the different speakers seem very fully reported in the London Record. To give the whole of them would occupy far more space than we can spare for this article; and instead of attempting an abridgment, which would be difficult and un-
satisfactory, we shall merely append a few as specimens; and con­clude with some remarks on the nature and uses of the Alliance, by the editor of the Record.

"The Chairman, Sir Culling Eardley Smith, after expressing his deep sense of the responsibility of the situation which he occupied, gave a brief account of the origin of the present meeting. About this time last year an invitation was sent from Scotland to a number of Christians in this country, requesting a meeting at Liverpool; and accordingly on the three first days of October, about 220 brethren of about twenty denominations of Christians met at that place. The result of that meeting at Liverpool was the appointment of four Committees, one in Scotland, one in Ireland, one in the north of England, and one in London. These Committees met two or three times in aggregate; and they issued an invitation to the brethren in these and other countries; they met again on the 12th of August, and were assisted by a large number of foreign brethren, in preparing for this Conference. On the 19th the Conference assembled in Freemasons' Hall, in this city; it consisted of something less than 1,000 members, including persons from many (probably all) Protestant nations of Eu­rope, and many of our Trans-atlantic brethren. The result of its deli­berations was not yet completed; from day to day it had been meeting, and most important conclusions had been reached, which would be laid before the meeting (as such results, and not in the shape of Resolutions;) but other and further conclusions were still under consideration. And what was the purpose of all this mechanism? what the great pass-word at Liverpool? what the talisman that had brought so many brethren together? what common truth was it that they thought they possessed, and desired to lay before the church and the world? Why, they came together to exhibit 'a great fact.' All true philosophy was founded upon facts; nor did it ever effect its mission in the world until Bacon and Newton took it out of the region of speculation, and taught it to rest on facts. Christianity was 'a great fact;' it turned upon historical facts; and the Conference was come to bring before that meeting a great fact—that every believer in the Lord Jesus Christ was spiritually one with every other believer. (Hear, hear.) The Conference pro­posed to bring this principle before the church, and to stir up believers to hail one another; to bring it before the Roman Catholic in deep affection, and before the unbeliever in equally deep affection. To state fully the mode in which this was proposed to be done, would be trenching upon subjects not yet entirely concluded in the Conference, but still sub judice. Generally, however, it might be stated, that their foreign brethren were fully agreed with the Com­mittee in thinking that it would be possible, so to hold up the standard of unity throughout the world, that all who believed in
their common truth might be able in some shape to be organized and united, so as to co-operate in presenting that common truth to the world. (Cheers.) The Conference thought they had with them the Word of God, and the Spirit of God; and already they could say, *Si monumentum queris, circumspice.*" (Cheers)

The first topic was as follows—

"**Topic I.**—That this Conference, composed of professing Christians of many different denominations, all exercising the right of private judgment, and through common infirmity differing among themselves in the views they severally entertain on some points, both of Christian doctrine and ecclesiastical polity, and gathered together from many and remote parts of the world for the purpose of promoting Christian union, rejoice in making their unanimous avowal of the glorious truth, that the Church of the living God, while it admits of growth, is one Church, never having lost, and being incapable of losing, its essential unity. Not, therefore, to create that unity, but to confess it, is the design of their assembling together. One in reality, they desire also, as far as they may be able to attain it, to be visibly one; and thus both to realize in themselves, and to exhibit to others, that a living and everlasting union binds all true believers together in the fellowship of the Church of Christ, 'which is His body, the fulness of Him that filleth all in all.'"

This was proposed by the Rev. E. Bickersteth, in a most Catholic and excellent speech, in which he stated that, whereas in the Church Missionary Society only 48 Clergymen joined it at first, and but 217 belonged to it in its eighth year, 4,000 now support it, there are already 250 in the Evangelical Alliance.

"**Topic II.**—That this Conference, while recognising the essential unity of the Christian Church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils which have resulted therefrom; and to avow their solemn conviction of the necessity and duty of taking measures, in humble dependence on the Divine blessing, towards attaining a state of mind and feeling more in accordance with the Word and Spirit of Jesus Christ."

"**Topic III.**—That the members of the Conference are deeply convinced of the desirableness of forming a confederation, on the basis of great Evangelical principles held in common by them, which may afford opportunity to members of the Church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together; and
they hereby proceed to form such a confederation, under the name of the 'Evangelical Alliance.'"

On this the Hon. and Rev. Baptist Noel remarked—Sir Culling, our blessed Lord has said to us, as his followers—'All ye are brethren,' and therefore, as the members of the same family, we are not permitted to form little associations of brothers, to the contempt of all the brethren of the same family in our neighbourhood. Our blessed Lord has said, 'By this shall all men know that ye are my disciples, if ye have love one to another,' and therefore the love which is professed, or rather which is professed to be felt, but never manifested, is not the love which Christ required from his disciples, if it is not indeed indolent hypocrisy. It was the prayer of our blessed Master, that 'we all should be one as he is one with the Father;' one in affection—one in the confession of each other; and one in constant co-operation, and thus, that the world may believe, that he has been sent from the Father; and therefore, our union with him and with each other must be manifested to the world that it may believe them, and on this manifestation of the union of his followers depends the removal of that wide-spread and deeply-rooted scepticism which still opposes his Gospel in the world. We have been commanded by his authority to have no divisions amongst us, but to be perfectly joined together in the same mind and in the same judgment; and therefore we are all bound to receive the great main truths of the Gospel, and having received them are bound to make them the basis of our union together. The same Apostle has commanded us to 'receive one another,' but 'not to doubtful disputation'—not to the settlement of controversies; and therefore, having been united on the basis of the great plain truths of the Gospel, we must not wait to settle our various disagreements of opinion, but, on the authority of Christ, to receive one another—a word which bids us have open, friendly relations to one another, and, as far as the opportunity is offered, be kind to one another in the various relations of society. We are thus commanded to unite with one another, whilst the same Apostle adds—'Mark them which form divisions and schisms among you, and avoid them;' so that if there are any who bid us not unite, as he has commanded us to be united, and will make divisions amongst the true followers of Jesus Christ, whom Christ has bidden to be one, they are causing the division which he has forbidden, and are, as schismatics in the midst of his church, to be avoided by the lovers of peace. (Applause.) Therefore, beloved friends, it is our duty to combine as this association bids us combine. " " 'What,' say some of our antagonists, 'is there nothing else to aim at but union? No other great objects you can present to fire your understanding and imagination?' No other? Is not this which the world has never yet accomplished
great enough for the accomplishment of one generation? (Hear.) Why, if it is so small, has it never yet been wrought? What is the object we have in view? To accomplish further our Redeemers' prayer—to destroy the scandals which divisions in the Church of Christ have formed—to remove the stumbling-block from the Romanist—to silence the cavils of the Infidel—to draw the attention of the world at large—to form such friendships as we could never otherwise have enjoyed—to see around us the brethren whom we never otherwise should have seen—to witness smiling faces, and feel that the hearts are warm that clothe them in those smiles—to mingle our common prayers to our Father in heaven—to bless his name that he has given us the honour and happiness of thus uniting—to pray to him whose arm is omnipotent to conduct our feeble beginning to ultimate success, to feel, while we discuss with each other who have never heard each others' voices before, that we learn to esteem the sense and manliness and candour and integrity which each displays, to know that our union is real, and feel the pressage that it is eternal. (Hear.) I say, these objects are such, so great and worthy a Christian man's affection, that he who asks, what other objects we have, has never learnt what that union is. (Hear, hear.) But, if we are patient, as patient we shall be, and do not dread to be taunted with inertness and fear, as we do not dread it—and wait till that union be consolidated, and we know each others tempers and opinions better—I tell you that union is the source of boundless action, if we are not premature. I tell you, there are victories which the world has not yet witnessed, which will be the result, if God blesses us, of our humble beginning. And therefore, on the union itself, for union's sake, for our Master's sake, for our own happiness' sake, let our hearts for some little time be set, till we feel the greatness of the object, and fear not the taunts that are uttered against us. To accomplish that object, let me beseech all those who form this great assembly to give us their best aid. Let them be united in this great work, and if it be only at intervals, of seven, or even fourteen years, that such meetings as this can be congregated, and you fear our feelings may evaporate in these long intervals, then carry out this object which is the true reason of our meeting, into every neighbourhood. Let Christians of every class that know and value our principles see that in every neighbourhood those who love the Lord Jesus Christ meet thus together, to pray to God, and read his Word, and discuss the truth together; so that over the whole world there shall be little companies of Christians of different denominations, that shall hold their banner of union, and make the whole world admire and acknowledge. (Applause.) While I see near me from every land those who have loved this cause, I beg them to unite with us in this great effort; and I say to my dear French brethren, 'Go and bid the Christians in every locality in France combine
THE LATE INUNDATION.

On the 20th ultimo, and the night following, Madras was visited by a desolating storm. The wind was high—though amounting only to a hard gale and not a hurricane—and the rain was almost unprecedented.

There fell in a few hours $17\frac{1}{2}$ inches, and from the 18th to the 21st no less, it is said, than 28 inches. Some of the largest tanks in the vicinity of the town burst their embankments, and poured deep streams like rivers along the roads and streets, while all the low grounds were a sheet of water. The streets of Black Town bore no slight resemblance to canals, in some of which at least boats might have swum. Two expensive bridges were mostly carried away.

Many trees were prostrated by the wind, and gardens much injured; but the destruction was principally of the mud houses and huts of the natives, with some old buildings of a better description. A great part even of the larger native houses in Madras are built of brick and mud, lime-mortar being seldom used except as a plaster, while the smaller houses and huts, though covered with tiles, have only mud walls. These afford but a poor shelter
“when the rain descends and floods come.” Many fell, many more squatted down upon the ground, and some were carried away by the torrents. Not a few lives were lost, by drowning and the falling of roofs and walls. In the Sepoy lines at Perambore was the greatest destruction of life, amounting to a score or upwards. The loss of property is heavy, and falls mostly on the poor—the very poor—or poorest, who are the least able to bear it; especially at a time when provisions are high, and the rains just commencing. No estimate has been made, as we are aware, of the amount of the loss sustained, nor would it appear so great in money as it is in actual privation—thousands having lost their all—though that was but little, and being left houseless.

A public meeting has been held, and a subscription set on foot, which has met a truly liberal support. It will do much to prevent starvation, and to provide shelter for the destitute. The object claims the attention of all—to give public and private aid as means and opportunities may allow. This will better recommend our holy religion than many arguments, and teach those who now ridicule and blaspheme, to honour Him who said “It is more blessed to give than to receive.”

CLASS BOOK OF NATURAL THEOLOGY.—This is a re-print of a valuable little volume of 185 pages, duodecimo. It has been translated into Tamil, and printed also in that language. As we consider the following Notice very fair, and not so liable to the charge of partiality as any thing from us might be, we give it entire from the only daily Journal of Madras, the ATLAS:

“We have been favoured with a copy of The Class Book of Natural Theology, by the Rev. T. H. Gallaudet, compiled for the use of Schools, and re-printed at the American Mission Press at Madras. Of every part of the work we are happy to be able conscientiously to speak in the highest terms. The mechanical “getting up” of the publication is very creditable to the American Press; the printing and the illustrative diagrams, of which there are many scattered through the work, have been neatly executed; and the book has an incomparably better appearance than dozens of the school publications which we are in the habit of seeing produced by the Calcutta Press.

“Of the matter too we must speak in an equally favourable strain. The object of the author, who has acquired eminence as an instructor of deaf and dumb children, has been to exhibit in a form suited to the capacity of every young person, some of those proofs which animate and inanimate nature afford of the being of a God. And the plan chosen is that of Dialogues between a mother and a child; a mode of conveying instruction
now extremely popular, and not more popular than it deserves to be. The language and style of the writer are eminently simple, intelligible, and attractive; and the subject is really brought down to the level of the understanding of any youth able to read. None but those actually engaged in the work of instruction, can form a fair idea of the labour and difficulty experienced in so simplifying language as to make it convey to the minds of youth clear and intelligible ideas on even the commonest subjects; and when therefore a person like the author of the book before us, who evidently excels in that most difficult and rare faculty of the teacher, exerts himself to throw into a plain and easy shape any particular branch of instruction, he confers a benefit on society at large of no mean value.

"We may mention that though we have received the above impressions of the value of this Class Book of Natural Theology from the English copy, it has been translated into Tamil, and may therefore be used in schools where that vernacular is taught. We recommend it to the attention of all engaged in the education of children, whether in Tamil or English, as a useful auxiliary to their labours, and we sincerely thank the American Missionaries for a contribution so acceptable to the Christian school literature of India. Works like the one under notice, and at the price of 12 Annas, make us more than ever unwilling to join in the hue and cry against those valuable aids in the mental and moral illumination of this country, though terrible bugbears to our contemporary of the Athenæum, Mission Presses."

**Temperance Convention.**—From our last London files we gather that the friends of Temperance have hold—in London—what they call "The World's Temperance Convention." The business meetings were composed of the delegated representatives of Temperance Societies in different parts of the Christian world. They met morning and evening for four successive days in the City of London Literary Institution. The series of business sederunts was closed by a Soirée at the Freemasons’ Tavern, and a public meeting of all interested in the Temperance cause at Covent-Garden Theatre. The spacious Theatre was filled by a respectable and intelligent audience. Amongst the eminent advocates of this good cause, we see from America the names of the Rev. L. Beecher, d. d., Rev. E. N. Kirke, R. Clapp, Esq. Dr. Patton, Dr. Marsh and Mr. Elihu Burritt, the advocate of peace. Amongst the English representatives were the leading Temperance men of the day. The object of the convention appears to have been to bring into a focus all the information possible, connected with the rise, progress and present state of Temperance in the world; and to consult and concert for its better promotion in future. The meetings upon the whole appear to have answered the end for which they were convened, and will, we doubt not, be conducive in promoting more unity of purpose and temperance of spirit amongst the advocates of this good cause.—Calcutta Christian Advocate.

“You will be glad to hear that I baptized last Sabbath evening, in our English Chapel, in the presence of the English congregation, a respectable brahmin. In common with other labourers in the missionary field, we have had to mourn over the paucity of conversions from heathenism to the faith of Christ. Nor is it to us less a source of sorrow that in some instances those who come over to the side of Christianity furnish, eventually, proof that they had put on the badge rather than the power of our holy faith. We trust, however, that the man we have just baptized is of the right stamp. He is an up-country brahmin, of high caste, upwards of forty years of age, has a family and many disciples; some of whom are in this neighbourhood. He is also well versed in the Hindu Shastras. It was about two years ago that his faith in the Hindu religion began to be shaken from the perusal of a book in Hindi, containing a refutation of Hinduism and a vindication of Christianity. Judging from the manner in which the book is thumbed, and the references he can make to its contents, he appears to have read it carefully. It was not, however, till the other day that he had for the first time an opportunity of opening his mind on the subject which had so long engrossed his thoughts. Happening to pass by our Native Chapel, where I and two of our catechists were engaged preaching, he stopped and listened, and was struck with the resemblance between the statements we were propounding and those he found in the book before-mentioned, which he had been accustomed to revolve in his mind. He returned to the preaching three or four successive nights, and imagining he had found those who could teach him the way of God more perfectly, he essayed to join us.

“One word more. The present is one, among many more instances, that from time to time come to light of the good effects resulting from Tract and Bible agency. Who can tell that it does not happen in very many instances that never come to the light; that, as in the present case, persons are through the medium of these publications led to the knowledge of Christianity, its effects felt, and principles implanted, without its being publicly avowed; and all owing to the want of opportunity of coming into contact with Christian minds.”—Ibid.

GOOD NEWS FROM CHINA.—From a letter from Hong Kong, dated 29th of July, we learn that the Rev. W. Gillespie, of Victoria, baptized two Chinese in June. They have been under the eye of the missionary for the last eight months. After examination by the
senior brethren they were admitted into the church of Christ by baptism. They are men of prayer; "I wish," says the missionary, "you could see the Gospel of John belonging to one of them; it is so bethumbed and tattered as to be quite a curiosity." It was, says his employer, no uncommon thing for old Alok to get up at midnight, trim his little lamp, and begin singing and reading the Sacred Scriptures. They took great delight in the Word of God, and still do. They and some others still meet with me every evening and morning. I visit in the bazaars and shops every day with tracts, and we have many things to encourage us. Two native doctors appear very favourably inclined towards the reception of the Gospel; I am not losing sight of them. At our last communion we had seven Chinese, two natives of India, and about a dozen English and Americans, embracing opinions on minor points very different—Methodists, Independents and Presbyterians.—Ibid.

PUNA: BAPTISM OF A MOHAMMEDAN.—Wazir Beg, a young man, we should suppose about twenty-three years of age, has for a long time been the head Native teacher of the Free Church English Institution at Puna. He has, for a considerable period, been convinced of the falsehood of Islamism, and the divine origin of Christianity. But it is only of late he has appeared deeply to feel his personal need of Christ. This has been most marked during the last month—more so than in any case of professed religious concern among Natives that the Rev. Mr. Mitchell has ever seen.

His baptism was to have taken place on Sabbath, the 20th September; but his father, who had come from Bombay, and the followers of the former faith, prevented it. Exhortation, argument, tears, caresses, curses, and finally personal restraint, were all resorted to; until it became necessary to call in the aid of the civil power.

"The Assistant Magistrate ordered him to be brought up to his office, whither Mr. Mitchell also was summoned. Mr. Wazir Beg, his father, and a number of Musalmans, were there." The Magistrate asked him, if he had been under restraint, and if he had been prevented from seeing Mr. Mitchell: he replied in the affirmative. Magistrate. Do you wish to become a Christian? W. B. (Firmly) I wish to become a Christian. "No sooner had he made this declaration than all the Musalmans seemed struck with a thunderbolt: some wept; others scolded; all recoiled from him, and began to curse him and to make for the door."

Wazir Beg was thus left alone with his Christian friends; and, after many thanksgivings and prayers, he made on Thursday, the 24th September, an open profession of his faith, and received the sign of "the washing of regeneration and renewing of the Holy Ghost."—Oriental Christian Spectator.
Porbandar: Baptism.—"In my last letter to you," writes the Rev. Robert Montgomery, from Porbandar, on the 24th August, "I intimated that there were a few in Porbandar of whom we had hope that the Spirit of God was taking of the things of Christ, and showing them unto them. Among these was Mariam Bai, the wife of the converted Munshi Abdul Salâm. And I now rejoice to inform you that, in her case, our hopes have increased with the lapse of time, and have at length brightened into the pleasing moral assurance that she has seen the King in his beauty, and found him to be a precious Saviour. On the Lord's Day, the 9th instant, at our usual evening meeting, after having made a creditable profession of her faith in the great doctrines of the Gospel, she was 'baptized into Christ,' in the presence of our little assembly."—Ibid.

Obituary.

Death of Dwarkanath Tagore.—This distinguished Babu died of fever on the 1st August, at his residence in London. He was one of the most enlightened men of his age and country, and was, at the same time, a person of kind and liberal disposition. We are afraid that his countrymen will say both of him, and of his friend, Ram Mohun Roy, that they paid the penalty of going beyond the Attock, and stand out as awful beacons to warn others from such transgression in future.—Ibid.

Ecclesiastical Movements.

Bombay.—We are rejoiced to record the arrival, on the 20th September, of the Rev. Messrs Wilder and Fairbank, with their families, from America. They come to strengthen the hands of their brethren already in India. Probably a third American Mission on the great northern road—between Ahmednuggur and Aurungabad—will be the happy result of this accession of strength. Let not our trans-atlantic friends cease till they, with perhaps others co-operating with them, have occupied the whole route between Nuggur and Nagpur.—Ibid.

Monthly Missionary Prayer Meeting.

The Address at the last Meeting by the Rev. J. Braidwood, M.A., was on "The present state of the Hindu Community in Madras; how ought God's people to be affected in looking at it; and with what arguments ought they to fill their mouths when they meet together for prayer?" It is printed in the Native Herald. The Meeting on the 2d instant, is to be at the Wesleyan Chapel—Address by the Rev. W. H. Drew, "On the reception which the Gospel of Christ meets with from the world."

Errata.—The reader will oblige by making the following corrections in the article on Canarese printing, page 602, in last number: Second paragraph, third line, read, "and when a double consonant," &c. Five lines lower, read, exceedingly instead of "exceeding." Four lines still lower, read, space instead of "space."