THE CLAIMS OF THE POOR.

BY ONE OF THE EDITORS.

"The poor always ye have with you."—John xii. 8.

This passage of Scripture brings an interesting scene before us. Jesus is now at Bethany, in the house of Lazarus, sojourning, apparently for the last time, with the family whom he "loved." Mary—the Mary who had been wont to sit at his feet, and hear his word—ever anxious to evince her attachment to her Lord, and now apparently influenced by some secret presentiment of his approaching death, embraces the opportunity of rendering to her Master a last and touching act of reverence. "Then took Mary a pound of ointment of spikenard very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment." (verse 3.) Love had prompted this act of costly homage. But cold-minded suspicion and self-interested avarice were not slow in insinuating their censures. "Why was not this ointment sold for 300 pence, and given to the poor?" (verse 5.) But Jesus defends and justifies the oblation of Mary. "The poor always ye have with you: but me ye have not always." To the former you can always perform the offices of charity, for they will never cease to exist; but to me you will soon be able to render no more acts of love. My hour is almost come. "Against the day of my burying hath she kept this." Thus vindicating the suitableness of Mary's present oblation, and imparting also lessons of more abiding import—teaching us that to Himself, and consequently to the service of his Religion, the most costly and
profuse offerings may, and should be rendered, without incurring the charge of waste or extravagance; and also, that when in any case, the claims of different classes of duty come at the same time into competition with each other, we must give the preference to those which present circumstances render the most urgent, without however diminishing the claims of those which may, for the time, require to be superseded, but which are, in themselves, of general and permanent obligation.

It is obvious, therefore, that our Lord's commendation and acceptance of the offering now rendered by Mary to himself, was no wise intended to supersede the performance of the ordinary and constant obligations which are due to the poor. On the contrary, in affirming as he here does, the permanent existence of the poor themselves, he not only evidently implies the equally permanent existence of their claims, but seems to intimate, that when He should be no longer with us himself, those who were thus "always" to be with us were to be considered as, in some measure, standing in his own place, and as entitled to receive from us the service, which, were He still on earth, we should have rendered to Him. The perpetuity, therefore, of the existence of the poor amongst us, and the perpetual and peculiar nature of the claims of the poor upon us, seem to be the subjects chiefly suggested to us by this passage.

The first of these positions, however, has been disputed. The distinction of mankind into rich and poor, though admitted to be a distinction which exists in point of fact, is denied to be one which is right in point of principle. There have been, and still are those, by whom it is maintained that the existence of poverty—of a class of men who are, and must always be poorer than others, is not only an evil, but a wrong—a wrong inflicted and perpetuated, by one class of society upon another: that this, and the other concomitant distinctions of rank and station which actually exist, are only the artificial and unnatural creations of man, and not the original design and intention of God; that if the world were now in the state in which it should be—and men doing to others all things whatsoever they would that others should do to them, there would
be no such thing as poverty—nor any other of the unequal and unjust distinctions which now exist: that, consequently, the true object of philanthropy is not so much to mitigate the evils of poverty, as to obliterate poverty itself; and that, therefore, all projects of benevolence which assume and take for granted the necessary and inevitable existence of the poor, proceed upon false principles, and only serve to perpetuate a wrong which they should endeavour to eradicate. Such are the arguments not only of the disciples of the school of reason, and of the champions of political equality, but even of the advocates of a (so-called) rational and progressive Christianity—and generally of all who deem themselves in advance of the age in which they live, and who look upon whatever is as the result only of the narrow-minded and antiquated prejudices of the past. It might perhaps be deemed sufficient to dispose of such a theory, by the brief, matter of fact conclusion, that although it might be speculatively correct, it is in the present state of things, utterly impracticable. But this is scarcely enough. For if the principles of such a theory, however, in present circumstances, incapable of application, are yet in themselves true, it must necessarily follow that the whole practical benevolence of the present age, which seeks only to mitigate the evil, and not to obliterate the existence of poverty, is proceeding upon erroneous principles, and running counter alike to the destiny of man and the design of Providence. It is not, therefore, unimportant to consider the grounds we have for maintaining that this is not the true doctrine on the question—that the theory now mentioned is not only practically inoperative, but that it is theoretically false; in other words, that the fact that "the poor always have with us," is not the consequence of human wrong or error, but of divine purpose and ordination.

That such is the case might, we conceive, be concluded, even from such statements as that of the Evangelist already quoted; for if what is there written is recognized in all the dispensations of religion; if we find it not only stated in the Old Testament, on the authority of God, that "the poor shall never cease out of the land;"* and on the same divine authority in

* Deuteronomy xv. 11.
the New, that "the poor always we shall have with us;" but if in both of these dispensations the fact thus stated is made (as it is) the distinct and specific basis of duties to be rendered to the poor—is it possible for us to conceive that God would ever have enjoined on us the discharge of duties which by their very inculcation, would thus have recognised and sanctioned a human wrong, and by every instance of their performance, served only to keep up and perpetuate that wrong? What were this but to say, that human iniquity was recognised by God as the ground of moral obligation—and that He had enjoined a virtue, the very performance of which involved the perpetuation of a vice? On this ground alone there would, we conceive, be good reason for maintaining that the words contained in the Gospel were not intended to be the mere prophetic announcement of a fact, but the authoritative announcement of a law; and that it is not the erring and ephemeral work of man, but the wise and permanent ordination of God, that "the poor always ye shall have with you."

So also many obvious indications of both Creation and Providence, especially the manifest diversities of capacity, and disposition, which have been originally bestowed on man, equally show that such a diversity of condition is the purpose and ordinance of God. Is there such a thing among men as any natural equality in these respects? Is any thing more evident than the marked inequality of men's natural capacities, both physical and mental? And what is the result to which such inequalities must inevitably lead, and were obviously designed to lead, but to a corresponding inequality of temporal condition—to that very distinction between riches and poverty—between greatness and power on the one side, and subjection and inferiority on the other, which yet men will perversely call the "artificial distinctions of human society." They may with far greater truth be termed the natural distinctions of society; or rather, distinctions or inequalities founded on the will of God, because they are the inevitable consequences of the inequality of the original gifts of God. So inevitably, indeed, and invariably is this the result, that were it possible now to make the experiment—could we at this moment annihilate poverty, and make
all men on earth absolutely equal in regard to all temporal possessions and distinctions, and thus realize the state of things which is deemed the perfection of man's condition, as well as the fulfilment of the divine purpose—it would scarcely need to be asked how long such a state of things would last? How many days, how many hours, would it continue? How long would it be ere, on the one hand, the strong, or the intellectual, or the diligent, or the frugal, become the rich, the great, and the powerful; or on the other, before the weak, the ignorant, the imbecile, the sluggard, the extravagant, become the poor, the helpless, the dependent? If, therefore, such would inevitably and invariably be the result, can it be doubted that such was intended to be the result? And consequently (without doubting the existence of many individual cases of injustice and oppression, yet) that, as the elements of a general system, the actual inequalities of condition which now exist—the differences of station which now obtain in society—the existing distinctions of rich and poor, of high and low, of superior and inferior—though so often denounced as unnatural and unjust—or derided as artificial and ridiculous—or murmured at by the poor as oppressive—or even sometimes deemed by the religious as unchristian, and inconsistent with the spirit of the Gospel—are yet in reality not the mere invention or creation of men, but the appointment and ordination of God?

Let it not be supposed that such a view of the constitution of human society in general is intended to sanction or justify the particular evils and abuses of the social system which actually exist. It fixes immutably, as the ordinance of God, the existence of the two great classes or orders of mankind; but it does not fix the condition of any one of the individuals of whom these classes consist. It does not prevent any man, however poor or humble, from becoming by the exercise of his capacities—either rich or great: nor does it secure any, however exalted, who shall abuse the gifts of God, from sinking to the lowest extremity of either the social or moral scale. Such individual alternations can in no wise affect the immutable distinction of the classes, or orders themselves. On the contrary, they are themselves the result of the same principle of natural inequality in
individuals by which those orders were originally constituted, and by the operation of which they are still maintained.

Neither let it be imagined that what has now been stated is a mere speculative conclusion—a mere abstract theory of human society, barren of all practical results. It is not only, as we conceive, the true doctrine of the social system, but, as such, it imposes the most important and authoritative moral obligations on both the great classes of which that system is composed. While, on the highest of all authority, it teaches the poor themselves the duty of patient endurance of evil, and of satisfied contentment with their condition, as, not the infliction of man's wrong, but the appointment of God's will; it rests on the same indisputable grounds, the high and paramount claims, which, by the like divine authority, the poor have upon the rich. It is this, indeed, which forms the primary ground of the obligation under which we are laid to the poor. Their very existence constitutes that obligation. They exist, and not by chance—not by the artificial arrangement of man, but by the special appointment of God. And assuredly He has not thus appointed their existence for no purpose. He has placed them, and perpetuated them on the earth, that in their very being, men might ever have before them a Law of perpetual obligation—a law of duty written before our eyes in the very forms of the poor, and as plainly of divine authority, as if we had seen it traced by the finger of God. The very existence of the poor creates moral obligations which, otherwise, would not have existed, and evokes Christian virtues and graces, which but for them, we should have had no power of exercising. If the poor did not exist—if there were none on earth suffering from want and penury—if we could not find a single being around us whom we could aid or protect, or comfort, or relieve—the performance of one half of the social duties of life, and of the beneficent virtues and god-like graces of Christianity would be annihilated. And does not this itself show us how obvious is the purpose—the moral purpose, for which the poor exist? And how plain and palpable are the duties which we owe them? Who, indeed, can need to ask what these duties are? Who can fail to see that the very existence of the children of poverty and
want is meant to teach all other men a lesson—a silent yet most eloquent lesson, at once of gratitude and thankfulness to God for their own greater blessings, and of sympathy, and kindness, and charity to the poor themselves? These are the obligations taught us by the very fact that "the poor ye have always with you," and taught us as plainly, in the hunger and thirst, in the rags and nakedness, in the ignorance and degradation of the living beings around us, as if they had been inscribed in the tables of the Decalogue, or enshrined amid the precepts of the Sermon on the Mount.

We might allude to other providential indications of the claims of the poor; to the fact, for instance, that they are not only dependent upon us—this is obvious enough—but to the fact not always equally remembered, that in many respects we are dependent upon them. We are so by the very constitution of society. Every grade of the social, like every tier of the architectural edifice, is based on those which are beneath it. The wealth of the rich, the comforts and enjoyments of the most exalted orders, the revenues of governments, the stability as well as the splendours of kingly thrones—are derived, by the very order of the social system, from the existence, the labours, too often the sufferings of the poor. And from not only how many arduous toils, but from how many degrading occupations, and necessary but revolting offices, are we exempted by the existence, the divinely appointed existence, of the lowest and meanest of the children of toil and penury. As the head, therefore, cannot say to the feet, "I have no need of you"—so neither should it forget the irksome work which, for its sake, these feet must undergo—the rugged, thorny paths—the dust, and mire, and filth of earth, through which they must tread, for it, their unwearying, too often their unthankful way.

And we might also dwell on the peculiar evils incident to the condition of the poor; not only their physical necessities, but their moral privations; their destitution, even in Christian communities, of spiritual privileges, not to say, more or less, everywhere of those intellectual resources, and more refined and elevating enjoyments to which others have access: the natural tendency of poverty to deteriorate and debase the moral charac-
ter, to blunt the generous, to aggravate all the selfish feelings of the heart: especially the constant exposure of the poor to countless sources of temptation; surrounded on every side by objects of desire, but ever prohibited their possession—the forbidden fruit in a thousand forms before their eyes, almost within their grasp, plucked abundantly by others, but still forbidden to them—only to be reached by violence, fraud, or cunning—how fertile a source of discontent and envy, and every hateful passion—how sure a provocative to criminal desire, and lawless deeds. And who can read, without deep and sympathizing pity, the page in which God has thus so sadly and darkly written the destiny of the poor? Or who mistake the language which it speaks—the appeal which it utters—the duties which it imposes on the rich, the secure, the happy—on every possessor of the Bounty that can relieve, of the Truth that can save?

And while thus, in so many ways, a silent witness is borne to the claims of the poor by the very constitution of Providence, still more audible is the witness borne to them by the voice of Revelation. In all ages, and under every dispensation, God has deigned, with marked and peculiar solicitude, to advocate the cause of the children of poverty. “Thou, O God, hast prepared of thy goodness for the poor.”* He did so by the most minute provisions of the ancient law, and which though abrogated in the letter, is still authoritative in its spirit. “When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger. I am the Lord your God.”† And again, “If there be among you a poor man of one thy brethren—thou shalt not harden thine heart, nor shut thy hand from thy poor brother, but thou shalt open thine hand wide unto him—thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him. For the poor shall never cease out of the land, therefore I command thee, saying, Thou shall open thine hand wide unto thy

* Psalm lxviii. 10. † Leviticus xix. 9, 10.
brother, to thy poor, and to thy needy, in thy land."* How inexpressibly touching is the solicitude, which these passages impart to the august Majesty of God. So also the divine appeal by the prophet. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" † While to the same effect are many other statements fraught with peculiar encouragement to the exercise of benevolence to the poor, and which are all the more remarkable under a dispensation, characterized not only by the general sternness of its sanctions, but by its tendency to invest temporal suffering with the forbidding suspicion of criminality on the part of man, and just retribution on that of God. So also in the New Testament, while the same great duty is everywhere enjoined, the motives to its performance are incalculably enhanced. It is enforced by the obligations of redemption itself —by the commanding example of the Saviour's own deep humiliation—by all that is solemn, and touching, and persuasive in the grace of "Him who though he was rich, yet for our sakes became poor, that we through his poverty might be rich." ‡ And not only so, but as if to rest the claims of the poor on the highest and most sacred grounds, are we not taught that every act of mercy rendered to them, in the faith, and for the sake of Christ, shall be held by him as rendered to himself? "I was an hungred and ye gave me meat: I was thirsty and ye gave me drink: naked, and ye clothed me: sick, and ye visited me: in prison, and ye came unto me: for inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." §

But we need scarcely add, that it is not merely in respect of their temporal necessities that Christianity advocates the claims of the poor. It was predicted of the Gospel, ages before its birth, as one of its most essential characteristics,

* Deuteronomy xv. 7—11. † Isaiah lvi. 6, 7. ‡ 2 Corinthians viii. 9. § Matthew xxv. 35, 40.

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that it should "be preached to the poor."* And when in the synagogue of Nazareth the Great Preacher began his vocation—he began it with the utterance alike and fulfilment of that prophetic passage.† He announced it as a primary and most prominent feature of His religion, that it was a religion peculiarly and distinctively intended for the poor. This, surely, itself is a noticeable circumstance: that in the announcement of an universal faith—of a religion designed for all the world—one particular class of men should be so exclusively pointed at, and these the poor—the lowest and least accounted of in that world itself. We know, indeed, what this means. Not that the Gospel is meant only for the poor. It is meant for all, as, without exception, it is needed by all. And yet, pre-eminently and emphatically, is the Gospel "for the poor." To them, as to the mightiest on earth, belong its glorious privileges; for them, abject, naked, and in rags, has been paid the unspeakable price; their's, however destitute, and sunk, and degraded—is the redemption, the immortality, the treasures incorruptible. And by whom so much as by them is the Gospel needed? To whom are its consolations so blessed—its promises so precious? Outcast and homeless, to whom so sweet the hope of the "Father's house?" And for whom so much as them—intellectually as well as physically poor—is the Gospel so much fitted? Its sublimest discoveries clothed in the language of simplicity; its saving truths levelled to the capacity even of homely and unlettered minds. "The wayfaring man, though a fool, shall not err therein." "The Gospel is preached to the poor." And while all this—this pre-eminent distinction of Christianity, this wise and gracious adaptation—this tender and compassionate provision—for the most outcast and alienated of the human race, so signally manifests, at once, the unspeakable benignity, and the immutable intention of God, let us not forget that, for these very reasons, it imposes a corresponding obligation on ourselves. For how are these purposes of God to be fulfilled—how is the goodness which, in the Gospel, he has prepared for the poor—to be imparted to them, except by the instrumentality of those whose more fa-

* Isaiah lxi. 1, with xi. 4, xxix. 10, &c. † Luke iv. 18.
voured circumstances and higher privileges give them the means and power of doing so? "How shall they hear without a preacher, and how shall they preach unless they are sent?"

And not only so; but when can we more effectually promote the object of that Gospel—the end for which its great Author himself "became poor"—than when we are the means of "preaching" to the still spiritually poor the glad tidings of great joy—supplying their need with the unsearchable riches of Christ? For in this respect also Jesus still says, "Me ye have not always, but the poor ye have always." And if, were He on earth, we would, like Mary, have anointed those blessed feet with ointment, we may in spirit, and even more acceptably, do so still: for if, through our instrumentality, even one of the least and lowest of these our brethren is brought to the foot of the Cross, far sweeter to Christ than even that costly oblation, which "filled the whole house with the odour of the ointment," will be the offering thus presented—that sacrifice of a broken and contrite heart which He will not despise.

Circumstances of recent occurrence, by which the public attention has been more than usually called to the condition of the poor, have naturally led us into the preceding remarks. The practical liberality, indeed, of this community scarcely requires a stimulus; but it is not, therefore, unnecessary sometimes to revert to the principles on which particular duties are founded. As the occasion also still exists which gave rise to the recent appeal to public sympathy, what has now been said may perhaps not be without its use, if, in the case of some of our readers, it serves "to stir up their minds by way of remembrance." To such we would add, that although in the present instance, it is only to relieve the temporal necessities of the poor that their aid is solicited, yet the peculiarity of our situation in a heathen country, happily (in this respect) renders a compliance with such claims eminently conducive to the fulfilment of the still higher obligations under which we are laid to the Heathen, whether poor or rich. Our readers are doubtless aware of the prejudice, and, as recent events have shown, the deep and unhappy hostility
entertained by all ranks of the Natives to the doctrines of the Gospel. This, indeed, should neither discourage nor diminish the efforts made for their conversion; for, though “the Heathen may rage, and the people imagine a vain thing,” yet still shall the kingdom come. The Lord will hasten it *in his time.* But we should also gladly avail ourselves of every opportunity that enables us to evince the benignant spirit of our blessed faith, and to commend it to others as worthy of all acceptation. We have such an opportunity at present, and on this account alone, the grounds of the appeal recently made to our Christian liberality, are doubly enhanced. We have it now in our power, by the exercise of sympathy and kindness, and by the bestowal of a needed and well-timed charity to manifest the true spirit of the Gospel; to demonstrate its superiority, in the universal love which it breathes and inculcates, to the bigoted, narrow-minded exclusiveness of the false creeds around us; to show that it teaches and enables us, even in the face of aversion and dislike, and in despite of reproach and misrepresentation, to return, not railing for railing, but contrariwise blessing—not to be overcome of evil, but to overcome evil with good. And, although, it needs a higher and mightier power effectually to reach such dull, impassive natures, it may be hoped that, under that blessing, such conduct may tend to disarm and subdue opposition, if not to impart conviction; even as it was with our blessed Lord himself, who when he came to “bear our iniquities,” came also to “heal our diseases,” and who so often, by ministering to the bodies, reached the hearts, and won the souls of suffering and sinful men.

The deep interest still felt in those who have suffered by the late visitation of Providence, renders any additional remark, on our part, quite unnecessary to enforce, in this particular instance, the exercise of Christian beneficence. If, indeed, we could add any thing more in connection with the subject, it would be not so much to give additional stimulus to present zeal, but rather to recommend and solicit its steadier and more sustained exercise for the future. Great and lamentable distress, indeed, now exists—this is unquestionable—and its
urgency ought not in any way to be doubted, or disparaged. But there was distress long before the present emergency arose, and long after it has passed away, there will be distress still. "The poor always ye have with you." You had them always before; you will have them always hereafter. And we confess our greatest apprehension is, not that there will be any lack of zeal just now, but that after the present excitement has ceased, there may be a diminution of zeal hereafter, and that the ordinary, already existing channels of benevolence may again, as formerly, be all too inadequately supplied. Nor, we fear, is this apprehension groundless. Two well-known charitable Institutions (the Friend in Need Society, and the Monegar Choultry) have long existed in Madras, expressly designed to minister to the constant and ever-increasing necessities of both the Anglo-Indian and Native population. But, although, these are the only Institutions of the kind which exist in this place, and though both are generally admitted to be efficiently conducted, yet neither have been, nor are now supported to an extent at all adequate to the purposes for which they are designed. One of them is obliged ever and again to have recourse to extraordinary appeals to supply its deficiencies; the other is at this moment exceeding, by more than a thousand rupees a month, the amount of its contributions from the public; and although the funds of both of these great charities, and especially of one of them, are devoted to the same class of persons, and employed substantially for the very same objects, for which public aid was lately, and is still solicited, yet so much does the exercise of benevolence seem to be dependent on circumstances of mere temporary excitement, that while in one case, the distress of a single night shall, in the course of a few days, evoke willing and cheerful contributions to the amount of thousands, yet when but lately, under the pressure of gradual, but constant, and ever increasing distress, one of these charities was obliged to make an unusual appeal to the community, the only response it met was in the shape of some half-dozen meagre donations. These things surely ought not so to be. There is certainly something wrong here. True charity is not a thing of fits and
starts; no mere creature of impulse or excitement; but the habitual exercise of a thoughtful, steady, sustained benevolence. While, therefore, we would in nowise repress the zeal which recent circumstances have elicited, for it the case in hand urgently demands, we would fain hope that all will henceforth feel more deeply the necessity of habitually ministering, according to their means, and through the best-conducted channels, to those of their poorer brethren, who are “always with them;” and whose necessities, though not so palpable to the eye as the scenes of suffering recently forced upon our notice, are yet in themselves not less real, and in many cases scarcely less calamitous.

While on this subject, it is scarcely possible to avoid adverting, though we do so with regret, to the general indifference manifested in recent circumstances, by the richer classes of the Natives to the suffering poor. In this respect their conduct stands forth, in marked and most discreditable contrast with the liberality of the Christian residents. Nor less palpable is its inconsistency with the overflowing zeal exhibited not long ago in a far less urgent, and less worthy cause. Thousands have been found ready to resent an imagined invasion of what they deem their “civil and religious rights,” and to manifest, by that cheap and easy patriotism which costs nothing, how deep an interest they feel in the welfare of their countrymen, even to the humblest and most remote. Yet where these same fellow-countrymen, and those at their very thresholds, are seen around them in a state of extreme and most urgent suffering, this multitudinous patriotic host is appealed to in vain. Among the almost numberless lists of subscribers, we could count, we believe, on our five fingers, the sum total of Hindu generosity. It is indeed an unworthy exhibition. But in one respect, it is, perhaps, just as well that it is so. It may have been wisely permitted. It teaches an unmistakeable lesson. It adds another to the many existing evidences of the utter worthlessness, the cold-hearted selfishness of the religion of Hinduism; another proof that whatsoever is opposed to the truth of God, is, as might be expected, equally impotent of good to man—as destitute of the
kindly and benignant virtues of humanity, as it is devoid of the knowledge and love of the only true Deity. A lesson to be gratefully received, though so disreputably taught; and one also, which though it may excite our just contempt, will not, we are persuaded, diminish, to those who need it, our practical benevolence; but rather be an additional reason why, in this respect, as in so many others, we should "show a more excellent way."

And therefore, ere concluding, let us express the earnest hope that these urgent claims of the Pagan poor to the "things seen and temporal," will not make any of our readers forget their still greater need of the things "unseen and eternal." However imperative the former, infinitely more so the latter. How vain, nay how inconsistent, to provide for the one, yet still to neglect the other. Thoughtful and Christian reader, who has followed us thus far, we pray you think of these things, and while ye do the one, leave not the others undone. You compassionate the beings now around you, you willingly relieve their present need; leave them not destitute for eternity. You are supplying the wants of their mortal bodies; forget not the welfare of their imperishable souls. You mitigate their sufferings; leave them not in their sins. You give them the bread that perisheth: withhold not that which endureth unto everlasting life. You cover their nakedness with earthly raiment: let them hear of Him who alone can clothe their souls with the robe of his righteousness—with the garments of salvation. You will rejoice to see them raising their now ruined dwellings, and finding shelter from the stormy wind and tempest. Oh think of the hour awaiting you, as well as them, when with mightier power than that of any earthly hurricane, the "rain shall descend, and the floods come, and the winds blow," and when every house that is not founded on the Rock, shall fall, "and great shall be the fall thereof." R. K. H.
(2.) Of both kinds of the Sacrament.

And forasmuch as we do celebrate the common mass that the people may understand that they also are sanctified through the blood of Christ, and learn the true use of this ceremony; either part of the sacrament in the Supper of the Lord is given to the laity: because the sacrament was instituted, not only for a part of the church, namely for elders, but also for the rest of the church. And therefore the people doth use the sacrament as Christ appointed it. And certainly Christ saith, "drink ye all of this;" Matthew xxiii. 27, where he saith manifestly, concerning the cup, that all should drink. And that no man might cavil that it doth only appertain to the priests, the ordinance of Paul to the Corinthians doth witness, that the whole church did use either part in common. This custom remained a long time, even in the latter churches; neither is it certain, when, or by what author, it was changed. Cyprian in certain places doth witness that the blood was given to the people: for thus he writeth to Cornelius the Pope: "How do we teach or provoke them to shed their blood in the confession of his name, if we deny the blood of Christ to them which are in this warfare? Or how shall we make them fit for the cup of martyrdom, if we do not first admit them, by the rite of communication to drink in the church the cup of the Lord?" And Jerome saith, "The priests do minister the Eucharist, and divide the blood of the Lord to the people." In the decree there is a Canon of Pope Gelasius which forbiddeth the sacrament to be divided: these be the words; "We do understand that certain men, having received the portion of the holy body only, do abstain from the cup of the holy blood: who, because that I know not by what superstition they are taught to be tied hencunto, either let them unfeignedly receive the whole sacraments, or let them be put back from the whole sacraments, because that one and the self-same mystery cannot be divided without great sacrilege."

In the Tripartite History it is written, in reprehension of Theodosius the Emperor (whom Ambrose would not admit to the Communion without repentance, because that at Thessalonica he had too grievously revenged the death of a few soldiers which were slain in an uproar, and had murdered seven thousand citizens;) here, saith Ambrose: "How canst thou with these hands receive the holy body of the Lord? With what rashness canst thou take
into thy mouth the cup of that holy blood?" &c. Therefore it is evident, that it was the custom of the ancient church to give either part of the sacrament to the people: only a new start up custom doth take away one part from the people. Here we will not dispute what men are to think concerning a received custom, contrary to the authority of the apostolical Scripture, contrary to the Canons, and contrary to the example of the Primitive Church. For all godly men do understand, that, touching Christian Doctrine, consciences are to ask counsel at the word of the Lord, and that no custom is to be allowed which is contrary to the word of God. And although, in the native church, custom hath changed the ancient manner, yet it doth not disallow or forbid: neither indeed ought human authority to forbid the ordinance of Christ, and the most received custom of the ancient church. Therefore we have not thought it good to forbid the use of the whole sacrament. And in that ceremony which ought to be the covenant of mutual love in the church, we would not, contrary to charity be hard to other men’s consciences, which had rather use the whole sacrament; neither did we think that any cruelty should be exercised in that matter: but so much as in us lieth, together with the ceremony, we have restored the holy doctrine touching the fruit of the ceremony, that the people may understand how the sacrament is laid before them, to comfort the consciences of those that do repent. This doctrine doth allure the godly to the use and reverence of the sacrament. For not only the ceremony was before maimed, but also the chief doctrine, touching the fruit thereof was utterly neglected. And peradventure the maiming of the ceremony did signify, that the Gospel touching the blood of Christ (that is, the benefit of Christ his death) was obscured. Now, by the benefit of God, the pure doctrine concerning faith, together with this ceremony, is renewed and restored.

(3.) Of Confession.

The divines and casuists have cast a great mist of darkness chiefly upon this point of Christian doctrine touching repentance: as not only their books do testify, but also the consciences of all the godly; which do confess that the intricate and endless disputations of the divines, and the infinite traditions about the matter of repentance, were ever a fearful raking of their consciences. For they do no where teach any certainty how remission of sins is obtained. And as for faith, there is no word amongst them. Yea, they bid men to be always in doubt of remission of sins. Afterward, they torment men’s consciences with a harsh reckon-
ing up of their faults, and with satisfactions. For what snare unto a man's conscience was the tradition, which requireth them to reckon up all their sins!

As for satisfactions, they did obscure and darken the benefit of Christ: because that even the learned among them did imagine that eternal death was recompensed by them. But the unlearned were persuaded that forgiveness of the fault was purchased by such deeds. What, that their services for the most part were not commanded of God? as babbling of prayers, invocation of saints, pilgrimages, and such like stuff! Thus was the pure doctrine of repentance overwhelmed with an huge heap of unprofitable and evil opinions. And it is manifest that the godly, in many ages past, have greatly wished that this doctrine had been more purely taught.

Furthermore, it is especially needful that the doctrine of repentance should be taught in the church most purely and sincerely. Therefore our divines have laboured to clear this point as much as might be, and surely they have so opened and cleared it, that the soundest, even among our adversaries do confess, that in this matter they have well deserved of the church. For we do simply and plainly, without any sophistry, lay forth that which the Gospel teacheth touching repentance; that men may perceive how they must return unto Christ; by what means remission of sin is obtained; what worship and what works do please God.

First, we teach that contrition is requisite; that is, the true terrors and sorrows of the mind which feeleth the wrath of God, is grieved for sin committed, and ceaseth to do evil. And though these sorrows be requisite, yet we must know that remission of sins is not granted for the worthiness of remission, or of these sorrows; but we must join faith with them, that is, a trust and confidence of mercy promised for Christ's sake; and we must hold that our sins are freely forgiven for Christ's sake.

When we once are comforted in these terrors by faith, we do undoubtedly obtain remission of sins, as we have said before, and this faith our minds do conceive by the Gospel, also, by absolution, which preacheth and applieth the Gospel unto distressed consciences. And for this cause do our divines teach that private absolution is to be retained in the church, and they set out the dignity of it, and the power of the keys, with true and very large commendations; namely, because the power of the keys doth dispense the Gospel, not only to all in general, but also to every one in particular; as Christ saith, "Thou hast won thy brother," Matthew xviii. 15; and because we must believe the voice of the
Gospel, which is dispensed unto us in absolution by the ministry of the church, no otherwise than a voice sounding from heaven.

This whole benefit of absolution, and of this ministry, hath herefores been wholly obscured with the false opinions of such as taught that absolution was naught worth without sufficient contrition; and did afterwards will men to mis-doubt of absolution, because no man knew whether his contrition were sufficient or not. What else was this, but quite to take away from all consciences the comfort of the Gospel; and to remove out of the church, and clean to abolish, the ministry of the Gospel, or the power of the keys? Who doth not see that these pernicious errors are worthyly reproved?

Now, seeing that confession yieldeth a place where to bestow absolution in private; and this custom doth uphold the understanding of the power of the keys and remission of sins among the people: besides, seeing that this conference availeth much for admonishing and instructing of men: therefore we do duly retain confession in our churches; yet so as that we teach, that reckoning up of faults is not necessary by God's law, and that men's consciences are not to be clogged with it. For there is no commandment in all the Apostle's writings, sounding that way. Again, this rehearsing of all one's sins is a thing impossible; according to that in the Psalm xix. 12, "Who can understand his faults?" and Jeremiah saith, xvii. 9, "The heart of man is corrupt and unsearchable." But if no sins could be forgiven, but such as are reckoned up, men's consciences could never be at rest; because they neither see, nor call to mind the greatest number of them whereby it may easily be gathered that the ministry of absolution and remission of sins doth not depend upon the condition of numbering them all up.

The ancient writers also do testify that this counting of sins by tale is a thing needless. Chrysostom, in the Epistle to the Hebrews, saith, "Let us reckon of it, that we have sins; and let not the tongue alone utter it, but the conscience within us also. And let us not barely say we are sinners; but let us reckon up our sins particularly. I do not bid thee to betray thyself openly, nor to accuse thyself to others; but to follow the saying of the prophet, Lay open thy ways before the Lord, confess thy sins before God; utter thy sins with prayer before the true Judge; not remembering them with the tongue but with the conscience; and then indeed mayest thou hope to find mercy." That sermon of Chrysostom teacheth not only what is to be thought of reckoning up of sins, but doth also very wisely join contrition and faith together,
as they are joined by us. First, he will have us acknowledge our sins unfeignedly, and abhor them from our hearts. In the next place, he teacheth to add thereunto prayer and faith, which may assure us that we are forgiven. Elsewhere he saith, "Acknowledge thy sins, that thou mayest do them away. If thou art ashamed to show thy sins to any man, then alter them every day in thy heart. I say not, go confess thy sins to thy fellow-servant, that may upbraid thee with them; but confess them unto God that is able to cure them." The gloss upon the decrees, touching Penance (Distinct. 5) granteth that confession was ordained of the church, and is not commanded in the Scriptures of the Old and New Testament. Of the same judgment are many of the Doctors. Wherefore our judgment, touching the doctrine of confession, is neither new nor without reason.

Lastly, there is most need of all that the godly should be admonished touching satisfactions. For there was more hurt and danger in them, than in numbering up of sins; inasmuch as they darkened the benefit of Christ: because that the unlearned thought they did obtain remission of the guilt of sin for their own works' sake; and besides, men's consciences were much distressed, if aught were omitted that was enjoined for satisfaction. Again, ceremonies and pilgrimages, and such like fruitless works, were thought meet for satisfaction rather than things commanded of God. And forsooth, their teachers themselves dreamed that eternal death was fully redeemed by them. Therefore we thought it needful that godly minds should be set free from such errors; and we teach that their canonical satisfactions, which they call works not due, &c. are neither available for the remission, either of the fault or of everlasting punishment, nor yet necessary. It was a custom long since in the church, that in public penance, such as had fallen, and did return to the church again, should not be received without some punishment laid upon them for example's sake; from which custom these satisfactions did spring. But the father's mind was by such examples to fray the people from sins. They did not account that ceremony to be a just recompence for the fault, or for eternal death, or for purgatory. These things were afterwards coined by ignorant and unlearned men. But those ancient customs were in time worn out of use, and laid aside. As for us, we do not burthen men's consciences with satisfactions: but this we teach, that the fruits of repentance are necessary; and that obedience, the fear of God, faith, love, chastity, and the whole renewing of the spirit, ought to increase in us.

We give men warning of this also; that sins are oft times pun-
ished, even by temporal punishments, in this life: as David, Manasseh, and many others were punished. And we teach that these punishments may be mitigated by good works, and the whole practice of repentance; as Paul declareth, "If we would judge ourselves, we should not be judged of the Lord:" 1 Corinthians xi. 31; and repentance deserved (that is, obtained) that God should alter his purpose, touching the destruction of Nineveh.

Thus, whereas, before, the disputation were intricate and endless, and full of gross opinions; now the doctrine being purged, is delivered to the people, so as it may be understood and avail much unto godliness. We do still hold and set forth the true parts of repentance, contrition, faith, absolution, remission of sins, amendment of the whole life, mitigation of present punishments. And we are in good hope that the godly will not only not comprehend anything in this place, but also will give them thanks which have purged this point of Christian doctrine, which is requisite and profitable in all churches to be expounded most plainly, and set out most clearly. Christ saith, that "The angels in heaven do rejoice, whencsoever they see a sinner repent." Luke xv. 7. And therefore the churches, and the angels themselves, do rejoice at the pure doctrine of repentance thus set down.

(To be continued.)

THE CHRISTIAN SCRIPTURES AND RELIGIOUS BOOKS OF THE HINDUS.


This is the title of an Essay proposed for competition in the University of Cambridge, by a gentleman of the Bengal Civil Service. We have been favoured through the Overland Mail, by the Rev. W. H. Fox, M. A. of the Church Mission at Masulipatam—who we are glad to learn is on his return from England—with a printed paper containing the proposals for this Prize Essay, embracing some valuable thoughts for the direction of those who may write upon the subject.

The object of offering the "Prize for the best refutation of Hinduism, and statement of the Evidences of Christianity in
a form suited to the Hindus," is stated to be not only the securing of a really good treatise on the subject mentioned, but "to draw the attention of the younger members of the University to the claims of India, in a religious point of view, on their sympathy and succour." The importance of this latter object is urged by a consideration of the acquirements desirable in a Christian Missionary, for whom a University education cannot be thought too good.

"No one who has ventured to think for himself will doubt that piety and zeal alone, without sound judgment and a knowledge of human nature, are insufficient qualifications for a Christian Teacher; or that, supposing the existence of faith and earnestness, he who adds thereto the greatest wisdom and comprehension of mind must, humanly speaking, command the greatest success in his holy vocation. This undoubted truth, it necessarily follows, must be even more decidedly applicable to those whose mission lies among the heathen, than to those who teach their countrymen. Greater skill, deeper wisdom must be necessary for him who seeks to persuade and guide men whose habits, ways of thinking, and associations, are alien from his own, than for him who has the same office to fulfil among those with whose characteristics he is familiar. It is evident, therefore, that missionaries, (most of whom are liable to be brought, more or less, into contact with learned heathens) should, to as great an extent as possible, be men of enlarged and cultivated minds. The necessity for this must be apparent, if we take into account the systematic errors and perverted ingenuity of the Pundits, and acuteness and accuracy of thought which these demand in their opponents."

In regard to the Essay itself, it is very properly premised, that as those who are very earnest in the cause of Scripture truth, are liable to seek rather "to detect and expose the unsoundness of the antagonist doctrines than to discover their real meaning and spirit"—"it is of the utmost consequence that the Hindu systems should be studied with perfect fairness, and an unbiased desire to ascertain their real character."

To show what is proposed we add the following paragraphs from the printed Circular, which contain, we think, weighty thoughts; and such as are worthy the consideration of all missionaries, though they may often feel constrained to make
more direct and aggressive attacks upon Hinduism, than are contemplated in the desiderated treatise.

"The Essay might set out with a Pupil, after the Indian fashion, requesting his religious Guide to instruct him in the means of attaining that salvation which, amid all the varieties of belief, is, he finds, the ultimate object proposed to themselves by the teachers of different religions. The Dialogue might be continued by the Teacher pointing out Revelation as the only source of certain information on divine things; a reply which would be perfectly consonant to the opinions of the Hindu Pundits, who hold the Sástra to be the only fountain of sacred knowledge. This might be established by defining as clearly as possible the capabilities of reason, and the limits which bound its powers of discovery. The enquiry would then naturally arise whether any specific revelation had ever been made; and would be answered by an account of the primeval communications of God's will to men; the fact of the purest religious ideas of the chief branches of the human race having been derived from this one source* being proved by a reference to the similarity of many of their traditions regarding the Creation, the Fall, the Deluge, &c. and of their observances, such as sacrifice; and by other arguments. In the course of this enquiry, occasion should be taken to assert the common origin and oneness of the human family. The progress of corruption might next be traced, as explaining the gradually-widening discrepancies between the religions of different nations; and allusion made to those further revelations which were subsequently granted to individuals or to a single nation, and to the marked distinction which then arose between those who did, and those who did not, enjoy the blessing of this new light. This mention of new but partially-diffused revelations would introduce the question, 'To whom they were made;' the answer to which would, however, be postponed till some principles should have been laid down by which exclusive claims of this sort (to which others might naturally demur) could be examined and tested. Here would follow a statement of the criteria, external and internal, of a divine revelation, interweaving all those topics which the peculiar ideas of the Hindus would render it necessary to explain clearly; such as the reality of God's moral attributes and their bearing upon the character of any communication of His will. A statement of the principles of historical evidence, too,

* See Grant's Bampton Lecture VIII. pp. 266, seqq., and also Schlegel's Preface to Pritchard's Analysis of Egyptian Mythology, pp. 18 and 29.
would be necessary to guide the Indian reader in his efforts to
discriminate between real and fabulous narratives; as well as an
outline of chronology in sufficient detail to indicate the coherence
and relative position of the different events referred to in the
argument. In connexion with this part of the subject, I cannot
help referring to chapter iii. of the second part of Bishop Butler's
Analogy, as restricting with admirable caution the range of a
priori assumption as to the necessary tests and outward charac-
ters of a revelation from God.

"The criteria being once laid down, would then be applied to
prove the truth of the Jewish and Christian religions. The history
and connexion of these two dispensations should here be traced
so as to complete the history of revelation. The universality of
Christianity, and its claims, notwithstanding its late appearance
and limited diffusion,* to the attention and faith of the whole
human race would also be asserted. The doctrines of Christi-
nanity would then be unfolded; and a sketch given of its diffusion
in the various quarters of the globe.

"In regard to the manner in which the religion of the Hindus
should be treated, I have above indicated my opinion that to a
certain extent it should be undermined, rather than directly assailed.

"The pain inflicted by any open attack upon what is dear,
venerated or national, need not be insisted on to those who have
studied the workings of human nature, or watched what passes
in their own breasts. And though the Hindus are naturally toler-
ant and submissive, still their reason has not been sufficiently
exercised to render a plain exposure of the naked deformity of
the worst parts of their religion, in the light in which they appear
to us, the likeliest means of convincing them that it has no claims
on their reverence. It seems a more hopeful scheme to frame,
if possible, an image of the truth so fair and so illustrated by the
clearest light as to attract the sympathies of the soul with irre-
sistible power, and evince at once its own heavenly origin.

"It appears to me, therefore, that (provided the end in view can
be attained by other means) it may be safest not very strongly
to assail Hinduism as a system, or to insist much on the falsity
of its doctrines collectively. Many a Hindu might be disposed
to listen to the truth, prudently unfolded, whose religious feelings
would be shocked if he were informed at the outset of the argu-
ment that the whole body of the Sástras was a human figment.

* See Butler's Analogy, Part II. chapter vi. Rose's Christianity always Progressive,
notes, p. 130. Psarros on Miracles, chapter vi. p. 311.
It is better that the light should be let in gradually, and as the organ which admits it becomes prepared to receive greater and greater illumination. At the same time, it is absolutely necessary that the impression should be distinctly conveyed, (by whatever mode of intimation) before the close of the argument, that the claims of the Sástras to a divine origin are totally baseless, and that Christianity is the only true religion.

"The Treatise need not contain any confutation of image-worship. This is a task which may be fulfilled by humbler agents, and with ruder weapons, than it is my present object to provide. And few Hindus capable of profiting by an elaborate argument are in any danger of defending idolatry except as a medium of devotion for the vulgar, or as a service which the better-instructed must render merely on the principle of conformity to custom or the rites of caste. All educated, and even the uneducated, Hindus acknowledge a Supreme Being, though their ideas of His nature are defective or distorted. It is, however, important to observe, that idolatry is the opposite extreme to the other heathen notion of God as the Great First Cause, but unconcerned spectator of the creation; and that each of these errors points to a great truth; viz. the first, to the incapacity of creatures to comprehend their Creator, and the necessity (if I may so speak) of His condescending to reveal himself in a way suited to their apprehensions; and the second, to the impassibility of the Divine nature, though characterized by perfect moral attributes, and a real regard to the characters of moral agents.

"To establish by arguments convincing to learned Hindus the character of the Deity as a moral governor is, I am inclined to think, the point of greatest importance in the projected Essay. This idea is equally foreign to the Pantheism of the Vedánta, and to those theistic systems which (as the Nyáya) holding the eternity of matter, represent God as the intelligent but indifferent cause of the existing frame of the Universe.* Regarding the subject in an intellectual point of view, and without reference to those moral causes which have led to this erroneous conception of the Divine character, it would appear to be the seeming incompatibility of any care for his creatures, with perfect freedom from passion and with perfect self-sufficiency, which prevented the Hindu sages from recognizing the moral government and providence of God. Great pains should therefore be taken to show the entire consistency (as our moral nature impels us to believe)

* See Dr. Mill's Analysis of Bishop Pearson on the Creed, Article I. sec. v.
of moral attributes and providential government with the other essential characters of the Godhead; and that, in short, God's moral perfection is at once the same in kind* with that created goodness of which it is the eternal source and archetype; and also distinguished by that absolute impassibility for which the Hindu sages contend.

"The Treatise might, as it appears to me, be so constructed as to furnish a complete refutation of the various errors involved in Hinduism, without any particular allusion to the books or systems impugned. Of this method of argument a distinguished example is to be found in Bishop Butler's Analogy, which has, it cannot be doubted, in almost every page, a specific reference to doctrines and writers who are never named.

"Generally it may be remarked, that the Essay should be at once rudimental and profound; developing from their very elements those ideas which are unfamiliar to the Hindus, and yet establishing on the most solid grounds and deepest foundations those main principles which it designed to enforce. Such a method of handling the subject (combining, as it might appear, the treatment required by two different states of the intellect) is rendered indispensable by the mental condition of learned Hindus, a condition in which ignorance or distorted views of what appear to us the most obvious as well as momentous truths is strangely contrasted with great logical acuteness, and a perception of many just and valuable principles."

REVIEW.—BURMAN MISSION.

Ninth Annual Report of the Moulmein Missionary Auxiliary to the American Baptist Board of Foreign Missions, 1846.

The peculiar interest attached to the labours of our Baptist Brethren on the opposite side of the Bay of Bengal—which we have at different times noticed—induces us to take advan-

tage of the publications at the head of this article, to bring together a few facts concerning the missions, principally by extracts from these publications. The Reports, especially that of the Tavoy Society, contain many interesting particulars; and show that if the Gospel seems at times almost powerless among the Hindus, and even the Burmese, it finds pleasing acceptance from the more untutored and simple minded Karens. The "Glance at the Burman Mission," though hasty and rapid, is vivid and cheering. Mr. Sutton's notices are very graphic, and he imparts to his reader the encouragement he felt himself in looking in for a short time on the labours of the brethren of his own denomination; and with whom his excellent wife, who accompanied him on the visit, was twenty-seven years ago connected.

The number of missionaries labouring at the stations noticed is not mentioned in the Reports, but the names of twelve occur, besides three or four lay assistants. The number of Native assistants appears to be forty-three, and of schools about twenty-five, of which four are Boarding Schools, two of them large, and three a kind of Theological Seminaries for training Native assistants. The number of stations, principal and secondary, is twenty-nine, and that of Native church members is stated to be 1,549, of whom 218 were baptized the first half of the present year. The Press has long been busy, and there have been issued from it, from the end of 1835 to that of 1845, no less than a million copies of books, larger and smaller, in the Native languages, containing upwards of sixty-one millions of pages. These have been useful.

The Tavoy Report, speaking of the distributions of last year, says—

"Several thousand tracts in Burmese, as well as many in Tamil and Bengali, have been distributed in town, and the villages. About one hundred Testaments, and over one hundred volumes of the life of Christ in Burmese, together with several dozen of Gospels in Tamil, from the Madras Bible Society, have also been distributed.

"Books are well received, and we have reason to believe, read also, for the number of good readers met with in the villages this year, was greater than has been found before. In one instance a
man had a tract he received about nine years since, which had often been read, and he was anxious for more. One man on receiving a tract consisting of the three first chapters of Genesis, after reading a few verses, exclaimed, 'Now I have got an account of the origin of things, this is what I want.' Many such interesting incidents are met with in Tract distribution."

The Native assistants connected with the missions appear, in some instances at least, of a better order than is common in India. Mr. Mason says of one of them—

"Sau Qua-la gave us another of his inimitable sermons to night. I never heard sermons that united so much of the Scriptures with a knowledge of the native character, and apt illustration, from any quarter before. No missionary, so far as my knowledge goes, preaches sermons to human view, so well adapted to do good, as he does; and as for native preachers, he is head and shoulders above all others. His sermon to-night, was like the one at Matah, exceedingly appropriate, but wholly unlike that one. He does not preach all he knows, in one sermon, as some do. He told them to-night that there had been no falling away among the people the last year, and they were like people who had weeded their fields all over once. 'But you must not be lifted up,' he said, 'if you do you will fall; if you do not weed your fields, again and again, and watch them daily, against the approach of wild beasts, you will have no paddy after all.'"

Another, named Sau Doo, in describing a conference with the Christians at Pa-trau-oo writes as follows—

"Each one, he says, looked at his own heart. One said, 'I still get angry occasionally.' Another, 'I sometimes forget to ask a blessing on my food.' Another, 'there is no love nor compassion in me.' Thus in succession they confessed their sins, and said, the fault is with us. We are guilty of shutting up the road. We are the sons of the house. If we had love, and would invite the people, and spread out before them the white rice, which the hungry without eating, cannot exist, people would eat. If God were to see his children acting thus, he would excite the hearts of worldly people and wake them up. It were easy for God to stir up their hearts, but He is waiting for us, who have become first his children through his mercy, that we might exhibit good works in the presence of the world. To us he has committed the words of life in the Holy Scriptures, in order that we might do good in the sight of worldly people.
We must repent ourselves, and that quickly. God has placed us to clear the road before, for others to follow after."

The interest of the people in their religious teachers, and the manner in which many receive the Gospel, may be judged of from the following extracts in connection with the labours of Mr. Wade, one of the oldest missionaries now in Burmah.

**Newville.**

"This station like that at Yaville, had not been visited for two years, when Mr. Wade, their old Pastor, returned from Mergui, but he went to them so completely exhausted, by his labours at the former place, as to be obliged to keep his bed much of the time. Four meetings daily, were however kept up with unabated interest for four successive days, and he reports his Karen assistants, as going from Yaville to that place, 'filled with the spirit.' Many of the Yaville Christians accompanied them, and when Mr. Wade could crawl from his bed, (in a closet of the chapel) into the room where the congregation was assembled, he describes the scene as deeply solemn, affecting and joyful; the same deep humility, heart-broken confessions of sin, and resolutions to live wholly to God, as at Yaville. Much of the preaching, and the whole examination of the members of the church preparatory to communion, were performed by Kau-la-pau; and Mr. Wade, though unable to leave his couch, says, the services were edifying and refreshing to his own soul, and peculiarly adapted to the state of the church and people. His health would not permit him to baptize those who were examined and accepted by the church, but he was enabled to administer the Lord's Supper, which was a season of thrilling interest; and then returned home with physical powers completely exhausted, but refreshed and strengthened in spirit. Mr. Cross soon after visited this station by request, and baptized ten, the names of several inquirers remaining on the books.

**Yaville.**

"This station was visited in February last, by Mr. Wade. No missionary having gone to the village for two years, and the assistant, Kau-la-pau, having spent the rainy season in the Theological Seminary, in Tavoy, no school was taught; and the disciples feeling sad and discouraged, had allowed little difficulties and dissensions to remain unsettled, and a coldness and deadness in spirituality, was the natural consequence. A series of devotional exercises was immediately commenced, hearts grew warm while listening to the exhibitions of a Saviour's dying love, prayers and
confessions, interrupted by sobs and tears, began to be heard in the meetings for social prayer, and soon the presence of the blessed Holy Spirit seemed to pervade the church. Four meetings were well attended daily, during Mr. Wade's stay, and Kau-la-pau, and Sau Ai-tee, are reported as having preached and prayed with a propriety, adaptedness, and power, which promises much for their future usefulness in the Karen church. At the usual examination of every individual previous to the communion, Mr. Wade describes a most affecting scene, in the deep humility, and broken-hearted manner in which their smallest sins, and omissions of duty were confessed, such as he had never before witnessed in a Karen church.

MA'AH.

"Many of the members of the church were affected with so deep a sense of their delinquencies as professed disciples of the crucified Saviour, and their want of the influences of the Holy Spirit, as to weep, as did the Jews, on the reading of the Law by Ezra. Some parties who had involved themselves in a quarrel, which they were trying in vain to settle by litigation, were led to take the more ready, and more effectual way in such cases, that of mutual confession, and mutual forgiveness; several such scenes, which occurred in the course of the meetings, and the examinations of the church preparatory to the administration of the Lord's Supper, manifested most clearly the reality of Divine influence, and the all-subduing power of that influence, when the heart of man yields itself to its first impulses.

"There were about thirty applicants for baptism, who were examined by the church, some of whom were rejected, but twenty-four were received and baptized. Nineteen others gave their names as inquirers. Two were suspended from the communion."

Mr. Mason, who has also laboured long, says—

"I bless God that with increasing years, I feel increasing delight in this work of seeking out, and watching over these scattered sheep. I feel thankful too, for increasing faith in the success of evangelical labours in these heathen lands. Oh, for a corps of devoted men and women with the word of God like fire in their hearts! They would most assuredly, in the Scriptural sense of the terms, turn this world upside down."

The same missionary, on a visit to the station of Palouk, says—

"If the interest of the people in Christianity, may be judged by
the comfortable provision they make for their teacher, they deserve much praise. They have built me a new house on purpose for my visit, containing a dining-room and comfortable bedroom; together with a cook-house and bathing-room, at convenient distances. All this compares well with the state of things a few years ago, when I had to sleep on the bare ground, and deemed it a matter for special thankfulness, if the people were sufficiently accommodating to furnish me with a mat to shelter me from the heavy dews."

In the Moulmein Report we have an account of the Sgau Karen Boarding School.

"The Rev. Mr. Vinton has given us the following account of this School:

'There are now one hundred and fifty-four pupils in the Sgau Karen Boarding School, sixteen of whom are day scholars. Besides these, fifteen belonging to the Theological Institution under the care of the Rev. Mr. Binney, receive daily instruction, but will after the close of the present year, devote themselves exclusively to a course of theological studies.

'There is another class of about the same number of individuals, who propose to continue their preparatory studies a year longer, and then enter the Theological Seminary.

'Instruction is given in reading, writing, drawing, geography, arithmetic, trigonometry, surveying, and algebra. I have also a class, who with the aid of a set of tables prepared by the Rev. Mr. Stilson, are able to calculate eclipses with very considerable accuracy.

'Our attention has been turned the past year particularly to the training of a class of young men for native school teachers. Two or three of these are even now beginning to afford us important aid in the work of teaching the lower classes, and one is prepared to give instruction in nearly all the branches of study taught in our school. The Karens are daily becoming more and more interested in the subject of education, but whether we shall be able to enlarge our operations so as to meet the actual demands made upon us, remains to be seen. Without large reinforcements of men and of means, it will be impossible. We commend this fact to the prayerful consideration of the Society.""

We must allow our readers to stand by Mr. Sutton, in his glance at the Burman Mission from one or two points of view.

"Before I visited Moulmein, I confess that the assemblage of so
many missionaries in one place was far from striking me favourably; examination, however, into the peculiarities of the case will I think show that the field of labour justifies the conglomerating system here, and indeed calls for an increase of labourers.

"Missionaries now in Moulmein are the brethren and sisters Stevens, Howard, Stilson, Ranney, Bullard, Vinton, and Binney, with Miss Vinton. Brother Osgood left for America a day or two after our arrival, while brother Ingolls returned by the steamer to occupy brother Stilson's place at Akhyab.

"Mr. Stevens is pastor of the Burman church (in the absence of Dr. Judson) and has a class of Burman preachers. Mrs. S. is busy among the female members. Mr. and Mrs. Howard have a large boarding-school for both sexes of Burman children, while he also undertakes the pastorate of the English church. Brother Stilson succeeds Mr. Osgood as general treasurer, &c. for the mission, and is a sort of factotum in the literary department, and with the above two brethren lends his aid to the Burman department of the mission. These are the only Burman missionaries, and it will be seen that not one of them is at liberty to preach the Gospel regularly to the heathen population.

"Mr. Ranney has the printing department, &c. and a multiplicity of secular jobs for the mission generally.

"Mr. Bullard is the missionary to the Pgho Karens, his principal station is, I believe, Don-yahu, on the banks of the Martaban river, and in this department is all alone. His wife and himself have a Karen school about them during the rains, and are now busy enough. We pass on to Obo in the suburbs of Moulmein, and there we find Mr. and Mrs. Vinton, with their excellent sister, chin deep in the other department of the Karen mission—hearts, hands, heads all full; and close by, Mr. and Mrs. Binney with the Theological Institution, a juvenile class, and a small English school. The Pgho Karens and the Sgau Karens appear to be two distinct branches of the same original family, but now having quite distinct languages and a different character, so that they require separate labourers.

"That each department of the mission requires strengthening is plain enough. The Burman and each Karen mission ought instantly to have a labourer or two, each to itinerate among the people, unencumbered by schools or any official charge whatever. The brethren are all awake to the importance of the work, and it is certain that they will do all that can be expected from intelligent and devoted brethren. It is not flattery to say we may travel far and wide before we meet with a better band of missionaries."
A PLEASING INCIDENT.

"While pacing the verandah of brother Steven's house, I observed a Hindu going from the preacher's meeting below, whom I thought I ought to know something about, and calling to him, found my supposition correct. He proved to be a Tamil or Malabar Christian, formerly connected with the 14th M. N. I. and who with several others, was baptized six years ago at Cuttack. The man could hardly believe his eyes when he ascertained who called him back. He has been through the China war, apparently stood his ground as a Christian, and at Mouhmein was united to the church, and actively endeavouring to benefit his countrymen by preaching to them on the Sabbath. He is in fact desirous of giving up a lucrative post and becoming a native preacher. Next day he brought his wife and a relation, with several valuable presents, and ere we went away, brought to us a shawl for the native brother at Cuttack from whose lips he first heard the Gospel. He seemed, with his wife, full of love and gratitude, and the expression of his liberality appeared to be perfectly disinterested. This is a pleasing proof that good may be done and continue under very unfavourable circumstances, and seems to be a genuine instance of gratitude."

TAVOY.

"On May-day morning we opened our eyes upon Tavoy. It is a beautiful place. Here there are views and patches of scenery; green fields and green lanes, that lead back the mind to one's own loved land. Our missionary friends here are delightfully situated and usefully employed. It is a sacred spot, fragrant with the spirit of piety.

"'Holy Gospel! spread thine influence all around.' The Wade's, friends of 22 year's growth, are still permitted to labour on in the Karen department. Brother W. is just now busy at his Dictionary and other works, and sister W., with recovering health, is resuming her employment among the Karen females. The Karens are just coming in from the jungles to spend the rainy season with their teachers. Brother Mason and his excellent wife have another portion of the same Karen field. He also is busy with his translations, specially the Scriptures, and seems to have charge of the Karen church in Tavoy. They have also a school. Brother Bennett has charge of the printing office and Burman school, and the small Burman church. Sister B., his true helpmeet, is the Lord's prisoner, but she looks so meek and happy, that one would almost envy her. Though confined to her couch she is by no means idle. Brother and sister Cross, the latest arrivals, have charge of the Theological No. 12.
school for young preachers. I think I counted 13 at the morning recitation. I just peeped in upon them. They also appear to have the general boarding establishment of the Karens upon their premises; to which I may add, brother C. preaches on Sabbath evening to a small English congregation.

AMHERST.

"Amherst does not appear likely to become a large station. It is a pleasant retreat for Europeans during the hot weather, as the sea breeze sweeps over its rocky shore, while Burmah Proper is well nigh closed against missionary labour; it may be made the means of bringing the Gospel to bear upon Bassei, Pegu, to the northward, as well as the Karen tribes in our own territory towards Yeh, &c. Brother Haswell has a nice little church of upward of 40 members, many of them Talains, to whom he is the only missionary. He ought to have a colleague. I was gratified to see the respect which appears to be generally entertained towards him by the people."

The following, written on leaving Moulmein, shows the earnestness of the poor Karens for instruction.

"The Karens are coming in fast from the jungles, and a large interesting party have forced their way through many dangers and unfrequented paths from Burmah Proper. They were obliged to conceal themselves by day, and light no fires, lest they should be discovered by the Burman officers, and at night pursued their way. Here they are at length safely lodged at Obo. There are two long ranges of habitations full of Karens, and most interesting is it to witness the zeal of old and young, male and female to learn, and few who learn to read the New Testament go away unconverted. The women declare stoutly that they will learn if their husbands do. Hence you may see mothers with their babies suspended in a cloth-cradle from the roof, which they keep in motion with one hand, while with the other they hold the precious primer. And they are apt scholars. Miss Vinton tells me that 1,200 have been baptized at their different stations since this time last year.

"Brother Binney has a fine class of from 18 to 20 young preachers, in whom I felt a deep interest. These, with the class of brother Cross, at Tavoy, are the hope of the Karen mission. Brother Vinton has a turn for mathematics, and is teaching some of his young men algebra, geometry, trigonometry and land-surveying—some of them have gained great credit and more substantial payment for their proficiency and assistance to Government in the latter department."
The following remarks, in the Tavoy Report, are on an important and difficult subject, the training up of a self-supporting church. We commend them to our missionary readers.

"I express my judgment," say the organ of one of the great Missionary Societies, "that unless the stations planted [can support themselves,] and the work and workmen become migratory, the work beats us, and bears on it the stamp of insufficiency." Be patient, brethren. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

"That the Karen churches will, at no very distant period be able to sustain themselves, we are fully persuaded; but some of the preceding details show, that that time has not yet arrived. It is an object, however, which we keep constantly before us, and to which many of our measures have direct reference. To enable those who support missions to understand distinctly when that time has come, it is a rule with the writer to publish in these reports, a full view of the state of the churches in his charge, with the suspensions and exclusions, and the causes thereof, in plain Saxon English, although often sufficiently mortifying to his own feelings. That the native churches may be able to support their own native pastors at the earliest possible date, the allowance to the native assistants is put down to the minimum on which they can, with their habits, comfortably subsist. At the thirteen or fourteen out-stations, at which native assistants are employed by this mission, no assistant is allowed more than four rupees per month, expecting one individual who receives five. In most cases, the native churches furnish their assistants in addition to this, the principal part of their estables; and thus while the one is acquiring the habit of depending as little as possible on the mission for his subsistence, the other is acquiring the habit of supporting their ministers. The system of low wages is not now a trial. It has been in successful operation for more than a dozen years, and we now have experience on the subject, and can compare it with the high wages system, which has not been without its advocates. We have never lost a man from the work worth retaining, and the unprompted sentiments we hear from those in the field are such as these, 'Were the teachers all to go away, I would still preach. I would not forsake the work. The Christians would give me enough to eat.' Compare with this the language of those that have been employed on the other system. 'We do not have enough.' 'The assistants all say we do not have enough,' remarked one, on a monthly stipend of ten rupees, to his teacher. 'And how much do
you think would be enough? asked the missionary. 'Why, why, about fifteen,' was the reply. So completely, however, was the missionary convinced of the evils of this system, that he gave the man the option of being employed on four rupees per month, as in this mission, or of returning to his fields. He ultimately chose to take the reduced wages, and his wife said, that when they had ten rupees a month, it was so much that she always felt ashamed to let people know, when they asked her, how much they really had; and that the money did them no good, for it was spent she knew not how, without having anything to show for it.

"The sums that we pay the assistants are such as we suppose the churches hereafter will be both able and willing to pay their native pastors; but the high wages are so much above what a Karen usually obtains for his labour, that it is not possible to contemplate any future period in the history of the Karen churches, when they would be willing, if able, to pay such salaries to their ministers. The Report shows that all our churches have acquired the habit of contributing something to the mission cause in money, besides assisting their teachers; and the annual sum, thus received from the church at Matah, is more than is paid their native teacher."

We can only add a paragraph from the conclusion of the Moulmein Report, and express our thankfulness to the God of missions, for granting his servants so much encouragement in their work. We are happy to know that they may expect to be strengthened, about this time, by the return of Dr. Judson, who left America in July last, after being married to Miss Emily Chubbuck, who under the name of Fanny Forrester has attained some celebrity as a writer in the Magazines, and an authoress.

"The leaven of the doctrines taught by the assistants, and in the schools, is fast spreading amongst the inhabitants of the country. The truth is like fire in the jungles, irresistible and rapid in its course, and destructive to the baneful and venomous. It sweeps away the refuge of lies, and directs to a shelter from the storm, under the banner of the cross. More than four hundred souls are here reported to have been added to the churches the past year. But to consider this as the sum total of good effected, would be making a low estimate. We could well afford to labour a year, and expend all that has been expended by this and the parent Society, to save a single soul, could we be instrumental in the conversion of no more. We may rejoice then with great joy over the hundreds rescued from wretchedness
and woe. And still more may we rejoice over the neglected shrines and images that more and more abound, and over the great fabric of heathenism, that shows signs of decay, and totters on its sandy base. These are opening buds of promise. The men are fast putting on Christ, who will by the grace of God raze the great temple of idolatry to the ground, and give her images to be trampled under foot."

**Religious Intelligence.**

**The Evangelical Alliance.**

(Continued from page G71.)

"The fourth topic was an enumeration of the articles composing the basis of the Alliance as before given; it being, however, distinctly declared—First, 'That this brief summary is not to be regarded in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance. Secondly, that the selection of certain tenets with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant.'"

On this, after Dr. Cox, of New York, had made an animated speech—

"The Rev. Norman Macleod, of Dalkeith, said, The only claim he had of appearing on that platform was, that he represented the Church of Scotland. It was the only occasion on which he had ever been called upon to address such a numerous meeting, but, somehow or other, he did not feel afraid, because he felt that he was among brethren. They had heard the basis of the Alliance read—whether it was right they should have a basis or not was a question into which he should not enter—but if they were to have a basis, he was sure that none would wish to have one of the precious stones left out of that basis. But they could have no idea of the Alliance from reading over the basis; it might give a good idea of the unity of opinion which prevailed, for which he was very thankful; but it could give no idea of the unity of heart that existed—it would give no idea of the unity of sentiment and of love. (Applause.) He believed he expressed the feeling of all his brethren when he said, that never did they spend happier or holier hours than they had
spent in the Evangelical Alliance. In this perplexing and difficult world, if anything was right, he felt that it was right to pray with his brethren, and in joining them in that Alliance he was sure he could not be wrong. Allusion had been made to the solemn day when they should all meet together; and he thought that none, on looking back at the short years of his life, would regret those hallowed hours which had been spent in the Evangelical Alliance in singing praises to God. (Applause.) In reference to the necessity for the formation of the Alliance, he would say, that the world required it. If the world was to be converted, it was not by dead letters but by living men. God's healing truths were not to be imparted alone by the dead letters, but by the living epistle of example. The Church of Christ required it. They required Evangelical Alliance themselves. Their hearts had been sick in spirit. They felt they could love each other more than they did; they were like two persons, with a deep chasm between them, looking at each other—each thinking to himself, 'I could love that man better if we could meet.' The Evangelical Alliance was the bridge over that chasm, and when they met it was like the meeting of Joseph and his brethren, 'they lifted up their voices and wept.' (Applause.) The good it had done to their own hearts, could never be undone. If any one in the discharge of his duties felt bound to lift up his voice against the errors of any other denomination, it would be done in a way in which it had never been done before. If he should ever have to speak against Methodism—which he trusted he should never have to do—he should be thinking of his reverend father, Dr. Bunting, and he should not be able to utter anything harsh. If against the Congregationalists—he should remember his friend the Rev. Mr. James, and he should not be able to use a rough word. (Applause.) Hitherto they had been dealing with Speeches and Resolutions, and such abstract matters; henceforward they should deal with the men themselves. (Applause.) And if, when they met together, any one, in the discharge of his duty—for the Alliance pledged them not to silence—should launch a shaft at his church, it would be sent firmly but tenderly when the archer knew that it had to pass through the heart of one whom he loved and who loved him. (Loud applause.) In conclusion, he trusted that no person would imagine that there were not as good, as wise, and as intelligent persons out of the Alliance as in it; and that the fact of persons not joining the Alliance ought to be laid to an error of judgment, and not of the heart." (The Rev. Gentleman sat down amidst loud applause.)

We have not room for the topics of the second and third meetings, or even to give the names of all the speakers; but we
cannot refrain quoting from two of the speeches, on the second day, advocating the third topic, which was as follows—

"Topic III.—That while the formation of this Alliance is regarded as an important step towards the increase of Christian union, it is acknowledged as a duty incumbent on all its members carefully to abstain from pronouncing any uncharitable judgment upon those who do not feel themselves in a condition to give it their sanction."

"The Rev. Dr. Patton, of New York, Minister of the Presbyterian Church, said, he had heard a good deal about the Evangelical Alliance, and all he had heard was in its favour. He had heard, however, one objection, and it was a remarkable one—an objection which ought to command some attention, namely, that the members of the Evangelical Alliance were all men of one idea. There was a great deal in being pointed at and called men of one idea; but he did not think it so bad as some men, who shrugged up their shoulders and considered it enough to condemn any cause. The most eminent and wisest men in history were exactly men of that sort; they were all men of one idea all through their life; they were governed by that idea, and through that circumstance alone, they were enabled to accomplish a great deal of good for this world. (Applause.) Take for instance the case of St. Paul; that man of one idea went right on, pausing at nothing, but urging his one idea forward; and, blessed be God, he got a great many to think like him. Howard also got smitten with one idea; he would enter the dungeons of the prison, and draw into the light of day the horrible things therein concealed, and he went down to his grave with that one idea. (Applause.) He did not see, therefore, that those men were so much to be dreaded, unless it were that they had got a wrong idea, when the shortest way of curing them was to put a strait-jacket upon them; but if a man had got a right idea, and a benevolent one, the best course was to give him free liberty, and let him enjoy every opportunity to carry it out. There was a prodigious power in one idea. No man, however large his cranium, could use up a single idea; it took a generation of men to use up a single idea; and a good thought would not be used up by a thousand, for every year the brighter and bigger it would get; and this one idea system had done a great deal for Evangelical Alliance. (Applause.) What had that one idea done in steam; it was only a little baby, mighty strong, he must admit, it hardly got out of its long clothes, but it was making mighty strides all over the world. Then look at the electric magnetic influence; that was as yet only a sparkling in the scientific world, and yet communication was held with distant parts in no time, for it could not be measured. (Applause.) Some had suggested plans to carry the
wires across the Atlantic; but the Evangelical Alliance was the very thing; no sooner did they touch the wires here than it got over to America. But he must tell them that they went up by the throne of God and from thence were spread all over the world; the electric influence of prayer and love passed up those wires to the throne of God, and from thence the spiritual electricity came down and was distributed through every nation and clime. (Ap­plause.) He found that they had come together with one idea, and as one idea could not be evaded, provided it was big enough, they had got an idea big enough to include everybody who loved the Lord; an idea big enough to fill his heart so full that it overflowed and ran into the nerves of his arm, and caused him to grasp his brother by the hand, and shake, and shake because he could not help it. (Applause.) They were not to be looked at with alarm, for their idea was that they should love another; the simplest and most beautiful idea; and it was only wonderful that they should never have thought of it before. The Alliance, already number­ing 1,255 members, would go on and on, until it should include the entire population of the globe, and then it would be a one idea indeed. They should be all of one mind, and *ascribe glory and honour, and praise, and dominion, and power, to Him that sitteth upon the Throne and to the Lamb for ever,* and with that idea he would be content to spend his life-time.” (Loud applause.)

The Rev. J. Angel James, in course of a soul-moving address, said—

“Sir, one of the speakers who preceded me may well talk of one idea; for the splendid idea furnished by this platform, by the area before me, and by the object which has called us together, may, to a considerable extent, be said to have been his own one idea (hear,) for though it is known that the subject of a Christian Alli­ance—not, perhaps, under that name, but under the more generic title of Christian Union—has long been talked of in various parts of this kingdom and of the world, yet it was the letter our brother Patton sent across the Atlantic that formed the nucleus round which all these glorious conceptions have clustered and brightened in the scene which God, in his infinite mercy, has presented to this age, to this country, and to the whole world. (Hear, hear.) My brother Patton, let me take you by the hand, as our fellow-labourer (the Rev. Gentleman here turned round and shook hands with Dr. Patton, amid the loud plaudits of the meeting;) and let England and Amer­ica now stand thus socially united, as I trust they ever will con­tinue to be. (Cheers.) God bless you, my brother; and may he prosper all your labours in your own land to carry forward this glorious work! (Hear, hear.) It was said, Mr. Chairman, by one of the kings of France, after he had made an advantageous treaty
with Spain, 'The Pyrenees are no more;' and, looking round upon this platform, and seeing how many of my American brethren are here, I say, 'The great Atlantic is no more,' (loud cheers,) and we seem to have realized the vision of the Apocalypse, 'There shall be no more sea.' But let us lose sight of instrumentality. What are any of us in this work? It is God's own doing, (hear, hear,) and it is marvellous in our eyes. There would be no stability in it if it were not God's work. If it were the work of man it must be expected to perish; it would have ten thousand materials within itself that must explode it and shatter it to atoms; and it is nothing but the centripetal force of Divine grace, binding us all together as God's own chosen instruments, for His own chosen purpose, that offers a guarantee for the attainment of that glorious object which now delights and ravishes us all.

"I must not forget, however, the spirit of the 'Topic' that is before the meeting. We are soon about to break up. Those who now throng this platform are to be scattered again over the face of the whole earth; the area before me will send forth the thousands who are now collected in it in various directions; and we must take care that this is something more than a mere field-day exhibition. (Hear, hear.) We must carry the Alliance with us into our several spheres of action, and work out the grand idea which has now been presented here. Every heart must be opened to give it room, and we must carry it with us through the length and breadth of the land, and through the length and breadth of the world, wherever Providence may fix our lot. May God in his mercy forbid that this should be a mere platform exhibition—a mere opportunity for gathering together here to enjoy a transient season—blessed as that season has been—of Christian intercourse! (Hear.) We must now all of us be Alliance men. (Hear, and applause.) We stand committed—we stand pledged—before God, our country, each other, and the world, to be men of love. (Hear, hear.) We have collected round the waters of charity, and we have washed the name 'sectarian' from our brow (loud cheering,) we have placed the name of 'Christian' there; we have abjured bigotry; we have espoused and adopted love; and now let us not falsify our pledges, or break our vows, but let the world see that we were in earnest in what we did when we formed the Evangelical Alliance. (Hear, and applause.) Let us go here and there as so many forms of Christian charity, and convince the world that there is a reality in the name—that heaven is not its only residence, but that it has come down to dwell with man upon the earth. We will catch from the page of history what as yet has been an aphorism to decorate or garnish a speech; we will place it in our banners; it is our own motto; it seems in a spirit of prophecy to have been made on No. 12.
purpose for us; 'In fundamentals unity; in circumstantial liberty; in all things charity.' (Loud applause.) This is ours; it belongs to us; and from this day it must be our motto. But in carrying out the Resolution let us not forget the spirit of it. Every infant cause has to contend with enemies without and enemies within; but the worst enemies are always found within. 'Save me from my friends; I can deliver myself from my enemies.' Now, injudicious friends are the worst of all foes. (Hear, hear.) We must blame no one for not joining us; we must not cry down sectarianism, and set up one mighty sect of our own. (Hear, hear, and loud applause.) We must not abhor the bitterness of controversy among others, and maintain a controversy with our own friends for Evangelical truth. There are men as wise, as holy, as good as any of us, who have not yet come into the Alliance; and the way to bring them in is to conduct ourselves in the meekness of wisdom towards them. The Furies are bad apostles of any cause. (Hear, hear.) The Graces are the heralds of success, and should always be employed in the cause of truth. (Hear.) Let us remember this. (Applause.) Sir, there is hope for the divided church; there is hope for our miserable world. The enemies of God and man in both worlds are trembling for the results of what we are doing this day. Popery knows it in the Vatican, and quakes in the Vatican at our proceedings. (Hear, hear.) So Paganism, Mohammedanism, and every error in the world, will be more or less affected by what we have to day been doing. (Applause.) The church is to convert the world; but the church is not yet in a condition to do it. She must be a united—then she will be a revived, and then she will be a converting church. (Hear, and applause.) Sir, I know the time is coming when the whole earth shall be filled with the knowledge of the Lord; when the multitude of the isles shall swell the thunder of the Continent; when the Thames and the Danube, the Rhine, and even the Tiber, shall join the concerts of praise to God; when the Niger, the Nile, and the Ganges shall add their voices; when the Mississippi, the Amazon, and the Hudson, shall fill up the chorus, and one universal shout shall be heard, 'Hallelujah! for the God of peace, and the Lord God Omnipotent reigneth.'" (Loud and prolonged applause.)

The following are a part of the judicious remarks of the London Record—

"It is an encouraging fact, amidst much that is dark and lowering in the present day, that a spirit of Christian wisdom, love, and truth has held paramount sway in an assembly of about a thousand men, drawn from so many parts of the world, educated in so many different schools, infected with various opposing prejudices, and knowing one another only as Christian brethren from
subscribing to those fundamental truths of the Gospel, which, if held in sincerity, unite them to Christ and to each other in indissoluble and everlasting bonds. It is a fact which, whenever candidly and intelligently pondered, must be regarded as important and emphatic; and ought legitimately to lead to increased efforts to bring out the great Gospel principle into far more extended development. The union in Rome is, according to our church, founded in superstition and desecrated by idolatry. A union of different Protestant communities in Christ, resting on the essential truths of His revelation, is in entire accordance with the principles and wishes of our great Reformers, and in harmony with the spirit and purposes of our Protestant Church."

We must be allowed a paragraph on the slavery question from the Native Herald.

"One subject had well nigh split the Alliance in pieces, viz. the attitude it ought to take in relation to slave-holding or slave-having, on the part of Christians in America. Nothing had occurred during eleven sittings, to interrupt the harmonious progress of the Conference in the work of consolidating its basis, and marking out the course and the character of its future operations. But on Friday (28th August,) a topic came up for discussion on which a diversity of feeling existed, which gave rise to apprehensions for the stability of the Alliance as an Ecumenical Alliance. These apprehensions were not set at rest till late on Saturday evening. It was believed that the question was then settled by the Report of the Select Committee, given in by Dr. Cox of America, recommending that no Branch of the Alliance should admit to membership slave-holders who, by their own fault, continue in that position, retaining their fellow-men in slavery, from regard to their own interests."

"Three days then passed, in which, says the Witness, the Conference sat in deliberation without being able to devise a proposition on the important subject in discussion, in which all could concur. Its ablest members, formed into Committee, had retired again and again, and consulted long and anxiously, without being able to bring in any satisfactory Report. We believe there was not a member of the Conference who had not come to the conclusion, in his own mind, that the formation, or rather the continuance, of an Universal Alliance was a hopeless matter, and that recourse must be had to the only alternative that presented itself, even that of allowing each of the countries of Christendom to construct its own Alliance. But the hand of God, which had already removed so many obstacles and difficulties out of the path of the Conference, was again displayed in averting the evil that appeared to man unavoidable, or suffering it to happen only in a modified sense, and to such a degree as will tend, we are persuaded, to perfect the organization of the Alliance, and adapt it
more thoroughly to the accomplishment of its ends.' The plan by
which this result has been gained, is that of deferring 'the final and
complete arrangement of the details of the General Alliance, of which
the foundation has now been laid, till another General Conference.'

Taking the motto recommended above—in fundamentals, unity;
in circumstantials, liberty; in all things, charity—we can only add
our devout aspirations, that the spirit which seems to have per­
vaded the meetings of the Alliance, may thoroughly fill the hearts
of all God's people in this land, that they may present one united
front in their difficult contest with the powers of darkness.

MISSIONARY TOUR.

BY REV. J. W. GORDON.

Aukapilly, Saturday, August 15, 1846.—Arrived here last night
at nine o'clock, after a fatiguing journey of eight hours from Viz-
agapatam; the roads very bad from the heavy rains which have
fallen of late. At six this morning I went out to the town and
addressed a small crowd of people, chiefly of the Lingum caste.
Read and explained the tract the "True Way of Salvation;" they
heard very attentively. One man said, "If I embrace your reli-
gion, what will you give me—will you give me rice?" I replied,
"That it was not our object to gain people in this way, but to
preach the Gospel to them; the truth was powerful, and would work
in the mind true and genuine conversion." "Then what am I to
do," said he. "How do you live now—do you not work for your
bread?" "Yes, these hands, these feet, &c. all work; and so I
live." "Well," said I, "so should it be still; if God feeds you and
protects you, and keeps you while you so sin against him, do you
think he will forget you, and neglect you, when you really fear
and love him, and keep his commandments; certainly not. Now
think of your state, reflect on your dreadful condition as a sinner
in God's sight; repent and believe the Gospel, and pursue your
lawful avocations." He seemed convinced, and then left me, tak-
ing a tract. Another man with a proud, impudent look, said, "God
is the author of sin, and good; every thing proceeded from him."
To this I replied, "If you came to my house and stole my money,
would the judge punish you, or that God who you say is the author
of sin?" "Me." "Then it is clear that you are the guilty party,
and not God; and you would be punished and not God. Man is
clearly the author of his own actions." The people smiled, and said,
“He can answer nothing more.” The poor young man then seemed ashamed of himself, and slunk away. I particularly noticed the appearance of the country. In March last, when I was here, the country was barren and dry; now the difference was very perceptible, vegetation appeared on every side. The Indian corn, the cumboo, the ragy and the rice, were in rich and grateful abundance, with every prospect of a plentiful harvest.

Casseincollah, Sabbath, 1G.—The morning set in with gentle rain, which, however, soon cleared up. A river runs between Aukapilly and this place, but there was not much in it this morning when I crossed. Our place of rest was the traveller’s bungalow, which like all on this line of road, is very commodious. Found the irregular horse belonging to the Mysore rajah still here; they were sent for some time ago to assist in quelling the disturbances which have been carried on by some rebels at Mirsipatam. The men are chiefly Mussulmans, Mahrattas and Canarese; but few of them can speak Telugu: they are at present encamped on the open ground to the north of the traveller’s bungalow. This is a pretty place, nearly surrounded by hills, and covered with grateful verdure. I had no sooner arrived than, the object of my visit being known, several very respectable natives came to see me and get books. I asked them to sit down, and I read the tract “True Way of Salvation.” Just as I had commenced, the Peshcar of the Condacurla Talook came, and asked, “Whether man was the author of his own actions?” I asked him to sit down, and if he would wait until I had done, I would answer his question. He did not seem to like this, and said that he must go, and promised to come again, which doubtless he never intended to do. The people heard us patiently, and received several tracts. Shortly after this, two young brahmins came to see me. I read John xiv. 6, and following verses, and gave a copy of Genesis and tracts. Several small groups of people came afterwards, to all of whom the word of salvation was faithfully declared. They all declared that the Christian religion was the only true one; and seemed very attentive and solemn while I warned them “to flee from the wrath to come.” In the evening, had a good congregation opposite the bungalow. One man remarked, “What shape is sin and virtue?” In answering this foolish, silly question, I was led to speak fully of the original introduction of sin into our world; the promise of a Saviour; his incarnation, sufferings and death; the necessity of faith in him; repentance for transgressions, and the hope of pardon through his precious blood. The people paid great attention to all that was said. O may a blessing attend the word spoken, and may some of these poor souls be saved. Amen.
Monday, 17.—A lovely day. Left Casseincottah this morning at three o’clock, and at five got out of my palkee and rode on horseback to Yellamunchelly, which is our resting-place for this day; found the country pretty. On either side of the road, about a mile distant, are numerous hills covered with thick underwood, and between them and the road several fields of different kinds of corn, rice, tomia and ragy, being the principal ones. The village is small but prettily situated on the slope of a hill, on the top of which there is a dilapidated Hindu temple, commanding a picturesque view of the country. Soon after I arrived, went out to the back of the bungalow and addressed a few people who were passing by; two proud looking brahmins, who were at some distance, on seeing me came and joined the party. One of these, an elderly, vile looking man, accosted me as follows: “Why did you come here? Why did you bring these books? We do not want them. You are men of influence, and Company’s servants, and therefore you fearlessly go about preaching about Jesus Christ. These books are of no use to us. All your trouble is in vain. If we had power we would do the same, and go from place to place preaching about our gods, and root out the Christian religion from our land.” I told him not to be angry, but patient, and hear what I had to say, and not oppose me before he heard me speak. He then, putting on an angry countenance, slunk away. I read the tract the “Way of Salvation;” a few of the people appeared to listen attentively, but others seemed to make light of it. After breakfast, several people came to the bungalow, and sat down and listened patiently to the tract “Spiritual Instruction.” I explained it as I proceeded; entering fully into man’s creation and his fall, and the redemption by the Lord Jesus Christ. On their leaving, they were supplied with a number of tracts. In the afternoon, a Native Christian who accompanied me on this tour, and I, went out behind the bungalow, and stood under a shady tree, where a small number of people assembled. Began to read the tract on “Juggernaut,” which led me to speak of the character of the true God and the Lord Jesus Christ; his love in dying for man, and the necessity of repentance and faith in him as the ground of hope, &c. &c. The people listened with much apparent attention and pleasure. O may they hear for eternity!  

Nukapilly, Tuesday, 18.—Arrived at half-past six o’clock. This is the place where poor Captain —— died two or three years ago, an awful victim to intemperance. He was buried close to the bungalow on the road side; there is nothing but a mound of earth to point out the spot where his remains lie, and soon
all traces of even this will be gone. Near this place is a vil-
lage called Opinākā, where a celebrated feast is held annually,
lasting for seven or eight days, in honor of the god whose tem-
ple is built half-way up a hill close by. It is a pretty place.
After breakfast spoke to a few people on the banks of a tank,
amongst whom was a Sunyasee, who was on his way to Benares
and Juggernaut; he was plentifully bedaubed with ashes and
sandal-wood, and had a little girl with him whom he called
his daughter. Perceiving that he was inclined to listen, I read
the tract the “True Way of Salvation;” after this read the Para-
ble of the “Prodigal Son,” with which they seemed much inter-
ested. The afternoon was spent in conversation with several
brahmins on the banks of a tank; they heard the word with much
apparent attention. They told me that the cholera had been very
prevalent in the town and neighbourhood; that the people had
offered sacrifices to the goddess of the cholera, Amavara, but
to no purpose. That since they went about the streets making
bhajana (praise) to Rama, it had considerably diminished. I found
this to be a general practice in the villages I visited on this tour;
and the general belief is, that it has been far more beneficial than
any other kind of pooja that has been offered to any other idol.
I had a fine opportunity of pointing these poor people to a bet-
ter way, even to the Lord Jesus Christ, who has promised to
pardon their sins if they will turn imto him. Several Vishnu-
ite brahmins this day tried to turn what was said into ridicule,
but I reproved them for their folly, and they seemed ashamed
of themselves. Gave several tracts and three portions of Scripture
to people who promised to read them. May the spirit of the living
God graciously bless them to their souls!

Toonee, Wednesday, 19.—Had a little rain on the road this morn-
ing from Nakapilly. Close to the bungalow here is the tomb of
a British officer of the 43d Regiment N. I.; his name was Sal-
mon, and on his tomb are the words “Watch ye therefore, and
pray always.” Luke xxi. 46. The regiment was on its march
to Goomsur when this event occurred. During the forenoon I
went out to the village, and taking up my position under a tree
in the centre street, I took a tract and commenced reading
it, and presently about 20 or 30 people gathered around me. At
the top of the street the praises of Rama were being sung by
several banyans and others, bedaubed with saffron, &c. &c.; this
was to keep off the cholera. These poor people seemed mad
after their idol, whose emblem was a dirty lamp, which they car-
rried about burning from street to street; they passed close to us,
but never stopped a moment to listen to what was going on. I heard one of them tell the rest not to approach us; after they passed, I had a good opportunity of speaking to these poor people of the folly of such worship. The people said, “Yes, it is all false, and useless.” On my return to the bungalow, several came, sat down and listened to the words of life, and received tracts. In the evening, it having become cool, I proceeded again into the village, and occupied another street. Read the account of Juggernaut to a large and most attentive crowd of people. While I was talking to the people, an impudent young man came forward, and in a most angry manner asked, if “Ever any one came back from heaven or hell to tell what they had seen there,” &c. I replied, “Why do you ask me that question again? I spoke to you about it this morning, and read you the account of the rich man and Lazarus.” Another young man now came forward, and said, “I will ask you a question and answer me, What has become of all sinners who died before Jesus Christ came into the world?” “They have gone to hell.” “Did none go to heaven?” “None but those who obeyed God’s commands, and believed that Christ would come, went to heaven; this is a matter of revelation, and must be believed as such.” He now passed on to another point, the vedas and shasters, and asked, “Whether they were not true?” I said, “No: they are all false; they contain representations altogether derogatory to the nature and perfections of the true God, and cannot be believed as divine records. Not so the true Veda; this shows that there is but one God, and that Jesus Christ was equal with him; he is the true Saviour, and those who believe in him will be saved, and those who do not, must and will be for ever condemned. Bramha, Vishnu and Siva, were all sinners, and they certainly cannot be entitled to our belief.” To this the reply was, “No, they were not sinners.” “Then the actions recorded of them show that they are; if they are not sinners, those who wrote the shasters and puranas must have written false things of them, and it rests with you to try and find out the real facts of the case; and the sooner you reach the truth the better for you.” “But,” said the man in reply, “they did neither sin nor virtue!” This was the climax; feeling that further conversation was useless, I said, “I have nothing more to say.” The people began to see that these men were caught in their own net, and asked me for tracts, which I cheerfully gave them.

Narkapilly, Thursday, 20.—Returned to this place on my way homeward; spent an interesting day. At 10 o’clock had an in-
teresting and attentive audience just outside the bungalow. In this assembly there was an old Shastree, who affirmed that God was in all things; that man did nothing; that if man sinned, it was God who sinned in him, &c. Poor old man! I pitied him much because he was so ignorant, and apparently so near the grave, and yet without any good hope for eternity. I exhorted all the bystanders to take heed to those things that belong to their eternal peace, and to flee from the wrath to come. I was engaged at the bungalow until four o'clock in talking to several people who came to me. I then rode out to the village of Rayaveram.

Friday, 21.—Remained at Rayaveram under a shady tamarind tree close to the village. Having arrived late last evening, could do nothing with the people, so after commending my servant and myself to the care of him "who never slumbers nor sleeps," I retired to rest, and rose in the morning much refreshed. From an early hour in the morning until three o'clock, was busily engaged with many people from the village, so that there was no need for me to go far for a congregation. The tracts read to-day were "Spiritual Instruction," on "Caste," and "Juggernaut." The people heard gladly, and but little opposition was manifested. At three o'clock I left this place and arrived at Dimmily by five. Our road was through extensive paddy fields, which were all verdant and rich, and our halting place was under a banyan tree, on the banks of a nullah which lay between us and the village. I visited this place about seven or eight years ago. Here from five to seven I was busily engaged in talking and holding discussions with the people. One brahmin stoutly maintained that "God was in every thing, in the cow, in the pig, in the dog," &c. "But," said I, "if God be in the dog and you too, why do you run away from the dog when he approaches you, and consider yourself polluted when it touches you; then the dog and you cannot be one." The people laughed, and the brahmin was silent. Some of the people took tracts. As the place was not very convenient, I soon retired to rest, and shut myself up in my palkee for that purpose, but was soon aroused again by the howling of an hyena close by.

Saturday, 22.—Awaking at an early hour we left Dimmily, and after a most fatiguing journey of about 10 miles, reached a most romantic place called Condacurla, among the hills. It was late when I arrived, and I found the ride on horseback very hot. Saw several herds of beautiful antelopes browsing cheerfully on the hills, but they were soon disturbed by the heavy galloping of my
horse, and scampered off in great fear, and were soon out of sight.

In coming to this place we passed along the hill of Punchadarla, a celebrated place in Hindu esteem, where there is a large temple a good way up the side of the hill, and through which flows a fountain of fresh water. Here, standing on the sacred steps of this more sacred temple, some years ago, I was privileged to preach the Gospel of Christ to many deluded people. At Condacurla my stay was but short, as it was very hot, and I had a severe headache, brought on by fatigue and exposure to the sun. So after giving a few tracts to a few who came about us, I left at three o'clock, and again passing through fine and verdant fields of paddy, sugar-cane, ragy, &c. reached Aukapilly once more by six the same evening.

The next day being the Sabbath, I remained in doors and met the servants for Telugu worship. In the afternoon attended the market usually held here, and had a good opportunity of again pointing the heathen to Jesus Christ, "the Lamb of God, who taketh away the sin of the world." Leaving at ten o'clock that evening, I safely reached home at half-past six the next morning, grateful to the Giver of all good for the manifold mercies that he has vouchsafed to me in these wanderings.

VIZAGAPATAM, September 11, 1846.

CHICACOLE MISSION.

We have been favoured with a "Short History" of this Mission, by the missionary, the Rev. W. Davison; to which is appended an Appeal for aid, signed by a Native Catechist, two Native Teachers, and seven other Native brethren of the church.

It appears that they need a more substantial chapel than they have—a burial place—and a little ground for dwelling houses, that they may be more independent of the heathen. They say—"We have at present 1,000 rupees devoted to the building of the chapel by our beloved pastor, with which, as the rainy season will soon be setting in, we have begun the work of the chapel; but we calculate upon 3,000 rupees more being required to finish this building, and 2,000 more for the other purposes above mentioned; but of course we shall carry out our projects according to our means, if we are not as successful as we wish." Their want of ground for their own houses arises in part from their being mostly strangers, brought from adjacent towns and villages, which some were obliged to
leave with their houses, on account of opposition from the heathen. The entire monthly income of all is stated to be—

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary and Wife</td>
<td>120 0 0</td>
</tr>
<tr>
<td>Missionary’s Children</td>
<td>20 0 0</td>
</tr>
<tr>
<td>Society’s Allowance for Schools</td>
<td>25 0 0</td>
</tr>
<tr>
<td>Local Subscriptions</td>
<td>19 or 20 0 0</td>
</tr>
<tr>
<td>One Native Teacher</td>
<td>8 5 4</td>
</tr>
<tr>
<td>One Pensioner</td>
<td>4 0 0</td>
</tr>
</tbody>
</table>

As there are in all nearly 100 souls to be supported, this is certainly but little; and they make out a fair claim to aid from Christian friends more favoured in this respect.*

We cannot give even an outline of the “Short History.” The mission was commenced in 1839—by Mr. Dawson—not then an ordained minister, who was accompanied, besides his own family, by a Christian Native and his wife. From year to year there were small accessions to the number of professing Christians. In 1843 Mr. Dawson was ordained at Vizagapatam, and from that time has been enabled to exercise all the duties of a Christian pastor to his little flock. It has increased—and some of the cases have been attended with circumstances of considerable interest—until the present number are stated to be—

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native Christian Adults</td>
<td>29</td>
</tr>
<tr>
<td>Do. Children</td>
<td>22</td>
</tr>
<tr>
<td>Unbaptized Child, and Adults</td>
<td>33</td>
</tr>
</tbody>
</table>

Total 92

We can only add Mr. Dawson’s general statement at the commencement of his notice, which contains also an account of the formation of an Orphan School connected with the mission, and of the Day School; and shall be happy if this very brief view may in any way promote the important objects of our worthy brother.

“My first business here, beside an English Service which I have still the privilege of conducting, was to go out into the streets, to preach and read tracts to the people, and to superintend schools, of which there were three already in existence; viz. a Native English school, and a Telugu school established by Mr. Story, and a Telugu school connected with the Vizagapatam Mission. These were made over to me, and I shortly added some to the

* We understand if any wish to contribute to the Mission, they may send to Messrs. Bailliebridge and Co.
number. At this time we had a favourable opportunity of getting up an Orphan School. The great scarcity that then prevailed over a considerable part of the country was severely felt in this district, and people brought about a large number of children to give away to any body who would relieve them of the burden. Mr. Story had four children rescued in this way, and Mr. Conway picked up two, whom they made over to me, and I gathered several in most destitute and miserable circumstances. Thus we began the Orphan School, consisting of 12 of these children, and a few have been gradually added to the number. Of those taken in upon my first arrival here, one has been a member of the church for some time past, and was lately married; and his sister is now a candidate for admission, and is also married to a pious lad, not an Orphan, but educated with the Orphan boys from his childhood. Several have been put to work, and are all well able and willing to earn their living if they could procure employ. Some people discouraged me very much from taking in these children, saying, their parents or other relatives would after a time claim them again, or they would run away from me, but I have not had to regret the measure. With a very few exceptions, they have all remained. In some we have observed a very gratifying uprightness and consistency of behaviour, and we have reason to hope much good will yet result from this part of our labour. I have always been in the habit of instructing the children of my servants in the compound in connection with the Orphan School, and with regard to these also my hopes have been in some degree realized. One boy thus trained up, though from the most despised and degraded caste, is now adorning the doctrine of his Lord and Saviour Jesus Christ, as a consistent member of the church, and is much respected by all the brethren. The Native English School has been in a constant state of change. I have several times given it up as a department from which I could not hope for much good, being unable to attend to it as it required, and I have as many times again been induced by circumstances to re-establish it. At one time I had some very hopeful pupils connected with this Institution, who very boldly professed Christ for a while, but as they saw I disowned their empty profession, they latterly withdrew themselves, and seem ashamed now of appearing even at chapel as continual hearers and not doers of the word. O that their danger may yet be shown them by the spirit of God!

"Day Schools under heathen masters I have also had, and not without some beneficial results. I mentioned a very interesting circumstance connected with this department of labour in our Report for 1844, namely, that three little boys (their ages I suppose to be, 8, 11, and 12) came to me desiring to be baptized; and further, that they were in the habit of conversing with their parents about
religion, and arguing with them on the folly and evil of their idolatrous practices. It would have greatly interested any sincere Christian, and made his heart rejoice, to have seen them with tears in their eyes trembling, yet determined, to make known their wish to become the disciples of Jesus, and to brave the dangers and the trials of the strait gate and narrow way, that leadeth to the kingdom of God, with some of the severest of which they were not unacquainted. I was afraid of encouraging them then to break their caste connection, as they were young, and the authority of the parents over them might lead to their being kept altogether away from us, and to other bad consequences. We endeavoured to advise and comfort them as their case required. They are still receiving instruction, and the Lord has mercifully removed a great obstacle that was then in their way. The eldest brother of two of them, whose influence we feared would operate much against them, has since himself renounced caste, and is behaving in a very becoming manner, though we have not thought proper as yet to admit him to the ordinance of Baptism. The regular and stated preaching at the chapels, and free and familiar discussion and conversation with the Natives without and within doors, and in the villages, have been the means most employed here, and we trust with some success."

MR. NEWMAN'S SUBMISSION TO POPERY.

It appears from the following account taken from the London Tablet, that the Author of Tract No. 90, bowed down to a fellow worm, Dominick, of the Mother of God, Passionist, on being received into the Communion of the Romish Church—

"I was on the point of setting out for Belgium, when I received a letter from Mr. Dalgairens, inviting me to pass through Oxford on my way; for, he said, I might perhaps find something to do there. I accordingly set out from here on the 8th of October, and reached Oxford about ten o'clock the evening of the same day. I there found Mr. Dalgairens and Mr. St. John, who had made his profession of faith at Prior Park, on the 2d of October, awaiting my arrival. They told me that I was to receive Mr. Newman into the church. This news filled me with joy, and made me soon forget the rain that had been pelting upon me for the last five hours.

"From Oxford we drove in a chaise to Littlemore, where we arrived about eleven o'clock. I immediately sat down near a fire to dry my clothes, when Mr. Newman entered the room, and throwing himself at my feet, and asked my blessing, and begged me to hear his confession, and receive him into the church. He made his confession that same night, and on the following morning, the Rev. Messrs Bowles and Stanton did the same; in the evening of the same day
these three made their profession of faith in the usual form in their private oratory, one after another, with such fervour and piety, that I was almost out of myself for joy. I afterwards gave them all canonical absolution, and administered to them the sacrament of baptism sub conditione. On the following morning, I said mass in their oratory, and gave communion to Messrs. Newman, St. John, Bowles, Stanton, and Dalgairns. After mass, Mr. Dalgairns took me to the house of — Woodmason, Esq., a gentleman of Littlemore. I heard his confession, and that of his wife and two daughters, and received all four into the church. When I returned from Belgium, I passed through Littlemore again, and had the happiness to find the Rev. Mr. Oakeley and another reverend gentleman already received into the church, by the Rev. R. Newsham. I had then the pleasure of administering communion to Mr. Oakeley and the other converts, to the number of seven.

"I can vouch for the truth of this much, as having been eye-witness; the rest, I hope, some other eye-witnesses will supply. Believe me, dear Sir, your humble servant, Dominick, of the Mother of God, Passionist.

Aston Hall, Nov. 17, 1845."—Calcutta Christian Advocate.

THE LEARNED BLACKSMITH.

This extraordinary man arrived in Liverpool on Sunday morning, by the Hibernia, from the United States, and reached Manchester on Monday evening last. We understand that he intends spending about a fortnight in Manchester. As the fame of this extraordinary exemplar of the pursuit of knowledge under difficulties may not have reached all our readers, we may mention that he was born in Connecticut, in 1811, of humble but respectable parents; attended the district school for some months yearly, until the age of 16, when, his father dying, he was apprenticed to a blacksmith, at which trade he worked until he was 23; and after trying for a year or two, teaching and other professions, which did not suit his health, he returned to his anvil, at which he still labours, when at home, devoting all his leisure hours to literary pursuits. "By dint of hard labour he has become a proficient in the most difficult languages of Asia, and in many of those languages of Europe which are now nearly disused and obsolete; among them are Gaelic, Welsh, Celtic, Gothic, Icelandic Russian, Slavonic, Armenian Chaldaic, Syriac, Arabic, Ethiopic, Sanscrit, and Tamil!" Mr. Burritt is now only 35 years of age, and he is visiting England partly to recruit his strength, and partly to see the English people with his own eyes, and judge for himself as to their character as developed at home. In one of his recent
American publications Mr. Burritt gives the following notice of his intended journey through England: "About the first of June we propose, under certain conditions, to take steamer or packet for England. On our arrival, we propose to take a private hickory staff, and travel on, like Bunyan's pilgrim, through the country, at the rate of about ten miles a day, passing thus leisurely on foot through the agricultural districts, we anticipate the opportunity of looking through the hedges and into the barn-yards, sometimes into the kitchens of the common people, once in a while into a blacksmith's shop to strike at the anvil; in fact, we intend to pull at every latch-string that we find outside the door or gate, and study the physiology of turnips, hayricks, cabbages, hops, &c., and of all kinds of cattle, sheep, and swine. We propose to avoid the lions of the country, and confine our conversation and communion chiefly with the labouring classes. Perhaps we might get together a knot of them some moonshiny night, and talk to them a little on temperance, peace, and universal brotherhood. During such pedestrian tour we think we might see and hear some things which a person could not do while whizzing through the country on the railroad at the rate of 80 miles an hour."—United Service Gazette.

CASTE.

The subject of Caste is one of such deep importance, affecting the spiritual prosperity of every Native Christian community, as well as each individual, that the Madras Corresponding Committee of the Church Missionary Society have thought it right to place upon record the following document, which, though drawn up for a particular purpose, expresses the views of every Missionary connected with the Society in South India, as well as every individual Member of the Committee.

Form of Declaration to be made by any Native Candidate for the Ministry, before he is nominated by the Committee to the Bishop.

"Believing the system of Hindu Caste to be contrary to the spirit and requirements of the Gospel of Christ, injurious to the souls of those who adhere to it, and an impediment to the exercise of brotherly love among the members of Christ, and to the spread of the Gospel in this country—because it inculcates the false idea of pollution on account of birth—because it confines a man and his family for ever to the grade in which he was born, and prevents his rising into a higher class of society, whatever may be his character and merits; and because it recognizes a combination of individuals assuming authority and power to hinder those who follow out the dictates of
conscience, and who wish to enjoy Christian liberty in matters of marriage, food and social intercourse, I do on these grounds condemn and renounce the system of Caste, and admit it to be the duty of every Christian man heartily to renounce it; and I will, with God’s help, discourage it both by my words and example; and I will up­hold and assist all those who exercise their Christian liberty in op­position to the system of Caste.”—Madras C. M. Record.

LONDON: HINDU MEDICAL STUDENTS.—The four young men, who went from Calcutta to England to complete their Medical studies, appear to have conducted themselves in a very creditable manner, and have received the special commendation of the Board of Ex­aminers. Three of them have just obtained the diploma of Sur­geon. The fourth was prevented from doing so, only in conse­quence of not having reached the prescribed age. We learn that more of the Medical students at Calcutta are expected to go to England soon.—Dnyanadaya, Sept. 15.

THE REV. E. DANIEL OF CEYLON.—From the Hurkaru we learn, that the tablet to the memory of this eminent and devoted missionary, to which all classes of the community readily subscribed, has been erected in Pettah Chapel, Colombo, with the following inscription:

“"In gratitude to Almighty God, and in affectionate remembrance of the Rev. Ebenezer Daniel, minister of the Gospel in connection with the Baptist Mission: who after fourteen years' labour in Ceylon, in journeyings often, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness—died at Colombo on the second day of June, 1844, in the sixtieth year of his age. This tablet was erected from the voluntary subscriptions of Christians of all denominations. The surplus was by the desire of the subscribers remitted to his orphan children."”—Calcutta Chris­tian Advocate.

BAPTIZMS AT RAMMAKAL-CHOK AND GUNGRI.—We learn with pleasure that the Rev. A. F. Lacrox baptized two native women at Rāmmākāl­chok on the first Sabbath in August last; and on the Sabbath following, three young men at Gungri; and again an aged native man at the latter place on Sabbath last, October 11th. All these people have been long under instruction, and have given pleasing proofs of their sincerity. Those of them who had children, dedicated their offspring to the Lord at the same time with themselves. May the blessing of the Almighty rest on these new converts, and His Spirit enable them to adorn the doctrine of God our Saviour by a holy and con­sistent walk!—Ibid.

BAPTIZMS AT BARISAL.—We rejoice to find that a movement of a promising description has commenced in the Barisal Baptist Mission,
and that the resident missionary on the first Sabbath of this month, baptized one hundred and fifteen persons. We shall wait with anxiety to learn the future progress of events in this district. We doubt not that our friends of the Baptist Mission will act as the importance of the occasion requires, and with the circumspection which experience has shown to be necessary. At present we are sure that they are not desirous that too much should be said on the subject, and that we shall best consult their feelings as well as our own, in simply commending the case of the Barisal Mission to the special prayers of our readers.—Ibid.

Abolition of Suttee in Marwar.—The Jeypore Regency, at the instance, probably, of Colonel Sutherland, has determined on the suppression of the barbarous and unholy rite within the territories subject to its rule. It has issued a proclamation denouncing punishment to all who shall, in any way, aid or countenance such atrocities. The resolution does great honour to the chiefs forming the Regency; and we trust it will be strictly acted up to. It appears, however, that the rite of Suttee is not so prevalent in Marwar as in some of the neighbouring states; and as by the law of custom, the daughters of Marwar are compelled to marry into foreign tribes, the chiefs are naturally anxious that the horrid rite should be abolished among their neighbours, as among themselves. Of course, then, they hope to see British authority and influence exercised for the purpose of bringing about so desirable a consummation, and we are sure they will not be disappointed.

Another Storm at Madras.—Our first article this month is seasonable. Madras has been visited by a heavy rain for five days, ending with a hurricane on the evening of the 25th ultimo. The inundation was less than before, as the rain fell more gradually, but the destruction by wind was much greater. Many of the Native huts, partly or wholly rebuilt, are again washed down; and not a few more substantial houses and walls have fallen or crumbled. The loss is probably greater than before. The Relief Fund amounts to upwards of Rupees 12,000, and the Government have generously put Rupees 10,000 additional at the disposal of the Relief Committee. There is still an urgent call for public and private charity, for the distress is very great. Several lives have been lost in the storm, and it may be feared some have died and are dying from want and exposure. The Native Press would be much better employed in exciting the Hindu Community to aid in the work of relief, than in making statements void of the least shadow of truth, and even probability, and which it has been obliged to retract, "that a Padre has asked for money to build a Church from the fund subscribed by benevolent Europeans and
many Hindu Gentlemen, to relieve those who suffered by the Inunda-
tion, and thus has endeavoured to throw sand into the rice of the poor." When any Padre does this, we will join in denouncing him;
though we may not expect, with one of the Native Editors, "that the
god of death will soon take him to himself." We acknowledge our-
ourselves too weak and ignorant to attempt directing the shafts of divine
justice; and we advise the Native Press not to undertake it, or even
to persevere in efforts to destroy private character by wanton libels.

Obituary.

Charlotte Elizabeth.—We regret that we have delayed till now,
noticing the departure of the excellent Christian authoress who
used this appellation, from this earth to the rest which remains
for the people of God. A friend in writing to us of the circum-
stance, says: "You have heard before now, probably, of the death
of Mrs. Tonna. It was rather sudden at last, though there was
no hope of her cancer proving anything but mortal. I was with
her for more than an hour when in London in May, and little
thought how near she was to Eternity. She was then as cheerful
as ever. She was indeed a mother in Israel. I trust her poor
husband will be supported in his heavy trial. May her mantle
descend upon others. She seemed to occupy a most important
post in the Lord's vineyard, and to have done much in building
up the Lord's spiritual temple. She wielded the sword as well as
the trowel. The residue of the spirit is with the Lord, and he will
be at no loss for workmen who may labour in the Gospel and fill
up the ranks of the fallen."

Mrs. Tonna's maiden name was Brown. She married a Captain
Phelan, but was compelled to live separate from him and maintain
herself by her writings. After Captain Phelan's death, she married
Mr. Tonna, an excellent and valuable man, of Jewish extraction.
She was quite deaf, but so acute in her discernment of signs, that
she quickly caught trains of ideas when an effort was made to com-
municate with her. Her disposition was highly enthusiastic; she
was a lover of Ireland, with all the devotion of a woman's love;
hers labours were incessant; her piety conspicuous; and her imagina-
tion, her eloquence, and her Christian zeal, have seldom been
surpassed in the annals of the church.—Calcutta Christian Advocate.