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These Schools, which began to be established about two years ago, in Cochin and its vicinity, are under the Superintendence of Mr. and Mrs. E. Laseron, Missionaries of the Church of Scotland. They are designed for the Christian Instruction of Jewish, and other children, of both sexes. The Girls, who are in separate schools, are also taught needlework, and other useful domestic arts, by Mrs. L. At present there are 13 Schools, five for boys, and eight for girls. Of these five are exclusively for Jewish children. The number of scholars in 1846, was upwards of 500, of which about 160 are Jews; the remainder being Heathens, Romanists, Syrians and Mussulmans.

Considering the comparatively short time the schools have been in full operation, these results indicate considerable success, and it is hoped also, the evidence of the Divine blessing.

Although the salaries of the Missionaries are defrayed by the Church at home, all the other expenses of the schools must be met by subscriptions raised in this country.

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Besides what is thus necessary for the annual expenditure, funds are also required to build a proper school-house in Cochin, and some others also at out-stations. For these purposes it is calculated that about Rupees 600 will be required; so that about Nine Hundred Rupees in all, are needed in order to the proper and efficient carrying on of the Mission. It is trusted that the liberality of the Christian Community of Southern India will not long leave the Mission unfurnished with this comparatively small amount of funds: and it is in the hope of contributing in part, at least, to its realization, that the present statement is now made public to the friends of Christian Education in Madras, and in other parts of the Presidency. We cannot but believe, that many will be willing and thankful to aid in gathering into the fold of the Good Shepherd these lambs of the lost and scattered flock of Israel.

Contributions and Subscriptions will be received by Mr. Laseron, at Cochin; and in Madras, by the Chaplains of St. Andrews' Church.

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Application to be made to the Reverend R. K. Hamilton, Junior Scottish Chaplain.

Madras, February, 1847.
THE CAUSES AND REMEDIES OF WAR.

ULTIMA Cumes venit jam carminis ætas.
Jam nova progenies caelo demittitur alta.
——ae toto surget gens aurea mundo.

VIRGIL.

Nunc adest mundo dies
Supremus ille, qui premat genus impium
Caeli ruina; rursus ut stirpem novam
Generet renascens melior; ut quondam tuit
Juvenis, tenente regna Saturno poli.

SENeca.

And it shall come to pass in the last days:
The mountain of the house of Jehovah
Shall be established on the top of the mountains;
And it shall be exalted above the hills;
And all nations shall flow unto it.
And many peoples shall go, and shall say,
Come ye, and let us go up to the mountain of Jehovah,
To the house of the God of Jacob;
And He will teach us of his ways, and we will walk in his paths;
For from Sion shall go forth the law,
And the word of Jehovah from Jerusalem.
And he shall judge among the nations,
And shall work conviction in many peoples;
And they shall beat their swords into ploughshares,
And their spears into pruninghooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.—ISAIAH.(1)

If the opinions expressed in the opening article of last number have,
in any measure, enabled us to engage the attention of our indulgent
readers, they will not, we trust, be indisposed now to accompany us in
our further prosecution of the subject then submitted to their consid-

eration. The mere existence of such an evil as War—so repugnant to the will of God—so prolific of calamity and crime to man—is itself sufficient to invoke the application of every remedy that wisdom can devise, and of every effort that humanity can make, calculated, in any degree, to effect its alleviation. Before, however, attempting to point out the remedies of which war admits, we must consider the causes by which it is produced—those, at least, in which it appears chiefly to originate. A knowledge of the sources of the evil can alone afford us any hope of effecting its removal.

I. While, then, for this, as for all the other moral "ills that flesh is heir to," there must be assigned one great primary cause, arising from the existing state of human nature itself, there are also other secondary and proximate causes, which exert a powerful influence in the immediate production of war, and to some of which we must first advert.

Of these causes, one of the most obvious, and by no means least influential, is the partial and erroneous estimate which we form of war. Everything may be viewed under different aspects, any one of which may be perfectly just in itself, and while kept in its proper place; but which becomes a source of positive error, whenever it is allowed to usurp the place of others. It is correct, so long as it is remembered that it affords only a partial view of the subject, but it becomes actually false, and conveys a totally false impression, the moment it is considered as affording us an estimate of the whole. It is this erroneous principle of judgment which so frequently leads us into error in the estimate we form of war, as of many other subjects. We take only a partial view of the question; and we insensibly allow this partial perception of the truth to form our estimate of the whole. Besides, we are seldom, if ever, brought into personal contact with the realities of actual warfare; we see it generally only in its quiet and more peaceful forms—in the parade, at the review, in the mock encounters, and little mimicries of martial life—all, not only affording very inadequate representations of its stern realities, but awakening only sensations of secure and pleasurable excitement. And to many, such scenes constitute their only, or, at least, chief idea of war; it is not, therefore, to be wondered at, that the estimate thus formed of the subject should be fallacious and delusive—a mere artificial and romantic picture of the imagination. But in addition to this, and even where such ignorance does not exist, there is, in actual warfare itself, much that is calculated to mislead and blind us as to its real character. There is so much that is noble and chivalrous in the scenes and characters which it exhibits—so much that tends to stir and excite the feelings in its heroic deeds, and gallant achievements, and hard won victories, and splendid, and often benignant triumphs—

(1) Suave etiam belli certamina magna tueri,
Per campes instructa, tua sine parte perici.—Lucretius.
so much that is fitted to dazzle and bewilder, and even to allure and captivate the mind—that it is nothing strange that war, when thus contemplated, should not only awaken our enthusiasm and elicit our admiration, but that the exciting and attractive features it thus exhibits should insensibly engross our attention, to the exclusion of almost all the other elements of the actual reality. Such, indeed, is the case. We allow these things to make up, in our minds, our whole idea of war. They so rivet our attention, and absorb our feelings, that the dark and revolting aspects of the picture are, almost unconsciously, cast into the shade. We do not, in fact, allow ourselves to see, to feel, to think of war, as it actually is. What we really think of is not war, not the stern, cruel, ruthless war of actual fact, but a glittering, gorgeous, bewitching illusion, the offspring of our own fancy. Hence, in great measure, the indifference we exhibit with regard to war; the apparent inhumanity with which we generally contemplate its evils; the little reluctance we have to engage in its actual conflicts; the eagerness, rather, with which we either hurry into it ourselves, or applaud and sympathise with such conduct on the part of others; not, indeed, because we are actually more inhumane on this, than on other subjects, but because we do not, in the present case, allow our feelings of humanity to be exercised; the objects by which alone these sentiments can be awakened are, in our minds, permitted to be overborne by the undue preponderance of other objects, awakening other and totally incompatible emotions. The operation of this partial and erroneous principle of judgment—rather, of this self-imposed mental delusion—for it is nothing else—is seen equally in many other instances, even in those the moral criminality of which is so palpable as to admit of no question. We, for example, think with indignation of a robbery—with horror of a murder. Of such acts we take no partial view, we form no one-sided estimate. We see them as they actually are, and judge of, and condemn them accordingly. But the perpetrators of such deeds, and those who are their associates and accomplices, their habitual companions in the brotherhood of crime, think very differently of such matters. They have been accustomed to look on such affairs only in one light, and one that, in their minds, obliterates every other aspect of the question. In the cases now supposed, they would see nothing either of the dishonesty of the one offence, or of the atrocity of the other. They would find in both only what leads them to hail the achievements with approval—to descant on the accomplished ingenuity of the theft, to applaud the daring and successful bravery of the assassination. In a word, they take the same one-sided view of crime that we do of war; and though we by no means imply that the two cases correspond in point of criminality, yet the principle of partial and prejudiced judgment is precisely the same in its operation, in one instance, as in the other.

The influence of a false patriotism is another of the secondary causes
of war. True patriotism, indeed, is a noble thing. It ranks high among the virtues. It is not only fit and seemly—it is just and right, for man to love his country—to desire, and minister to, its greatness—to long to see it wielding a high and glorious destiny—to behold it, if such is the will of Providence, supreme and paramount among the nations. But in what ought this pre-eminence to consist? What alone constitutes this glory? It is here that we err. We give these questions a wrong answer. We forget that the true superiority of our country consists, not in its physical, but its moral greatness; in its taking the lead among the nations, in the march of improvement, in the diffusion of knowledge and intelligence, in the progress of truth and freedom, of justice, humanity and religion—in being the privileged instrument of benefiting and exalting man, of honouring and glorifying God. This is a nation's true glory: to desire and compass this a citizen's true patriotism. But very different from this is the patriotism that generally exists—that is acknowledged, and felt, and acted on by the world. Almost all nations, whether rude and barbarous, or refined and civilized, seem, as their practice shows, to think that they can only become great by the possession of physical superiority; by the putting forth of what is little better than mere brute strength—by discomfiting and tyrannizing over other nations—by achieving splendid and rapacious conquests—by gaining new and rich dominions—by acquiring a merely territorial and material aggrandizement. And hence also one of the sources of our eager and ambitious thirst for war—for what will invest our country with these imagined elements of greatness, and gratify that patriotism which we so mistakenly cherish—a patriotism so low and sordid, so ignoble and contemptible, compared with what alone deserves that high and sacred name.

Another cause which frequently tends to produce and perpetuate war, is the existence, both among nations and individuals, of what may be termed—false pride. All pride, indeed, is false; unbecoming in such a being as man, and inconsistent with the spirit of Christianity. But what we mean by the term at present, and what peculiarly deserves the reprehensible name, is that sentiment of false and exaggerated self-importance—that overweening conceit of their own dignity—which so frequently attaches to national communities, and which is ever prone to manifest itself in forms peculiarly provocative of war. A sensitiveness of affront—a readiness to take offence—an unwillingness to retract when in error, or to give up unwarranted pretensions—or even to make reasonable concessions; on the contrary, a sullen and obstinate persistence in what is deemed, whether right or wrong, necessary to the national honour and dignity, leading, in the end, to the usual argument which closes all such controversies—the last argument of all who are in the wrong—the ready argument of those who know that they can use
it—the brute argument of force and bloodshed—all such results are more or less the offspring of pride—of that false and mistaken sense of honour—that intolerant and unbending spirit of self-conceit—equally discernible among nations and individuals, and which constitutes one of the most influential sources of the origin and continuance of war. Other causes, indeed, co-operate; other passions equally common to human nature—the spirit of ambition—the love of power—the very thirst for pursuits of high and intense excitement—combine in the production of the result. But how many of the wars that have been waged on earth have arisen from no other source than that now mentioned—from nothing else than man's insufferable pride—and how many more might have been prevented by the mere exercise of the opposite and far more becoming spirit, by the most ordinary degree of forbearance—by good temper, and even by common sense—the page of history, remote alike and recent, too truly and sadly tells.

All these secondary causes, however, are obviously insufficient, of themselves, to account for the continued existence and wide-spread prevalence of such an evil as War. If it really sprung from no deeper sources than those now mentioned, it is scarcely possible to conceive that a practice, not only in itself so foolish and irrational, but also so obviously pernicious and ruinous to men themselves, should not, long ere now, have ceased to exist. Not to speak of reason, or humanity, or moral principle, mere self-interest itself would have been enough to have driven it from the field. It must be traced to a deeper origin—to causes beyond the reach of the will and power of man. Besides, there are features and attributes of war, essential to its existence, and inseparably connected with its practice, so deeply and intensely malignant, as to be equally unaccountable on the supposition of its being the result only of the secondary and less criminal causes to which it is generally assigned. If it arose merely from ignorance of its real evils, from a misdirected patriotism, or a false sense of honour, or even a mistaken or wounded pride, why should it be the cruel, brutal, ferocious thing that it actually is? The causes were utterly inadequate to produce such effects. We must, therefore, go deeper than the mere surface of the human character; deeper than the mere ordinary, and not necessarily criminal passions of human nature. We must seek for the true and primary source of war where it has been already indicated by divine revelation. We must find it in the answer returned by the inspired Apostle to his own question on the subject—an answer not less truly accordant with the experience of man, than authoritative as the Word of God. "From whence come wars and fightings among you? Come they not from hence, even from your lusts, that war in your members?" (1) The "lusts"—the passions—as the word obviously implies,

(1) James iv. 1.
the bad, the criminal passions of our nature, of our fallen and depraved, nature—are the true sources of war, and of all its attendant evils. Without them—without this inherent and ineradicable depravity—without the hateful and malignant passions which that depravity engenders and cherishes—war would either fail of being produced by the secondary and superficial causes which now so readily call it forth, or it would languish and expire from want of adequate nourishment. Without them, assuredly, it would not exhibit its present wanton and cruel features—it would not be the inhuman and ferocious reality that it actually is. When an apple drops from a tree, why does it fall? what is the cause of its descent to the ground? You may answer, one of many things—a gust of wind—a shaken branch—any thing sufficient to dissever the fragile stalk. True; one or other of these may be the proximate, the immediate cause of the phenomenon. But why does the apple fall? why descend? why, whatever be the cause that dissevers it, does it, of a thousand conceivable directions, invariably follow one, and one only? Your former causes are of no use here. You must look further. You must go deeper. You must find a mightier cause—a more comprehensive law. And you know that this is to be found—that the real, the essential cause of the phenomenon is that great, universal law (termed gravitation) which pervades all material nature, and without which no immediate, no secondary cause, however powerful, could ever produce such a result as that in question. It is the same in the present case. No apple of discord would ever drop on earth—no mere secondary causes would ever produce or perpetuate the evils of war among men, but for the existence of a deeper moral cause in men themselves—but for the influence of that principle of inherent and universal depravity which as thoroughly pervades the moral world, as does the physical law already mentioned pervade the material; and therefore, to stop short of the ultimate principle of moral evil in the one case, were as unphilosophical as to stop short of the ultimate law of material nature in the other. To this obvious, but humbling conclusion, we must at last come. To the moral depravity of our species, to the "lusts that war in our members," to the worst and most hateful passions of our nature, to the corrupted heart from which they emanate, to "the carnal mind" which is "enmity against God," and "implacable, unmerciful," "full of envy, murder, malignity" towards man—to no other or worthier source than this—must ultimately be ascribed—not indeed the "pomp and circumstance"—but the very being and essence—"of glorious war." And this conclusion all experience corroborates. What, in reality, are the passions by which, above all others, war is not only most frequently produced, but most obstinately perpetuated? Not by those higher and more exalted passions which are the "last infirmity of noble minds?"—not merely, nor chiefly, by high-minded ambition, or patriotic pride,
or national vainglory—false and mistaken, indeed, though they be—but by "the lust of the flesh," and "the lust of the eyes"—by avarice, (avarice enflamed by the cupidity of conquest,) by jealousy and envy (envy of others' national greatness) by resentment, animosity and hatred, by the spirit of retaliation, by the savage thirst of revenge. Yes, uncongenial and humiliating as the thought may be, it is assuredly by such despicable and ignoble, by such hateful and malignant passions, that war is not only most powerfully nourished, and most effectually perpetuated, but that its ferocity is so intensely enhanced, its miseries and calamities so wantonly increased, its criminality so deeply aggravated. And until these sources of the evil are themselves effectually reached, and if not wholly, at least partially quenched—until their power is overborne and subdued by an influence holier and mightier than their own—still will the evil be left without a remedy—still will "nation lift up sword against nation"—and still in vain will be the hope that they shall cease "to learn war any more."

II. If such, then, be the real source, there can be little doubt as to what is the real remedy of War. If such a remedy exists, it evidently must be sought for in some power, or agency, of a moral character, that shall be able to reach the deeply-seated depravity of our nature, and counteract the influence of its worst and darkest passions. And by what power—what means of influence—what moral agency—can these results be affected? Not by Reason. Its calm, serene voice has, from the beginning, been lifted up in vain. Not by Philosophy. Its schools have, for ages, taught, and demonstrated, and declaimed against the irrationality of war, most conclusively, indeed, in theory, but practically alike in vain. Not by Experience. Its stern and bitter lessons have again and again, age after age, by nation after nation, been learnt and felt, and deeply and sadly too, but equally to no purpose. Not by Civilization. It has advanced, but war has not been corrected. It has achieved its guiltless and benignant triumphs; but, side by side, war has waged its fiercest struggles, and won its blood-stained victories. Civilization has, indeed, ameliorated some of the usages, and mitigated many of the barbarities of war; but it has not terminated its existence, nor prevented its recurrence, scarcely even diminished its frequency. If it has done any thing, it has rendered war more systematic and scientific, exalting the practice of mutual human slaughter to the perfection of an art, and the dignity of a science. At all events, to expect war to be eradicated by the mere influence of civilization itself, as the advocates of human perfectibility would have us believe, is utterly visionary. All experience contradicts it. The most civilized nations have, to say the least, been as prone to the practice of warfare, as the most rude and barbarous: the last great contest, which, for a quarter of a century, convulsed Europe, was the contest of the most refined and polished
nations in the world: and have the events of the last few years given any proof that the recurrence of war is, in the slightest degree, likely to be prevented by the still further progress which civilization has since then made? The reason, indeed, is obvious. The cure is utterly inadequate to the disease. An evil that originates in the disordered passions of the human heart, can never be remedied by the mere cultivation of the human intellect: neither science, nor literature, nor taste, nor sentiment, nor all the courteous amenities of refined and civilized society, can ever avail to reach, much less to remove the deep-seated depravity of the human soul. There is but one remedy that can do this; but one power that can penetrate to the root of the evil, and crush the serpent in the shell. It is a power not of the earth, or earthly; "not of this world;" in the world, indeed, but not of the world. It is the power of the Gospel of Christ—of that Gospel which is, emphatically, "the gospel of peace"(1) which while it proclaims "glory to God in the highest," proclaims and prescribes also "on earth, peace and good will among men."(2) It is only this divine word of peace, when wielded as the instrument of the Spirit of peace,(3) which can effectually reach and renew the human heart, which can humanise and hallow its affections and desires, which can subdue and sanctify those lusts and passions, whence war and every other kindred ill proceeds, and which thus destroying the sources of the evil, can also destroy the evil itself. This no earthly power can do; but this the Gospel professes to do; this it is essentially fitted to do; this, experience shows, it can do; this, we firmly believe, it is yet destined fully and effectually to do; and if so, then it is vain and useless, not to say criminal, to have recourse to any other remedy—to trifle and palter with superficial, empirical expedients—instead of applying to the malady the exclusive and only effectual specific. In saying this, indeed, we by no means intend to exclude or supersede the use of those subordinate expedients of a moral, and social, and even political nature, which it is in the power of nations, and especially of states and governments to employ, in order to mitigate the evils, and diminish the occasions of war. Such secondary remedies—such, as are fitted to countervail the secondary causes of war formerly mentioned—such, for instance, as endeavours on the part of communities to impart to the public mind a love of peace—and, on the part of governments, to act with forbearance and conciliation in their diplomatic intercourse with other powers, to avoid taking, and giving unnecessary causes of offence, to show a readiness to make all necessary concessions, and to settle disputed questions by arbitration, rather than by the sword—all such efforts, in short, as tend to avoid the provocations, and avert the

(1) Romans, x. 15.
occasions of war—are not only legitimately allowable, but morally obligatory; and so far are they from being inconsistent with, or excluded by the great and only Remedy of the Gospel, that on the contrary, they are, properly, part and parcel of that remedy itself. Though technically belonging to the category of things political, and therefore, in some minds, most mistakenly dissociated from the category of things religious—what, in reality, are such modes of national and political action but the legitimate practical application, to the conduct of states and governments, of the great principles of Christianity—principles obviously designed to be as authoritatively applicable to public communities as to private individuals? While in point of fact, wherever such social and political expedients have been employed in alleviation or prevention of war, they are invariably to be traced to Christianity as their source; and the degree to which they have been adopted has ever been in accordance with the extent to which, at the time and place, the influence of Christianity has been on the ascendant. They are, therefore, legitimate instances of the operation of the gospel remedy itself; exemplifications of one of the modes in which the religion of peace fulfils, in this respect, its allotted destiny.

For there are obviously two modes in which, with regard to war, Christianity exerts its counteracting influence: *primarily*, and in the highest sense, in effecting the actual conversion of individuals, and ultimately, of the world—and *secondarily*, in exerting a general humanising influence on the present conduct of society. Both of these objects it is the tendency and design of Christianity to effect, and in both it ministers to the mitigation, and ultimate suppression of war. That it does so in the first of these modes—in effecting the actual conversion of men—is too obvious to require any argument. Were this high object of Christianity accomplished, the evil we now deprecate would be annihilated. In an actually converted world, war, whether offensive or defensive, could have no existence. In the universal subjugation of man's angry passions the true sources of the evil are destroyed, and no secondary causes (if they still existed) could be capable of evoking it. And although such an universal conversion of mankind—supposing it to be the result which the Gospel is actually designed to achieve—is a consummation, still to all appearance, indefinitely remote—yet it is a consummation now in progress, and one to which every instance of individual conversion is, so far, an approximation; in every convert made to the divine religion of the cross, a convert is also gained to the cause of human peace, an element is subtracted from the *materiel* and agency of war, a step is taken in the progress of mankind towards that benignant era of their existence, when "wars shall cease unto the ends of the earth," and when "they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the
knowledge of the Lord, as the waters cover the sea.” (1) It is obvious, therefore, that in accomplishing this its highest and most spiritual end, Christianity also tends necessarily and inevitably to achieve the suppression of war; and that it only needs that its remedial power be applied co-extensively with the still existing evil, to effect its ultimate and entire eradication.

But this, it may be said, is a result still remote and uncertain—hidden in the womb of time—dependent on the inscrutable purposes and sovereign will of God. And is there nothing in Christianity more directly available to man—is there not enough in its secondary and more immediate mode of operation—in the moral influence it exerts on the sentiments and conduct of society—to afford any hope of the gradual abandonment, and final abolition of the practice of war? We cannot but think that there is; and that without waiting for the actual regeneration of the universe—without assuming, as necessary, the literal conversion of every individual of the human race—there is, in the general diffusion of the Gospel throughout the world, and in the legitimate application of its principles to the general conduct of mankind, enough to afford every hope of the attainment of such a result. Christianity is, in its spirit and genius, and whole moral requirements, so utterly opposed to the very idea of war—to the passions in which war originates, to the practices which war sanctions—to the pride, and ambition, and vainglory (“the lust of the flesh, the lust of the eye, and the pride of life”) to the injustice and rapacity (“all things whatsoever ye would that men should do unto you, do ye even so to them also?”) to the enmity, violence and bloodshed (“whoso hateth his brother is a murderer”) to all the forms of evil, in short, which war involves—that were the principles of the Gospel, even those only which bear on the obligations of a present life, but fairly and honestly acted upon in the general intercourse of nations, as they ought to be in the personal intercourse of individuals, it is scarcely possible to conceive that war could much longer continue to exist. Were even the existing Christian nations, being also, as they are, the chief political powers of the world, to act towards each other in accordance with the principles now stated—basing their diplomatic and political morality on the morality of the New Testament—“rendering to all their dues—not returning evil for evil—not easily provoked—in honour preferring one another—forbearing and forgiving one another, with all long-suffering and patience”—what more would be needed to effect, not indeed the spiritual regeneration, but the social pacification of the world? Some untameable classes and even nations, might still remain, as wild beasts still exist on the outskirts of distant settlements; but they would either exhaust

(1) Psalm xlv. 9. Isaiah xi. 9.
themselves in internal strife, or yield to the still advancing progress of Christianity. To all practical intents and purposes, therefore, the conditions now mentioned would be sufficient to realise the required result. Let there only be a wider diffusion of Christianity in its pure and scriptural simplicity, and a more practical application of its principles to the great heart of nations—accompanied, as the divine Word will ever more or less be, with the spiritual influence of its divine Author, and even though there should be no universal conversion of mankind in the highest sense of the term, there will be enough to ensure to the world such a practical abandonment of war, and such a virtual realisation of the reign of amity and brotherhood and peace, as neither civilisation nor philosophy, nor the theories of political equality or of human perfectibility, could ever achieve, or even, in their fondest anticipations, hope to witness.

And why should it not be so? Such a mode of conduct on the part of nations and governments is only (as already said) to carry out the principles of Christianity to their legitimate application. Its moral and religious obligations are incumbent on men, equally and alike, in all the relations they occupy. If we are bound to act as Christians in the personal, domestic, and social capacities of life, we are equally bound to do so in its public and official relations likewise. If, to "follow peace with all men," is our duty as individuals, how can this cease to be our duty as nations, which are but the aggregate of individuals? Can the multiplication of numbers annihilate a moral obligation? Can that cease to be the duty of the whole, which is the duty of each of its component parts? And if it be said this is to make religion political—our answer is, that in the true and proper meaning of the term, in the sense of the πολιτικὴ of the ancient Greeks, as meaning the principles on which the polity, or government, of every state should be conducted—all religion ought to be political; in other words, all government ought to be based and conducted on the principles of religion—i. e. on the principles of truth—and unless so conducted—unless, in this sense, all politics become religious, and all religion becomes political—unless, in other words, the Truth of God reigns paramount and supreme in the counsels of sovereigns and in the polity of states, as well as in the conduct of private individuals—vain will be every hope, not only of the cessation of war and the reign of peace, but of the final and glorious destiny of Christianity itself.

The possibility, indeed, of such principles ever being acted on, or such results ever accomplished, will, we are well aware, be deemed by many utterly visionary and absurd. By infidel rationalism, and religious indifference, they may well be thought so; but assuredly they will not be so

(1) "My word—shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah lv. 11.
regarded by any man who has the faith of a Christian—the faith that
is “the substance of things hoped for, the evidence of things not seen”
—the faith that believes in the inherent power of the Word of truth—in
the promised agency of the Spirit of God—in the predicted final triumph
of the religion of the Cross.

The last were itself enough to silence every misgiving. “We have a
more sure word of prophecy:” an assurance, on this very subject, based
on authority which admits of no dispute. For whether our readers do,
or do not agree with us in the opinions we have now expressed, certain
it is, and on grounds independent of all human theories, that the evil
we deprecate is destined to be finally exterminated on earth, and to be
so, instrumentally, though the medium of a diffused and ascendant
Christianity. Of this the prophetic passage quoted at the commence­
ment of this article is a sufficient evidence. It is a prediction more
than once repeated in Scripture, and it is, in its statements and general
structure, in entire accordance with the general predictions announcing
the final destinies of our religion. It is, therefore, itself amply sufficient
for our present purpose. We have time only for a brief comment. Its
commencement clearly indicates the general period in which its predicted
result is to be accomplished: “It shall come to pass in the last days.”
Eighteen centuries ago St. Paul had said, “God—has in these last days
spoken unto us by His Son.” The present, therefore, are the last days.
The period is that of the present dispensation—the latter days probably
of that dispensation—but still during that dispensation itself—not under
some new, unknown economy, believed or imagined to succeed it, but
under the economy of the Gospel as now existing on earth. And let
our readers only peruse the remaining statements of the prediction in their
order; let them mark the connection and sequence of events: the exalta­
tion of the church—“the house of Jehovah shall be established on the
top of the mountains;” the accession—the gradual accession—of the
nations into her bosom—“all nations shall flow unto it:” the means
by which this national conversion is to be effected—“out of Sion shall
go forth the law, and the word of Jehovah from Jerusalem.” What lan­
guage could more fitly describe the extension of the Gospel by the Church?
Then the immediate effect of this agency—“He will teach us of His ways,
and we will walk in His paths—and he shall judge among the nations, and
shall rebuke (or according to Lowth) work conviction in many peoples;”
terms obviously descriptive of the process by which the Spirit of God,
through the medium of the (already mentioned) “word,” “reproves, (or
convinces) the world of judgment”—and thus “works conviction” in the
mind of men and nations. And then comes the ultimate result to which
all this is to lead: “And they shall beat their swords into ploughshares, and
their spears into pruninghooks; nation shall not lift up sword against
nation, neither shall they learn war any more.” Could words have been
employed more conclusively fitted to show that the final suppression of war
is to be effected by the "going forth of the word of Jehovah"—by its "teaching, judging, and convincing"—"all nations"—in other words, not by any supercession of the present economy, not by means or agencies as yet unknown—but by the instrumentality of the present economy itself—by the diffusion and ascendancy of the Gospel—by the bestowal of a wider extension and a more effectual spiritual influence on the now actually existing means of grace?

True—that more effectual spiritual influence is required; there must be the effusion of the Spirit, as well as the diffusion of the Word. But is not this the very result we have reason to expect? Is it not the great predicted fact of the "last days," that "the Spirit shall be poured upon us from on high"(1)="poured out" even "upon all flesh"?(2)

This at once completes the prophecy, and ensures the result. "Is any thing too hard for the Lord?" Is there any result which the divine Word wielded by the divine Spirit can fail to effect? And is it not to walk by sight, and not by faith—to "judge the Lord by feeble sense"—nay—to "limit the Holy One of Israel" when, from the seeming impracticabilities of the present, we argue against the possibilities—the certainties—the predicted and assured certainties of the future? As once to the "Israelite without guile," so now to the Church equally trustful and single-minded, are the words still addressed—"Believest thou?—Thou shalt see greater things than these."(3)

How far the remarkable and most perspicuous prophecy now commented on confirms the views we have already expressed, our readers will themselves determine; the practical conclusion it involves—the moral obligations it imposes are too obvious to be either mistaken or evaded. That word of the Lord whose going forth is thus "to work conviction in many peoples;" that Gospel which is to arrest the uplifted sword, and to allay the angry strife of nations, we are commanded to "preach to every creature." And every effort which is made to impart to the Gospel either a wider diffusion, or a greater ascendancy among the nations of the earth is, independently of all its higher objects, directly and inevitably to accelerate these results; in proclaiming peace with heaven, you seal the doom of war on earth; in restoring to a lost world its union with God, you unite, in the bonds of amity and love, the great brotherhood of man. And the enterprise you thus undertake is no impracticable task—the hope you thus cherish, no visionary expectation. In thus acting you are pursuing the very course appointed by God for the accomplishment of His own benignant purposes—using the very means ordained by Him to effect the overthrow of the dominion of error, sin and strife—to usher in the reign of truth and purity and peace. The Missionary Enterprise, therefore, in its true and comprehensive sense—the great mission of the church to

(1) Isaiah xxxii. 15. (2) Joel ii. 28. (3) John i. 50.
"go and teach all nations"—to Christianise the heathen, to spiritualise the Christian, nations of the world—is alone the effectual and all-sufficient remedy of war.

And equally obvious is the obligation to employ those other and collateral agencies which exert a counteractive influence on the practice of war. Let none of such means be neglected as are in accordance with the general spirit of Christianity. Let the Press, earnestly but wisely, lift up its mighty voice in behalf of the cause of peace. Let the Pulpit devote some portion of its sacred hours and ministrations to the same benign and most befitting advocacy. Let Education, while pursuing its higher objects, seek also to prepare the mind of rising generations for the more peaceful destinies of the coming age. Let Rank, and Office, and august Sovereignty itself, remember, in the discharge of their high vocations, wherein consists the true, the moral greatness of nations. Let Legislation and Diplomacy, and Commerce and Civilisation seek to extend and perpetuate relations of amity and mutual benefit with all the portions of the great family of man. Let Religion thus enjoin, and Humanity undertake, and Prayer consecrate the great enterprise of a world's pacification. Nay, let every individual remember, that though a mere unit in the midst of the countless mass in which he moves, he stands personally responsible for his share of the criminality of war, and that, as he participates in the guilt of its continuance, so also may and must he share in the work of its extermination. And let each and all seek to engage in their own allotted part of this benignant achievement, in the exercise of that Faith, which, rising above all the doubts and misgivings of Man, can rest, with firmest confidence, on the immutable Word of God—on the infallible, because divine assurance, that, in such a work, our labour is not, and cannot be, in vain; for though our eyes may not be permitted to behold its consummation—though, to the last, we may have to walk by faith and not by sight—though to the closing hour of our existence the fruit of all our prayers and labours should only be "the substance of things hoped for, the evidence of things not seen"—yet the counsel of the Lord shall stand, and He will do all His pleasure; the Future we anticipate, though now wrapt in clouds and darkness, shall yet become the bright and glorious Present; to the troubled sea of human passion shall yet be issued the mandate, "Peace, be still;" in this distracted world shall yet be set up the kingdom of "righteousness, and peace, and joy;" and on its dark and blood-stained bosom yet calmly and serenely dawn the hour, when "Nation shall not lift up sword against nation, neither shall they learn war any more."
He had, however, become a favourite with these people, and was named after the chief, and called his eldest son. It was his constant endeavour to press on the natives the subject of religion, but their minds seemed to be engrossed with the thoughts of war, and the means of obtaining powder and muskets. They also often devised schemes and plans for taking vessels, if any should come to the island. After he had resided with them for nearly a year, an American vessel touched at the island for water and refreshments, from which a Sandwich islander deserted, taking with him a musket, and a quantity of powder, by means of which, and very insinuating manners, he so far ingratiated himself into the favour of the leading chiefs, that he became a prominent director of the affairs of the island. At his suggestion they made war with the people of another island, with all the savageness and barbarity peculiar to their mode of warfare. They also commenced fighting with the chief with whom Mr. Crook lived, and from this time, he was kept in a constant state of danger and alarm until the arrival of Captain Fanning, of the American ship Betsy, on the 22d May, 1798. From his voyages we make the following extract:

"At three p.m., on the lighting up of a rainy squall, a small canoe, in which only two persons were to be seen, was observed hastening towards the ship. All the natives had recently left us, and who this stranger could be, was a question none on board could answer. It appeared to be so singular a circumstance, that (notwithstanding the imperative necessity there existed for securing an anchorage in the harbour if possible before night should close in upon us,) the ship was hove to, to wait until these persons should arrive something nearer. As this small canoe came along-side, we were greatly astonished to hear one of the persons exclaim, in our own tongue, 'Sir, I am an Englishman—I am come to you to preserve my life.' Words cannot express my surprise at this moment, on hearing so unexpected a claim. The stranger was instantly assisted in getting up the gangway, and as soon as he had attained the deck, observing, 'I am a missionary,' he sunk into a seat provided for him on the quarter-deck, bowed his head for a few minutes, and regardless of those around, he seemed anxious only to acknowledge his Creator's kindness in thus once more giving him freedom. After receiving the assurance of being among Christian friends, and becoming a little more composed, he arose and proceeded to give an account of past transactions on the island; stated that he was a missionary left by Captain Wilson, &c.: that the recent, as well as the present disposition of the Natives towards him, had kept his mind in a continual state of uneasiness for weeks past; that in two instances of narrow escape, he owed the preservation of his life, under God's blessing, to his friend the native chief, who had accompanied him. This man being the first war-chief and second to none in the tribe, excepting the principal leader, had often boldly confronted them, and exposed his own life to save that of Mr. Crook, which was daily in imminent danger from the snares which were laid to entrap him. Unable, however, to succeed in their wicked attempts, and at the same time well knowing that both Mr. Crook and his friend were acquainted with the plan of operations, and therefore sure that if either of them should succeed in getting to the ship,
their hopes of cutting her off would be at an end, word had been sent to them early in the day, by which both were informed, that it was the desire of the principal chief that neither should go on board the ship, which according to a custom among these people, amounted to a Taboo.

"The moment our ship appeared in sight, these two had kept a look out, and so soon as those two chiefs were known to have left the ship with the other natives, they embraced the opportunity afforded them by the thick rain and squall, and put off. Their risk was great, for death, it was thought, would have been the certain lot of both, had they been intercepted. There really appeared to be a particular providence attending us; and I am free to acknowledge, that afterwards I felt self-condemned for having suffered my mind to be chafed by the obstructions experienced in our advance; as, most likely, had we succeeded in anchoring, all would have been cut off and massacred."

The Narrator remarks, "Mr. Crook was at this time dressed in the native garb of the island, having only the maro on, a piece of cloth manufactured by the natives, which was wound round the middle of the body, the remaining portion of his person from being continually exposed to the sun, had become tanned, nearly as brown as the natives themselves; and this mode of dress he had been under the necessity of submitting to, for months past."

The parting scene between Mr. Crook and his native friend was very affecting. Mr. Crook reminded him of a promise he had made him of informing captains of vessels who might touch at the island, of any plans the natives might have of taking them; and true to his promise, he gave Captain Frazer, of the Butterworth, who next arrived, information sufficiently early to enable him to avoid the danger.

Having received from Captain Fanning a present of a few axes, some hatchets, knives, beads, &c., the chief bade Mr. Crook an affectionate fare-
well, saying, he should not survive the parting, and got into his canoe. When at some distance he looked back, and called to him to return in a few moons at furthest, and then giving the friendly flourish with his paddle, he continued his way towards the shore. Captain Fanning having thus received warning of the danger awaiting his ship, if he continued to work his way into the harbour, put his vessel about, and sailed for the Leeward Islands of the group.

At the distance of 60 miles from the island he had left, they sighted Tutuila; when Mr. Crook's anxiety was so great to do these people good, that he determined to go on shore there, and again throw himself on their mercy.

"Having, by this time, made great progress in acquiring the language of these islands, the people, on the landing of Mr. Crook in this new spot, were so astonished at hearing a white man speak like themselves, that they thought he was a God, and he found it difficult to dissuade them from this idolatrous fancy. Immediately, however, the chief adopted the stranger as his Taio, or friend, and besides liberally supplying him with provisions, gave him a large piece of ground, abundantly stocked with the best trees of the island, upon which Mr. Crook soon built himself a house, and enclosed the whole with a fence of bamboo. Here he lived in unusual comfort for seven months; but at the end of that time two ships from London having visited this island, in quest of refreshments, he became their interpreter with the inhabitants; and being convinced of the little good he was likely to effect by himself, he availed himself of the opportunity which was afforded him to return to England, with the information which his residence among the Marquesan Islands had enabled him to collect. Accordingly, having taken a passage in the Butterworth, one of the visitor ships, he left the island, and arrived in England in May, 1799, having been absent nearly two years and eight months. He took with
him a young man named Timoteitei, a native of the Marquesas, thinking that if educated in England, he might be useful on his return to the islands, but he died in London, before Mr. Crook's return to Tahiti.

"When Mr. Crook arrived in England from the Marquesas, he found that the ship *Duff*, on her way out with a reinforcement of missionaries, had been taken—and all the missionaries landed in France. He remained some time in England; married, and held himself in readiness to go again as soon as peace was restored. In the mean time he was employed in itinerating through the country.

"In the year 1803, two vessels, the *Calcutta* and the *Ocean*, were sent out by the Government with a Lieutenant-Governor, &c., to form a colony at Port Phillip. Mr. Crook accompanied them in the *Ocean*, intending to go on to Sydney, and from thence to Tahiti. He remained with Mrs. Crook for three weeks at Port Phillip, in a regular military encampment, and then proceeded to Sydney; but painful intelligence awaited him there, for on his arrival in that place, he found that the Society Islands were at war, and that the missionaries had all left except two, Mr. Hayward and Mr. Nott.

"Unable to resume his missionary labours, and not wishing to be chargeable to the Society, he opened a school for young men; and some of the most influential gentlemen in Sydney received their first education from him."—(Family M.S.)

Not, however, neglecting his important duty of proclaiming the gospel, he went out as an evangelist, preaching about the country; and frequently of a Saturday rode 30 or 40 miles, that he might have an opportunity of administering, on the Sabbath, to those who were without the means of grace. A notorious bushranger and murderer caught subsequent to this period, and whom Mr. Crook visited in prison, confessed that he had frequently on these occasions seen him pursuing his lonely way, but refrained from intercepting him, knowing that he was on a good errand.

During that time of confusion in New South Wales, when Governor Bligh was put under an arrest—Mr. Crook was called on by the then existing Government to open the new Church of St. Philips, and act as colonial Chaplain, there being at that time no Clergyman in the colony. This he did for many months: for he knew no distinction of party, but would labour any where, or with any body, to promote the cause of Christ. He used to preach to the prisoners in the morning, ride to Kissing-point and preach in the afternoon; return to Sydney, and preach again in the evening to the soldiers. He got up a chapel, called the Union Chapel; was one of the founders of the benevolent Society; and was zealous in every good work.

In the year 1816, having heard the glad tidings that the islands were again thrown open for the reception of the gospel, he determined to return to Tahiti. He did go, and for 15 years devoted himself to the service of his Heavenly Master.

"On his arrival with his family he found that the whole of the islands had renounced heathenism, and professed themselves Christians. A wide field was now open to him. He was quite in his element—more so than he had ever been before. He cheerfully devoted all his energies to the work, and was now fully employed in teaching, and preaching—in instructing the poor natives in temporal, as well as in spiritual things.

"While in Sydney he had studied medicine, and had also obtained some knowledge of surgery, by attending the hospital with one of the physicians of the city. He had also acquired a knowledge of printing; which enabled him to assist in printing the first portion of the Scriptures—the Gospel of St. Luke—at Afareaitu, in the Island of Aimeo, in the year 1818.

"He afterwards removed to Pepeete, in Tahiti, where he remained
for seven years, living entirely in his work, preaching on the Sabbath and week days, keeping schools both for adults and for children. Here Pomare II., the father of the present Queen, resided, and was extremely kind to Mr. Crook, and encouraged his people to hear him. He attended the king in his last sickness and death.

"On two occasions during his residence in this place, a rebellion broke out against Pomare the II. On the first, the natives took the king and his family, and all Mr. Crook's family, together with the old men, their wives and children to Motuita—the small island now in the possession of the French; the men remaining to protect the town. Mr. Crook advised them to lie in ambush at a point of land, on which the enemy was certain to come to the town. While Mr. Crook and friends were at prayers and worship on the small island, they could see the houses at a distance in flames. The enemy came in the night, but the Christians leaped from their ambush upon them, as they were between them and the sea; not expecting this attack, the enemy were seized with such sudden dread, that they became almost powerless, and immediately surrendered. The king was very arbitrary, ordering all for immediate execution; but Mr. Crook prevailed with him to spare their lives, except the two ringleaders—they were executed, and the rest were banished.

"On the second occasion, the rebels intended to attack the settlement, as the Christian natives were at worship on the Sabbath. King Pomare and Mr. Crook's family were particularly marked out for destruction; but, providentially, the plot was discovered in time to prevent its execution. On this occasion also two of the ringleaders were executed. Mr. Crook attended them every day, and was with them when they suffered—they died very penitent for their crimes. Thus the Christians were always delivered in the time of danger, which greatly tended to strengthen their belief in the truth of Christianity. Here Mr. Crook had a surgery, and attended the sick; and besides this, he preached every Sabbath, after the native service, to the English inhabitants, and to the crews of any vessels that lay in the harbour.

"In the year 1826, he removed with his family to Taiarapu, a distant part of Tahiti, where no missionary had ever resided before. Here he was rendered eminently useful in enlightening the poor neglected natives; and as his skill in medicine was now become known, he was frequently sent for from distant parts of the island, so that in his medical capacity, he was the means, under God, of saving the lives of a great number of persons. Their souls were especially dear and precious to him, and he proved himself to be a faithful servant in the Lord's vineyard. His plan of teaching was as follows: on the Lord's day, before breakfast, a prayer meeting was held in the chapel; about ten, the Sunday school children were assembled, when he took the superintendence of the boys, and his two eldest daughters, of the girls. At eleven o'clock, service was held in the chapel, the children assembled again in the afternoon, and preaching again followed. The laborious services of the Sabbath were closed by a family service in English, when his own children were catechised, and his two eldest daughters, of the girls. At eleven o'clock, service was held in the chapel, the children assembled again in the afternoon, and preaching again followed. The laborious services of the Sabbath were closed by a family service in English, when his own children were catechised, and faithfully addressed on the important subjects affecting their salvation. His week day labours commenced with a prayer meeting in the chapel, the male and female adult schools followed. After breakfast, the children's school occupied some hours, and again an hour in the afternoon. The interval was employed in visiting the sick, and in giving advice to any who resorted to him. In his medical capacity he was always attentive to their complaints, and anxious to do them good. Two or three evenings in the week were set apart for receiving those who expressed concern for their souls, and many were received into the church, which now consisted of about 300 members. While he was at this station, it was thought advisable by the missionaries to make a second attempt at the Marquesas, to establish a mission there."—Melbourne Argus.

Mr. Crook was thought the best qualified for the undertaking. He im-
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Immediately, without gainsaying, undertook the voyage, and embarked, leaving Mrs. Crook and family, and taking with him two Tahitian teachers, one of whom died on the passage.

"On landing at the Marquesas, two men were seen on the reefs, who had been banished there. He told them he was Mr. Crook, who was formerly on the island. They immediately called to those on shore 'Teie o Te-ruku mai te tua te raki?—the English of which is, 'Here is Crook from the back of the sky.' He was known again by the natives, who received him kindly, and allowed the teacher he brought to remain, but little good was done among them at this time, as they were at war with the neighbouring tribes, but they had learnt that their idols were of little use, as Mr. Crook was allowed by one of the priests to carry away on his shoulders an immense god, from one of the Maraes. 'Mr. Crook returned after an absence of two months in another vessel.'—Ibid.

We here insert a few extracts from a journal, kept by Mr. Crook at this time:

"As I was absent for a longer time than I expected, my family and flock began to feel very uneasy, and on the 4th of April, being the first Sabbath in the month, all the members of the church, and the baptized, and their families, had come together from their various lands, or possessions on each side of the peninsula, and appeared exceedingly dull and uncomfortable, fearing I was lost. Those who engaged in prayer, prayed for me with great fervour and affection; and one of them being so affected as to be stifled with tears, the whole assembly caught the infection, and the chapel became a Bochim. Little did they think that I was then within a few hours' sail of the island: thus before they prayed, God answered, and while they were yet speaking, he heard. They were greatly rejoiced to see me. A great company was assembled on the beach, and as we approached, a number of muskets were fired to welcome me home.—I found my family in good health, and that the affairs of the station had been conducted with prudence and regularity during my absence. Mrs. Crook had frequently assembled the women for instruction and devotion, especially on the Sabbath days, when the number had been very considerable, and she and our daughters were looked up to in every trouble, both of body and mind; they were frequently applied to for medicine, and sometimes to settle their disputes."

In the year 1830, it was thought advisable that he should remove with his large family, consisting of nine children, (eight daughters and a son) to New South Wales. His children were nearly all grown up; and himself and wife feeling the infirmities of advancing age. He accordingly embarked with his family for Sydney, and on his arrival, Mrs. Crook, assisted by him, commenced a boarding and day school for young ladies; and many of their first pupils were the children of those who had formerly been educated by them, and who had now become heads of families.

Mr. Crook always found employment on the Lord's day in preaching the Gospel, and for the most part gratuitously. He raised contributions and built a chapel at South Head, and preached in it for a considerable time. He was the first that commenced the Temperance Society in Sydney. He was also concerned in the formation of some, and in the support of almost all the religious and benevolent institutions of the city.

A Sydney paper observes "for about 50 years he laboured zealously and cheerfully for the glory of God, and for the temporal and spiritual benefit of his fellow-men. His labours were attended with numerous instances of good in the conversion of souls to God. He was the honoured instrument, of turning many from the worship of idols to the service of the living God. His labours were signally blessed of the Lord, both in the islands and in the colony; and we doubt not but he is now mingling his song of triumph, with many who were his 'joy on earth, and will be the..."
crown of his rejoicing in the day of the Lord Jesus,' when he shall say, 'Here am I, and the children thou hast given me.'"

It is not, however, always the case that the path of the just is strewn with flowers. God frequently sees it necessary to visit them with severe trials. So with Mr. Crook. In the general wreck which took place a few years ago in Sydney, he lost the whole of the little property he possessed, and which might have made his old age comfortable. Previously he had sustained a much greater loss. The partner of his life was removed, and in her he lost a wife, a friend, a councillor. He was also attacked so severely with erysipelas in the head that his life was despaired of; but he was in a most happy and spiritual frame of mind, triumphing in God as his portion, and addressing, and exhorting every one who approached him, in a most impressive manner. While in a state of delirium he thought he dwelt in the land of Beulah, that he ate the bread, and drank of the fountain of life. It pleased God, however, to restore him to bodily health, though his mind from this time never regained its wonted vigour; and gradually his memory and recollection so entirely failed him, that he was reduced to second childhood, not being able to recognize even his own family. Without any apparent complaint he was observed to become more and more feeble in body, but "in his last moments he seemed more sensible, although he could not be understood. He looked at his son and family, as if he knew them, and waved his hand above his head, as though he knew where he was going. He passed from this earthly tabernacle without any apparent suffering. He sleeps in Jesus, and of him it may be truly said, 'he rests from his labours, and his works do follow him.' He died at Melbourne, at the house of his son, June 14th, 1846, in the 71st year of his age, having been more than 50 years a faithful labourer in the vineyard of the Lord.

His death was improved by funeral sermons preached at Melbourne and Sydney, the latter by Dr. Ross, from the words "Precious in the sight of the Lord is the death of his saints." An eye-witness describes the new chapel, (which is capable of seating a thousand people) to have been filled to excess on that occasion. "It was one immense forest of human beings, assembled to pay a tribute to the memory of departed worth."

A Tablet in the Independent Chapel at Sydney, bears the following inscription:

Sacred to the Memory
of
The Rev. William Pascoe Crook,
A zealous and devoted Missionary
In the Marquesas and Society Islands;
A faithful Preacher of the Gospel in this Colony,
One of the founders of the Benevolent Society in this city;
And for several years
A Deacon of this Church.
Born in Devonshire, England, on 29th April, 1775;
Died at Melbourne, Port Phillip,
On the 14th June, 1846.
His friends have erected this Tablet
To perpetuate the remembrance of his worth.
On this subject—so peculiarly interesting to the European community of India—we are enabled to present to our readers some important statements, derived from recent and highly authentic sources of information. We deem it better simply to insert the communications we have received, than to run the risk of misimproving them, by any attempt to remodel the materials into an original article of our own. Our first extract, from the pen of Dr. Baird, Secretary of the American Foreign Evangelical Society, refers to the religious condition of Russia, and to the modes of usefulness which are now open, in that vast country, to the Christians of Great Britain and America.

The Greek Church (writes Dr. Baird) is the great national Church, established by law, and maintained at great expense by tithes, or other provisions. Other communions are also tolerated, and even sustained by law—such as the Roman Catholics in Poland and the western provinces of Russia, properly so called; the Protestants in Finland and the Baltic provinces; and the Armenians in the southern provinces. Even the Jews, the Mohammedans, and the Pagans (in Asia chiefly,) have the aid of the State, directly or indirectly, in the sustentation of their respective religious worship.

But after all, the Greek Church, or the Russo-Greek Church, as it is often called, is emphatically the Church of this empire. To it belongs the imperial family. It is the favoured Church, whose universal extension, as far as the limits of the empire, is not only the great desire and object of its hierarchy, but also of the government itself.

Although the Greek Church does not hold all the errors which Rome does, it unquestionably holds many of the worst of them. It is true that the parish priests are required to be married men; that there is no canon of the Church which prohibits the Scriptures to the people; that the Apocrypha, though highly and unduly honoured, is not part of the sacred canon by any formal decision of the Church; that there is no Pope in that Church; that the eucharist is administered in both kinds, &c., &c.—yet the great errors of auricular confession, purgatory, praying for the dead, worshiping the Virgin Mary, and other saints, &c., prevail just as much in that Church as in the Roman Catholic. And although the Greek Church has never been guilty of the horrible persecutions with which Rome is chargeable, she is just as intolerant and exclusive, wherever she has the opportunity. Her hierarchy are bigoted, worldly-minded, hating evangelical religion, afraid of letting the people have the Bible, and disposed by all possible means to extirpate Dissenters.

Were it not for the hierarchy of the Greek Church, I am persuaded that the government of Russia would be liberal, as it regards religion. But that body constitutes a power behind the throne, which not even the emperor himself would dare to withstand beyond certain limits. It was the influence of the hierarchy which led the Emperor Alexander, good man as he unquestionably was, to withdraw his countenance in a great measure in his last years (which were years of weakness and of suffering) from the Russian Bible Society. It was that same influence which induced the present Emperor to suspend that Bible Society, by deceitfully promising him that the 'Holy Synod' would do the work of supplying the empire with the Scriptures. And how has it fulfilled that promise? It has done nothing worthy of mention. It has published, indeed, the New Testament in the modern Russ, accompanied with the Old Slavonic, but at such a rate as the poor cannot afford to buy it; whilst it does not hesitate to sanction and publish the most absurd and worthless legends of saints as spiritual food for the masses of the people. It seems almost incredible that a body of 300 men, professed ministers of the Gospel of Christ—archbishops, bishops, archi-
mandrites, and priests, embracing, it
is said, some enlightened men—can
be guilty of such conduct. And yet it
is so!

I have now said enough to lead
you to suspect, if not to see, that the
obstacles which in Russia oppose all
efforts, from without and from within,
to diffuse a purer Christianity, must be
great. They are even so. And yet
something can be done, and it is very
important that that little, whatever
it may be, should be done. It is im-
portant, too, that it should be done
soon; for no one can tell when the
door, which is now partially open;
may be entirely shut. That the Rus-
sso-Greek Church is becoming more
and more fanatical and intolerant
every year, is certain. By the most
infamous measures—such as employ-
ing a renegade Protestant to persuade
the poor ignorant people, that if they
become members of the Greek Church
they should receive lands, be exempt
from taxes, &c.—they succeeded in
proselytizing some 20,000 nominal
Protestants in the Baltic provinces,
lately, to join the Greek Church. And
although these proceedings were very
properly ordered by the Emperor to
cease, as soon as he heard of them,
yet it is certain that the spirit which
led to them will manifest itself again
as soon as it finds an opportunity.
By the way, it is interesting to see
how God brings good out of evil.
Those defections from the Protestant
Churches in the Baltic provinces, took
place in parishes where the Protestant
pastors are Rationalists, and unfaith-
ful shepherds. Where the pastors are
evangelical and devoted men, the
efforts of the emissaries of the Greek
Church have been wholly unsuccess-
ful! This fact has opened the eyes of
the unfaithful pastors. The conse-
quence is, that men who had opposed
vehemently the Bible Society, have
become its friends, and are at this
moment supplying their people with
the Scriptures. God grant that they
may go farther, and preach a living
Gospel to these dead souls—that Christ
give light and life, and raise
them up in the vigour of a true Pro-
testant faith!

It was a fortunate circumstance,
that when the old Russian Bible Soci-
ety was suspended, in 1825 or 1826, there
was a large stock of Bibles and Tes-
taments in various languages, on hand,
either in the principal dépôt at St.
Petersburg and Moscow, or at other
points in the empire. These the St.
Petersburg Bible Society—a society
which the Emperor permitted the Pro-
testants to form in 1829, with special
reference to the Protestant population
of the empire—has gathered up and
put into circulation; so that, together
with what have been published in the
Baltic provinces, nearly 200,000 copies
of the Word of God have been dis-
tracted throughout Russia since that
epoch. Nor does this include what
has been done in Finland, where (as
I have already stated) much has been
done, nor Poland. Last year, nearly
15,000 copies were distributed by that
Society and the agency of the British
and Foreign Bible Society at St.
Petersburg. Besides this, Mr. Mel-
ville, the excellent agent of the Bri-
tish and Foreign Bible Society, who
labours in the southern part of Rus-
sia, has had most encouraging success
in the Crimea and the adjacent parts,
among the Jews, the Mohammedans,
and the Russians.

You see, then, that even in the
Bible cause something can be done
in Russia. But it is in the tract cause
that there is at present the widest
scope for effort in this great empire.
It is really cheering to meet the lit-
tle band of Christian brethren here
who are engaged in this good work,
and hear them read the letters which
they receive from all parts of Russia
respecting the demand for tracts, and
the good which they have done.
Nearly 150 different tracts have been
published here, chiefly in the Rus-
sian; although several in Armenian,
Estonian, Lettish, Polish, Mongolian,
&c., have also been issued. And this,
too, with the approbation, and, in
some sense, with the co-operation, of
the censors; for they improve the
style of the tracts very much as they
pass through their hands.

It is by means of the great fairs,
which are constantly holding in one
part or another of the empire, that
tracts may be most widely disseminated.
To employ a competent man for
the work of visiting these fairs, carry-
ing with him tens of thousands of
tracts, falls appropriately within the
sphere of a Foreign Evangelical Society.

Dr. Baird gives also an account of the progress of the temperance cause in Russia. It is advancing but slowly. The Emperor is well disposed; but the minister of finance has ever been opposed. The Government derives 140,000,000 of roubles (paper,) or more than 28,000,000 of dollars, from the sale of whisky—nearly a fourth part of all its revenue! No wonder that the minister of finance is opposed to temperance societies. But the cause will triumph even in Russia, sooner or later. The poverty and other evils which brandy is causing in this empire, are appalling, and too visible to be much longer borne with. The Greek clergy take no interest in the question, with few exceptions. Intemperance and avarice are their besetting sins. I have stated to the Emperor, that the only effectual way to promote the temperance cause in Russia, in my opinion, is to employ one or two, or more, capable priests of the Greek Church, if they can be found, to do what Father Matthew has been doing in Ireland. This suggestion has been well received, I have reason to believe. It has been heartily approved of by the King of Prussia. To form temperance societies, properly so called, in Russia, would be impracticable. The people are too ignorant, in most parts of the empire; nor would the Government permit it.

From an address, lately delivered in London, by the Rev. Dr. Marriot of Basle, we select the following extracts, relative to the present state of religion in some other parts of Europe. With regard to Switzerland, he says:

In the Canton of St. Gall their is little religious liberty. The children of those of the Baptist persuasion are brought by force to church. In Appenzel religious tracts are not allowed to circulate, except with extreme difficulty. In the Valais, the Roman Catholic party have gained so much influence of late, that they have forbidden all worship by Protestants, even in their own houses. They are not allowed to meet together for family prayer. Last November (1845,) I visited, in ten days, twenty priests in the Canton of Argovie; most of them received me in a friendly manner, being careless as to the truths of the Gospel, but one of them was exceedingly violent towards me. On the last day of my tour, as I was distributing tracts and speaking in the marketplace of a small town, I was seized by the police, and taken to the station. The corporal emptied my pocket of tracts, and requested my passport, which I declined to give him. "As you have said," I replied, "that you have orders from the magistrate of the town to seize me, if I should come into your part of the country, I request you to take me to him immediately, and to him I will show my passport." When I was taken before him, he said, "You have been distributing tracts?" I said, "Yes; but I am not aware that I have transgressed any law of the canton." He replied, "The question is not whether you have transgressed any law or not, but whether it is good that you should distribute such tracts or not." I replied, "There is my passport, showing me to be an Englishman, and that as long as no law existed on this point, I should do as I had done." He was rather surprised at this answer. I spoke in a firm but respectful manner, and after some further conversation he let me go, having become so friendly as to request some of the publications I circulated. I knew it not at the time when I was arrested, but I found afterwards that the angered priest before referred to had written a most violent article in one of the newspapers against me. It pleased the Lord to bless this little tour in that canton. Some time afterwards, three individuals came to me, a distance of twenty miles, to beg Bibles, to whom I hope it was somewhat useful, as the means of discovering to them the truths of the Gospel.

Popery is increasing in Switzerland, and not decreasing, as some suppose. In 1798, there were 115 monasteries and nunneries, with 1898 monks and nuns; there are now 120 monasteries and nunneries, inhabited by 3600 monks and nuns. Popery is best seen there at the convent of Engelberg, where from 150,000 to 200,000 go on
pilgrimage every year. I have seen perhaps 30,000 persons there at one time, have distributed in the neighborhood hundreds of tracts, and conversed with many. I spoke to one poor woman upwards of 70 years of age, who had made the pilgrimage six times in the year, coming every time a distance of 80 miles. I spoke also to a man who was 102 years of age, and was blind, but I fear still more spiritually blind. In some parts the Swiss Protestants are not allowed even to reside. For instance, in Unterwalden, Schweitz, and Uri. In the last named canton, torture is still upheld by the Government, and a young man was this year in danger of suffering punishment because he spoke against the worship of the Virgin Mary in that canton.

I will now refer to Germany: and first a few observations respecting what is called this movement. I shall, however, for various reasons, abstain from saying anything of Czerski, although I believe I am the only person who has visited all the so-called churches in connection with him; except that his party has become very inconsiderable, including only three priests in his own neighborhood, viz., Schlossmann of Bromberg, Bernard of Thorn, Post of Posen; and one more, Silvester of Malapane in Silesia, who lives several hundred miles from the rest. Besides this party, there is a Protestant-Catholic Church at Berlin, so called because they have protested against the infidel principles of Rongé. I have twice, and on two occasions, conversed with the elders of the church, and I have a higher opinion of them than of any other newly-formed Catholic Church at the present time existing on the Continent.

I will now refer to the great mass of German Catholics, comprising about seventy priests; I say about seventy, for it is rather difficult to state the exact number. And first a few facts respecting Rongé, with whom I spent four days last autumn, in company with twenty-four representatives of the so-called German-Catholic Church. I have only to say of him that I found him to be a complete infidel. He spoke, for instance, in my presence, of the evangelical party as more dangerous than the Jesuits. In one of his recent publications, he says, "The Spirit of God declares itself in the spirit of the times. . . . The abominable doctrine of original sin . . . God is only degraded and blasphemed through the miracles which are said to have been done by Christ, or in his name. The doctrine of Jesus without the miracles must be taught the youth."

A second leading person of this movement is Dr. Theiner of Breslau, with whom I had three interviews. He denies the inspiration of the Holy Scriptures, the inherent corruption of human nature, justification by faith alone, and all the fundamental truths of the Gospel.

Another chief person in this movement is Dr. Schreiber, lately professor in the University of Freiburg, in the Grand Duchy of Baden. I conversed with him a long time. He spoke much of love, which is one of their general themes. But when I asked him for an explanation of the passage — "There is no other name under heaven given among men whereby we must be saved," (Acts iv. 12,) he said it would require twenty-four hours to give me an answer to that question, and declined to enter into conversation with me upon it.

It may be asked, what is the doctrine of the New German-Catholic Church? The priest whom I heard preach before the delegates of twenty-four congregations, said, "The first watchword of our Church is, God and Germany our father-land; and the other, God and our rulers." Rongé also stated in my hearing, that faith was the watchword of the first Reformation, but that love was theirs. "For our Reformation," he said, "is not for a single confession, but for all mankind, and embraces all parties." That this is correct will appear from one or two conversations with priests of that party. One of them, Kielmann of Wiesbaden, said, that mysteries in religion are nonsense; that the Jews were not equal to the Greeks, and that the Jews were kept separate from the Christians, because the latter had three gods, the former only one. He and several others have said to me that they saw no reason why the Jews should not join them. I know that in one place a Jew has been received to what they call the Lord's supper. I know
that at Worms, about two hundred Jews have attended their worship. In another place a Jew has been admitted to what they call the Lord's supper. In fact they make no difference between Jews and others, because they themselves deny the divinity of our Lord. I have found this infidelity in all parts. I attended a meeting of the so-called German-Catholics, at Leipzig; filled my pockets with tracts, and took a bundle of them with me. I went early to the meeting. There were only five or six then present. I gave each of them a tract, and when there were about 200 present, a proposition was made to prevent me from distributing them. I then put them in my hat, and said to those who applied to me, "You are welcome to take any of them, or not. We are commanded to prove all things, and as you profess to receive the Word of God, you should do what it says." When the meeting commenced, there were from 500 to 700 persons present. The first two persons who addressed them spoke in the most violent manner against me, and the tracts I circulated. Shortly afterwards one of the elders left the platform, and approached me, holding some of the tracts in his hand, and spoke these awful words: "Your tracts speak of the blood of Christ—we will know nothing of the blood of Christ." It may suffice to say that, after having travelled into all parts of Germany, except the Rhine provinces and Westphalia, I have not found one priest of this party, except the four in connection with Czerski and the Protest-Catholics of Berlin; that is, not one of the seventy, who has not in my presence openly denied the divinity of our Lord. And of the elders of this party, whom I have met, I have only found one who has not done the same.

It has been a great mistake to suppose that the letter of Rongé was the commencement of the movement. It existed long before, and was produced by the disputes which the different States of Germany had with the Archbishops of Posen, Cologne, Freiburg, &c., with respect to the question of mixed marriages. In some places I have found that the so-called German-Catholic Churches consist, one-half of persons of mixed marriage, and the other half of Protestants. I have found in a few places, near three-fourths to be Protestants; and the priests of Rongé were, at least one-half of them, formerly called Protestant ministers of the Gospel, who, having preached Socinianism in the Protestant Church in Germany, now preach openly, more or less, infidelity. I have received recently a letter from one of the six ecclesiastical commissioners of the province of Silesia, where the movement commenced; and this letter, coming from an official quarter, gives me the names of fourteen priests of the party of Rongé, in that province alone, who were formerly Protestant ministers. You see from this the state of the so-called Protestant Church of Germany. Another fact I must mention is, that at Striegau the elders of the German-Catholic Church lately met and came to the resolution to require their minister, in his next sermon, to declare from the pulpit that he only used the word "Lord" before the name of Jesus Christ (for it is always used in connection with it in Germany,) in the way of politeness, just as we say one to another, Sir. Such is the low infidelity of this party.

There are, however, no doubt, here and there, as in times of old, some of them who have not bowed the knee to Baal, and whom it has pleased our gracious Saviour to call out of darkness into the light of the Gospel, and these few have joined the Protestant Church. At Gaudenz, about twenty German Catholics have joined the Protestant Church, and in other towns, one, two, or four have done so, but not more, so far as I have been able to learn.

I will now state some facts relating to the opposition occurring to persons who labour in Germany among the Catholics. A Roman Catholic, who was brought to the knowledge of the truth, called his former associates together, and stated to them how he came to believe in our Saviour, and trust in him for eternal life. He became warm in his address, and spoke of them as "blinded heathen;" the consequence was, that he was loaded with chains, and kept in prison for fourteen days. Even in Prussia, there are difficulties in the circulation of tracts:
for instance, I have been prohibited, this year, the circulation of eight tracts, translated from the publications of the London Religious Tract Society, because they were, more or less, opposed to the doctrines of the Church of Rome.

There has, nevertheless, been an awakening, in some parts of Germany, among the Roman Catholics, and in parts not known in this country. For instance, in the Grand Duchy of Baden, which lies nearest to the Swiss, there are about one hundred priests, who have abolished all Latin service, who do what they can to circulate the Word of God, have openly petitioned the archbishop of Freiburg for the introduction of synods, and have declared against the supremacy of Rome. Thirty also have openly declared against the celibacy of the clergy. I visited a priest in that part this spring, who had been suspended fourteen days before, for having declared openly his desire that the pope should have no more influence. I asked him, among other things, why he did not join the party of Rongé. He said: "I cannot join a man who denies the divinity of our Lord, and the influence of the Holy Spirit." I believe, also, that there are some such characters in other parts of Germany, and I trust that they will, at some time or other, be led into clearer light, and come out from the Church of Rome.

If time allowed, I could state other facts, and there are one or two respecting Bohemia, which I will just mention. Bohemia is under the Austrian sway, and the circulation of the Word of God is forbidden by that Government. I visited within half a league of Saxony, the family of a Bohemian physician, who had suffered four months' imprisonment that year for giving away a few of the copies of the Word of God. Not far from thence, lived a simple peasant who was accustomed secretly to collect his neighbours about him for worship. This was discovered, and he was imprisoned seventeen months. I took under my arms, as I crossed the frontiers, two Bibles, and said, as I presented myself at the custom-house, "Here are two Bibles, printed in Austria, which I wish to take with me." They said, "You cannot do that." I said, "They were printed in Austria, and I thought that they would not, or should not, be prohibited there." The answer was, "Bibles once out of Austria are never allowed again to enter."

I will conclude by mentioning one remarkable instance of Christian usefulness. A dear friend of mine, who was called away from this world in an awful manner, having been murdered on the frontiers of Italy, was a man whom I rejoice to think of. He lived near to our blessed Saviour, and, in every situation of life, did what he could to promote the spread of the Gospel. While travelling once in a Diligence, with some other persons, he took out his Testament, and read 2 Tim. i. 7: "God hath not given us the spirit of fear, but of power and of love, and of a sound mind," without adding a single observation. The five other passengers made no remark. Four got out, one after another, till at last he was left alone with a gentleman, who said, "I am a minister of the Gospel, at least I should be one, and yet I would not, on any account, have ventured to have done what you have done." My friend spoke with him, and they parted. Some time afterwards, while my friend was at a prayer-meeting, he was accosted by a person, who proved to be this minister. He said that, under the blessing of God, the verse read in the stage-coach had brought him to the knowledge of the Gospel, and been the means of his conversion. I mention this fact to show that, through speaking a single word for Christ, we may, under the divine blessing, be made the means of bringing souls to the knowledge of his name.—Herald of the Churches, December, 1846.
LETTER TO A CHRISTIAN FRIEND,
ON THE INDIVIDUALITY OF SPIRITUAL EXPERIENCE.

To the Editors of the Madras Christian Instructor.

Gentlemen—Appended is a copy of a letter sent to a Christian friend early in this year; the importance of the subject takes away the necessity of an apology. Should it be of use to any individual, I know the gentleman to whom it was originally addressed, will join with me in giving the praise to God.

Yours sincerely,
T. C.

My Dear Captain——The subjects on which we conversed last Saturday evening, are of so important a character, that I am unwilling to let them rest without a few additional remarks. The first one, especially, is of as great importance to me, as it is to you, or to any other individual Christian: because, if the Rev. Mr.——’s conclusions in his conversations with me, are scriptural and right, then are mine unscriptural and wrong; and I am deceiving myself in matters that affect my eternal interests.

But if I am right, then is Mr.——, and all who hold the same views wrong, and the sooner they change their views the better. May the God of all grace lead you and me into the truth. Amen.

The point assumed by Mr.——, and which I learned from you, is one received by a large party in the Church of England, is, That the descriptions of experimental religion contained in the Bible, are not applicable to individuals in the Church of Christ, but to the church generally. Were I to enter fully into this subject, I would ask, in what part of Scripture is this stated? or from what part can it be fairly drawn? and I would press, as I did on Mr.——, in the conversation alluded to, the illogical conclusion, that generals are not made up of particulars. But not now insisting on either of these, I desire to take you and myself directly to the great source of all theological truth, the Sacred Scriptures.

First—the old Testament abounds with instances of individual piety; and those instances, although found in a much darker dispensation than the one in which we live, exhibit all the marks for which I contend.

“Enoch walked with God;” and, “before his translation he had this testimony, that he pleased God.” “Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God.” David describes his own experience, when he says, “Blessed are they whose iniquities are forgiven and whose sins are covered,” for in the ci. Psalm he says, “Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, &c.” And Daniel had one in the appearance of a man sent to him, saying, “O man greatly beloved, fear not; peace be unto thee; be strong, yea, be strong.”

But it is not in the old Testament that we are to seek for parallels to true Christian experience; on us the ends of the world are come; our lot is cast under the fulfilment of “the promise of the Father;” this is the dispensation of the Spirit. Let us then turn to the New Testament.

In examining a few of the many passages which occur to my mind from this part of the Bible, the first and most important fact that strikes me, is, that all the enjoyment of believers is attributed to the Holy Spirit; this has just been accounted for, but it
remains for me to show, that that Spirit is both promised, and given to individuals.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

"Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

It is clear that these passages contain promises of the Holy Ghost to individuals. Let us then, inquire what that work is, which the Spirit is given to effect.

I. The Holy Ghost is sent into the hearts of individual believers to bear his testimony to the fact of their adoption into the family of God.

"In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance. "Because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying Abba, Father. "For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

In these passages the Holy Ghost is represented as sealing believers— as being sent into their hearts—as bearing his witness that God is their Father, and that they are his children. Terms, all easy to be understood when applied to individuals, but incomprehensible when denied to individuals, but granted to the church generally. Such an individual application of this doctrine is made by St. John (1 Epistle v. 10.) "He that believeth on the Son of God hath the witness in himself;" and by St. Paul, (Rom. viii. 9.) "If any man have not the Spirit of Christ, he is none of his."

II. "O but how shall I know that the Holy Ghost is within me?" some man will perchance say. "Forsooth as the tree is known by its fruit, so is also the Holy Ghost. The fruit of the Holy Ghost, according to the mind of St. Paul, are these, 'love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c.' Contrariwise, the deeds of the flesh are these, 'adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like.' Here is now that glass wherein thou must behold thyself, and discern whether thou have the Holy Ghost within thee, or the spirit of the flesh."—Homily for Whit-sunday.

According to this truly godly and scriptural doctrine, wherever the Holy Ghost dwells, he will produce his own fruit. On this part of the Holy Spirit's work, allow me to add a remark or two, to the extract just made.

1. This combination of Christian graces cannot be produced by any other power than that of the Holy Ghost; example, education, discipline, have all been tried in vain: it is the fruit of the Spirit.

2. This fruit is indivisible: the
LETTER TO A CHRISTIAN FRIEND.

Apostle says "fruit," not "fruits," as the writer of the homily quotes him. This teaches us, that where the Holy Spirit produces love, he will produce peace; and where peace, long-suffering, gentleness, meekness, &c. It may be admitted that one man's soul may be more favourable for the growth of one part of the fruit than another; but still the parts will all be there. For it is an axiom with which you are well acquainted, that the whole is equal to all the parts: so, "the fruit of the Spirit," is equal to "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."

3. As natural fruit, aided by gentle dews, refreshing showers, the genial rays of the sun, and especially by the sap of the parent tree, has a gradual and constant growth; so the influences of divine grace, the word of God, Christian communion, and above all, a constant union by faith to Christ, the vine, secure the growth of the "fruit of the Spirit." "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit," (John xv. 5.)

III. The third and last part of the Spirit's work is to produce a holy life. "Make the tree good—and the fruit good." It is impossible for any individual, who has the Holy Spirit dwelling in him, to live in the known breach of the divine law. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." (1 John iii. 9.) One single, wilful sin, causes the Holy Ghost to withdraw his gracious presence, and He restores it not until the individual does his first works; that is, till truly penitent, he confesses his sin, and again applies by faith to God, through the atonement, for forgiveness. These marks secure the Christian from deception: and if the Holy Ghost produces them in the hearts and lives of individuals, then are the descriptions of experimental religion in the Bible applicable to individuals; and in no other way can they be said to be applicable to the Church generally, than so far as the individuals composing that Church are "temples of the Holy Ghost."

Another part of our conversation calls for attention; but I have drawn my remarks on the first part to so great a length, that I must be very brief.

You intimated, that you thought it impossible to maintain peace with God, when engaged in spiritual conflicts, resisting temptations, &c. Pardon me for saying, that this arises from not distinguishing things that differ. I grant that peace and war are opposites; and, abstractedly considered, are not compatible with each other. But in this case we may "turn the battle from the gate," and still possess perfect peace, even in the midst of the thunders of war. When a military commander is resisting the enemies of his country, his peace with his Sovereign, whose honour he is maintaining, and under whose banners he is fighting, remains unshaken, unsullied. The cases are, in this point at least, parallel. The Christian man has been reconciled to God; he has peace with God; and by resisting sin and Satan, he is digging a deeper and a broader channel for the river of peace. First, then, my dear friend, make sure work of peace with God; then, hold that fast by resisting the devil, stedfast in the faith; "and the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you," Amen.
A brief memoir of Vathanaykum,

A native teacher employed in the Coimbatore Mission, who died October 13th, 1846; aged about 47 years.

(Communicated.)

Vathanaykum was the first convert to Christianity, after the commencement of the London Missionary Society's station at Coimbatore, at which time he was a very zealous heathen, and well versed in the Hindu shasters, &c. He was recommended as a schoolmaster by the most learned man in the town, as being well qualified for that office. But so great was his devotion to the false system of pantheism, that he would not consent to teach a school, without being allowed to have one day in the week for the observance of the required ceremonies, fasting, ablutions, &c. There being no house for the Missionary on his arrival, he erected a thatched cottage for himself and family near the school-room in which he (Vathanayakum, whose heathen name was Nanjen) taught; he was invited to enter it, and to hear the Gospel which was statedly preached in his own language, but declined. However, after some time, seeing others attend, he one day came in, apparently wishing to be unobserved, and heard for the first time the doctrines of revelation, but evidently with no desire to be taught, being, as he supposed, wise enough. He repeatedly attended, and on one Sunday morning seemed to hear with very great attention, and tears were seen, although evident endeavours were made to suppress them. From that time he became a regular hearer, and even brought his little son with him.

Shortly after, there was a celebrated heathen festival, at which he did not attend; and upon the Missionary entering his school and inquiring the cause of his absence, he exclaimed, "Oh, Sir, I have for ever done with such things." Those who have experienced such cases, need not be told that the heart was too full to inquire more, or even to answer at that time. When his wife and family found him determined upon embracing Christianity, they greatly annoyed him in various ways, and threatened to leave him. This tried him much, for he was an exemplary husband and father, and, as most Hindus are, particularly fond of his children; to remove these from him appeared one of the worst evils that could befall him, and in the midst of these struggles of natural affection, he laid the whole case before the Missionary, who briefly asked him what was his own determination in the affair; he answered with firmness, "I will cleave to Christ, let the consequences be what they may." He was then exhorted and admonished not to trust in his own strength, comforted with the promises of the Gospel, &c.; but, at that time, there being no organized Christian congregation to sympathize with or encourage him, he bore the burden alone. The threats of his family were not put in practice, and he became more comfortable, and his perturbation of mind subsiding, he appeared as one indeed taught by the divine Spirit; his progress in divine knowledge was surprising under the daily instructions he received.

After eight months' probation, and at his repeated request, he was baptized, and shortly after appointed a Reader. His faith and love were manifested by his zeal for Christ, and the good of souls; he travelled much, and was greatly respected by all classes, and the last day alone will be a clear witness of his services in the great cause in which he was, for
upwards of fifteen years, engaged, and
during which time not a complaint of
any sort was brought against him.
During the Missionary's visits also to
the towns and villages of the province,
he supplied his place at the head or
home station, always with his most
perfect approbation.
Nine days before his death he re­
turned home from addressing the peo­
ple in the town, and complained of
being unwell, but nothing serious was
apprehended; and he took with cheer­
fulness the medicines and nourish­
ment provided for him, but at the
same time distinctly stating that the
means would not be of any use, for
that he was fully convinced he
was "going to his Heavenly Father's
house." He had no pain, and even
walked about his house within an
hour of his death, exhorting all around
him to attend to the salvation of their
souls; then lying down, he quietly
breathed his soul into the hands of that
Redeemer whom he loved and fol­
lowed to the last period of his exist­
ence on earth.
His funeral was attended not only
by those belonging to the Christian
congregation, but also by numbers of
heathen, many of superior caste, and
among whom real sorrow for his re­
moval was manifested.
Who, on the perusal even of this
brief account of a faithful servant of
Christ, would not exclaim: "Let me
die the death of the righteous, and let
my last end be like his?"
W. A.

Miscellaneous Selections.

The recent Examinations at Hal­
leybury and Addiscombe.—Among
the items of European intelligence
brought by a recent mail, is an ac­
count of the annual examinations of
the Civil and Military Colleges of the
East India Company in England. On
both of these occasions the Chairman
of the Court of Directors, according
to usual practice, presided at the ex­
aminations, and addressed the students
of the respective Institutions. The
speeches then delivered by Sir J. W.
Hogg are, we think, in several res­
pcts, deserving of notice, and some
parts of them, at least, merit a more
permanent record than that afforded
by the transitory pages of a new­
paper. We do not allude to those
portions of the Honourable Baronet's
addresses in which he represents the
highly favourable prospects afforded
by the different branches of the Indian
Service, and the certainty of personal
merit being alone sufficient to secure
the promotion of individuals. In these
respects, we think, the picture has been
somewhat too highly coloured; and
the generality of the language em­
ployed requires modification. But we
by no means consider his statements
as deserving the severe censure which
one of our local prints has passed upon
them. When we consider the strict
adherence to promotion by seniority
which obtains in India, and the mode
in which, Government patronage is
generally administered in this country,
we think that for general justice and
fairness, and the certainty of ultimate
advancement, the Civil and Military
branches of the Indian Service, may
not only well bear a comparison with
the kindred services at home, but that
they have a decided advantage over
them. We need only mention the
system of purchasing promotion by
money, which obtains universally in
the British Army—by which wealth
supersedes both age and merit—and
which elevates into field-officers young
men of some 10 years' service over
Captains and even Subalterns of 20 and 30; the well known and egregious favoritism which presides over promotion in the Navy, and which produces equally unjust results; and the equally notorious nepotism which prevails in the corps diplomatique, and other civil employments under the Home Government—and our readers will probably agree with us in thinking, that in comparison, at least, with other existing services, and in respect of equity of administration, and the certainty of ultimate recompence—the Government Service of India possesses a superiority which admits of no dispute.

It was, however, to other features of the addresses of the Honourable Chairman that we intended to allude. We are not acquainted with his personal character, nor are we aware how far he is distinguished by an open Christian profession. But both of his present speeches are characterised by a more decidedly religious tone than is generally found in such official exhortations, and also by a degree of practical wisdom, on points relating to personal and moral conduct, peculiarly suitable to the European denizens of India.

In the following passage of the address at Haileybury, the advice given to the young Civilians with regard to two of the most besetting sins of Indian life—irritability and indolence—might well admit of a wider, and more permanent application, and one more or less needed by us all.

"Allow me to allude to some of the infirmities of our nature most likely to assail the resident in India. And, first, I advert to temper; a subject on which, even in this country, a warning would not be misplaced. Let me entreat you to watch yourselves narrowly in this respect, and, believe me, the caution is not needless in that country, where climate and little annoyances are too apt to induce irritation and fretfulness. Guard against any departure from that serenity and self-control which should invariably characterize those who are placed in authority. The mastery of temper must be acquired in youth, or it will not be acquired at all. I would press the duty of temper upon you on the high ground on which I desire that you should practise every other duty— because it is a duty. But, without detracting from the force of that paramount obligation, I may suggest that nothing is more inconsistent with true dignity of character than the indulgence of unbridled passion, and that nothing tends more to lower a man in the eyes of those who ought to respect him. It is no apology and no extenuation to say that the gust is soon past; it ought never to arise. *Ira fureor brevis est;* but its evil consequences are enduring, and among a people so meek and gentle as the Hindus, and so much accustomed to control their passions in this respect, you will find that a want of due control over your temper will incalculably impair your reputation and your usefulness. I wish also to warn you against that *indolence* which is said to be inseparable from an eastern climate. I shall not stop to inquire how far such an allegation is correct, because, if there be such a tendency, it is clear, from the countless instances of extraordinary energy which our Indian services afford, that it may be resisted, not only successfully, but triumphantly; and, whatever may be the force of the seduction, there are powerful influences at work to counteract it. No; believe me, India is not the country to encourage the indulgence of indolence, and he who would be a sluggard there, would sink into sloth whatever his country, his climate, or his occupation."

The injurious influence of the latter of these evil habits is also well illustrated in the address at Addiscombe.

"I know not a more wretched being, or one more exposed to perilous temptations, than an Indian officer without any literary tastes or resources. The young officer, fond of reading, and with literary tastes, will pass his time in preparing himself for the duties of his profession, and in keeping up his classical and scientific knowledge, so that he may be enabled to resume his position on his return to his native land. I almost dread to place before you the means resorted to by the illiterate sluggard to kill that time that might be so usefully employed. Without resources, he lounges about, seeking some companion, as vacant and as listless as himself; sometimes courting slumber that does not soothe, and sleep that does..."
1847.  
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not refresh; perhaps injuring his con­stitution by needless exposure to the sun, and, I fear, too often ruining his health and his character by the excite­ment of gaming and wine. Why do I place before you a picture from which I feel assured your youthful minds will shrink with instinctive horror and dis­gust? Believe me, it is not that I doubt the purity of your feelings, or the moral rectitude of your intentions. It is because it is my anxious and ear­nest desire to impress you, not only with the advantages of literary habits and pursuits, but with the frightful perils and dangers to which idleness, that parent of all human ills, must in­evitably expose you.

The foolish fallacy, so common to youth, which associates ideas of man­liness with intemperate and extrava­gant habits is very properly exposed. "It is a fatal error to imagine that habits of irregularity and extravagance evince spirit, and are therefore peculi­arly becoming a soldier. Nothing can be more false, though I fear that such an opinion is too prevalent. If there be any profession in which regularity and abstinence from every species of excess are peculiarly essential, it is in the military profession, where an officer knows not the moment he may be call­ed upon to discharge duties requiring the most entire self-possession. The soldier's training must be moral not less than professional; a preparation for the duties of life generally, as well as for duties purely military. Depend upon it, the best man will be the best soldier.

"Commence your career with a fixed and unalterable determination never to incur one rupee of debt. As you value your peace of mind and your indepen­dence of character, listen to my warn­ing and friendly voice, and never incur any expense, no matter how trifling, when you have not the means of meet­ing it. Do not suppose that I mean to enjoin penurious habits, or to encourage the propensity of avarice. On the con­trary, I should wish to see you liberal, hospitable and charitable, in proportion to the means with which you may be blessed. But how, I ask, are you to exercise the offices of hospitality, or meet the demands of charity, if early extravagance has involved you in inex­tricable difficulties, and rendered you unable, and perhaps indisposed, to meet such calls? The transition may seem strange, but, believe me, it is not un­usual; and you will learn by expe­rience, that early dissipation and extra­vagance, besides ruining the health and circumstances, tend, like every other vice, to harden the heart, and render it insensible to the wants of a friend, or to the cries of the distressed."

The Addiscombe address concludes with the following remarks on the im­portance of observing the ordinances of religion:

"And now, my young friends; before bidding you adieu, let me urge my last and most earnest injunction. You are proceeding to a distant land, where you will be encompassed by superstition and darkness; but you bear with you the blessed light of revelation to guide your path, and illumine your course. When raising your head from your pillow, implore by fervent prayer that Divine aid without which all human efforts must prove vain, and when re­tiring to rest, forget not your humble thanksgivings to the Author of all good. Neglect not your religious duties and observances; rather cherish and hallow them the more when assembled together in a foreign land, it matters not whether under the dome of a cathed­ral, or the roof of the humblest dwell­ing. You will mark the Hindu, and observe him, with unfailing regula­rity, seeking the banks of the sacred stream, and conforming with undeviat­ing fidelity to every rite prescribed by the religion of his forefathers. You will see the Mohammedan daily pro­strating himself in prayer at the rising and the setting of the sun, and hasten­ing at prescribed periods, to his mosque, with a fidelity and zeal wor­thy of a purer faith; and will you, regardless of the injunctions of your Redeemer, allow your neglect of the sacred ordinances of your religion to appear in unholy contrast with the more rigid observance of those whose superstition and errors you profess to de­plore? True it is, that the faith you profess is spiritual, and ought to be seated in the heart; but be not deluded by the impression that you can dis­pense with the forms of your religion, without perilling its substance and your own salvation."

We are glad to see such a recog­nition of the importance of personal religion. Although the address does
not advert to the more peculiar truths of the Gospel so much as, even on such an occasion, it might have done, the earnest, practical spirit it evinces is truly commendable; and the closing counsel which it gives, if acted on in the spirit of faith, and with honest sincerity of purpose, will afford those to whom it was originally addressed, as well as many others also, the best security for the maintenance of their character, influence and happiness in a present life, and of their interest in the better hopes and more blessed realities of a life to come.

**The New Pope Pius IX.—** The following extract from an able European publication of very recent date will, we believe, be interesting to our readers. It will aid them in forming a more just estimate than we have yet, in this country, been able to do, of the true character of the new Pontiff, and of the generally assumed liberality of his conduct and government.

Looking, as thoughtful men, at the official acts of Pius IX., to what do they really become reduced? To an amnesty, which, though a generous procedure, was, at the same time, a stroke of good policy; to the nomination of a prime minister untainted with the tyrannical and merciless instincts of Cardinal Lambruschini; to the permission to construct rail-roads, as in Austria and Russia; to the foundation of a military school which will inure the children of the poor to habits of severe discipline from the earliest age; and, lastly, to the promise of some economical and industrial reforms. This is something; but, conscientiously speaking, and considering all that the Roman States required, is it not really but a little? We are well aware of what may be said in reply:—In the first place, the institutions of a country are not to be changed in a day; time, prudence, and caution are requisite, and the reign of Pius IX. counts but few months as yet. Then the holy father has many difficulties to encounter, both at home and abroad; he must meet and overcome them by degrees, lest, by attempting to dash them to pieces at once blow, he should expose himself to the danger of being buried in the ruins. And, finally, think of the enthusiasm, the transports of the population of the Roman States! Surely the pope must have already done much to excite expressions of affection so profound and unanimous.

Here are three arguments which are not without weight; let us not exaggerate, however, but keep close to the truth.

Although Pius IX. has reigned but a few months, and must act with prudence, might he not still have gone beyond the narrow limits to which he has confined himself?

Would it have required a great deal of time, for instance, to draw up an encyclical letter? And if he is really animated with a liberal spirit, should he not have hastened to cheer the Catholic, the civilized world, by disavowing, if not in direct terms, at least by the utterance of more enlightened principles, the brief in which Gregory XVI. so shamefully attacked liberty of conscience, liberty of worship, liberty of philosophical opinion, the liberty of the press, and all the most valued and cherished institutions of modern times? This brief still rests on the Holy See as a brand of infamy; no true Catholic can hear it without hanging his head in shame and sorrow. Why, then, has not the new pope pronounced a single word (we mean publicly, officially, such as can be well authenticated) in contradiction of this apology for a despotism which shocks men of the most moderate opinions? It is surely trifling to plead want of time in relation to so great and imperative a duty as this.

But the resistance, the opposition, the internal and external obstacles! This is the second argument advanced, and we have been impatient to arrive at it. Yes; there can be no question that such obstacles do exist. On the one hand, the cabinet of Vienna would regard with a jealous eye the entrance of any portion of the Italian nation on a career of advancement and liberty; on the other, the cardinals and Jesuits strive to maintain the ancient spirit of the court of Rome. But the opposition of Austria would be easily overcome, or, at least, confined within due limits, were Pius IX. seriously and firmly so to determine. A pope, placing himself at the head of his subjects in order to banish a foreign soldiery, and establish liberal institutions, would be invincible. All Italy, all Western Europe, would rise as one man to support him; and the cabinet of Vienna would fear to show too much of its ill-will, lest it
might drive the pontifical government into the arms of France, and so lose its possessions in the Peninsula of Italy. There is, then, but one really formidable source of opposition, that of the conclave—of the sacerdotal spirit. Will Pius IX. yield to it, or will he make it yield to him? There lies the whole question.

And here, let us be permitted to say, that the Papacy seems to us to have arrived at one of those critical periods which determine the fate of institutions once and for ever. So long as the Papal throne was filled only by feeble old men, unacquainted with the exigencies of the times, it might have been thought that the faults of the Roman Government were owing to their incapacity and that a new pope would reform all such abuses. But if the present pontiff, still young, enlightened, generous, full of the best intentions, friendly to moderate liberty (we admit all the qualities attributed to him)—if this pontiff, we say, founders in his attempts at improvement, if he is dashed to pieces against insurmountable barriers, or if he stops short of his own accord, finding that the maintenance of his spiritual power necessarily involves that of his temporal tyranny; then all is over, and the Papacy condemned for ever, in its double capacity, as a civil and religious institution, will have nought to do but to suffer itself to be trampled ignominiously beneath the feet of the human race. It is a great and solemn scene, therefore, which is passing before us; the Holy See is required to show whether, by assuming a new form, it can continue to exist, or whether it must now, for ever, resign its being.

With regard to the enthusiasm displayed by the people of the Roman States, we may, perhaps, be wrong; but it seems to us, that did we belong to the Roman Catholic communion, that enthusiasm would cause us both to blush and to tremble—to blush for the past, to tremble for the future. The correspondents of our Ultramontane journals do not consider this when they write, as L'Ami de la Religion did lately: "The enthusiasm is unprecedented, incredible, unspeakable; it is a perfect intoxication, a delirium of joy;" or when they represent in such lively colours the whole population, nobles, merchants, artisans and peasants, standing up and showering bouquets upon the carriage of Pius IX.; shedding tears of joy at his approach; and hastening, from a distance of thirty leagues round, to hail him with their cries of gratitude and love. But what then, in the name of truth, in the name of honesty, must have been the state of this people before the election of Pius IX., that they are so intoxicated with joy at having at length found a pontiff who listens to their complaints, and sympathizes with their miseries—a pontiff who pardons the victim of unrighteous judges—a pontiff of a candid and humane disposition? How frightful the yoke, how atrocious the despotism beneath which they must have groaned heretofore! How deep the abyss of degradation into which they must have been plunged! What! the whole population of a country, of every class (except the miserable bandits whom the priests have enrolled under the name of San-fédistes) excited to a perfect delirium of joy by acts which are, perhaps, as much a matter of simple justice as of clemency, and by mere promises of some industrial reforms? Never, surely, did the pen of Voltaire, never did the orators of the convention, utter a more terrible anathema against the abuses of the Holy See than does this frantic enthusiasm of the Roman people.

For the future, however, there is equal reason to tremble, should Pius IX. not enter frankly, and at once, upon the path of freedom. For, exclusive of the joy of being set free from an intolerable yoke, there is, in the transports of the people, or at least there undoubtedly will be, ere long, a firm determination to obtain something more than rail-roads, just judges, and a military school. At the bottom of all this, however it may be concealed now, there is the hope of at length being put upon an equality with other civilized nations of modern times, and keeping pace with them. Woe to the Holy See if this expectation should be deceived! In proportion as it is now surrounded with homage, would it then be pursued with hatred and execrations. We know not why the names of Louis XVI. and Turgot will always force themselves upon our memory when we think of Pius IX. and Cardinal Gizzi. The Roman people themselves exclaim at their festivals, "Courage, holy father! courage!" as if they foresaw a fearful struggle were about to take place, and that the Papacy must in good time obtain a victory over the sacerdotal spirit, or be itself trampled under foot!
The Divine Mediator.—Whom shall I look to as my mediator? Shall I go to angels? Many have tried this, and have been fond of visions, and have deserved to be the sport of the illusions which they loved. A mediator between God and man must have the nature of both. The true Mediator, whom in thy secret mercy Thou hast shown to the humble, and hast sent, that by his example they might also learn humility, “the man Christ Jesus,” hath appeared a Mediator between mortal sinners, and the immortal Holy One, that because the wages of righteousness is life and peace, by his divine righteousness he might justify the ungodly, and deliver them from death. He was shown to ancient saints, that they might be saved by faith in his future sufferings, as we by faith in the same sufferings already past. How hast Thou loved us, Father, delivering up Thy only Son for us ungodly! For whom He, our priest and sacrifice, who thought it no robbery to be equal with Thee, was subjected to death. Well may my hope be strong, through such an Intercessor; else, I should despair. Many and great are my diseases, Thy medicine larger still. Were He not made flesh for us, we could not dream of having any union with Him. Terrified with my sins and the weight of my misery, I was desponding, but Thou encouragedst me, saying, Christ died for all, that, they which live, should not live to themselves, but to him that died for them. So, I cast all my care on Thee, Lord, that I may live. Thou knowest my weakness and ignorance, teach and heal me. He hath redeemed me with his blood, in whom are hid all the treasures of wisdom and knowledge. Let not the proud calumniate me, if with the poor I desire to eat and be satisfied, and to praise the Lord that bought me.—Augustine (A. D. 400.)

Condescension of Christ.—What a word is this, which I hear from thee, O Saviour, “Behold, I stand at the door, and knock!” Thou, which art the Lord of Life, God blessed for ever, to stand and knock at the door of a sinful heart! Oh, what a praise is this of thy mercy and long-suffering! What a shame to our dull neglect and graceless ingratitude! For a David to say, “I waited patiently upon the Lord,” (Psalm xl. 1.) “Truly my soul waited upon God,” (Psalm lxii. 1) it is but meet and comely; for it is no other than the duty of the greatest monarchs on earth, yea, of the highest angels in heaven, to attend their Maker: but for Thee, the great God of Heaven, to wait at the door of us sinful dust and ashes, what a condescension is this! what a longanimity! It were our happiness, O Lord, if, upon our greatest suit and importunity, we might have the favour to entertain Thee into our hearts; but, that Thou shouldst importune us to admit Thee, and shouldst wait at the posts of our doors, till Thy “head,” be “filled with dew, and thy locks with the drops of the night,” (Cant. v. 2,) is such a mercy, as there is not room enough in our souls to wonder at. In the mean time what shall I say to our wretched unthankfulness, and impious negligence? Thou has graciously invited us to Thee, and hast said, “Knock and it shall be opened and yet Thou continuest knocking at our doors, and we open not; wilingly delaying to let in our happiness. We know how easy it were for Thee, to break open the brazen doors of our breasts, and to come in; but the kingdom of Heaven suffers not violence from Thee, though it should suffer it from us. Thou wilt do all thy works, in a sweet and gracious way; as one, who will not force, but win love. Lord, I cannot open, unless Thou, that knockest for entrance, wilt be pleased to enable me with strength to turn the key, and to unbolt this unwieldy bar of my soul. O do Thou make way for thyself, by the strong motions of Thy Blessed Spirit, into the inmost rooms of my heart; and do Thou powerfully incline me to mine own happiness: else, Thou shalt be ever excluded, and I shall be ever miserable.—Bishop Hall (1640.)

Slavery.—“I possessed myself of servants and maids.” Possessed, do you say? But who is the possessor of human beings, save God? By what right can any other claim possession of them? Those men that you say belong to you, has not God created them free? Command the brute creation, well and
good, but do not degrade the image of God. Bend the beasts of the field beneath your yoke, make them your slaves, if you will; but are your fellow-men to be bought and sold at a price, like herds of cattle? And at what price? Who can pay the value of a being created in the image of God? The whole world itself bears no proportion to the dignity of a soul on which the Most High has set the seal of his likeness. This world will perish, but the soul of man is immortal. Show me then your titles of possession. This strange privilege, whence have you received it? What is your own nature? Is it not the same with that of those whom you call your slaves? Have not they the same origin with yourself? Are they not born to the same destinies? —

Gregory Nyssen, (A. D. 360.)

CHRISTIAN PARADOXES.
(Continued.)

A true Christian is one who is rich in poverty, and poor in the midst of riches. He believes all the world to be his, yet he dares take nothing without special leave from God. He covenants with God for nothing, yet looks for a great reward. He loseth his life, and gains by it; and whilst he loseth it, he saveth it.

He lives not to himself, yet of all others he is most wise for himself. He denieth himself often, yet no man loveth himself so well as he. He is most reproached, yet most honoured. He hath most afflictions, and most comforts.

He is the most temperate of all men, yet fares most deliciously; he lends and gives most freely, yet he is the greatest usurer; he is meek towards all men, yet inexorable by men. He is the best child, husband, brother, friend, yet hates father and mother, brother, and sister. He loves all men as himself, yet hates some men with a perfect hatred.

He believes him to be worse than an infidel that provides not for his family, yet himself lives and dies without care. He accounts all his superiors, yet stands stiffly upon authority. He is severe to his children, because he loveth them; and by being favourable unto his enemy, he revengeth himself upon him.—

Lord Bacon.

EVIL-SPEAKING.—The delusive itch for slander, too common in all ranks of people, whether to gratify a little ungenerous resentment; whether oftener out of a principle of levelling, from a narrowness and poverty of soul, ever impatient of merit and superiority in others; whether from a mean ambition, or the instiute lust of being witty; or lastly, whether from a natural cruelty of disposition, abstracted from all views and considerations of self: to which one, or whether to all jointly, we are indebted for this contagious malady, thus much is certain, from whatever seeds it springs, the growth and progress of it are as destructive to, as they are unbecoming, a civilized people. To pass a hard and ill-natured reflection upon an undersigning action; to invent, or which is equally bad, to propagate, a vexatious report without colour and grounds; to plunder an innocent man of his character and good name, a jewel which, he has starved himself to purchase, and probably would hazard his life to secure; to rob him at the same time of his happiness and peace of mind, perhaps his bread—the bread, may be, of a virtuous family; and all this, as Solomon says of the madman who casteth firebrands, arrows, and death, and saith, Am I not in sport? All this out of wantonness, and oftener from worse motives—the whole appears such a complication of badness, as requires no words or warmth of fancy to aggravate.

Ten thousand are the vehicles in which this deadly poison is prepared and communicated to the world; and by some artful hands, 'tis done by so subtle and nice an infusion, that it is not to be tasted or discovered but by its effects.

How frequently is the honesty and integrity of a man disposed of by a smile or a shrug! How many good and generous actions have been sunk into oblivion by a distrustful look! or stamped with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper! Look into the companies of those whose gentle natures should disarm them—we shall find no better account. How large a portion of chastity is sent out of the world by distant hints—nodded away and cruelly winked into suspicion by envy! How often does the reputation of a helpless creature bleed by report—which the party who is at the pains to propagate it beholds with much pity and fellow-feeling! that she is heartily sorry for it! hopes it is not true! &c.
But if these smoother weapons cut so sore—what shall we say of open and unblushing scandal, subjected to no caution, tied down to no restraints? If the one, like an arrow shot in the dark, does nevertheless so much secret mischief—this, like the pestilence which rageth at noon day, sweeps all before it, levelling without distinction the good and the bad; a thousand fall beside it, and ten thousand on its right hand; they fall, so rent and torn in this tender part of them, so unmercifully butchered, as sometimes never to recover either the wounds or the anguish of heart which they have occasioned. * * * *

We all cry out that the world is corrupt; and, I fear, too justly: but we never reflect what we have to thank for it, and that our open countenance of vice, which gives the lie to our private censures of it, is its chief protection and encouragement. To those, however, who still believe that evil-speaking is some terror to evil-doers, one may answer, as a great man has done upon the occasion, that, after all our exhortations against it, it is not to be feared but that there will be evil-speaking enough left in the world to chastise the guilty; and we may safely trust them to an ill-natured world that there will be no failure of justice upon this score. The passions of men are pretty severe executioners; and to them let us leave this ungrateful task, and rather ourselves endeavour to cultivate that more friendly one, recommended by the Apostle, of letting all bitterness, and wrath, and clamour, and evil-speaking, be put away from us; of being kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, forgave us.—Sterne.

Poetry.

The Everlasting Hills.

"Let the inhabitants of the rock sing, let them shout from the top of the mountains." Isaiah xlii. 11.

By waning health and strength expell'd from that unlovely plain *
Where fiery blasts enhance the might of Sol's untemper'd reign,
I woo the mountain Muse that haunts those gently-gushing rills
Born where Hygaiia sits enshrined on Everlasting Hills:
If not in their enchanting scenes of wood crown'd height and dell,
Where in this wond'rous world, ah where! should inspiration dwell?

Break forth, ye dwellers on the rock, break forth in joyous song!
Shout in harmonious ecstasy, the mountain-tops among!
By them awak'd, the lyre that breathed in faint'ring tones below,
May celebrate, in healthier strains, the blessings they bestow.
Look upward to the Source Supreme, from whence their gifts arise,
And praise the God who bade them "lift their green heads to the skies!"

Who, ere the Mountains were brought forth, or Earth’s foundations laid,
In highest Heav’n His throne of thrones from Everlasting made!
Each glen and glade our steps frequent, His sacred presence fills,

* The plain of the Carnatic, in general, or Choultry plain, in particular.
† "The mountains lift their green heads to the skies."—Thomson’s Seasons.
In varying hues of softest light, its boundary the skies! God spreads his panorama there for man's adoring eyes.

From Dodabet, whose tufted crest towers o'er the mountainous blue, To where Oothellan soars aloft, and crowns the central view— Thence to those cliffs where faintly glows the sun's expiring red, And, giant clouds are densely grouped o'er old Hygaeia's head; And onward still! the encircling range, with wood-ed clefts between, I scan with vision lingering oft, enamoured of the scene.

Back'd by that massive mountain-chain, uprise, in centerowell, Those hills on whose inviting brows Hygeia's vot'ries dwell. With nature's various bounty graced of flow'ry and shel'ring tree Fed by pure streamlets unsurpassed by purest Casta}'—Those peaceful homes might well beigne a spirit self-posessed, To deem that earth were vainly searched for fitter home; Who but would love the clime that bids his energies revive, Lost on that plain where heart and limb just knew themselves alive? Where all in vain the poet's eye may search for beauty's scorn, Where earth may daw, but cannot keep, her lively of green; Where, save in dreams, are all unknown those braceing gales that bring To weaken'd frames and jaded hearts the freshness of the spring! How many a feeling, dormant long, these healthful hills restore! Reflections of the light that lit the pleasant "days of yore." For nature whispers of the past our wand'ring steps around, And prompts emotions of delight by welcome sight or sound: 'E'en the wild fern that haunts the woods a friendly aspect wears, And oft the blackbird warbles there a song of other years.

Our garden-wealth is redolent of long-departed hours, Whose summer-joy too quickly passed 'midst england's honied flow'rs. In flora's treasures, once again, that sunny time we see, The flow'rs' savour a glimpse to show, another the sweet pea; The heart's ease pictures to the mind its youth's ecstatic tone, And pink and violet give forth more fragrance than their own. And, 'when the chilling wind and rain prohibit us to roam, There fail not in the scene within remembrances of home; For comfort, England's household god, we summon to preside, Where mostly he delights to dwell, a cheerful fire beside: Bright burns the lamp, the curtains closed, when fails the dying light, And books and social converse lend their solace to the night. * See preceding note.
When Heaven and Earth, with all their host, complete in beauty stood,
The Lord His work had well surveyed, and all was "very good."
Yet, "tho", His providential care the realm of Nature fills,
Hath not His favor chiefly graced the Everlasting Hills?
How oft His presence they have felt! how oft of wisdom's plan,
The righteous workings they have seen, God's witnesses to man.

Where but on Moriah's mountain height was Faith's best triumph won,
What raised not Abraham's heart or hand to slay his only son?
It needs not; Mercy stays the blow; the ram is at his side,
The type of the Lamb which God vouchsafed for sinners to provide.

Well do those lips that cannot lie the Patriarch's story tell,
Of what shall earth's generations see, our Canaan to be.
For Law and Prophets, what were they, but heralds to provide.

The Lord His servant hath recalled, whom face to face he knew,
By whom His wonders He performed in haughty Pharaoh's view.
From Pisgah's top the Prophet scans, undimmed his longing eye,
That land upon whose loveliness he may but gaze.

The rainbow, that in glowing tints your wavy land's survey!
Th' admiring eye those lovely forms, as from Chaos they arose,
Such will they be till Chaos rules his ancient realm.

Our is thy substance—mock'd how oft! love's better, costlier law.
Our is the glory that in fair aspect shall be seen,
How flashes from his cloudy veil the lightning's vivid red!
Or "shadow of good things to come," which Israel dimly saw!

Why stirs not Baal for his own, who Jacob's God was?
Where but on Moriah's mountain height ivas Faith's witness to man.
The rainbow, that in glowing tints your wavy land's survey!

The labours of the day were o'er, the world lay hushed in sleep.
But Jesus on the Mount remained, His prayerful watch to keep.
Its suppliant Lord the Wind confess'd in many a hushed sigh,
To Him who watched, and wept, and prayed, and died, that we might live!

How mighty on the Mountain-tops God's doings in the Past!
On Calvary, to crown the whole, the greatest, as the last!
For there that pardon hopeless else for rebel man to win,
The Holy One poured out His soul a sacrifice for Sin.

Ye hills that prompt this fleeting song! majestic in thy birth,
How truly was the Son of God transfigur'd upon Earth?
How calmly, when the brightness of the Sun His face on Zion shone:
And "Lama Sabacthani" tells how awful was the storm.

The mountains quakes, and high in air a smoky smoke descends,
How truly was the Son of God transfigur'd upon Earth?
On Calvary, to crown the whole, the greatest, as the last!
For there that pardon hopeless else for rebel man to win,

But Zion is the hill of God, and there He loves to dwell!
In loving-kindness there He fixed His servant David's throne.
"In Zion," saith the Lord, "I lay a sure foundation-stone;"
And thence that Covenant of Grace, whose every good shall share.

A nobler Church than those of old with Temples glorious there.
"Hear us, O Baal! hear our cry, and answer us full soon!"
Thus he bowed his prophets to their god, from morning unto noon.
"Pereance he journeys, or pursues, or sleeps—Cry louder still!"
From noon to eve no answering voice is heard on Carmel's hill.

How mocks your unabated height the mastery of Sin?
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How mightily the Sun of Righteousness with healing beams doth shine!
When rose "the Sun of Righteousness with healing beams doth shine!"
When with the brightness of the Sun His face on Zion shone:
And "Lama Sabacthani" tells how awful was the storm.

Who sent the Lord to crown the earth, in justice and with peace.
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Th' admiring eye ye weary not, whose every scene displays
Some new attraction, miss'd before, to woo its willing gaze.
Each mood and guise of Nature tends your loveliness to form,
Who sent the Lord to crown the earth, in justice and with peace.

And thence that Covenant of Grace, whose every good shall share.

The Holy One poured out His soul a sacrifice for Sin:
Defeating Death, He bought for us the life that Adam lost,
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How mocks your unabated height the mastery of Sin?
When, eloquent in ev'ry charm that fascinates the view,
Ye plead His claim upon our hearts, who summons them by you;
When, that no rival from without His proper realm may share,
Ye dethrone yourselves, to place the Rock of Ages there,
Would that when thus impell'd by you His sov'reign rights to own,
We tendered to the Lord of Life no transitory throne!

Religious and Missionary Intelligence.

Home.

In the last number of the Herald of the Churches, a valuable and interesting Scottish periodical, we find some startling and alarming details, illustrative of the deep spiritual destitution of the lower orders of England, especially in the Metropolis. "Home Heathenism," such a state of things may too well be termed—heathenism almost as dark and hopeless as what we see around us in this pagan land, and yet the heathenism in which tens and hundreds of thousands of human beings are living and dying, in the midst of the most highly Christianised country of the world. We have no room for extracts, but one instance may be quoted—that of a district in London, where out of a population of 700 families, it has been ascertained that 445 of these families never go to church or chapel; 132 are without a single copy of the Bible; only 10 persons of the whole population (upwards of 3,000) belong to any Christian church; no place of worship in the whole district; no Missionary; no means of grace—only a lately attempted Sunday School for the children, but since abandoned, owing to the teacher having been attacked and maltreated by the juvenile despradoes he came to instruct. And this in the metropolis of Protestant Christendom; and this, too, not an extreme or solitary case, but only (our authority states) a sample of what is to be found in almost all the great cities of the empire!

Evangelical Alliance.—In order to further the objects of the Alliance in England, a meeting of the British members was held at Manchester, on the 4th November last, Sir C. E. Smith, Bart., in the chair. The meeting was numerously attended, and sat for several days. Its first object was to form a "British Organization" in connection with the Alliance. This was harmoniously and fully effected. Much interesting discussion took place, characterized by the same spirit of cordial unanimity. Several important Resolutions were also passed, among which our readers will be glad to find the following in reference to Slavery.

"That whereas the Provisional Committee, during its session at Birmingham, resolved that no slaveholder should be invited to attend the meeting which was to be held in London for the formation of the Evangelical Alliance; and whereas it is known that some British subjects are holders of slaves, the British Organization, in pursuance of the course adopted by the Provisional Committee, and upon mature deliberation of the whole case, but without pronouncing any judgment on the personal Christianity of slaveholders, agrees to declare that no holder of a slave shall be eligible to its membership."

This resolution was carried almost unanimously, only four or five members dissenting. To ensure as far as
possible the purity of membership, it was also resolved, "that no member shall be admitted, except he shall be recommended by two members of the Committee to which his name shall be proposed, as, being in their judgment and belief, a person of Christian spirit and deportment." The adherence of the party to the articles of belief agreed to by the Alliance is, of course, also required. Other resolutions referring to practical details were also passed—Committees were appointed to organize plans of the operations to be pursued by the British branch of the Alliance—chiefly with the view of counteracting Popery, Infidelity, and the practice of Sabbath desecration in England; and the Meeting concluded with expressing "their devout gratitude to the Father of mercies for that influence of His Holy Spirit which, as they trust, has sanctified their intercourse, inspired their devotions, and enabled them to conduct their deliberations, and arrive at their conclusions in unbroken harmony and brotherly love." The Alliance is, therefore, now in action; wisely has begun to act at home, and to grapple with the besetting practical evils of the country. Is History yet to record, in its first movements, the dawn of the Reformation of the nineteenth Century?

**Foreign.**

In an article which will be found in an earlier part of this number, we have already anticipated, so far as regards Continental Europe, a considerable portion of this department of our Intelligence. We shall only add a few extracts, and a brief summary of proceedings in some other parts of the great field of foreign labour.

**Conversion of the Jews.**—At Pesth and Jassy, the Scottish (Free Church) Missions continue to prosper. Great desire is manifested to peruse the Scriptures—New Testament as well as Old—and large numbers of Jewish children attend the Christian schools. At Constantinople a branch of the same Mission has also been established, but too recently to admit yet of any perceptible results.

The interest which began to be awakened some years ago in the state of the ancient people of God, has not, we trust, diminished. We, in Madras, have none of this interesting race resident amongst ourselves. But we trust our readers will allow us to remind them that a field of labour is not far distant, one of great promise, especially among the Hebrew children, and one, also, greatly in need of support. We refer to the Jewish schools at Cochin, the particulars of which will be found in a notice on the cover of this periodical. Knowing, as we do, the Christian zeal and love of the missionary engaged in that interesting and important sphere of labour, we shall deeply regret if the appeal that has been made in its behalf should not be adequately responded to. It is the only Jewish Mission in our Presidency, and on this account alone should not be neglected by those who remember the command to "go first to the lost sheep of the house of Israel." Not long ago Madras sent money to Jerusalem: and most properly too: but has it none for Cochin? The objects are the same. Is it distance alone that gives the charm, and elicits the charity?

**South Africa.**—The missions of the Wesleyans and London Missionary Society, have suffered considerably from the insurrectionary war on the frontier of the Cape territory. The Caffres, it is said, have been found using the leaves of Bibles as wadding for their muskets. This important (!) fact has been eagerly laid hold of by some of the semi-infidel London papers, and quoted as a proof of "the ill success of those fanatical religionists," the missionaries. Supposing the premises to be true—for they require better evidence—we must demur to the conclusion. Has it been ascertained that the Bibles thus used belonged to, and were
so made use of, by professed converts? Is it not, at least, as probable, that they were plundered by the heathen Caffres from some missionary settlement? But even were it otherwise, is it a proof of "ill success?" If so, a greater than any human missionary must bear a similar, or rather still severer imputation. "Have I not chosen you twelve, and one of you is a devil?" The servant is not greater than his master, nor the disciple than his Lord.

Madeira.—It would seem that the tables are turned—at last. A Portuguese Commission has arrived in the Island, which has superseded the Governor, and dismissed the head of the police; a pretty conclusive proof of the injustice and illegality of the late proceedings against the Protestant converts. It is to be hoped that similar energy will be shown by the British Government in removing its own impotent and incompetent representative on the island, to whose feeble and timorous conduct so much of the evil that has occurred is, apparently, to be ascribed. Redress, however, has come somewhat too late for the victims of the persecution. No fewer than 500 have already been obliged to abandon their home and country, and seek refuge in Trinidad, and other West India Islands, many with the loss of almost their whole property. How truly do the recent occurrences at Madeira show the unchanged persecuting character of Popery. It is in such places that its proper and natural fruits are developed. Wherever it can crush the truth, and persecute the convert, it does so. It is folly to be deceived by its specious and plausible appearances elsewhere.

Tahiti.—The intelligence received from this still afflicted island continues to be of the most distressing description. The French are still there pursuing the natives in their mountain fastnesses—burning their houses and devastating their lands. Providence, however, is against them. In every battle and skirmish they seem to be signally defeated—the natives always retiring to positions naturally improbable, and maintaining them against all the force and fire, however formidable, with which they are assailed. The natives appear determined to resist to the death France and Popery. A missionary (of the London Missionary Society) states, that lately the French governor and his troops, to the number of 1200 or 1400, marched against Papevoo—and after being repulsed with severe loss, retreated to the beach, destroyed a whole native village, burnt down a new Missionary Chapel, and proceeding to another part of the island, destroyed the houses of two English Missionaries, and every native house along several miles of coast. So that, in conjunction with the devastations committed in 1844, nearly the whole of the island has been laid waste with fire and sword.—Letter to London Missionary Society’s Committee, 7th June, 1846.

Who, without honest indignation, can read such accounts of aggression and outrage? How deplorable and despicable a picture do they present of the wantonness of French ambition. How utterly unworthy of a great European State—of the most refined and polished people of modern times—of the self-styled “grande nation”—to wreak its vengeance, and with such needless and relentless barbarity, on a puny, insignificant island—on an unoffending people—on an innocent, weak, helpless woman! Truly did Voltaire say of his countrymen, that they were "a mixture of the ape and the tiger." The witness is true. In the salons of Paris they exhibit the frivolous grimaces of the one; the desolated homes of Tahiti betray the savage ferocity of the other. But how can we account for the cold neglect with which our own country has treated this case of flagrant oppression? Why have not more energetic remonstrances been addressed to the French Government by that of England? If a sugar-island is threatened, or a Spanish marriage contemplated, ministerial indignation can scarcely be restrained from an open declaration of war. But an oppressed people, and an injured Queen can appeal for aid to England, and yet be left unanswered—
unworthy even of the feeble aid of a
cold and formal protocol. We heartily
wish that the great voice of public
opinion would make itself heard at
home on this clamant case. That of
India is, probably, too feeble to be of
much avail; yet are we justified in
remaining silent? In such a case,
"we do not well to hold our peace."

__Oriental.__

**Bangalore: Examination of the Canarese Schools of the London Mission.**—The Examination of the Canarese Schools connected with the London Missionary Society, at Bangalore, was held at the Mission house, on the 1st January. The number of children present was 253; viz. 176 boys, and 77 girls; of whom 41, viz. 26 boys, and 15 girls, belonged to the Boarding Schools; and the remainder to the Vernacular Day Schools.

The examination was conducted by the Rev. Messrs. Rice and Coles, partly in Canarese, and partly in English. The Boarding School children, both male and female, read and translated, with facility, selections from the various class-books in English to which their attention had been directed; and answered questions upon the lessons, in English. The senior boys were also examined in English Grammar; and in an Introduction to General History in Canarese. Several of the boys and girls evinced a familiar acquaintance with the Maps of Europe and Asia; and worked sums in Arithmetic, as far as Multiplication.

The principal classes in the whole of the schools read portions of the Canarese Scriptures, with fluency, and were interrogated at length on Scripture truth, and Scripture history. The knowledge which they manifested of these subjects was considerable, and the decided manner in which the heathen children expressed their conviction of the sin and folly of their own idolatry and superstitition, showed that a beneficial effect had been produced upon their minds by the instruction which they had received. Considering the prejudices which exist amongst the Natives on the subject of Female education, it was especially interesting to see so many girls from among the respectable classes under Christian tuition; and to observe the encouraging progress which they had made.

Specimens of writing, both in English and Canarese, were shown; also of knitting, marking, needle and worsted work, which did great credit to the children. The whole was concluded by singing some appropriate and interesting hymns; and by the distribution of prizes. Several Christian friends were present, who expressed themselves much gratified with what they had seen and heard.

**South India Temperance Union.**—The Ninth Anniversary of the Society, was held in Mr. Waddell's house, on the 29th January—Major Russell H. M. 84th Regiment in the chair. An appropriate address having been made from the chair, the Report was read by the Secretary T. Hedger, Junior, and speeches were made by the Rev. Messrs. Winslow, Grant, Porter, Scudder and Mr. E. Marsden, on resolutions offered and passed. One of the principal things brought to notice in the Report and speeches was a Testimonial, signed by thirty-seven of the first medical authorities of Britain, and by twenty-six Surgeons in India, including most of the leading members of the profession in Madras. This medical Testimonial ended with an expression of the opinion of the signers, that total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality and the happiness of the human race.—Such a testimonial ought to have weight even in India. The speeches at the meeting were generally good, and favourable impressions seemed to be made. Among others, an Attorney signed the pledge after the meeting.
MADRAS AUXILIARY BIBLE SOCIETY.

Annual Meeting.—This Anniversary was held on the evening of the 15th ultimo, in one of the halls of Mr. Wad­dell’s large house. The assembly was numerous and highly respectable. The chair having been taken, at six o'clock, by J. F. Thomas, Esq., the meeting was opened with prayer by the Rev. M. Bowie, Senior Chaplain of the Scotch Church.

The chairman introduced the business of the evening with an able address. The Report was read by the Rev. W. Porter, one of the Secretaries, and was followed by suitable speeches from the Rev. Messrs. Tucker, Drew, Braidwood, Pettitt, Haswell and Kohlhoff, by A. I. Cherry, Esq., Lieut. Col. Alexander and Major Macleane. The Report gave an interesting view of the progress of the Parent Society and of Bible distribution, in different parts of the world; noticing the unprecedented demand for the word of God in some parts of England, and even on the Continent, notwithstanding determined opposition from the Pope, and the emissaries of infidelity. It stated that the Madras Auxiliary had in 26 years, sent forth more than half a million copies of the Scriptures, and gave some encouraging notices of the formation of Branch Societies—particularly of one at Tinnevelly—and of the benefits which have followed the distribution of the Scriptures.

The speeches were well-timed, and properly varied as to their topics, and generally heard with fixed attention. A hallowed and sweet tone pervaded the meeting, which was closed about nine o'clock by the benediction, pronounced by the Rev. M. Winslow.

MADRAS TRACT AND BOOK SOCIETY.—

The Twenty-eighth Anniversary of this useful society was held on the 22d ultimo at evening, in the same place as the above mentioned, A. I. Cherry, Esq. in the chair. After prayer by the Rev. W. H. Drew, the chairman opened the proceedings by an interesting address, in which he stated some encouraging facts, which occurred under his own observation at the Cape of Good Hope—from which he has lately returned—and on his passage. He expressed great interest in the objects of the society.

The Report was read by the Rev. W. Grant, Secretary. It gave an encouraging view of the present state of the society’s funds, and of its being now in a state to proceed actively in the work of printing and sending forth tracts and books, in which but little was done for some time previous to the middle of last year. The London Tract Society having generously afforded £100, if a like sum could be raised here above the usual receipts, efforts were made, and more than twice the required sum raised. Of the fruit of tract distribution, some interesting facts were also given.

The Report was followed by suitable and earnest addresses from Lieut. Col. Alexander, and the Rev. Messrs. Winslow, Roberts, Scudder, Little, Gray and Anderson. They were well received by the meeting, which though not so full as that of the Bible Society—in part perhaps from the notice having been more limited—was yet good and encouraging. It was closed with prayer by the Rev. M. Winslow.

ST. ANDREWS’ CHURCH, MADRAS.—In consequence of the approaching departure of the Rev. M. Bowie, Senior Chaplain of this Church, for Europe, a meeting of the congregation was held in the church on the evening of the 4th February, to take measures for testifying their sense of Mr. B.’s character, and labours during the 15 years of his ministry among them. The meeting was numerously and respect­ably attended; a series of suitable resolutions unanimously passed; and a committee appointed for carrying the objects of the congregation into effect. We have since learned that Rupees 1,300 have already been contributed for the purpose in view. Whatever be the memorial presented to Mr. Bowie by
his grateful congregation, every one acquainted with his character and usefulness, will feel that it is justly and deservedly bestowed.

CHRISTADEPETTAH CHURCH, AMERICAN MISSION.—The Corner-stone of this Edifice—to be built by subscription—was laid on the afternoon of the 17th instant, in the presence of several gentlemen, and a large number of Natives, young and old, male and female.

The Rev. M. Bowie, M. A., Senior Chaplain of the Scotch Church, performed the principal part of the ceremony—depositing the inscription, and making a very appropriate address, followed by a prayer in English. The missionary of the Station read the lxxxvii. Psalm in Tamil, with another portion of Scripture, and explained to the Natives that the House was not to be built, like their temples, for the residence of a god, but for the preaching of the Gospel, and the worship of that God who dwelleth not in temples made by hands; and that the foundation was laid in the name of the Father, Son, and Holy Ghost. The Rev. W. H. Drew, of the London Mission, made a short address, followed by a prayer in Tamil; and the Rev. J. Roberts, of the Wesleyan Mission, closed by the benediction, after a few remarks, in the same language.

POLYTECHNIC INSTITUTION.—We are glad to witness the commencement of an Institution designed to promote the interests of science, and the diffusion of useful knowledge amongst the community of this Presidency. Of its opening on the 8th of last month full accounts are given in the local prints. Sir Edward Gambier's introductory Address, and Mr. Powell's Lecture, were both well suited to the occasion. The former evinced a very considerable acquaintance with the different branches of modern science—their mutual relations—and practical utility. It was characterized by a simple and lucid style, and an easy and impressive delivery. The lecture was more strictly scientific in its character and language, and was pervaded by a healthy moral, and religious tone. Perhaps a somewhat fuller and more familiar explanation of the phenomena alluded to, and the experiments made, would have been desirable in addressing a popular audience. But on the whole, the opening of the Institution was decidedly successful. While it continues to be conducted in the spirit in which it has begun, we wish it all prosperity. Ignorance is the mother of superstition, and not unfrequently, the parent of infidelity. The discoveries of science, truly interpreted, will ever be found in accordance with the dictates of revelation.

CALCUTTA.—The baptism of two converts, one a Greek and the other a Hindu, took place in the Scotch Kirk on the 10th ultimo. The rite was performed by the Rev. Dr. Charles.

The Greek was, at the age of six years, taken by the Turks and sold as a slave. He was purchased by a French merchant resident at Constantinople, by whom he was kindly treated. This man returned to France, and the slave was transferred to a Turk, who compelled him to become a Mussulman. About this time the British fleet were at Constantinople; the Turks, for the purposes of commerce, found it to their advantage to acquire a knowledge of the English language. In the school where this was taught was this young man educated in English, Mathematics and Navigation. His owner finding him well instructed, employed him to navigate his vessels. This man died, and the slave was transferred to his brother, who treated him with extreme cruelty, but still continued to employ him to navigate his ships. During one of his voyages he visited Singapore, and there heard the Gospel preached in English. At this place he was employed as Malay teacher to a European gentleman. In conversation with his pupil, the subject of Christianity came up, and he was induced to read the Bible. After this he was seized with illness, while going down the Red Sea. In a weak and sickly state he reached Calcutta, where he obtained admission into the Medical College. He was there met by one of the native Missionaries connected with the Scotch
Kirk, and by him he was introduced to the Rev. Dr. Charles, and the Missionaries of the Established Church of Scotland. He has been on probation and under instruction for some time. On Wednesday he put on Christ in baptism.

The other youth, Tárini Charan Mitter, was a convert from Hinduism. Previous to his admission into the General Assembly's Institution about a year ago, his faith in the religion of his ancestors had been shaken, and he had imbibed Deistical sentiments. In the vexatious opposition made by certain Vedantists, last hot season, to the missionaries in their preaching chapel at Simla, he took a leading part. But in the course of instruction the Word of God was brought home with power to his heart. The study of Scripture, both in the Institution and in private: the comparison of the predictions in the Old Testament with their fulfilment in the New; and, above all, the full adaptation of the truth as it is in Jesus, constrained him to embrace the resolution of abandoning all for Christ.

It is more than two months since this resolution was known to his instructors, Messrs. Ogilvie and Herdman; and his convictions continued to gain strength till the eve of the Saraswati puja, when he left home and friends, and sought refuge in the Mission house at Cornwallis Square.—Calcutta Christian Advocate.

Bombay.—We are rejoiced to hear of the baptism of three persons on New Year's Day, by the Rev. C. W. Isenberg, of the Church Missionary Society. The persons were respectively grandmother, mother, and son; and a most interesting circumstance in connexion with their serious impressions is—that they arose from a tract conveyed by the grandchild, who is only nine years old.—Oriental Christian Spectator.

Ahmednuggur.—On Sabbath, the 13th of December, 1846, three persons were received into the Mission Church at Ahmednuggur.

Of these, two are boys connected with the Mission Seminary, one of whom has been connected with it for ten years, and is the most advanced scholar in the Institution. He is of the Koonbee (cultivator) caste, and belongs to a family of Patels in a village near Ahmednuggur. On the occasion of his baptism considerable opposition was excited, and some appearance of violence manifested on the part of his friends. When taken before the Magistrate, he declared that he had embraced Christianity of his own free will, and from a conviction of its truth, and he was then allowed to go where he pleased. He is about 18 years old.

The third person mentioned above, was a man of the Mahar caste, belonging to a village about 30 miles distant from Ahmednuggur. He is a very intelligent man, and will, we hope, prove useful in making known the truth to his countrymen.—Dayanodaya.

On Sabbath, January 3d, two Hindus were baptized by the American Missionaries at Ahmednuggur; one of them belongs to a village 15 miles north, and the other to a village about the same distance west from Ahmednuggur.—Ibid.

Puna.—The Rev. James Mitchell, of the Scotch Free Church, baptized a Brahmin and a Parsi at Puna on the 27th December last, of which an interesting account is given in the Oriental Christian Spectator for February.

Indian Summary.

Calcutta Vedantists.—The Vedantists of Calcutta held an Anniversary Meeting on the 23d January—at the Hall of the Brahma Sumaj. It is stated, that there was a great gathering of Vedantists and spectators. Among those present were two European gentlemen. A service was read, and many joined in chanting a monotheistic hymn of the Veda. There was an exposition of some vedic texts and a discourse. The latter embraced reflections on the inutility of prayers, the immutability of the laws of nature, the worship of the one true and all-adorable God through "contemplation and truth." Ram Mohun Roy was referred to as the Morning-star of Indian regeneration, and the assembly were warmly congratulated that so many had met to worship in a united body "the one without a second."

This movement does not seem very important, by way either of advancing or retarding the "truth as it is in
Jesus," for there is too little soul in it; but it is worthy of notice as one of the "signs of the times."

The Governor General of India has issued an order that all work shall be suspended on Sundays in the Government Establishments. A rule to this effect has been in operation for some years at Bombay, and we rejoice that it is now extended to the other Presidencies.

The Rev. J. Mackail has arrived at Calcutta to take charge of the Free Church congregation, and was inducted into that charge, January 10. The Rev. J. Macdonald preached on the occasion "with great power." The congregation, who had for three years profited by Mr. Macdonald's labours, presented to his family on his resigning the charge, the sum of Rs. 5,000, as a testimonial of their affection.

Different Churches of Calcutta celebrated the Lord's Supper together on New Year's day with much joy and solemnity; Missionaries of the Free Church, London Mission, Scotch Establishment and Presbyterian Church in America, joined in conducting the services which were held in the Union Chapel.

At Calcutta the Educational Institution of the Free Church of Scotland opened this year with about 700; the General Assembly's with 630; and the London Society's with its branches, not far from 600 pupils.

ECCLESIASTICAL MOVEMENTS.

BOMBAY.—The Rev. James Wallace, with Mrs. Wallace, of the Irish Presbyterian Mission, reached Bombay by the Achar, on the 8th of January, and was to leave the Presidency for Surat, and ultimately for Gogbo, about the close of the month. They join the Rev. Mr. McKee at that station—where missionary operations will now be conducted on a larger scale.

Mr. Rogers, of the Church Missionary Society, arrived by the same opportunity. We understand that he goes to Nasik to learn the Marathi language, and that he will probably be stationed there.

CALCUTTA.—We have much pleasure in announcing the arrival, on the last Steamer, of the following new labourers in the Mission field:—Rev. Messrs. Merk, Bion and Bost. These brethren are sent out by the Basle Missionary Society to form a new mission, on its own account, in the hitherto unoccupied districts of Comillah and Tipperah, in East Bengal.

MADRAS.—The Bishop of Madras is expected at the Presidency about the middle of this month. We learn, with regret, that the state of his health is likely to lead to a temporary return to England.

Monthly Missionary Prayer Meeting.

The last Monthly Meeting was at the Wesleyan Chapel, an interesting Address on Christian Union was delivered by the Rev. T. Haswell.

The next Meeting will take place on the 1st instant, at the Free Church Institution, Esplanade; the Address to be given by the Rev. Robert Johnston.

Madras Auxiliary Bible Society.

Statement of Subscriptions, &c. received from the undermentioned parties for the Madras Auxiliary Bible Society, from the 19th January, to the 11th February, 1847.

<table>
<thead>
<tr>
<th>Subscriptions</th>
<th>R. A. P.</th>
<th>R. A. P.</th>
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<tr>
<td>Rev. T. Cryer, for 1846</td>
<td>12 0 0</td>
<td>Rev. T. Barenbruck, for 1847</td>
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<tr>
<td>Mr. James Wilkins, do.</td>
<td>3 0 0</td>
<td>Rev. R. Caldwell, do.</td>
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<td>Mr. W. T. Huntly, for Dec.</td>
<td>1 0 0</td>
<td>Rev. E. Dent, do.</td>
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<td>Brigadier J. Ketchen, 1847</td>
<td>100 0 0</td>
<td>Rev. John Duwaspagayam, do.</td>
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<td>Rev. J. Hay, A. M.</td>
<td>12 0 0</td>
<td>Rev. Stephen Hobbs, do.</td>
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<tr>
<td>T. J. Knox, Esq.</td>
<td>100 0 0</td>
<td>Rev. Septimus Hobbs, do.</td>
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<td>A. J. Cherry, Esq.</td>
<td>20 0 0</td>
<td>Rev. G. Newman, do.</td>
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<td>Captain C. J. Cooks,</td>
<td>36 0 0</td>
<td>B. D. Parker, Esq, do.</td>
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<td>Captain J. Macdougall,</td>
<td>24 0 0</td>
<td>Rev. G. Pettitt, do.</td>
</tr>
<tr>
<td>Mrs. S. C. Macdougall,</td>
<td>24 0 0</td>
<td>Rev. F. P. Schaffier, do.</td>
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<tr>
<td>Mr. T. B. Clarke, from Oct. to Dec.</td>
<td></td>
<td>Rev. E. Sargent, do.</td>
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<td>1846, and Jan. and Feb.</td>
<td>5 0 0</td>
<td>Rev. J. Spratt, do.</td>
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<tr>
<td>Rev. C. S. Kohilhoff, for January,</td>
<td>1 0 0</td>
<td>Rev. C. J. Taylor, do.</td>
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<td>Mr. H. Twigg, do.</td>
<td>0 0 0</td>
<td>Rev. J. Thomas, do.</td>
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<td>Lieut. F. H. Bundall, for January,</td>
<td>5 0 0</td>
<td>Rev. J. T. Tucker, do.</td>
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<td>Mr. W. Boyd, do.</td>
<td>0 0 0</td>
<td>Rev. G. U. Pope, do.</td>
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<td>Capt. E. Buckle, for February,</td>
<td>4 0 0</td>
<td>Mrs. Pope, Jr, do.</td>
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<td>Miss Camersons, do.</td>
<td>1 0 0</td>
<td>M. Weiss, Esq, do.</td>
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<td>Mr. J. Huffton,</td>
<td>1 0 0</td>
<td>Rev. R. L. Alnutt, for 2 Months.</td>
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<tr>
<td>Mr. R. Jones,</td>
<td>1 0 0</td>
<td>Catchists and congregations, Nalloor District.</td>
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<td>Mr. H. J. Bevis,</td>
<td>1 0 0</td>
<td>Do. do. Pannevadili District,</td>
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<td>Miss. B. Spencer,</td>
<td>0 0 0</td>
<td>Do. do. Panneville do.</td>
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<td>Mr. W. Fitzgerald,</td>
<td>0 0 0</td>
<td>Do. do. Surulidi do.</td>
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<td>J. G. Seymour, Esq. for Dec. 1846,</td>
<td>4 0 0</td>
<td>Do. do. Sawyerpuram do.</td>
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<td>and January,</td>
<td></td>
<td>Do. do. Palamcottah do.</td>
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<tr>
<td>Collected at Manilipatam, by W. R. Smyth, Esq.</td>
<td></td>
<td>Do. do. Buvissapuram do.</td>
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<td>Mr. D. S. Turner for January,</td>
<td>1 0 0</td>
<td>Do. do. Dunchesor do.</td>
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<tr>
<td>Mr. B. D. Fraser, do.</td>
<td>0 0 0</td>
<td>Palamcottah Seminary boys,</td>
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<tr>
<td>Mr. W. Lodge,</td>
<td>1 0 0</td>
<td>Mrs. Pettitt's School girls,</td>
</tr>
<tr>
<td>Mr. Lincoln,</td>
<td>0 0 0</td>
<td>Sales of Scriptures,</td>
</tr>
<tr>
<td>Rev. R. T. Noble,</td>
<td>1 0 0</td>
<td>Balance received from Satthankullam</td>
</tr>
<tr>
<td>Rev. W. H. Fox,</td>
<td>1 0 0</td>
<td>and Kadatchapuram Association,</td>
</tr>
<tr>
<td>W. R. Smyth, Esq.</td>
<td>2 0 0</td>
<td>Collection after sermon at Palamcottah,</td>
</tr>
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Donations.

| Mr. A. F. Zscherpel, | 6 0 0 |
| W. A. Serle, Esq. Administrator of the Estate of the late Mr. James William Meppen, in part of deceased's Promissory Note of Rupees 155-1-2, 17 8 10 |
| Contribution from the Tinnevelly Branch Bible Society, as follows : |
| Collection at the formation of the Society, | 14 8 9 |

Receipts.

| Cost of Book Shelves to be placed in Depot, | 41 14 1 |
| Account Books, | 3 0 0 |
| Bandy Hire, do. | 10 4 0 |
| Total Rupees 829 11 3 |

Expenditure.

| Balance remitted herewith, | 435 10 5 |
| Total Rupees 829 11 3 | 387 0 10 |
NOTICES OF MEETINGS.

The Missionary Prayer Meeting is held alternately at the Scotch Church, Davidson Street Chapel, Wesleyan Chapel, and Free General Assembly's Institution, on the first Monday evening of each month.

The Missionary Conference is held alternately at the houses of the Members on the second Monday evening of each month.

The General Committee of the Bible Society meet at the Depository Rooms, at six o'clock a.m., on the third Monday of each month.

The General Committee of the Tract and Book Society meet at the Office of Members, Bainsbridge and Co., at six o'clock a.m., on the last Monday of each month.

NOTICE TO CORRESPONDENTS.

We had prepared a notice of the Hindu Memorial just published, but want of room obliges us to postpone it till our next number.

The Report of the Bangalore School Book Society for 1846, and of the recommenced Mission, appear to have been received; the latter is under consideration.

ERRATUM.

On cover of last Number, among "Payments Received," for "J. Birch, Esq. Rs. 6," read "J. Rich, Esq. Rs. 6."

ADDITIONAL PAYMENTS RECEIVED.

For the Madras Christian Instructor and Missionary Record.

We gratefully acknowledge the following new Subscribers to the Instructor.

Chintadrepeta Church and School.

AMERICAN MADRAS MISSION.

The following Subscriptions are most thankfully acknowledged. The Cornerstone of the Church was laid on the 17th ultimo, and a contract for that Edifice alone has been made for a little more than Rupees 4,000; without fixtures or furniture. Aid is therefore, still needed, and will be gratefully received.

MADRAS, February, 1847.

N. B.—There are a few extra copies of the Lithographic Plates of Hindu Idols on hand, for Subscribers or Non-Subscribers—As. 4 each Plate. Also a few copies of the Instructor from the beginning.