Rev. R. Anderson D.D.

No. 2. VOL. VI.

THE

CHRISTIAN INSTRUCTOR

AND

Missionary Record.

FEBRUARY, 1848.

CONTENTS.

ORIGINAL ARTICLES.

Our Duty to the Unconverted Natives of Madras, 41
The Sceptical Young Officer, 57
Mrs. George Sand, 61
An Inquirer after Truth, 65
The Hindu Memorial, 68

CORRESPONDENCE.

Dr. Wardlaw's Tract on the Sabbath, 73

MISCELLANEOUS SELECTIONS.

The Founder of the Ragged Schools—Anecdote of Dr. Chalmers—Long Sermons and Prayers, 75—77

POETRY.

Leviticus xxv. 8—13. Psalm lxxxix. 15. 77

THINGS NEW AND OLD.

Dignity of Missions—We can all Help—Missions in India—Four kinds of Readers—The Stage Actor a Preacher, 78, 79

RELIGIOUS AND MISSIONARY INTELLIGENCE.

Ceylon—Meerut—Jellasore—Madras: Examinations of St. Andrew's Parochial School, Bishop Corrie's Grammar School, American Mission Native Schools, Free Church General Assembly's Institution, 79—82

EVENTS OF THE MONTH.

Oriental—Foreign, 82—84
Ecclesiastical Movements, &c. 84

Price Six Rupees to Subscribers generally—to Soldiers and Natives, Five Rupees—if paid within the first quarter. A single Number One Rupee.

N. B.—All payments to be made to Mr. S. SYMONDS, *Bible Depository, and orders sent to Mr.* JAMES WALKER, *Tract Depository, Madras.*

MADRAS:

PRINTED AND PUBLISHED BY P. R. HUNT,

AMERICAN MISSION PRESS.

New Bourgeois HEBREW TYPE for Sale,

(From Thorowgood and Co.'s)

In small founts of 5lbs. or 6lbs. if desired, at the American Mission Press, Madras.

MADRAS TRACT AND BOOK SOCIETY.

The Secretary of the above Society has gratefully to acknowledge the following contributions received since July 3, 1847.

	R.	A.	P.
Rev. J. Shrieves,	6	0	0
H. Newill, Esq.	12	0	0
Rev. G. Heyne, donation from Trichinopoly Tract Society,	50	0	0
Rev. W. Gunn,	10	0	0
Rev. K. H. Schmeisser,	10	0	0
Hatley Frere, Esq. Salem,	50	0	0
A Friend, by do.	50	0	0
E. W. Eyre, Esq. M. D.	30	0	0
Lieut. A. Wyndham, for 1847, and five preceding years,	120	0	0
Major Woodward, per Rev. J. Roberts,	20	0	0
Brigadier J. Ketchen,	50	0	0
Rev. J. Shrieves, donation from his Congregation,	10	13	0
Mr. J. Mills, Arnee,	3	0	0

MADRAS AUXILIARY BIBLE SOCIETY.

Statement of Subscriptions, &c. received from the undermentioned parties for the Madras Auxiliary Bible Society, from the 21st December, 1847, to the 24th January, 1848.

Subscriptions.	RS.	A.	P.
Brigadier J. Ketchen, for 1848,	100	0	0
H. Newill, Esq. do.	20	0	0
Mr. S. Symonds, 1847,	6	0	0
Mr. W. Garrett, 1846 and do.	10	0	0
Mr. W. Bramblebee, do.	3	8	0
Rev. T. Cryer, do.	10	0	0
A. Boswell, Esq. Nov. & Dec. do.	2	0	0
Mr. R. Twigg, from Oct. to Dec. do.	1	8	0
Mr. J. Fonceca, Dec. 1847 & Jan. 1848,	2	0	0
C. M. P. Boanerges, do. do.	0	8	0
Mr. W. T. Huntley, do. do.	1	0	0
Mr. C. A. Johnston, do. do.	1	0	0
Rev. D. Gnanamuttoo, do. 1847 & Jan. do.	1	0	0
J. W. Branson, Esq. Jan. do.	5	0	0
Captain E. Buckle, do. do.	4	0	0
Lieut. N. Hobart, do. do.	3	0	0
Captain F. H. Scott, do. do.	2	0	0
W. E. Underwood, Esq. do. do.	4	0	0
Captain T. Thompson, do. do.	1	0	0
Miss Camerons, do. do.	1	0	0
J. Gordon, Esq. do. do.	1	0	0
Miss Howard, do. do.	1	0	0
Mr. T. Hogg, do. do.	1	0	0
Mr. J. Huffton, do. do.	1	0	0
Mr. G. E. Johnston, do. do.	1	0	0
Mr. R. Jones, do. do.	1	0	0
L. Miller, Esq. do. do.	1	0	0
Mr. W. Fitzgerald, do. do.	0	8	0
Mr. T. P. Waller, do. do.	1	0	0
Miss R. Spencer, do. do.	0	8	0
Mr. H. J. Revis, do. do.	1	0	0
Store Serjt. I. Revis, do. do.	1	0	0
Mr C. Foster, 1847,	6	0	0
Mr. H. W. Branson, January, 1848,	0	8	0
Rev. J. W. Gordon, do. do.	12	0	0
Captain R. S. Dobbs, do.	50	0	0
F. Anderson, Esq. 1847,	100	0	0
H. Stokes, Esq. 1848,	300	0	0
Captain C. J. Cooke, do.	36	0	0
A Friend,	0	4	0
	694	4	0
Amount Collected by Mrs. E. Strange,			
Mrs. McDowell,	12	0	0
Mrs. White,	12	0	0
Mrs. Evatt,	12	0	0
Mrs. Strange,	24	0	0
Mrs. D. Shaw,	6	0	0
Mrs. C. Mitchell,	6	0	0
Mrs. G. E. Johnston,	8	0	0
Mrs. G. Anderson,	6	0	0
Mrs. Court,	6	0	0
Mrs. Bigwood,	6	0	0
Mrs. Stainbank,	10	0	0

	R.	A.	P.
Mrs. Fonceca,	3	0	0
Miss Clemons,	12	0	0
Mr. G. Anderson,	6	0	0
Mr. Murray,	1	8	0
Mr. J. S. Harvey,	12	0	0
Mr. Cruickshank,	3	0	0
Mr. Matthews,	6	0	0
Captain Stainbank,	10	0	0
	161	8	0
Subscriptions from persons at Masulipatam, through Rev. R. T. Noble,			
Lieut. Gibson, for Oct. and Nov. 1847,	3	0	0
Lieut. James, Nov. and Dec. do.	2	0	0
R. Alexander, Esq. Oct. to Dec. do.	6	0	0
Mr. W. Lodge, do. do.	3	0	0
Mr. Lincoln, do. do.	1	8	0
Mrs. Roberts, do. do.	0	12	0
Mr. J. W. Taylor, do. do.	1	8	0
Mr. Darling, do. do.	3	0	0
Captain Kennedy, do. do.	3	0	0
Captain Hughes, do. do.	3	0	0
Rev. H. W. Fox, do. do.	3	0	0
Rev. J. F. Sharkey, do. do.	3	0	0
Rev. R. T. Noble, do. do.	3	0	0
W. R. Smyth, Esq. April to Dec. do.	18	0	0
Mr. D. Prazer, Sept. to do. do.	2	0	0
Major Blaxland, 47th Regt. do. do.	4	0	0
Major Woodfall, do. do.	12	0	0
Captain Taylor, do. do.	8	0	0
Lieut. Pollard, do. do.	8	0	0
Lieut. Rich, do. do.	4	0	0
Lieut. Taylor, do. do.	4	0	0
Ensign Packenson, do. do.	4	0	0
Donation from Lieut. Col. Dods,	15	0	0
	114	12	0
Subscription from Subscribers at Ellichpoor, through Captain W. Ward,			
Brigadier G. W. Onslow, from March to August, 1847,	30	0	0
Captain W. Ward, do. do.	15	0	0
Captain W. B. McCally, do. do.	21	0	0
Sub. Asst. Surg. B. Anthony, do. do.	12	0	0
Qr. Mr. W. Ryan, do. do.	6	0	0
Qr. Mr. Serjt. C. Judgson, do. do.	6	0	0
Depy. Asst. Comsy. Plunkett, do. do.	18	0	0
Donation from Captain Commandant Roebuck, at Aurungabad, do.	12	0	0
Hyderabad Rupees	120	0	0
Or at 18 per cent exchange, Co.'s Rs.	101	11	0

Original Articles.

OUR DUTY TO THE UNCONVERTED NATIVES OF MADRAS.

In continuation of the remarks in last Number of the *Christian Instructor*,[a] on the subsidiary powers possessed by the Church for the evangelization of the world, it is purposed now to direct attention to the important but much neglected duty, incumbent on *all* Christians, lay as well as clerical, of exerting themselves in promoting the Redeemer's kingdom, by enlightening their unbelieving Hindu brethren around. The observations on the subject were drawn up with a special reference to the native population of Black Town, Madras; but they will, probably, be found susceptible of a much more extensive application.

I. It is a fatal, as it is a very general error, to imagine that the extension of the Gospel by personal effort is the duty of its Ministers and Missionaries alone. The members of our churches, seem for the most part, to think that all which they have to do, publicly, in respect to spiritual things is to wait, once or twice a week, on the ministrations of their Pastor, for their own supply of spiritual food. The doing of even this is, in many cases, thought not a little meritorious. In all that relates to the Christianizing of society and the world, they may remain passive. The active part, they consider, may be devolved on those who are paid for it. They receive no money; and, therefore, they need yield no assistance, in the grand work.

Such men are not disciples. They may have a profession, but they are without faith. The faith that evidenceth not itself by its fruits, and worketh not by love, is dead: it is not faith at all. For what end, I would ask them, has God bestowed upon us life, with all our various faculties, physical and intellectual? For what end does He hold out for our acceptance the graces of the Holy Spirit, and reveal to us the wonders of redeeming love, but that we may become fellow-workers with Him by promoting the Saviour's glory in man's

[a] See p. 12. That paper, along with the present, forms, with a few slight modifications, the substance of an Address delivered by the Rev. William Grant, of the Church of Scotland's Mission, in St. Andrew's Church, Madras, at the Monthly Missionary Prayer Meeting, held on Monday Evening, December 6th, 1847.

salvation? Nothing else is worth living for. Yet that duty, respecting which our Lord is so instant, and for which he has made such abundant provision, is the very duty with which Christians, generally, think they have nothing to do!

Scripture speaks plainly on this subject. While it requires us to consider ourselves as pilgrims merely in this world, which it characterizes as "vanity"—an empty pageant or phantasm that must soon evanish; and while it commands us to set our affections on things above, it also enjoins the utmost diligence in the promotion of the spiritual and eternal welfare both of ourselves and others. I shall, however, refer to one passage only, 1 Thessalonians v. 11—14. Here it is indubitable that private individuals, as well as pastors, are to exert themselves in the advancement of vital religion. Those who are required to esteem their pastors very highly, are at the same time enjoined to comfort, to warn, to edify each other. In other words, private Christians are to labour in promoting the spiritual welfare of others, each in his own sphere, as strenuously as evangelists, pastors and teachers, are required to do in theirs. Every one, indeed, who is blessed with the presence of the Holy Spirit, will be prompted by his love of souls, to do this. Nor can true religion flourish, either in a congregation, or a country, where it is not done.

That such was the practice of the primitive Church is evident from the narrative in the Acts of the Apostles. The believers went from house to house, "praising God," and strengthening each other. And when rising persecution "scattered them abroad," each acted, wherever he went, as a herald of salvation, teaching, reproving and exhorting: and "the word of the Lord grew, and believers were greatly multiplied."

II. My next remark, therefore is, that ALL Christians in Madras, lay members of the different congregations, as well as Ministers and Missionaries—are bound to do all in their power to promote the spiritual welfare of the unconverted natives around them, who may be in any degree under their influence. Some of us may have little intercourse with the natives generally; yet all have domestics. These are to be considered as under our care, and entitled to our instructions. If any of us know not their language, means for discharging the duty are still within our reach. The more wealthy can, as some do, employ a native Christian Teacher. Those who are poorer, if possessed of the Saviour's love, may easily secure the requisite instrumentality. On those professing Christians, however, who both understand the language of the natives, and have frequent intercourse with them, this duty is especially incumbent. Let them remember that the Lord Jesus who loves them, loves also their Hindu brethren, and longs for their salvation. Shall we not, then, make every effort to give to Him to see of the travail of His soul, in their enlightenment and conversion? His

injunctions, all of which are infinitely wise, and cannot without serious evil be neglected, expressly demand it.

It is sad and surprising to behold the liberties which professing Christians take with their Divine Master's commandments. Some of them they venerate, others they treat with the utmost disrespect.—All affect to reverence the commands of the Decalogue. Why? Because they are laws given to us by God. But are not all the precepts of the New Testament likewise laws given to us by God; results of the same infinite wisdom, and possessed of the same divine sanctions? It is as much a duty to exhort "an erring brother," to teach the ignorant, to "warn the unruly," as it is not to steal, not to blaspheme, not to indulge in gross vice, and to practise the opposite virtues. It is especially so in this land, where the state of society is in many respects similar to that of the nations among whom the Apostles laboured, and where effort is so much required. Our influence may seem to be small; but it is just what God has given us. Let us then in our Lord's name and in His Spirit, use it faithfully, and his blessing will not fail to follow. For what purpose can he have brought the most enlightened nation into such close connection with the most darkened and superstitious on the face of the earth, and given it so much power there, but that the light of the one should dispel the darkness of the other? Let us then no longer hide our light under a bushel; but energetically carry out the evident intentions of Providence, by affectionately, faithfully, and perseveringly, speaking and acting as the Redeemer's disciples. Let us each often ask ourselves, "Am I acting as Paul would have done had he been in my position?" and endeavour to be followers of him as he was of Christ.

III. A third point demands serious consideration. Let us speak to the natives as judiciously, and faithfully, and affectionately as we may, our precepts will hardly produce so deep an impression on their minds, as our example will. If the conduct we exhibit in any degree opposes the scriptural lessons we inculcate on them, it is more than likely that they will esteem our deeds, rather than our words, as indicative of our creed. If we, by our practice, give the lie ourselves to the Scriptural statements we adduce, how can the Hindus be expected to believe them?

"Ye are my witnesses," said Jehovah to his ancient people, in reference to their maintaining his honour among the Gentiles. "Ye are my witnesses," saith Christ, now, to each of us, his professing people, who live among the benighted natives of this idolatrous land. Let us witness by our conduct as well as by our language; and be careful that our testimony uniformly be *for*, and not *against*, the Gospel.

If, for example, while we speak to them of the unsatisfying nature of earthly things, we show by our own indifference to these things that

we are sincere, we afford them a true testimony; one they greatly need, and which, by the divine blessing, may benefit them. If, however, on the contrary, they see us as worldly, as observant of fashion, as fond of dress, and finery, and luxury, as others, our instructions must lose all their force. They will believe in, and imitate, our practice alone. If, again, we would teach them the value of the soul, and of the "great salvation," let us live like those who have souls of inestimable value to be saved. We might employ all the arguments in the world to convince them of the worth of their immortal part; but if we act as worldlings, who think not of the future, our practice will defeat our arguments. If we speak to them of the meekness and humility of the Saviour, let us not contradict our statements by being haughty and contemptuous on ordinary occasions towards themselves. If we warn them of the danger of sin, and of indifference to the Gospel, or of the terrors of the world of woe awaiting the wicked, let us not by our levity, and our carelessness about avoiding sin ourselves, teach them that all these things are to be considered as mere talk.

It is not to be doubted that every believer is bound, by all that is solemn, thus to approve himself, both by precept and example, a disciple of Christ. Nor is it to be doubted that if we act otherwise, and exhibit inconsistency in practice, we virtually teach the natives that those tremendously important truths of our holy religion, which God the Saviour deemed it not unbecoming his dignity to descend from heaven to earth to reveal and confirm, are of no great moment! How dreadful, in reality, must be the crime of thus contradicting the only true God and Saviour in the presence of the heathen! while all the time, too, we would wish to be considered as "witnesses" for Him! Glorious, assuredly, would be the results of uniform and general obedience in his people; but fearful in the extreme, both to the Hindus and to ourselves, may be the effects of inconsistency.

I may here take occasion to notice the establishment of THE MADRAS CITY MISSION as being an important step in the right direction. It will do much, I humbly trust, to benefit, both those who are directly its objects, and through them as instruments, the class in whose behalf I am speaking. Such an Institution is indispensably necessary; especially in a place where the paucity of spiritual labourers, even among professing Christians, has long been so great; and where, consequently, the accumulated amount of evil, resulting from continued neglect, must be so vast. If carried into full operation through the instrumentality of faithful and single-hearted Agents, whose only object is the promotion of the Redeemer's glory in the salvation of souls, it is not to be doubted that the Divine Spirit will bestow his enriching blessing upon its efforts. To its Promoters and its Agents alike, therefore, we say, "The Lord be with you all," "and fulfil all your counsels!"

I may perhaps be allowed to hint, that it might be well did the Superin-

tendents make it one of the instructions given to the Agents of that Mission, that the latter, among other important lessons, inculcate upon those, to whose welfare they are destined, that of which we have been speaking; and enjoin them, when enlightened themselves, to promote, by precept and example, the welfare of the native population around them. Every one who is brought into "the kingdom of heaven," is called upon to be a fellow-worker with God, who willeth that NONE should perish. "When thou art converted, strengthen thy [Hindu] brethren." It is time that every member of the Church were undeceived in respect to the notion that he may fulfil his high destiny as a disciple of Christ, by exercising some abstract sentiment or act of the mind which he calls *faith*, while he selfishly thinks of living and believing only for himself. Every *converted man* is bound by the most express Scriptural precept to become a *working man* in his Master's cause. "If any man love me, he will keep my commandments," saith the Saviour himself: "And this is my commandment that ye love one another." But we cannot LOVE each other, if we can placidly stand by and see each other, moving along the path of perdition, and make no effort to prevent it. Love, like faith, will ever show itself by its works. Our own souls never can prosper, while we do nothing for those of our brethren. May the time soon arrive when all shall thus love; and when those nominal Christians who are now stumbling-blocks and causes of offence both to professors of their own creed, and to their Hindu neighbours, shall be themselves converted into agents "to win them to Christ."

IV. But the desultory and unconnected efforts of individual Christians is not all that the grand duty of promoting the spiritual welfare of our Hindu brethren devolves on us. We are further required to maintain an efficient agency for communicating to the population, generally, the knowledge of the way of salvation. This duty, in so far as it regards the *adult* population of Black Town, is sadly neglected. Here, I am not speaking for the information or guidance of Missionaries. Of these there are sixteen in Madras, employed in most important spheres of spiritual labour among the natives. In these spheres they are exerting themselves up to, and in some cases, perhaps beyond, their strength. It is to the churches generally, both at home and in India, that I am to be considered as addressing myself: and of them I beg respectfully to say, that they are verily blameworthy in that means are not provided for promoting the spiritual interests of that large portion of the heathen population of Madras referred to. We have Seminaries for the young, in which hundreds and thousands of them have been instructed in divine knowledge. We have a few churches and labourers for the native Christians who have been collected, from among the heathen, into congregations. But all the provision for the great section of the Hindus mentioned, consists—in addition to one or two native Catechists—

of the instructions which *two Missionaries only* may be able to afford, by addressing them in the streets and lanes, during the week: these two Missionaries being at the same time, required to preach to native Christians on the Sabbath! What are these—abridged as their labours must be by what they owe to their *Christian* people—among so many myriads of a swarming idolatrous population!

They may, it has been said, if they wish, and as some of them do, hear the Gospel explained in the two or three places of worship in town, where the services are conducted in their own language; as they may also do in the suburbs of Royapooram and Chintadrepettah, where our zealous American brethren labour; or, in Poorsoovaukum, where another excellent brother, of the London Society, has a large native congregation. But, alas! they are insensible to the privilege of waiting on God, and totally indisposed to take advantage of the accommodation thus provided, even though it were greater, and at a less inconvenient distance. Our Lord's parable teaches us that it is not enough simply to open a house for them. We must go to the "hedges," "the streets and lanes," and "compel them"—by the force of Scriptural truth, and affectionate entreaty—"to come in." And it is because there is such a lamentable deficiency of means for fulfilling our duty on this important point, that attention is solicited to the subject.

But, it may be asked, why do not some of the Missionaries, now in Madras, betake themselves to the instruction of this neglected portion of the population? It is not in their power. Some were expressly sent from their native land to labour among the young: and every one who considers the vast importance of that department of Missionary effort must see that, instead of abridging, there is need rather of increasing the number of these labourers ten, aye, if possible, an hundred-fold. There are others, again, who belong to Missions whose original object was the conversion of the adults; but having in a series of years collected native congregations, the present agents, from want of additional fellow-labourers, are constrained to give themselves almost entirely to the important duty of feeding the flock which the Redeemer has thus entrusted to them.[a]

Nor can the distribution of Tracts supply the want of oral instruction. These have, indeed, been in many cases greatly blessed; and the accounts of their instrumentality in converting souls, received during the past year, are perhaps more numerous and encouraging than they have been during many preceding years. Yet it would be easy to

(a) A case in point is that of the brother in the London Mission, already referred to. Formerly, it was his daily practice to go out in the evenings to the streets of Black Town, there to address the adult unconverted natives. Now, however, that he has been left alone in the Mission, he is obliged to suspend these operations, and confine himself to his native christian congregation; yet with the resolution of resuming the interrupted duty, as soon as another co-adjutor shall have arrived to his assistance.

show, did our limits allow, that they can never be a substitute for the living preacher. There must be a pointed application of the truth to particular cases, and a prompt answer rendered to the cavils of the objector, to be successful, if we are to be successful at all; properties not to be always expected in a single Tract. Indeed, Tracts derive much of their value from the judicious manner in which they are selected by the experienced Missionary, so as to suit the state of the parties, individually, to whom they are presented. Besides, the number of Tracts distributed among the unbelieving population of Black Town is very limited.

Hence it appears that, at present, the efforts of Christians to benefit the *heathen* in Madras is well nigh exclusively confined to the children. We have great reason, indeed, to be thankful that so many of the rising native population are receiving Christian instruction. We fondly cherish the hope that while of this and that child of God it will one day be said, that he was born again in this and that Christian Seminary, a mighty and glorious change will hereafter be manifested on a much more extensive scale, as the result of these efforts. Yet, to us it appears evident that Christians are in no slight degree guilty in that they do not extend their efforts to the adults. We are not acting scripturally while this is neglected. We do not fully obey the Saviour's parting command. That command was, and still is, "Go ye into all the world, and preach the Gospel"—not to the *children* only in heathen lands, but—"to EVERY creature," old as well as young. His commands are infinitely wise; and every aberration from them, must be followed by evil consequences. Our system, therefore, so generally adopted at present in this city, which neglects the parents and directs its chief efforts to their children, and, thus, accords neither with the Redeemer's command, nor the practice of the Apostles, cannot be followed by the happy fruits we might otherwise expect.

Nor are we without monitions of our error. Its blighting influence is but too often exhibited even in the seminaries for the spiritual instruction of the children of these neglected Hindus. While we, in our Christian schools, teach them the grand and saving truths of the Gospel, their parents at home—and parents, whether Christian or heathen, have no little influence—press on their belief the absurd dogmas of their own impure and foolish superstitions. We doubt not, indeed, that, in time, the religion of Jesus will triumph in India, as in every other region of the globe. *Magna est veritas, et prævalebit.* In the meantime, however, our unscriptural system of neglecting the adults, places additional and fearful difficulties in the way of a young Hindu, when he would surrender himself to the only Saviour. In many cases, it is to be feared these difficulties, if not insurmountable, are at least, never surmounted. The unhappy youth is led to believe part of both sets

of instruction, while he fully receives neither. He is not a Hindu; nor yet is he a Christian. His state is like that of "Ephraim" of old, when the prophet was commissioned to say of it, "Ephraim is a cake not turned;"[a] half-idolator and half-believer, but wholly out of the church and out of Christ, while in that condition.—Nay, with many a youth, the result of such antagonistic teaching is, that, seeing Hinduism and Christianity so diametrically opposed to each other, he renounces all belief in either, and adopts the wretched creed of the unhappy Deist. Hence, perhaps, it is, that in Calcutta so many young men are to be found, who can unblushingly give utterance to the language of infidelity, in reference both to their national superstitions and the Gospel.

It may be said that this is only a *transition* state, which will not continue. It is, however, a lamentable one; and it surely does demand the prayerful consideration of Evangelical Christendom. Every Christian mind ought to be roused to endeavour to interpose the remedy by which those natives who have been convinced of the abominations of idolatry, instead of being handed over to infidelity, may, without such sad and hazardous intervention, be at once introduced into the Redeemer's fold, and the enjoyment of the privileges of his people.

But let us view the position of our instructed Hindu youths in another aspect. When by the Divine blessing on the Scriptural Truths communicated, any one of them has been enlightened to see his spiritual danger, the insufficiency and wickedness of his own religion, and the excellency of the Gospel; and when, in consequence, he is desirous of being baptized; no sooner is the change in his religious views known, than the most determined efforts are made by his countrymen to prevent his declaring himself. If he perseveres in his endeavours, the bitterest hatred is often manifested against him, even by his nearest relatives. Of all this he is well aware before hand. He knows that on becoming a Christian he will be required to give up, literally, father and mother, all the relations he loved, all his worldly possessions, and the worldly prospects that once lay open before him. He remembers, no doubt, what he has been told, that he will assuredly receive, according to the Saviour's promise, an hundred-fold for all the worldly sacrifices he may be called to make here, and, in the end, everlasting life. But when the vigorous-minded Christians of Britain are so unwilling to make any sacrifice that at all approaches to this, can we be surprised if a Hindu—timid—youthful—the affectionate son of loving parents, it may be—is staggered in the hour of trial? Hence it is, that many an enlightened and interesting native youth is deterred from "confessing Christ before men."

There are, however, some who, in the face of every form of opposition, have been blessed with grace enough to strengthen them to declare them-

[a] Hosea vii. 8. Some esteemed friends are not quite satisfied with the application of this text. We would merely ask them, If it has not the meaning here, by implication, assigned it, what *does* it mean?

selves. We have, in such cases, much reason to rejoice. A soul is gained. Yet, even here, the gain is not the riches of the Church, which, under a better system, it ought to be. If, indeed, his faith continues firm—if he is enabled to manifest the meek magnanimity and unswerving rectitude of Christ his Lord—his position is most important. He may be instrumental in producing, silently, an impression of the most salutary kind on many around him. For never is the Gospel more effectually preached, than when it is preached *practically*—by a kind demeanour, and a firm and heavenly gentleness of consistency—even should the sufferer say nothing but, "I am a CHRISTIAN, and am therefore bound thus to act." Such, however, is the Hindu mind, that these manifestations may be expected to be but rare. The convert must be, of course, disowned by all his friends and relations. He is in danger of suffering injurious bodily maltreatment from them; if he perseveres. On the other hand, pleasures and advantages will be held out, as allurements, in the event of his retracting. At the same time, the population around him, generally, from never having been taught what Christianity really is, and supposing that to become a Christian is to be guilty of every thing that is traitorous and base, will not fail so to express themselves to him. Hence his soul also is in no little danger. The bitterly hostile sentiments he hears from every quarter around him may do more than grieve and depress his spirit. Such is the weakness of the mind, and its liability to be biassed by what appears the general opinion, that it frequently comes, in time, in some measure, to adopt it. Our youth is in danger of departing from his first love. He may be lost.

If, again, to prevent this, an asylum among Christian friends is opened to him, he may escape most or all of these evils. In that case, however, he will himself, in a great measure, be lost to Christ and the Church. He can then, generally speaking, do little more for the Gospel than if he had died. He cannot be among his unbelieving countrymen, what every such believer is required to be, "as a light shining in a dark place." He cannot witness for Christ. He cannot act as "the salt of the earth." He may still be said, therefore, though in another sense than in the former case, to be lost. His own soul is saved—and blessed be God for it—but all the divine grace he has received, which in more propitious circumstances might have been instrumental in saving others, is buried with him in his retirement.

But if, again, under the influence of timidity and the other motives we have mentioned, our awakened youth, instead of openly renouncing Hinduism and embracing Christianity, preserves the change in his religious views a secret—what danger to his soul is the consequence! By resisting the convictions and dictates of the Holy Spirit, he may become familiarized more and more with the saving truths, which he practically denies, till they lose all power over his mind. His conscience may become utterly seared. In the end he may perish; and

his destruction must be more fearful than if he had never heard the Gospel.

If, however, through Divine grace, and notwithstanding his sinfully refusing to acknowledge Christ, he is enabled to retain some hold of that Gospel, what a deep trial is his! Only picture him to yourself living under the same roof, and united in the closest ties of relationship with those who hate what he loves, and love and practise what he detests; who blaspheme that Saviour in whom he trusts, and worship, as gods, objects which he despises and loathes. It is like uniting, by chains, the living with the dead—occasionally, in former times, the punishment of the worst of criminals. It is like dooming an angel to associate, in their dungeon, with spirits accursed.

When such are the unnatural results of our unscriptural system of neglecting the grown up population, should not a remedy be provided? When God in his Word tells us that, in these cases, the "dead" may be made to live, and to act in sweet accord with the "living;" and that to those who resemble spirits accursed, may be communicated the pure and heavenly dispositions of the angel, should we not make an effort to accomplish the noble change? When we see that many of our difficulties, in respect to awakened youths, arise from our neglecting the Redeemer's precept and example, should we not in the spirit of humble obedience, follow them more implicitly for the future, by endeavouring to make his Gospel known to *every* creature? To enlist the parents of an interesting Hindu disciple on his side, and to render them, instead of determined opponents, affectionate and solicitous assistants, in his endeavours to obtain eternal life, is surely deserving of an attempt.

Nor is it individuals alone, in our seminaries, that suffer from the ignorance and bigotry in which the great mass of the people are allowed to remain. When one pupil is baptized, HUNDREDS of youths are withdrawn by their superstitious parents from the various Christian Institutions. Many may after a time return; but many others go to schools conducted under idolatrous influence, from which the Gospel is sedulously banished. Nor is this all. Even the circumstance that a youth, desirous of baptism, visits the Missionary, privately, for religious instruction, will produce, to no inconsiderable extent, the same unhappy results. There are worse cases still. It sometimes happens that young natives, possessed of no love to the Truth, but influenced solely by selfish motives, profess a desire for baptism. Two or three cases of this kind deeply try the faith, and sadden the heart, of the Missionary. To see the Hindu youth declaring his sense of the Saviour's love, or calling out "What must I do to be saved?" is delightful to his soul. It is the object of his labours, the subject of his prayers. But, alas! after a few disappointments, an application for baptism from one whose hopeful state he has not, previously, had sufficient means of

ascertaining, mixes no little solicitude with his hopes. There may be no sincerity: and one thing is sure to follow. As soon as it is known by the other pupils—from whose prying minds it is not easy to conceal such cases—that some of their fellows wish to be baptized, the news will spread abroad and speedily be carried to the parents. Many, and perhaps some of whom the Missionary was most hopeful, will be withdrawn, it may be, for ever. If, again, such deceitful applicant succeeds in his deception—an event which the Scriptural knowledge of many boys renders probable—and receives baptism, our schools are all as much emptied, as in the case of a conversion. Thus for a time the machinery of our Missions is rendered useless; the progress of the Redeemer's cause arrested; souls are lost; and the treasures of the Church unprofitably expended; while no soul is gained to compensate the loss.

What is to be done to remedy such distressing evils? Often does the mind desiderate some additional branch in our Institutions, to whose care might be transmitted those youths who seem to be impressed with the truth; provided this would allow the labourers in the elementary Institution to go on in their humble, yet noble work, of faithfully, affectionately, and perseveringly imbuing the young minds, in undiminished numbers, with the "knowledge of Christ Jesus and him crucified;" looking upward, all the while, for the Holy Spirit's influence to sanctify it to their conversion; until myriads of them, as they come to us year after year, be made fully acquainted with the way of salvation. But, at present, it is not easy to see how any such arrangement could be effected. If, however, the ignorance of the parents which so sadly embarrasses and neutralizes our proceedings among the young, were, by an effective agency among the adults, removed, a change in our mode of operation would be the less necessary. The young will soon, indeed, be the adults; but "our pupils" form but a fraction of them; and it is sad to allow the present generation to plant the germs of future difficulties, and then pass away, without an effort to prevent it.

It is true, that, in many cases, we might not succeed with the parents. We would then, however, have, at least, done our duty.—It is true, also, that such trials were foretold by our Lord; and that they existed even in the days of the Apostles. But we have no right to make our Saviour's prophecy an excuse for neglecting his command, so solemnly given. Besides, in those early ages, when that command was obeyed, the youthful disciple in an unbelieving family had still many around to countenance and befriend him. There is also abundant reason to believe that superstition so bigoted and inveterate, so bitter and so proud, as that generally prevailing in India, was rarely indeed, if ever, to be found, to any extent, among the nations visited by the majority of the Apostles. Young Hindus of either sex, have at present, more difficulties in the way of their conversion to struggle against, than the children of any people ever had; and we should, therefore, be the more strenuous in our efforts to remove them.

But, farther, that a change might be effected in the sentiments of adult Hindus, were the attempt only made, is evident from what we repeatedly witness, among the young, in our Christian seminaries. Often do native boys enter our classes, with their hearts full of the antichristian prejudices of their grown up countrymen. Their countenances sometimes become dark with suppressed wrath, or exhibit the traits of scornful contempt, on their first hearing of the more peculiar doctrines of the Gospel. Yet, unfold to them these doctrines; avoiding as much as possible the use of words to which they have attached a wrong meaning, and, in a few months, these very boys will be disarmed of their hostility, and, in many cases, approve heartily of the whole scheme of Redemption.

Here, however, it may be necessary to observe, that when we speak of avoiding the use of certain *words*, we do not mean that any *doctrines* are to be held back from them. Far from it. We mean simply to state that, as they have attached very erroneous ideas to many terms in common use, it becomes us to avoid teaching them error, or steeling them against the Gospel, by employing such terms, till they have learned to understand them. They have their own notions, as is well known, about *Regeneration* and *Sanctification:* and if, while instructing them, we employ these words, rather than the corresponding definitions, we teach to little purpose. In like manner, they have, at the present moment, very strange notions respecting *conversion*. In their estimation, it signifies every thing mean, treacherous and wicked. Were we, therefore, to press on them the duty of *conversion*, before they have imbibed our meaning of the term, we would, in their view, be guilty of pressing on them the commission of an act of shameful wickedness. The result would, probably, be, that they would be withdrawn, with their detestation of Christianity more embittered than ever.

But if, instead of the term, we give them the thing signified; if we unfold the fallen nature of man together with the holy character of the true God, and the necessity of obtaining pardon through the Redeemer's atonement, and a renewed mind by the influence of the Holy Spirit, they will approve of all we say. Many of them will be, to a certain length, converts, before the name has been employed. I have, at least, seen numerous instances of youths, who had come with minds deeply prepossessed against the Gospel, expressing, in a few months, most fervently, and, to all appearance, most sincerely, their cordial belief in all its leading doctrines. The majority of a numerous class of such boys, have manifested feelings of sorrow when told that surely they must not believe in that Saviour of whom they were reading, seeing they would not confess him before men; and have averred, that it was only the dread of their parents that prevented their so confessing Him.

Seeing, therefore, the minds of the young can thus be enlightened and influenced, why should we doubt that the all-powerful word of God would have similar powerful effects, if brought to bear upon the

adults? Much opposition, no doubt, would be excited; but were we thus to engage in the Lord's work, in right good earnest, and in the manner He has himself prescribed, we could rely on His being with us, and look up to Him with confidence both for guidance, and a rich blessing on our efforts. Many might continue to oppose; but many others would yield, and our difficulties would be lessened in proportion. The great change would progress; and many Hindu parents, who are now obstacles to their children's becoming Christians, would lead the way, and help them forward in their course.

Something is required to be done. The Missionary Enterprise in Madras, is at present, in no flattering position. Of the *Christians* in it, we may be allowed to say, that a large number, by their ignorance, and their consequent evil example, are labouring powerfully against us. They crucify Christ to themselves afresh, before many of the heathen, who are thus taught to despise Him. They openly contradict the word of God and the lessons of his servants, which these Hindus are thus also led to disregard the more. All the while, the immense unbroken mass of the unconverted grown up Hindu population are also vigorously opposing us. No wonder that the mighty mass of evil leaven exhibits such power, and that the good in the midst of it, small in itself, is producing, as yet, so little effect!

V. It is the duty of the Christian Church to adapt its Missionary schemes for the diffusion of the Gospel, as much as possible to the circumstances and necessities of heathen lands; and to modify its plans of operation, when any of them are found, in practice, insufficient for the attainment of its grand object. In the Missionary enterprise, as much as in private life, we should be ever watchful to take the hints our Master may give us; and ever ready to give up our most favourite schemes, when the leadings of his Providence seem to recommend the adoption of others. That Enterprise has, as yet, only commenced. It is but in its infancy. It has much to learn; and it therefore becomes us all to be docile. Hitherto, the Church has only been trifling. It is only now beginning to perceive that the work is one that *does* demand persevering effort—though hardly yet fully convinced of this fact. O that at last, in right good earnest, all its members would yield themselves up, with all they call theirs, to the Saviour, to be employed, as he may see best, for the speedy attainment of His being acknowledged, universally, Lord of all!

It might occur to some, while we were recommending the necessity of evangelizing the adult Hindus of Madras, that former Missionary labours among them have not produced the beneficial results anticipated; and they might be inclined to hint, that a repetition of the attempt can hardly be expected to be crowned with much success. Efforts have indeed been formerly made; but it may be only right to inquire, by what number of Agents they were made; and how they were conducted?

There seems to be a strange and unfortunate hallucination in the minds of many in Britain, as well as elsewhere, respecting Missionary operations. To convert the heathen world is supposed to be God's peculiar work, in which man has little to do. If Christendom sends one solitary spiritual labourer to a destitute field, where thousands of human beings are perishing for lack of knowledge, it is deemed a movement of high consequence. It seems to be imagined that, through him, in some manner not experienced in lands of Gospel light, the Divine influences will descend in such abundance—like lightning along the conducting rod—that the darkened and bigoted, and hostile inhabitants, will speedily lay aside their enmity and superstitions, and receive the truth. If such a change does not take place, the cause is ascribed to the want of faith somewhere; not to any deficiency in the amount of instrumentality.

Such seems to be the theory in respect to the evangelization of heathen lands. We do not, however, find that its soundness is acknowledged, if applied to Christian nations. A city in Britain, with a population of 100,000 inhabitants, is not considered sufficiently provided for, spiritually, unless the number of Christian Ministers is, at least, one hundred. Were these by any cause to be reduced to *fifty*, it would at once be said, in alarm, that God had surely a controversy with the city, in that he had caused such a "famine of the word;" the most fatal famine under which man can suffer. Even though there might be many Religious Institutions in it, and many eminent private Christians labouring, each in his own sphere, to promote the interests of the Gospel, and thus mightily seconding their Pastors, it would be deemed an appalling disaster.

But, suppose a city in India, with the same number of inhabitants; these, too, ignorant, superstitious, idolatrous, most bigotedly opposed to the Gospel, steeped in the vices which ever accompany idolatry, and without one enlightened individual among them: if Christendom, sends out *three* or *four* Missionaries to it, it is considered as having received a reasonable supply of means for its evangelization. Accounts of the progressive enlightenment and conversion of its inhabitants will be anxiously expected. Never does it enter into their minds to suppose, that though a *Christian* city would become, to a great extent, practically heathen, were its Ministers of all denominations to be reduced to fifty, a heathen one could fail to become Christian, after three or four Missionaries had arrived in it.

Such modes of thinking are consistent neither with reason nor Scripture. Instead of a smaller, the sad amount of ignorance and profligacy to be found in heathen cities, where Satan has so long held his seat, demands a larger number of Agents, than, humanly speaking, the needs of a Christian city require. We must reverse the mode of computation. If in Britain an *hundred* is necessary, India demands a ten, or even a hundred-fold increase, at the outset: though, alas! we cannot, at present, see whence they are to come.

Apply the system hitherto adopted, to the concerns of ordinary life. If a score of husbandmen are required for the due cultivation of a piece of land of a thousand acres, that has long been under good management, will *two* men be deemed sufficient to *bring* into a state of cultivation, and keep in good order, a like piece of land, that has, for hundreds of years, been a waste neglected jungle? Suppose our two labourers were to commence at one side of it, and proceed vigorously to root out the trees and shrubs: long before they had arrived at the other, the portion first cleared would be almost as much a jungle as before.

Something like the position of two such labourers is that of Missionaries in the large cities of India, at present. I speak of the *cities*, having a reference to Madras; and because, in the country stations, the mass of heathenism to be operated on, at any single point, is immensely smaller, and therefore less unmanageable. It is not, indeed, for man to presume to say what means the Holy Spirit will especially bless. But we know, that while He sometimes seems to act without human means, He never fails to act along with them, and in proportion to the amount of them—always supposing them scriptural. It may therefore be safely said, that through His blessing, success may be expected to be commensurate with the number of faithful, self-denying, holy, judicious fellow-workers with God, whom the Church sends forth, in faith and prayer, to the field; and with the wisdom with which they carry on their operations. If they are few, the results will be small. If they increase in numbers and in labours, the success will be greater; if they decrease, so will the success. With an insufficient number, the work may stand still altogether.

Each Christian Missionary is a soldier, whose avowed object it is to recover the Heathen world from the sway of the Prince of Darkness. Knowing the vast skill and experience of the Arch-enemy, against whom they have to contend, Missionaries should act according to the wisest system of tactics; and for this end ever be looking up to their Great Captain. It is to be feared that, at present, the system followed is not the best. Military men, at least, would deem it, if applied to human affairs, injudicious and barbarous in the extreme. They would characterize it as a very foolish measure indeed, were the Commander of an invading Army to send one detachment of his forces to the northern border, and another to the south; one regiment against this distant city, and another against that, till his army was completely scattered, in every direction, over the face of the country he meant to conquer. His little bands might, at the outset, catch a few stray peasants, or burn a hamlet; but it is not likely we should ever hear of their triumphs; to say nothing of the probability of their being speedily cut off, in detail, by the enemy. The grand secret of the success of such men as Frederick the Great, and Napoleon was, that, whether they were conducting a campaign,

or fighting a battle, it was their principle to advance the great mass of their forces in a united and powerful body, and make a vigorous and determined attack on some *single important position*, the gaining of which ensured the easy conquest of all the rest.

The friends of Missions would do well to take a lesson from these men. In the present deficiency of the requisite means, it might be expedient to form a grand *Evangelical Missionary Alliance*, in which evangelical men of every name might unite, and act in concert in their missionary operations. Had all the spiritual labourers in India, at any one time, instead of being scattered over its surface, been located in some important city, and had they then engaged, with all the vigour of elevated faith and devoted love to God and man, in their noble task, they would have formed a band before which the enemy must have quailed. Through the Divine blessing accompanying them, they might have soon been able to inform those who sent them forth, that thousands had been added to the number of the believers. Having thus established churches in one city, and appointed Pastors to watch over them, they could then have proceeded to another, and witnessed the same results. In the mean time, the church would have been encouraged to train others in the requisite knowledge of language to form a similar band to operate elsewhere.

It may be asked, Must our present Missionary stations be evacuated to make this combined effort? Certainly not. No Missionary can, with safety to the immortal souls among whom he labours, be withdrawn. We have been speaking with a view to future operations.—But did not our Lord himself send out his disciples by *two* and *two* only? With his Evangelists, our modern Missionaries are not to be compared. One man appearing in Madras, curing all kinds of diseases by a word, raising even the dead, and speaking its various languages with fluency and force, would produce an impression beyond that of a hundred Missionaries.—But, again, whence are funds to be obtained? The question is a difficult one to answer, especially at the present time. Yet, when professing Christians spend such large sums on mere amusements, it is evident there is abundance somewhere, which, rightly directed, might effect all required. In London, £500,000 are annually taken at the doors of the Theatres alone.—But we must pause.

May the Holy Spirit visit and refresh all his Churches, and cause the professing people of God to devote *themselves* to the Saviour! Then shall *all they have* quickly follow; and abundance of devoted men, and abundance of means, be found for filling the whole earth with the knowledge of the Lord. May the prophecy, hitherto only partially fulfilled, be accomplished, "The Lord shall give the word; *great shall be the company* of those that publish it!"[a]

[a] Psalm lxviii. 11, *literally* translated.

THE SCEPTICAL YOUNG OFFICER.

A FEW years ago, one of the stage-coaches which ply between our two principal cities, was filled with a group which could never have been drawn together by mutual choice. In the company was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to show that the English was not his native tongue, and a very slight peculiarity in the pronunciation of the *th* ascertained him to be a Hollander. He had early entered into military life, had borne both a Dutch and French commission, had seen real service, had travelled, was master of the English language, and evinced, by his deportment, that he was no stranger to the society of gentlemen. He had, however, in a very high degree, a fault too common among military men, and too absurd to find an advocate among men of sense—he swore profanely and incessantly.

While the horses were changing, a gentleman who sat on the same seat with him took him by the arm, and requested the favour of his company in a short walk. When they were so far retired as not to be overheard, the former observed, "Although I have not the honour of your acquaintance, I perceive, sir, that your habits and feelings are those of a gentleman, and that nothing can be more repugnant to your wishes than giving unnecessary pain to any of your company." He started, and replied, "Most certainly, sir! I hope I have committed no offence of that sort."

"You will pardon me," replied the other, "for pointing out an instance in which you have not altogether avoided it."

"Sir," said he, "I shall be much your debtor for so friendly an act; for, upon my honour, I cannot conjecture in what I have transgressed."

"If you, sir," continued the former, "had a very dear friend to whom you were under unspeakable obligations, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air incompatible with a regard due to his character?"

"Undoubtedly, and I should not permit it; but I know not that I am chargeable with indecorum to any of your friends."

"Sir, my God is my best Friend, to whom I am under infinite obligations. I think you must recollect that you have very frequently, since we commenced our journey, taken his name in vain. *This* has given to me and to others of the company excruciating pain."

"Sir," answered he, with very ingenuous emphasis, "I *have* done wrong. I confess the impropriety. I am ashamed of a practice which I am sensible has no excuse; but I have imperceptibly fallen into it, and I really swear without being conscious that I do so. I will endeavour to abstain from it in future; and as you are next me in the seat, I will thank you to touch my elbow as often as I trespass." This was agreed upon; the horn sounded, and the travellers resumed their places.

In the space of four or five miles, the officer's elbow was jogged every few seconds. He always coloured, but bowed, and received the hint without the least symptom of displeasure: and in a few miles more, so mastered his propensity to swearing, that not an oath was heard from his lips for the rest, which was the greater part, of the journey.

He was evidently more grave; and having ruminated some time, after

surveying first one and then another of the company, turned to his admonisher, and addressed him thus:

"You are a clergyman, I presume, sir."

"I am considered as such." He paused; and then, with a smile, indicated his disbelief in divine revelation, in a way which invited conversation on that subject.

"I have never been able to convince myself of the truth of revelation."

"Possibly not. But what is your difficulty?"

"I dislike *the nature of its proofs.* They are so subtle—so distant—so wrapt in mystery—so metaphysical, that I get lost, and can arrive at no certain conclusion."

"I cannot admit the fact to be as you represent it. My impressions are altogether different. Nothing seems to me more plain and popular; more level to every common understanding; more remote from all cloudy speculation, or teazing subtleties, than some of the principal proofs of Divine revelation. They are drawn from great and incontestable facts; they are accumulating every hour. They have grown into such a mass of evidence, that the supposition of its falsehood is infinitely more incredible than any one mystery in the volume of revelation, or even than all their mysteries put together. Your inquiries, sir, appear to have been unhappily directed; but what sort of proof do you desire? and what would satisfy you?"

"Such proofs as accompany physical science. This I have always loved; for I never find it deceive me. I rest upon it with entire conviction. There is no mistake, and can be no dispute in mathematics. And if a revelation comes from God, why have we not such evidence for it as mathematical demonstration?"

"Sir, you are too good a philosopher not to know that the nature of evidence must be adapted to the nature of its object; that if you break in upon this adaptation, you will have no evidence at all: seeing that evidence is no more interchangeable than objects. If you ask for mathematical evidence, you must confine yourself to mathematical disquisitions. Your subject must be *quantity.* If you wish to pursue a moral investigation, you must quit your mathematics, and confine yourself to moral evidence. Your subject must be the *relations which subsist between intelligent beings.* It would be quite as wise to apply a rule in ethics to the calculation of an eclipse, as to call for Euclid when we want to know our duty, or to submit the question, 'Whether God has spoken,' to the test of a problem in the conic sections. How would you prove mathematically that bread nourishes men, and that fevers kill them? Yet you and I both are as firmly convinced of the truth of these propositions, as of any mathematical demonstration whatever; and should I call them in question, my neighbours would either pity me as an idiot, or shut me up as a madman. It is, therefore, a great mistake to suppose that there is no satisfactory nor certain evidence but what is reducible to mathematics."

This train of reflection appeared new to him. Yet, though staggered, he made an effort to maintain his ground, and lamented that the "objections to other modes of reasoning are numerous and perplexing, while the mathematical conclusions puts all scepticism at defiance."

"Sir," rejoined the clergyman, "objections against a thing fairly proved are of no weight. The proof rests upon our knowledge, and the objections upon our ignorance."

"There is also a deception in this matter. The defect complained of is supposed to exist in the *nature of the*

proof; whereas it exists, for the most part, in the *mind of the inquirer.* It is impossible to tell how far the influence of human depravity obscures the light of human reason."

At the mention of "depravity," the officer smiled, and seemed inclined to jest; probably suspecting, as is common with men of that class, that his antagonist was going to retreat into his creed, and intrench himself behind a technical term, instead of an argument. The triumph was premature.

"You do not imagine, sir," said he, continuing his discourse to the officer, "you do not imagine that a man who has been long addicted to stealing, feels the force of reasoning against theft as strongly as a man of tried honesty. If you hesitate, proceed a step further. You do not imagine that an habitual thief feels as much abhorrence of his own trade and character, as a man who never committed an act of theft in his whole life. And you will not deny that the practice of *any* crime gradually weakens, and frequently destroys the sense of its turpitude. This is a strong *fact*, which, as a philosopher, you are bound to explain. To me it is clear as the day, that his vice has debauched his intellect; for it is indisputable, that the considerations which *once* filled him with horror, produce *now* no more impression upon him than they would produce upon a horse. Why? Has the vice changed? Have the considerations changed? No. The vice is as pernicious, and the considerations are as strong as ever. But his power of perceiving truth is diminished, and diminished by his vice; for, had he not fallen into it, the considerations would have remained; and, should he be saved from it, they would resume their original force upon his mind. Permit yourself, for one moment, to reflect how hard it is to persuade men of the virtues of others against whom they are prejudiced. You shall bring no proof of the virtues which the prejudice shall not resist or evade. Remove the prejudice, and the proof appears invincible. Why? Have the virtues changed? has the proof been strengthened? No. But the power of perceiving truth is increased; or, which is the same thing, the impediment to perceiving it is taken away. If, then, there are bad passions among men, and if the object of divine revelation is to control and rectify them, it follows that a man to whom the revelation is proposed, will be blind to its evidence, in exact proportion to the perverting influence of those passions. And were the human mind free from corruption, there is no reason whatever to think that a moral argument would not be as conclusive as a mathematical argument is now; and that the principles of moral and religious science would not command an assent as instantaneous and peremptory as that which is commanded by mathematical axioms."

After a short pause, in which no reply was made by the officer, and the looks of the company revealed their sentiments, the clergyman proceeded:

"But what will you say, sir, should I endeavour to turn the tables upon you, by showing that the evidence of your physical science is not without its difficulties; and that objections can be urged against mathematical demonstration more puzzling and unanswerable than any objections against moral evidence?"

"I shall yield the cause; but I am sure that the condition is impossible."

"Let us try," said the other.

"I begin with a common case. The Newtonian system of the world is so perfectly settled that no scholar presumes to question it. Go, then, to a peasant who never heard of Newton nor Copernicus, nor the solar system, and tell him that the earth moves round its axis, and round the sun. He

will stare at you to see whether you be not jeering him; and when he sees you are in earnest, he will laugh at you for a fool. Ply him, now, with your mathematical and astronomical reasoning. He will answer you that he believes his own eyesight more than your learning; and his eyesight tells him the sun moves round the earth. And as for the earth's turning round upon her axis, he will say that 'he has often hung a kettle over the kitchen fire at night, and when he came back in the morning it was hanging there still, but had the earth turned round, the kettle would have been turned over, and the water spilled over the floor.' You are amused with the peasant's simplicity, but you cannot convince him. His objection is, in his own eyes, insurmountable; he will tell the affair to his neighbours as a good story, and they will agree that he fairly shut the philosopher's mouth. You may reply, that 'the peasant was introduced into the middle of a matured science, and that, not having learned its elements, he was unsupplied with the principles of correct judgment.' True; but your solution has overthrown yourself. A freethinker, when he hears some great doctrine of Christianity, lets off a small objection, and runs away laughing at the folly, or railing at the imposture of all who venture to defend a divine revelation; he gathers his brother unbelievers, and they unite with him in wondering at the weakness or the impudence of Christians. He is in the very situation of the peasant. He bolts into the heart of a grand religious system; he has never adverted to its first principles, and then he complains that the evidence is bad. But the fault in neither case lies in the evidence; it lies in the ignorance, or obstinancy of the objector. The peasant's ground is as firm as the infidel's. The proof of the Newtonian system is to the former as distant, subtle, and cloudy, as the proof of revelation can be to the latter; and the objection of the one as good as the objection of the other. If the depravity of men had as much interest in persuading them that the earth is not globular, and does not move round the sun, as it has in persuading them that the Bible is not true, a mathematical demonstration would fail of converting them, although the demonstrator were an angel of God!

"But with respect to the other point, namely, that there are objections to mathematical evidence more puzzling and unanswerable than can be alleged against moral reasoning, take the two following instances:

"It is mathematically demonstrated that space is *infinitely divisible;* that is, has an *infinite number of parts:* a line, then, of half an inch long, has an infinite number of parts. Who does not see the absurdity of this? Try the difficulty another way. It requires *some* portion of time to pass any portion of space. Then as your half inch has an infinite number of parts, it requires an infinite number of portions of time, for a moving point to pass by the infinite number of parts: consequently it requires an eternity, or something like it, to move *half an inch.*"

"But, sir," interposed the officer, "you do not deny the accuracy of the demonstration that space is infinitely divisible!"

"Not in the least, sir, I perceive no flaw in the chain of demonstration, and yet I perceive the result to be infinitely absurd.

"Again: It is mathemetically demonstrated that a straight line, called the *asymptote* of the hyperbola, may *eternally approach* the curve of the hyperbola, and yet can *never meet it.* Now, as all demonstrations are built upon axioms, an axiom must always be plainer than a demonstration; and to my judgment it is as plain, that

if two lines continually approach they shall meet, as that the whole is greater than its part. Here, therefore, I am fixed. I have a demonstration directly in the teeth of an axiom, and am equally incapable of denying either side of the contradiction."

"Sir," exclaimed the officer, clapping his hands together, "I own I am beat! completely beat! I have nothing more to say."

A silence of some minutes succeeded; when the young military traveller said to his theological friend, "I have studied all religions, and have not been able to satisfy myself."

"No, sir," answered he, "there is *one* religion which you have not yet studied."

"Pray, sir," cried the officer, roused and eager, "what is *that?*"

"The religion," replied the other, "of *salvation through the redemption of the Son of God;* the religion which will sweeten your pleasures, and soften your sorrows; which will give peace to your conscience, and joy to your heart; which will bear you up under the pressure of evils here, and shed the light of immortality on the gloom of the grave. *This* religion, I believe, sir, you have yet to study."

The officer put his hands upon his face, then languidly clasping them, let them fall down, forced a smile, and said with a sigh, "We must all follow what we think best." His behaviour afterward was perfectly decorous. Nothing further is known of him.

Reader, have *you* "studied the religion of salvation through the redemption of the Son of God?" If so, you must have been deeply convinced of the necessity of salvation—of the utter impossibility of obtaining it by your own exertions, or by those of any other creature—of its being only to be found through faith in Him whom God has exalted to be a Prince and a Saviour—and of its being not only fully adequate to the wants of the most needy of the human family, but also perfectly free to the most vile and worthless. Have *you* obtained an interest in this precious salvation? You are a debtor to sovereign grace. Flesh and blood have not imparted it to you, but the life-giving Spirit of God. Hold fast. Grow in grace. Endure to the end; for in due time ye shall reap, if ye faint not.

But are you ignorant of this great salvation? Do you neglect it? Do you despise it? It is made known with great plainness in the scriptures. Be assured that its importance shall one day be FELT; and that those who despise it shall be lightly esteemed. If uninterested therein, you perish eternally.

MRS. GEORGE SAND.

THE notoriety which has been obtained by the pernicious French Novels called Sand's—which it has been long known were the production not of George Sand, as pretended, but of a female writer—induces us to transfer an account of the Authoress, by a correspondent of the *New York Observer*, to our pages. It is interesting as a literary record, and also teaches the important lesson that no brilliancy of talent can atone for a dereliction of principle even in literary effort, and that vice ever degrades the intellect as well as the moral character.

The name of *George Sand* does not really belong to this lady. Her family name is *Dupin*, and by marriage she

became the baroness *Dudevant*. It is only since she has figured in the republic of letters that the nick-name of George Sand has been applied to her: the name by which she is now known throughout Europe.

Mrs. Sand is the representative of a numerous class of persons of both sexes, who having no fixed creed, disrelishing the humble duties of domestic life, and dissatisfied with the present condition of things because dissatisfied with themselves, declaim against the religion, the customs and laws of society. Their minds are troubled, their hearts sick; they wander at random in the wide regions of a feverish fancy, like planets which have left their orbits, and attribute to external circumstances the moral disorder which is in their own bosoms. Mrs. Sand gives an eloquent expression to this vague irksomeness, to these painful tortures of the soul; she echoes these indefinite complaints; and this has procured so many readers of her novels.

Indeed, there is nothing elevated or durable in them; and already the author of *Indiana* and *Delia* begins to be aware of it. Fever is not the natural state of man. Nations and individuals require sounder opinions, more fixed principles, a truer and stricter creed. Should our grand-children cast their eyes upon the novels of George Sand, they will not comprehend how these crude and contradictory works could obtain so much reputation. But it is because these works have not a lofty and correct tone that they suit our age.

Mary Aurora Dupin was born early in the present century, and must be now more than forty years old. The biographies which I have consulted do not state the precise time of her birth: and it is rather a delicate matter to question a lady on such a subject. The grandmother of Mary Aurora was the natural daughter of Marshal de Saxe, and consequently she has royal blood in her veins. This family was allied to Count de Horn, then to Mr. Dupin, a man of large wealth under the old government. The father of Mrs. George Sand was colonel in Napoleon's army.

The education of the young girl was at first philosophical rather than religious. Her parents were imbued with the principles of Jean Jacques Rousseau, and thought it necessary to allow children all imaginable liberty. Mary Aurora passed her childhood in idly wandering about her father's grounds. She studied, or did whatever else she pleased. This fact is not insignificant. Our character depends much upon the impressions which we receive in our early years, and Mrs. Sand would not probably have broken afterwards all the ties which restrain her sex, if she had been seasonably subjected to a wholesome discipline. A warning to too easy and indulgent parents!

But the old Bourbons returned in 1814, and brought back with them an influence in favor of Roman Catholicism. The mother of Mary Aurora judged that it was proper to abandon her philosophical method, and at once placed her daughter in a Catholic boarding school, called the *English convent*, in Paris. Here she was introduced to a new world. Mary Aurora did not know even how to make the *sign of the cross*, which is the first thing taught in a popish education. The features of her face indicated a savage haughtiness. Her manners were bold; her habits rustic; so that her schoolmates gave her the name of *tom-boy*. She was then fourteen years old.

But the young boarding-scholar soon passed from one extreme to the other. As she had a volatile and excitable imagination, she embraced eagerly the Romish faith. She was first and last at all church-ceremonies. No austerity seemed to her too repulsive, no regulation too severe. In her religious fervour she pushed to excess fastings, mortifications, abstinences, and spent nights in prayer. The superior of the nunnery was herself obliged to repress somewhat this ardent zeal, and to represent to her that it was well to keep some bounds in her devotion. Who would have said that this boarding school girl, so obedient to the priests' injunctions, would one day attack vehemently all the doctrines and practices of the Romish church?

Miss Dupin left the English convent in order to marry. The match was *proper*, in the language of the world. The family, fortune, position

in society, of the parties, were all inquired into—all except their agreement in principles and character. *Baron Dudevant*, to whom the young lady had given her hand, was a soldier returned to his home: a doggedly resolute, dull man, hating all that is ideal and fanciful. He did not understand his wife's whims; and she, on her part, despised thoroughly the vulgar notions and mechanical habits of her husband. The consequences could not be happy. It was a struggle between the dull realities of life and a world of the imagination. Their opposite dispositions were continually in contact and collision, as the public learned afterwards in the disgraceful trial before the court. Mr. Dudevant was rude, Mrs. Dudevant was capricious. The one asked that his house might be well regulated, the other loved to traverse with a poet's fancy the valleys and mountains. The former was vexed, and stormed, the latter wept. At last, in 1828, the husband searched for his wife in all the rooms in the house, and could not find her. She had left, cursing the conjugal yoke, and from that time she waged bitter war against the marriage institution.

Just the reverse, I believe, of Miss Fanny Wright's conduct. She went declaiming from city to city against the conjugal union, before being married; but perceiving, apparently, that her arguments were not conclusive, she discarded her theory and took a husband—a very wise step, in my opinion. Mrs. Dudevant began, on the contrary, by marrying; and then not finding the being whom her fancy had painted, she set herself to wage war against matrimony. I do not believe that she has gained thus far many proselytes in the honest classes of society. An institution of God is stronger than the reproaches of an angry woman.

Here I pass rapidly over some years in the life of Mrs. Sand. My correspondence must not be a chronicle of scandals. Suffice it to say that this lady became acquainted with the world of art and literature. She kept company with novel-writers, poets, political editors, painters, a class of society, with few exceptions, of loose morals. She often put on man's clothes, went into coffee-houses, smoked cigars, and affected to follow in all respects the usages of the other sex. You may see in the *Letters of a Traveller*, how Mrs. Sand spent her life: imitating the habits of the male sex.

Things became so serious that baron Dudevant thought it necessary to institute a suit against his wife. In France divorce is not allowed; but the judge can decree, in certain cases, a separation of persons and goods. This was done. The cause was pleaded a long time. It was evident that there was an utter incompatibility of views and feelings between the married pair, and baron Dudevant had especially very serious grounds of complaint against his wife. The legal separation was therefore decreed.

It is time to come to Mrs. George Sand's books. Like many writers of great merit, she had to struggle for some years against disdain and indifference. She composed at first for the newspapers articles which were not always admitted, and was obliged to solicit the good will of the editors. Next, she wrote novels, and taking her manuscripts in her hand, she went from publisher to publisher to offer her work, finding the doors almost everywhere shut. This is ordinarily the history of those who have not yet an established reputation. Soon after the Revolution of July, a novel appeared under the name of *Rose and Blanche, or the play-actress and the nun*. At first it created no sensation; but happening to fall under the notice of a publisher, an intelligent man, he was struck with the happy style of writing and with the originality of the scenes in the book. He inquired who was the author, and on learning where she was, mounted the stair-case of a humble dwelling, and there found in the company of a gentleman a young woman coloring artificial flowers: it was Mrs. Sand. Encouraged by the publisher's approbation she took from her writing desk another manuscript entitled *Indiana*, which she sold at a good price.

This novel produced at once a strong impression, and gave the author celebrity. Critics admired her glowing descriptions, her strange characters, the deep interest of the drama, the artful narrative of events, the lyric

enthusiasm of the novelist. There is in this book a pensive and sorrowful tone, which was felt in thousands of hearts. Mrs. George Sand represents under fictitious personages a portion of her own history. *Indiana* exhibits in domestic life a husband, a wife—a lover. The husband is coarse, light-minded, brutal, despotic, insufferable, as you may suppose. The lover himself is not flattered; he cuts a sorry figure, always hesitating, always thrown into the shade. The fine character is the wife's, as was quite natural. She is noble, dignified, endowed with a superior capacity, excellent qualities, and astonishing all around by her wonderful genius. This novel aims to show that marriage is detestable, and that women would do much better never to connect their destiny with such wicked beings as men.

The same sentiment is discovered with some variations in *Valentine*. Here the husband is not brutal and ignorant, but he has a cold politeness and a hateful selfishness. The lover has some good qualities. The wife is still the model of greatness of soul and of intelligence. A third time, the same personages, husband, wife and lover, figure in the novel of *James*. But the subject is presented in a still more immoral light. For the husband is become good, generous, devoted; he has all that is necessary to make a woman happy; and yet, his wife does not love him because he is her husband! Thus, marriage is painted as absolutely incompatible with mutual affection! A falsehood and a libel against all that is most respectable and most sweet upon earth!

Mrs. George Sand saw that she must not go unceasingly in the same circle, and she composed *Lelia:* the most shameful of all her novels. It is an apology for adultery, a eulogy upon a woman without conscience and without shame! From that moment, the author was condemned by honest men. It was no longer possible to hope that Mrs. Sand would respect in her writings public morality and decency; she had taken her place among the most dangerous corrupters of the public mind. And it is worthy of remark that, in proportion as she proceeded in this impure way, she lost something of her talent. She still wrote eloquent pages, but she did not publish any noval equal to the first: so true it is, that there is an intimate relation between the mind and conscience, and that he who does not respect good morals cannot maintain in its fulness the genius with which he is endowed by nature.

After the scandal of publishing *Lelia*, Mrs. Sand thought that she must assume the part of a religious preacher, and she published her *Letters to Marcia:* a strange mixture of christian ideas ill understood and of philosophical theories. She had evidently felt the influence of the famous abbe de Lamennais. Like him, she dreamed of a *humanitarian* christianity—a religion which forgets heaven and eternity, to occupy itself with the transitory interests of the world. But this was not enough for her unquiet and troubled mind. She went beyond in *Spiridion* M. de Lamennais himself. This Spiridion is a priest who has visions, and who teaches that the three periods of revealed religion are ended. In the first period, that is to say from Moses to Jesus Christ, God the Father reigned; next came the reign of God the Son; lastly, since the revival of learning or the Reformation, appeared the reign of the Holy Spirit. But, all these reigns are now ended. We enter upon a new era. What then are the creeds of mankind? Mrs. Sand does not tell us, and her silence is not surprising. It is very difficult to devise a religion *currente calamo.*

The *Seven Strings of the Lyre* much resembles Spiridion. The same incoherent aspirations and mystical flights, reproaches against the *old* christianity, magnificent promises for the future. All this is not only absurd, but very irksome. The personages make tedious dissertations. There is no drama nor interest. Here and there some rays thread the dark night, and the author reveals a little of her talent and eloquence. But in general, the work is tiresome and dull, and you are glad to close the book, resolved not to open it again.

Another influence soon directed the giddy head of Mrs. Sand; for though she declaimed against men, and boasted of being perfectly independent, her

whole life proves that she acted from external impulses. Having little learning herself, she adopted the notions of others without serious examination. Hence it happened that she embraced the opinions of the Socialists and Fourierists. She interwove in all her novels, the drivellings of these pretended sages, who think to reform mankind by their crude utopias, and this new ingredient has not rendered the writings of Mrs. Sand more interesting. She says that her object is to labor for the people, for the laboring classes and the youth. She would do better, I think, to write for all classes of readers, and especially for persons of good sense and good taste.

The first novel in which she inculcates these humanitarian notions is entitled: *The Tourist of France.* Her hero is a carpenter—Peter Huguenin, who is the greatest philosopher in the world. He has lofty ideas, and admirable character, heroic virtues, a devotedness and generosity surpassing all that can be imagined. Mrs. Sand carries her profanation and impiety so far as to pretend that this carpenter is the true successor of Jesus! I will not analyse the work. The author supposes that a young girl of noble family conceives a strong inclination for Peter Huguenin; but the carpenter has the self-denial not to marry a lady who would bring him fifty thousand francs of income. He prefers to continue to plane boards in his shop.

Consuelo is a novel of the same stamp. Here is a play-actress who traverses Europe, visits the courts of kings, and tramples under foot princes, ministers of state, magistrates, all that is of most importance in society. The female singer has a superior genius which soars far above those persons who have acquired an illustrious name in history; and the morality of this work is apparently this: that it exalts what is low, and abases what is high. Society would be easily and quickly reformed: it is only to reverse the ladder!

The talent of Mrs. George Sand has experienced a sudden fall, since she has attached herself to the schools of Peter Leroux and Fourier. At first, some critics hoped that they should have a new name to place by the side of Mrs. *de Sevigny* and Mrs. *de Stael.* But now what a gulf separates her from these illustrious writers! Mrs. Sand no longer takes pains to mature her thoughts, nor to polish her style; she yields to the impulses of her feelings at the moment of writing, and loses gradually the charm with which she was surrounded. Good men are not sorry. It is right that they who outrage religion and morality should suffer the punishment of their sin.

I am, &c., G. DE F.

AN INQUIRER AFTER TRUTH.

THE following letter of a Hindu Inquirer, which first appeared in the *Hindu Intelligencer*, is certainly an uncommon production, and must be read with delight by every one who takes an interest in the Christian Education of the Natives. It shows the power of truth upon the mind even of a Hindu still remaining with his Heathen friends. The *Friend of India* says concerning it—"The style is so remarkable for its purity, that it might at first be doubted whether it was the genuine production of a native. But there is no European in Calcutta who could have had any inducement to write such a communication to the Editor of a thorough-going Hindu Journal. There is also internal evidence of its native origin in some verbal inaccuracies which none but a native would have fallen into."

To the Editor of the Hindu Intelligencer.

DEAR SIR—That man is a "poor pensioner on the bounties of an hour" —a mere pilgrim in this "vale of tears"—that therefore it is the greatest folly, nay, madness, to allow its perish-

able objects to engross his thoughts and affections, is a truth, which, I believe, no one is prepared to dispute. It is an equally indisputable truth, that man is an heir—an expectant of eternity, destined to be the inhabitant of a land which knows no change, that therefore it is the part of prudence and wisdom to direct his desires and aspirations heavenward. Theoretically, perhaps, no truths are more readily admitted; practically no truths are more strangely denied. *Mortals* live as if they were *immortals*, and look upon this *passing world* as if it were a "*continuing city*." "Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names." He therefore is truly wise, and estimates things according to their proper value, who, knowing himself to be a temporary occupant of this evanescent earth, lays up (according to the beautiful language of the Christian Shasters) for himself treasures in heaven where neither moth nor rust doth corrupt, and where thieves break not through nor steal. But perhaps no people are less aware that they are mere probationers of time, and who are more taken up with the things of this earth than my unhappy countrymen; and so, the Hindu youth who is otherwise minded, encounters no ordinary difficulties in prosecuting his inquiry after things that pertain to an unseen world. Those who are designated Young Bengal, ridicule him for his eccentricity as they style it; he meets with nought but censure from Old Bengal. The one class put him down as one beside himself for troubling his head with so unpopular and unfashionable a theme as religion: "Eat, drink, and be merry —that is the chief end of man," says Young Bengal. The other class call him impiously inquisitive, simply, because from an honest desire to learn he solicits information on subjects which they do not and care not to know. "Do you wish to be a Christian? Are you wiser than your fathers? Do as they did and ask no questions," says Old Bengal. Thus discouraged and disappointed, what is the youthful but earnest Inquirer to do? To whom is he to apply on matters of religion? Then again—but all this may appear enigmatical to you; you are perhaps impatient to know why I write in this strain. Without any further preface, I shall briefly narrate my history:

I am a youth of a respectable *Kaiustu* family. My father, having by dint of hard but honest labour, and rigid economy, acquired an independent fortune, resolved upon bestowing on his children (we were two brothers) the blessings of a liberal education. In the spirit of this resolution, my brother (my elder by four years,) was placed in the Hindu College, and by a strange arrangement, the wisdom of which I could never perceive, I was sent to another school. But not to weary you, I shall pass over my earlier years. Suffice it to say, that my father having subsequently heard of the celebrity of the Free Church Institution, had me accordingly admitted there. My progress in English there was in a great measure facilitated by the excellent system of the Institution. The Bible, as a matter of course, was one of my class-books: I cannot say I studied it with any greater interest than I did Euclid, Cowper, or any of my other class-books. I could not however fail to become familiarised with many important scriptural doctrines, such as God is holy and perfect—He made man in his own moral image—but man fell from his first estate—there is no man that doeth good, no, not one—sin is an abomination to the Lord—He will by no means clear the guilty—man, on account of his sins is exposed to the Lord's righteous displeasure—the redemption of the soul is precious—man is redeemed not by such corruptible things as gold and silver, but by the precious blood of Christ, as of a Lamb without spot or blemish, for God so loved the world, that he gave his only beloved son, that whosoever believeth in him should not perish but have everlasting life—there is no other Mediator, neither is there any other way of salvation. I had *learned* these doctrines, but I thought as a Hindu it was no concern of mine to *believe* them. I must however confess, there were moments when the *reality* of these doctrines came home to my conscience with a force altogether irresistible. God is truly a holy Being; and I have abun-

dant evidence that I am a sinful and polluted wretch—my thoughts, desires and affections are all sinful. I cannot, therefore, but be an object of abhorrence in the sight of a Holy God. Unless the soul be cleansed and purified, I cannot, I dare not hope to obtain admission into his holy abode, where nothing vile can possibly enter. How then is the soul to be cleansed and purified? were the reflections of my solitary hours. You will acknowledge, sir, that they are the most awful and momentous reflections that can occupy the mind of a *rational* and *responsible* being.

But, wild and thoughtless companions, and close application to other studies, banished these solemn considerations from my mind; they however never wholly deserted me—though their visitations were "few and far between." It was about this time that two or three lads in the Institution embraced Christianity. Great was the alarm this circumstance occasioned. Many parents withdrew their children; my father also caught the contagion; I was removed and placed in the Hindu College. But I must hurry on: I studied there only two years, when my brother (who had been for some time employed in a Government Office) was carried to that "bourne whence no traveller returneth." I succeeded him in his business. As the *death* of this dearly beloved brother has given *birth* to my present feelings, permit me to make a few passing remarks regarding him. He possessed tolerable, I may say, respectable attainment. Poetry and Natural Philosophy, History and Mental Philosophy were his favourite studies. His attention (and I may add that of hundreds of native youth) was directed to the latter subject by attending the able, eloquent, and deeply interesting Moral Philosophy Lectures of the learned Dr. Duff. Though not personally acquainted, he cherished the profoundest veneration for the Doctor. He was of a serious and contemplative mind; he never associated with Young Bengal, but held their principles and practices in the greatest abhorrence; nevertheless he was respected and esteemed by them and all for his talents, but especially for his gentle and unassuming manners. He had the greatest contempt for the religion of our country, but was far from entertaining Christian notions. He frequently read the Bible with me as it was my class-book: and was often struck with its fine poetry and eloquence—its sublime yet simple language, but especially with its pure and exalted morality. One day while reading a certain passage, he suddenly exclaimed to the amazement of all present, "Surely, surely this can be no human composition; it is, it must be the word of God! I must study it more seriously." But this he never did; for he was soon after laid on his bed of sickness which he was not destined to leave. If his life was amiable, his death was *horrible*. May I not be destined to witness another such death. Never, never can I forget the trembling and agitation, the anguish and despair of his last moments. Even now, while I write, his sighs and groans, and piercing shrieks, seem to ring in my ears; and scenes and recollections vividly start up which I would fain forever forget. He never spoke a word; he was conscious he was dying: but he knew not whither he was going—into what state he was entering. All before him were "shadows, clouds and darkness." Alas! alas! what miserable comforters are knowledge, and riches, fame and honour to him who is dying without having made any provision for his immortal spirit. His miserable death forcibly brought to my mind the lines of the poet—

> That not with natural or mental wealth,
> Was God *delighted* or *his peace* secured;
> That not in natural or in mental wealth,
> Was *human happiness* or *grandeur* found.

But I must be brief: the death of one so dearly-beloved, who had been the friend and companion of my childhood —of my youth, made, as may naturally be expected, a very serious impression on my mind. It roused me from my sleep of indifference and carelessness —it gave birth to thoughts and feelings which had hitherto no lodgment in my bosom. What shall I do? How shall I *live* that I may *die* a *happy* and *peaceful death*? were my anxious inquiries.

I should have mentioned that—excepting the religious instruction I had received in the Free Church Institution and which I had almost forgotten since my removal—from the first dawn

of reason to this moment of my existence, never did such words as God, Holiness, Heaven, Sin, Hell, Salvation, Judgment to come, sound in my ear either through my father or any relatives or friends. The death of my beloved brother directed my mind to these solemn, though to many, unpleasant subjects. I had read and studied the Pooranic shastras; dislike and disgust were the only consequences. I once mustered courage to complain to my father of my spiritual destitution. What was the result? I grieve to state—he severely rebuked me! second consideration, probably, made him regret; for he soon after introduced me to a personage who was reputed to be a man of profound erudition. I had but a few meetings at his house (which was the resort of many Pundits,) for he so overwhelmed me with a volley of unintelligible and heterogeneous jargon about Idealism, Pantheism, and Polytheism, that I felt glad to discontinue my visits. Sir, you know my history; what would you advise me to do? This letter may provoke the ridicule, or contempt, or censure of some of your correspondents; but, sir, is not the soul of inestimable value? Is not salvation desirable? Is not heaven to be gained—Hell to be avoided? Should you be pleased to notice this letter, you may hear from me again; else this first communication will be my last.

In conclusion, I beg distinctly to state (and which you may have discovered ere this) that I am neither Old nor Young Bengal—but an humble though a sincere

INQUIRER AFTER TRUTH.

13*th November*, 1847.

THE HINDU MEMORIAL.

IT is impossible for us to say what the Honourable Court of Directors may reply to the document styled "*The Hindu Memorial*," which has appeared in some of the newspapers, during the past month; or whether they will reply to it at all. But this we can safely say that the document itself is one of the most extraordinary which any body of men, laying claim to be possessors of common sense, could well have prepared and forwarded to their political superiors. We have read it again and again, and are prepared to show that, throughout, it is full of misrepresentations and mis-statements of fact, which cannot be accounted for, otherwise than by supposing that those who have drawn it up, as well as those who have appended their names to it, are equally the victims of unfounded prejudice, and gross ignorance of historical fact. Great allowances ought to be made for our Hindu fellow-subjects, in such circumstances. We are fully prepared to give full scope to every palliation which a review of their position and the facts of the case can suggest; but when men resolve to go up to their acknowledged rulers for the purpose of memorializing them in regard to measures, which they affirm to be of such moment as to involve their "political equality with their fellow-subjects," we should expect them to come forward with, at least, a fair statement of matters of fact, and fair and legitimate inferences, from the statements and conduct of the party which they represent as *opposed* to their rights and privileges. We do not hesitate to state, advisedly, that in the document before us there are abundant evidences to bear us out in affirming, that the memorialists exhibit both a most culpable ignorance of real facts, and a tendency to misrepresent facts which they cannot but be acquainted with, such as can scarcely be accounted for after all the allowances which charity is willing to make for men whom we know to be the blind victims of superstition and prejudice.

The memorial has been characterized as "well written and temperately expressed." It has been stated that "their request is reasonable enough," that what "is asked is no more than what a just and enlightened govern-

ment will do, unprompted and unsolicited." Now we are not either the partizans or opponents of the government: neither are we the advocates or the accusers of the Marquis of Tweeddale. We cannot well say what the orders of the Court of Directors, to which the memorial refers, are. Neither do we know whether or not the Honourable Court have issued a secret order "strictly prohibiting their servants throughout the country from discussing religious matters with the natives, or in any way attempting to convert them from the creed of their fathers." We are not *now* either advocating the introduction of the Bible into government schools and colleges, nor discussing the policy of the Court of Directors towards their Hindu subjects on the one hand, or towards their Civil and Military officers on the other hand. We, however, venture to say, that if the Court of Directors promulgate any such order as that now alluded to, we trust it will be followed by every man, in their service, who values liberty of conscience, and reveres the sacred truths of the Bible, forwarding his resignation to head-quarters immediately. But be that as it may: we are not now intending to enter upon these points; nor upon that other, involved in a careless assertion lately put forth in a daily paper, where allusion has been made to the rights of the Hindu "community, endangered by the proceedings of the Christian Missionaries." Although there is something like a challenge to discussion in such assertions, we do not at present grapple with them; we have now to deal with the memorial and with that only, and we allege that the causes of grievance referred to in it are without foundation, and that facts are, by it, misrepresented.

In the first paragraph, they speak of the proceedings of the Government of Madras as "indicative of a settled design to subvert the Hindu religion in order to substitute the Christian faith." This passage must have been penned not only by men ignorant of what Christianity is; but by those who have looked only at misrepresentations of the actual circumstances which occurred at the Madras presidency, shutting their eyes to statements on the other side which have again and again been laid before the public. We venture to affirm that nothing has occurred at Madras under the Marquis of Tweeddale's administration which can, without departure from truth and fairness, be characterized as "indicative of a settled design to subvert Hinduism in order to substitute the Christian Faith." Had there been the least manifestation of any such spirit, all true Christians would have been the very first to have denounced the proceedings as contrary to the doctrine and spirit of the Bible. Such a method is not, and never was, the method of disseminating the Christian faith, and to assert, nay more, even to suppose, that such an idea ever entered into the mind of the nobleman who is Governor of Madras, or into that of any member of his Council, is perfectly preposterous. The language is so ridiculously inappropriate, that we are almost tempted to suppose that the memorial is the production of some wag who wished to palm a hoax upon the credulity and the fears of the rájás and bábus who signed the Memorial. Such an intention on the part of the Noble Marquis, as that imputed in the Memorial, were morally impossible. We believe him to be a Christian man, and desirous of walking according to the light of Scripture, so far as he has been enabled to see his duty; but nothing could be farther removed from the conduct prescribed to the readers of the sacred page, than any attempts to promulgate Christianity either by force or by fraud. None but those who are utterly ignorant of the principles of the Christian religion could ever be induced to entertain such a proposition. But the plain fact is simply this, that we find no proceedings of the local government which can, with any degree of fairness, be represented as indicative either of violence or intolerance towards Hinduism. The charge is completely without foundation.

In the second paragraph there is a statement of the Memorialists' most grateful acknowledgments "to the Honourable Court," for the orders passed in consequence of the Marquis of Tweeddale's education minute, in which he approved of the Bible being used as a class-book in the Government schools and colleges of the

Madras Presidency. We are not at present called upon to say whether or not the Court of Directors had sufficient grounds to pass the orders alluded to. We think the question might be discussed with propriety; but we do not now enter upon it. The question to be considered at present is the following. Is the Memorial consistent with fact, and harmonious with itself? The broad principle announced by the Memorialists is avowed to be that "of perfect religious toleration, compatible only with non-interference on the part of Government with the religion of the people." But if a ruler invite all, who choose, to read and study what he believes to be the word of God, accompanying the invitation with the assurance that none shall be forced to do so, by the infliction, in any way, of pains or of penalties; and this is neither more nor less than the substance of the Marquis of Tweeddale's minute on education so much commented on; wherein, we ask, is there any intolerance, any violation of conscience, or any interference with the religion of the people, either overtly or covertly, which each individual among them may not obviate or effectually check, if he but put forth the exercise of his own volition. We *do think* that to hinder any one, either young or old, from reading the Bible, when they themselves desire to do so, would be positive intolerance; but, to permit those who desire and choose to read the Bible to have an opportunity of doing so, and to prevent their being forcibly hindered from either reading, or studying it, believing in it, or obeying its precepts, is most certainly toleration in its true sense. Did the much discussed minute propose any thing beyond the free exercise of a deliberative choice? Did it say that every one who entered a Government school or college should, as a standing rule, study the Scriptures with a view to becoming a Christian, and that those who refused to do so should be punished accordingly? No Hindu will venture to affirm that such was its import. Had it been so, the charge of intolerance might have been raised. But the minute proposes no such rules. It trenches not on the religious freedom of any man, because it simply proposes that those pupils who choose may have it in their power to read the Bible. Under the present system this freedom is not permitted. Neither can a conscientious Christian teacher speak of the truths most dear and consolatory to his own soul, even though the pupils should wish to hear him. Nor can the pupils, even when desirous of knowing the facts and truths of Scripture, have an opportunity of studying the record which contains them. If a charge of intolerance must be made, let the candid and reflecting man decide, whether it can with justice be poured forth against a proposal which opens facilities for those who seek for information, regarding the most important truths which can be unfolded to the mind of man; or be laid at the door of a system were all is fettered by limitations and restrictions, and which, while laying the axe to the root of Hindu superstition, professes to observe a careful neutrality and non-interference.

We venture to affirm that it is utterly impossible for the Officers of Government to devise any system of education consistent with the present advanced state of knowledge, which can be designated a system of non-interference. Light must always interfere with the gloom of darkness, and if the torch of true religion be shaded, and obscured by the devices of man, so that its refulgent beams may not directly pierce the surrounding darkness, yet will the light of science and history, albeit they bring not perishing sinners to God, leave few votaries to the false deities of man's devising. It is one grand proof of the utter weakness of the abettors of the reigning superstition, that, when of late devising plans and systems for the overthrow of Christian Institutions, they could only fall back upon some way of communicating knowledge, less efficient than that which is carried out into daily practice, in these Christian seminaries. Non-interference there cannot be, the practice of our enemies bearing testimony. Truth must flow forth upon the nations. If obstructed in her legitimate channel, she will accumulate her energies, and burst all the barriers of man's devising, carrying conviction home to the minds of the most sceptical, and

sweeping all the obstructions of superstition and narrow-minded prejudice into the abyss of oblivion.

The Memorialists assert "the constitutional right of every subject of the British Crown to follow whatever religion he may choose." We most cordially say, Amen. This is a grand principle. Would to God that the Hindu and Musalman communities, and every section of the Christian Church would fairly, fully, and conscientiously act upon it. We can perceive nothing in the minute of the Governor of Madras that contravenes it. And when the Hindu Memorialists talk of "innovations, the tendency of which is to deprive them of their political equality with their fellow-subjects, except at the sacrifice of their faith," we must say that they appear to us to complain without the infliction of injury. They assume the undignified position of those who shout with alarm at the grotesque evolutions and imagined gigantic dimensions of their own shadows. Can it be possible that all this outcry about injured rights, and deprivation of political equality, is called forth by a proposal of a Christian nobleman, who gives his conscientious opinion on a great question, in words of the following import: "It seems well that all the pupils at the schools and colleges supported by Government should have it in their power to peruse the word of God, if they choose to do so; but none of the benefits, otherwise accruing from our Seminaries shall be withheld even from those who may refuse to avail themselves of the opportunity to read the Bible." This, we take it, is the substance of the minute; and, however objectionable the minute may appear to many, on various grounds, assuredly the charge of intolerance, deprivation of right, endangering of privilege cannot lie against a proposal, which not only was never carried into operation, but which, even although carried into operation, would have left every one to follow his own choice and the dictates of his own conscience.

But what shall be said of the fifth paragraph, wherein it is coolly asserted that "the popularity and stability" of the British rule in this country has been owing to "its having been always conducted in faithful accordance with those principles of equal toleration which the Memorialists assert." And yet the great object of the Memorial is to denounce the Marquis of Tweeddale's minute, on the introduction of the Bible into schools supported by Government. Let the Memorialists search and see what the practice of Government has been, ere they speak so confidently. We do not dispute the title of Government to the thanks of its subjects for the spirit of toleration which it has exhibited. If the Government has even erred in this respect, the charge might be raised, on the ground of intolerance toward the teachers and preachers of the gospel, who, until lately, were under the necessity of seeking for asylums in the foreign settlements not under British rule. But we do not now enter upon this question. We however, assert that, if the Government deserve the praise of its Hindu subjects for equal toleration, then the introduction of the Bible into schools and colleges, without making it imperative upon every pupil, or upon any pupil, to read and study it, is not a violation of toleration; because it is notorious that the Government of this country have acted, in several instances, upon the principle of supporting schools for the education of natives, where the Bible was regularly used as a class-book. We could adduce proof of this very easily; but we need only allude, at present, to the statement made by one of the Honourable Company's chaplains, in the Town Hall, at a recent meeting of the Church Missionary Society. He said, in substance, that, although at the present time much noise was made about the introduction of the Scriptures into public schools, he had for some time superintended a school where the Scriptures were read every day, and meanwhile drew his salary from Government. So that, clearly, the Government are either not tolerant, or the encouraging of Bible reading in schools supported by them, is no infringement of toleration.

As to the asseveration, not verbally made, but plainly implied, that the Governor of Madras, in the capacity of a representative of the British crown, has "violated a solemn pledge," were it not that the charge is made by men whose own statements leave no doubt

that they have been carried away by mere prejudice, and have taken no care to make themselves familiar with the real state of the matter referred to, we should be inclined to characterize it in strong language. As the case is, we simply ask the Memorialists, when the solemn pledge alluded to was made? who made it? and what is it? Then will we be fully prepared to discuss the question whether or not it has been violated by the nobleman now Governor of Madras.

The Memorialists have not, we feel confident, when drawing up their document, consulted that portion of their countrymen now very frequently designated "Young Bengal." That section of the community, somewhat buoyant in intelligence, and vapoury in forwardness, would never have permitted such a historical solecism as the assertion "that the intolerance of the Musalman princes of India was the main cause of their overthrow, and every where induced the Hindus to lend willing assistance to the British forces." But not only is this assertion made, but the Honourable Court are told that they "must be aware" of it. We hope the present Directors of the Honourable the East India Company of merchants, are not ignorant of the history of that celebrated company of sovereign merchants whose affairs they conduct. How will they be refreshed by the information that Clive's force *was powerfully assisted by the aid of Bengáli bábus;* whose energies were aroused into activity by the intolerance of the Nawab Seraj-ud-Dowlah, until they were ready to do battle for a new species of invaders! How will the Honourable Court be delighted to learn, on the authority of certain rájás, merchants, bankers and baniyás of Bengal, that all that has ever been written about the Mahratta wars, about Scindia, Holkar, the Peishwa, and the worthies of Rájputána, is a pure fiction, got up, perhaps, by some ambitious and unscrupulous British Generals, who had the audacity to characterize certain flying skirmishes, with scattered bodies of Mogul guerillas as grand victories over Hindu Princes! Verily at this rate a new Mill's History of British India must be got up; or correct annals must be formed from the hitherto unknown documents and unexplored records found in the archives of Burdwan, Nuddiya, or Shabha Bazaar; — the Great Duke must be taken to task, in the evening of his glory, regarding the despatches announcing the battle of Assaye;—and we must institute a strict inquiry into the Marquis of Hastings' administration and the generally received account of his achievements. Even Mahárájpúr and Punniàr must come into question: and we must ask ourselves how it happens that Puna, Ajmere, Nagpore, Bhurtpore, and Gwalior itself are occupied by British troops!

But in conclusion, we ask, seriously, are the Hindu rájás and bábus of Bengal prepared to carry out into practice the grand principle asserted by them at the beginning of the fourth paragraph of their memorial. Fine words are often mere empty sounds. We want consistent practice on the broad principles of real toleration. Are the Memorialists ready to unite with us in carrying out this principle which they boldly and unblushingly assert? If so, they have turned to a new page in their history, and the difficulties against which many a true inquirer is now struggling will be removed. It is our honest belief that the fear of persecution, in one form or another, is now preventing many from candidly entertaining the question, whether the Christian religion be not of God? and we know for certain that some who are not only almost, but altogether persuaded to be Christians, are held back by the pressure of surrounding circumstances, and the fear of impending difficulties. Perhaps the existence of such difficulties is intended for some great end under the overruling power of an all-seeing Providence. We have no doubt that such is the case. But although we may, even now, say "it must needs be that offences come;" yet when we remember that nothing can escape the penetration, the justice and the power, of Him who shall preside at the great day of final reckoning, we cannot but add:—"Woe to that man by whom the offence cometh." We therefore call upon every man, whose signature is appended to this memorial, to carry into effect the principle which in the eyes of the public, and in the presence

of their acknowledged Rulers, they have avowed. "To him that knoweth to do good, and doeth it not, to him it is sin." And may we not also say, that they who affirm a grand principle of action and fail to act upon it, are laying themselves open, not only to the charge of inconsistency, but of hypocrisy. Let not this be the result of this public avowal, on the part of those who assume to themselves the office of being leaders of the Hindu community of Bengal.

An overstatement of grievances injures even a good cause.

An avowal of principles, not acted upon, must bring the parties involved into deserved contempt. *A.*

Calcutta Christian Observer.

Correspondence.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

My dear Sir—On reading Dr. Wardlaw's excellent tract on the Sabbath, inserted in the *Instructor* for November, I could not help feeling somewhat surprised at his referring to Hebrews iv. 9, 10, for direct inspired authority for the change of the Sabbath from the seventh to the first day of the week. "There remaineth therefore a sabbatism for the people of God: for he that is entered into his rest, he also hath ceased from his own works as God did from his." "Just suppose," argues he, "*Christ* to be meant by *he that is entered into his rest*, and the analogy is perfect and forcible." But may we entertain such a *supposition*? I very much doubt it. The Apostle does not speak of one who is entered into *his own*—ἑαυτου, rest; but of him who enters into another's—αὐτου. The passage is an extremely interesting one; and I hope it may not be deemed presumption, if I venture, with your leave, to lay before your readers what has occurred to my own mind as more probably the train of thought into which the inspired penman would conduct us. If I am in error, I shall feel greatly obliged to you, or to any of your readers who will help me to escape from it.

The main object of the Apostle in this chapter is to warn professors of Christianity against the fatal sin of unbelief. The Israelites, who came out of Egypt by Moses, heard the promise of rest, yet they did provoke by their unbelief, and their carcases fell in the wilderness. Now "the glad news has been preached unto us as well as unto them"—"a promise has been left us of entering into *his* rest;" but that promise will fail to benefit us, unless we believe, and "hold the beginning of our confidence stedfast unto the end." That there is such a rest still remaining for believers; and that *faith*, not working, is the *sole* condition of entering into it, may confidently be inferred from the very oath which excludes the unbeliever. It was on the seventh day—i. e. after the six days' work had been completed, that God rested, and thereby intimated that nothing more remained to be done to make the rest secure and full to any that might seek to have communion with him in it: and yet he swore that certain should not "enter into his rest." Deficiency of works could not exclude them; for "the works were finished at the foundation of the world." Unbelief is therefore the only assignable reason for their exclusion. It is of the utmost consequence to observe here—indeed

it is the pith of the Apostle's argument, that the rest spoken of, is GOD'S rest—that rest of satisfaction and complacency wherewith, at the creation of the world, he viewed the works of his own hands, and pronounced them all to be very good. Completely to exclude the supposition that the rest enjoyed by Israel in the land of Canaan was *the* rest provided for the people of God, we are reminded that several centuries subsequently to the time when Joshua had effected their settlement in *that* inheritance, David speaks of "another day," in which men are exhorted not to harden their hearts, on pain of still being debarred from the divine rest. From all this the inevitable conclusion is, that there yet remaineth a rest—a *sabbatic* rest—the rest of God himself, in which his people do enter into communion with him by *faith*. The sacred writer calls this a sabbatic rest—*sabbatismus*, the keeping of a sabbath, and in the tenth verse he assigns his reason for so designating it, or for saying that *such* a rest remains for the people of God. "For he that hath entered into his, i. e. into GOD'S rest, he himself hath ceased from his works, as God did from his own."

In other words, the people of God do not attain to rest as the result of their own works, but they enter into it by faith. They may not cherish the spirit of the proud despot of Babylon when, looking with complacency on his own deeds, he exclaimed, "Is not this great Babylon that I have built, by the might of my power and for the honour of my majesty!" They must find their rest where God has found his; and surely that is not in the doings of men who dwell in houses of clay, whose foundation is in the dust, and whose glory is but as the flower of grass which fadeth away. What satisfies God, that and that *only* must satisfy the creature. As it was in the beginning when God made all things very good, and ordained the sabbath to be a memorial of his rest, and an intimation to man that he also must be satisfied with the works and arrangements of his Maker—so is it now. The rest that remaineth for the people of God, is a sabbatism—a divine rest—a *consequent of divine work*—the joy of Jehovah into which faith conducts his saints. As the work of the Lord is the foundation of their rest; and as that work is finished—"he hath ceased from it"—they must not attempt to amend or add to it. They must "cease from their own works, as he did from his."

But what is this work of God in consequence of which believers enter into rest with him? God rests with infinite complacency and delight in the finished work of Immanuel, Christ the Lord. He is well pleased with his righteousness and atonement for sin; and nothing but unbelief can ever exclude any man from communion with him in that glorious rest. Yes, faith in the finished work of Christ at once brings the sinner into the enjoyment of a sabbatism—the rest of God. "This is my rest, here will I dwell, for I do like it." God did not cease from his work of creation till he had finished it, and could pronounce the whole to be "very good." How impious then would it have been in Adam, when he opened his eyes on the fair world around him, to have begun to find fault with it, or to attempt improvements in it, instead of immediately acquiescing in the judgment of the great Creator that all *was* "very good." Equally monstrous is it when the sinner refuses to be satisfied with what Christ has done, until he supply some defects, or make some additions of his own to it. When will men cease to be fools, and believe that true rest for man is to be found only in God, through the revelation which he gives of himself by words

or works. Blessed truth! There is a rest for man, though not in himself, or in aught that he can do. Divinely gracious words!—"come unto me all ye that labour and are heavy laden, and I will give you REST."

If this interpretation of the passage before us be the correct one, it will be seen that it contains no direct reference to the sabbath *day*. The rest spoken of is a sabbatism—such as that of which the sabbath was a memorial—the satisfaction and joy of the Lord, in which believers have communion with him, when they are really contented with what he has done, and declared to be good and faultless. Still the "Lord's day" is an affecting memorial of the Christian's sabbatism. When he sits down with his brethren to "break bread," in remembrance of the Lord, how vividly is that work whereby the foundation of his rest was laid, shown forth; while the day tells of its full accomplishment and acceptance by the Father. What a pity it is that these two should ever be separated—the memorials of the work done, and those of its being *well* done. They were not separated in Paradise. The return of the seventh day, invited unfallen man to contemplate the "*work* finished;" while it also reminded him that God was satisfied with the whole, and called upon him to be so too. Why then should Christians retain the weekly memorial of their *rest*, and separate therefrom the sacred memorial of that "broken body and shed blood," to which they owe that rest? But this opens up another subject on which I must not now enter.

28*th Dec.*, 1847. I am, &c. J. H.

Miscellaneous Selections.

THE FOUNDER OF THE RAGGED SCHOOLS.—John Pounds, the cripple and the cobbler, yet at the same time one of nature's true nobility, was born in Portsmouth, in 1766. His father was a sawyer, employed in the royal dock-yard. At fifteen, young Pounds met with an accident, which disabled him for life. During the greater part of his benevolent career, he lived in a small weather-boarded tenement in St. Mary's Street, Portsmouth, where he might be seen every day, seated on his stool, mending shoes in the midst of his busy little school. One of his amusements was that of rearing singing-birds, jays and parrots, which he so perfectly domesticated, that they lived harmoniously with his cats and guinea-pigs. Often, it is said, might a canary-bird be seen perched upon one shoulder, and a cat upon the other. During the latter part of his life, however, when his scholars became so numerous, he was able to keep fewer of these domestic creatures. Poor as he was, and entirely dependent upon the hard labour of his hands, he nevertheless adopted a little crippled nephew, whom he educated, and cared for with truly paternal love, and, in the end, established comfortably in life. It was out of this connection that his attempts and success in the work of education arose. He thought, in the first instance, that the boy would learn better with a companion; he obtained one, the son of a wretchedly poor mother; then another and another was added, and he found so much pleasure in his employment, and was the means thereby of effecting so much good, that in the end, the number of his scholars amounted to about forty, including a dozen little girls.

His humble workshop was about six feet by eighteen, in the midst of which he would sit, engaged in that labour by which he won his bread, and attending, at the same time, to the studies of the little crowd around him. So efficient was John Pounds' mode of education, to say nothing about its being perfectly gratuitous, that the candidates were always numerous. He, however, in-

variably gave the preference to the *worst*, as well as the poorest, children, to the "little blackguards," as he called them. He has been known to follow such to the Town Quay, and offer them the bribe of a roasted potato, if they would come to his school. His influence on these degraded children was extraordinary.

As a teacher, his manners were pleasant and facetious. He amused the "little blackguards" while he taught them. Many hundred persons, now living usefully and creditably in life, owe the whole formation of their character to him. He gave them "book-learning," and taught them also to cook their own victuals and mend their shoes. He was not only frequently their doctor and nurse, but their playfellow; no wonder was it, therefore, that when, on New Year's Day, 1839, he suddenly died, at the age of seventy-two, the children wept, and even fainted, on hearing of their loss, and for a long time were overwhelmed with sorrow and consternation. They, indeed, had lost a friend and benefactor. Such was the noble founder of the first ragged school.—*Howitt's Journal.*

Anecdote of Dr. Chalmers.—Frequently has it been my privilege to follow him to some country district, and hear him, in language which he labored to reduce as much as possible to the standard of "the common people," announcing to them the way of salvation and the path to heaven. Sometimes, also, it was my lot to be his companion to some wretched hovel, where I have seen him take his seat by the side of some poor child of want and weakness, and patiently, affectionately, and earnestly, strive to convey into his darkened mind some ray of truth that might guide him to safety and to God. On such occasions it was marvellous to observe with what simplicity of speech that great mind would utter truth. One instance of this I must be allowed to mention. The scene was a low, dirty hovel, over whose damp, and uneven floor it was difficult to walk without stumbling, and into which a small window, coated with dust, admitted hardly enough of light to enable an eye unaccustomed to the gloom to discern a single object. A poor old woman, bedridden, and almost blind, who occupied a miserable bed opposite the fire-place, was the object of the doctor's visit. Seating himself by her side, he entered at once, after a few general inquiries as to her health, &c., into religious conversation with her. Alas! it seemed all in vain. The mind which he strove to enlighten had been so long closed and dark, that it appeared impossible to thrust into it a single ray of light. Still, on the part of the woman, there was an evident anxiety to lay hold upon something of what he was telling her, and encouraged by this he persevered, plying her, to use his own expression, with the offers of the Gospel, and urging her to trust in Christ. At length she said, "Ah! sir, I would fain do as you bid me, but I dinna ken how; how can I trust in Christ?" "Oh, woman," was his expressive answer, in the dialect of the district, "just *lippen* to him." "Eh, sir," was the reply, "and is that a'?" "Yes, yes," was his gratified response, "just lippen to him and lean on him, and you'll never perish." To some, perhaps, this language may be obscure, but to that poor dying woman, it was as light from heaven; it guided her to the knowledge of the Saviour, and there is good reason to believe it was the instrument of ultimately conducting her to heaven. [It is not easy to give an English equivalent for the word "lippen." It expresses the condition of a person who, entirely unable to support or protect himself, commits his interests, or his life, to the safe keeping of some person or object. Thus a man crossing a chasm on a plank, *lippens* to the plank: if it give way he can do nothing for himself. The term implies entire dependence, under circumstances of risk and helplessness.]—*Dr. W. L. Alexander's "Discourse of the Qualities and Worth of Dr. Chalmers."*

Long Sermons and Prayers.—Our modern complainers will be more reconciled to their destiny when they are informed of the experience of those who went before them. When Essex left London to march against King Charles, then at Oxford, he requested the assembly of Divines, usually known as the "Westminster Assembly," to keep a day of fasting for his success. The manner in which it was observed is thus stated by Baillie:

"We spent from nine to five graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large two hours, most divinely confessing the sins of the members of the Assembly in a wonderful pathetic and prudent way. After, Mr. Arrowsmith preached an hour; then a psalm; there-

after Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Leaman prayed near two hours; then a psalm. After, Mr. Henderson brought them to a sweet conference of the heat confessed in the Assembly and other seen faults to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing. God was so evidently in all this exercise, that we expect certainly a blessing."—*Cong. Journal.*

Poetry.

FOR THE CHRISTIAN INSTRUCTOR.

Leviticus xxv. 8—13. Psalms lxxxix. 15.

When in Judah's land—the note
From the silver trumpet rung,
Swiftly flew o'er hill and dale
On the morning breezes flung.

Bless'd were they the sound that knew
As it softly, sweetly fell;
Many hearts with joy o'erflowed:
Pris'ners bade their chains farewell.

Bondmen cast their yokes aside—
('Twas the sound that set them free)
Hail'd the day of their release—
Gladsome day of Jubilee!

Ceased the toil-worn slave to sigh,
Captives then no longer mourned:
Lightly each with eager step
To his long-lost home returned.

Hark! a note more softly sweet,
Breaks upon the listening ear;
Hark, ye guilty sons of wrath—
Slaves of sin and Satan hear.

'Tis the Gospel-trumpet swells:
From the Cross the sound proceeds,
Where "for sins, but not his own,"
Christ, the "Man of sorrows" bleeds.

"Joyful sound!"—more joyful far
Than the silver trumpet's tone,
Blessed they beyond degree
By whose ear that sound is known.

News it bears of freedom won—
Freedom man could ne'er bestow—
Freedom bought with love Divine—
Freedom from our guilt and woe.

Freedom from the fear of death,
Freedom from the pains of Hell—
Pains no heart can e'er conceive—
Pains no mortal tongue can tell.

Freedom, too, from sin itself—
Freedom from its bitter thrall:—
Freedom—this we ne'er can lose
Freedom—richest, best of all.

Bless'd indeed, who thus are free!
Back with joy to God they come—
Back—no more to be enslaved—
To their heavenly Father's home.

Bellary.

Things New and Old.

Dignity of Missions.—Amelioration at home is now the watchword of nations; and civilization abroad is the great problem of philanthropy. In a word, the world is now prepared for the missionary enterprise. It is now generally confessed, among all enlightened men, that civilization is missions; missions are civilization. By missions only can "the wilderness and the solitary place be made glad," and the desert be brought to "rejoice and blossom as the rose." The missionary is, therefore, by far the first of human kind. He is the great type and character of the age. Even men of the world begin to understand his object, and concede his claims. Concession bespeaks candor; candor will lead to more inquiry; more inquiry to full conviction; and full conviction will be followed by intense admiration and munificent support. Poets will celebrate his exploits, orators eulogize his virtue, princes will caress him, and crowned heads will show him the highest favor. The smiles of royalty will not always rest upon worthless objects. A few more centuries of the labors of gospel missions, and what will be the aspect of our globe? What will then meet the eye that surveys it? An awakened world! An enlightened, a purified, a peaceful world! A world filled with men who fear God, honor their magistrates, and love one another! A world in which man is wholly free, and governments are entirely just! A world where mind, religion, the tongue, the pen, the printing press, all are free, and not abusing their feedom! A world where God is glorified, and man is happy! — *Dr. Campbell.*

We can all Help.—Four little children were playing together near some water, when one of them fell in, and would have been drowned, had not his brother jumped in after him and pulled him out. Another brother helped to carry him home, and their little sister followed them. A little while after, their father, who had heard what had taken place, called them into his study, that he might reward them as they deserved. He asked the first, "What did you do when you saw your brother drowning?" "I rushed in after him, and brought him out." "You did well; here is your reward." "And what did you do?" turning to the second. "I helped to carry him home." "That was right; here is your reward." And what did you do, when you saw your brother sinking?" speaking to the little girl of three years old. "I cried, papa." "Well, that was all you could do; here is a book for you too."

Now, dear children, some of you, when you grow up, can go to the poor heathen who are perishing, and tell them the way of salvation. Some, like the second brother, can help in leading them to heaven by assisting the missionaries, and giving your money for their support. Some of you cannot do either; you cannot go to heathen lands, and you are too poor to give any money; but you can imitate the little girl; you can cry to God for them, you can pray that he would bless the missionaries, and make them very, very useful. *You can all help.—Juv. Miss. Magazine.*

Missions in India.—I speak the words of truth and soberness, when I say that the gospel is making a steady progress in India, and most especially in Tinnevelly; and that though man may doubtless hasten, he cannot possibly stop it. I am fully aware of the import of my words, when I declare my persuasion that there is among the native Christians of India a faith as sound, a hope as certain, and a charity as real and abiding, as can be found in the most favored Christian land; and I wish from my heart that the gospel were as precious to all professing Christians among ourselves, as it is to hundreds of those poor and too-often despised men, who have been called, by God's grace aiding the labours of our missionary clergy, out of the darkness of paganism to his marvellous light.—*Bishop of Madras.*

Four kinds of Readers.—Readers have been divided into four classes. The first may be compared to an hour-glass, their reading being as the sand—it runs in and it runs out, and leaves not a vestige behind. A second class resemble a sponge, which imbibes everything, and returns it nearly in the same state, only a little dirtier. A third class may be likened to a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and the

dregs. The fourth class are like the slave in the diamond mines at Golconda, who, casting aside all that is worthless, preserves only the pure gem.—*New York Observer.*

THE STAGE ACTOR A PREACHER.—Some years since a young man from North Carolina, belonging to a company of play-actors, had his attention arrested one evening by a copy of the *Dairyman's Daughter* lying in his room at his boarding-house. He read it with deep interest and emotion, as have thousands of others, and while he read the touching delineations of Christian character contained in this inimitable narrative, his repentings were kindled together—his hard heart was dissolved into contrition, tenderness and love.

He renounced the fascinations of the stage for the high pleasures and responsibilities of the gospel ministry. He was a chosen vessel of mercy, and God honoured him in winning many souls to Christ, as he had before decoyed many to perdition. He has been greatly blessed of God in revivals, and has enjoyed pleasing evidence that he has been instrumental in the conversion of a thousand individuals, amongst whom *twenty* are now ministers of the gospel.

This is but the beginning of good done by a single tract. How greatly will this good be augumented through time and through eternity, while these thousand converts and these twenty ministers shall go forth and labour in their Master's vineyard, extending and widening the circle of the blessed influences to the latest generations of man. What Christian shall have the glorious reward of distributing that tract? Who that loves the Saviour and the souls of men will not aspire to the honour and privilege of aiding to scatter these leaves of the tree of life, carrying them to every dark habitation in our land, and to every benighted corner of the globe?—*Rev. Mr. Kean.*

Religious and Missionary Intelligence.

Oriental.

CEYLON.

PROGRESS OF GOOD GOVERNMENT.—There was a saying in Ceylon that the holder of Buddha's tooth, and he alone, could hold the kingdom of Lanka. In accordance with this saying, the English took and kept the temple at Kandy, in which the tooth is deposited. They did not care about the tooth, but they cared for the kingdom; and the prevalent opinion in regard to the necessary connexion of the two appeared to them to afford an easy and quiet tenure of the latter: at all events it discouraged insurrection and rebellion.

We are glad to see the principle on which such conduct proceeds, abandoned at last. Do what pleases GOD, and look for protection from HIM—is a principle which differs, as light from darkness, from—Do what pleases or cozens men, and look for protection from them. Under the government of Lord Torrington, the tooth of Buddha has been given up to his priests; *because* it is unbecoming of a Christian Government to hold any connexion with idolatry.

An ordinance of the Legislative Assembly of Ceylon, "To provide for the management of Buddhist Vihares and Dewalees in the Kandyan Provinces," has been dealt with by his Lordship in the spirit of this principle, in language that does him, and the Government under which he acts, the greatest credit.

"Her Majesty's Government concede the Buddhists should be free to celebrate their religious rites, and to hold all the places and property devoted to their worship without molestation either on the part of Government or any one else. But they observe that the ordinance was framed upon the principle, not only that we are bound to secure the Buddhists from molestation and injury in their persons or their property, but even to advance farther, and by Legislative enactment interfere and take a part in the appointment and removal of priests, and the internal discipline of the ministers of the Buddhist religion.

"They object not only to the powers given to the Committee named in the Ordinance, but to the appointment of any insular committee by positive enact-

ment. They do not desire to prevent the Buddhists from taking the management of their religious affairs into their own hands; and, as regards their proprietary rights, they conceive they may be enforced and defended like the proprietary rights of any corporate body; or that any powers necessary for that purpose might be brought within the scope of one complete and distinct enactment. *But to separate the British Government from all active participation in the practices of heathen worship, they conceive to be a plain and simple, though most urgent, duty.*"—*Oriental Christian Spectator.*

MEERUT.

CHURCH MISSIONARY SOCIETY.—Extract of a letter from the Rev. M. Lamb:

"I have written to you before about my munshi, that I had great hopes of his becoming a Christian some day. For some time back he has given up all Hindu practices, and attended our Hindustani services, and I have had frequently very important conversations with him upon many passages of Scripture, and about Christianity. About six weeks ago he voluntarily confessed to me, that he believed in Jesus Christ and loved him, and was quite certain that no one would go to heaven except he believed in him. Since this he has had great conflict in his mind about baptism, knowing that it was necessary, but could not get over the difficulties connected with it. However, as we were to have three other baptisms on Wednesday, on that day he said he wished to be baptized. He had felt very unhappy for two or three weeks, but since he has been baptized, he says he never felt so happy before."—*Calcutta Christian Intelligencer.*

JELLASORE.

BAPTISMS.—Last sabbath I had the privilege of baptising five happy converts, three of the number had for several years been nominal Christians. We trust they are now such in reality. The remaining two are Sàntàl youths belonging to our school. They only broke caste about a fortnight previous to their baptism. Several of the other Sàntàl lads have appeared deeply interested, as well as a number of the villagers, but have not as yet obtained strength to forsake *all* for Christ. The opposition raised among the Sàntàls by the conversion of these two youths, serves at present to deter others, a number of whom we had thought not far from the kingdom of Heaven. It is now evident that a Sàntàl, equally with a Hindu, must be counted an *outcaste* among his own people, whenever he renounces his former superstitions and embraces the faith of Christ.

We have two or three other candidates who will, probably, soon be admitted to the church. Quite a number of our heathen neighbours frankly, and in some instances feelingly, confess their full conviction of the truth of Christianity, and their desire to embrace it, while the *fear of man* prevents them from coming to an open rupture with all their former connexions.—*Oriental Baptist for November.*

MADRAS EXAMINATIONS.

ST. ANDREW'S PAROCHIAL SCHOOL.—The Annual Public Examination of this excellent Institution was held at the School Rooms on the evening of the 21st December; and appears to have been numerously and respectably attended. Not being able to attend ourselves, we give an extract concerning it from a communication to the *Circulator* newspaper of "*One Present.*"

The Most Noble the Governor took the Chair at five o'clock, when the Meeting opened, by the Pupils singing a Hymn, which was followed by an appropriate, and excellent prayer, by the Rev. W. Grant. Even the younger children acquitted themselves well, reading with fluency, as well as spelling correctly, and giving the meanings of words from their lessons.

The Boys in the higher Classes, appeared perfectly at home, in Geography, Grammar, Latin, Algebra, &c., &c.; answering all the questions put to them by their erudite Master, with the greatest readiness and propriety, their Drawings also were remarkably well executed. During the examination, pieces of Poetry were recited by several of the Pupils with great taste—at a little before seven o'clock the Most Noble the Governor having intimated that he must shortly leave, distributed the prizes, which were numerous, and well selected. Two very handsome Gold Medals, costing 100 Rupees, having been presented by James Thompson, Esq.

BISHOP CORRIE'S GRAMMAR SCHOOL.—A public Examination of this leading School was held on the evening of Wed-

nesday the 22d December, and was as usual crowded, for the room is too small for all who wish to attend. *J. F. Thomas, Esq.* presided. Many ladies were present, as well as gentlemen from the higher circles of society.

The examination, so far as we witnessed it, was conducted by the Head Master, the Rev. *Edward Horton*, A. M. and the Rev. *F. G. Lugard*, A. B. in the classics, Greek and Latin, and the Christian Scriptures. The pupils acquitted themselves most satisfactorily. The number present was smaller than we have seen before. We believe the school has suffered by the illness and absence of the Head Master for some time, within the last few months, and who has now been obliged to leave altogether. His place is, however, filled by the arrival of *W. H. Savigny, Esq.* A. B. of Worcester College, Oxford, and we trust this important Seminary will maintain its high standing among the educational establishments of Madras.

American Mission Native Schools.—The Annual Examination of the Native Schools under the superintendence of this Mission, in Madras, was held at Chintadrepettah, on Monday the 10th January. It was a delightful scene, to behold the area of the new church there entirely covered with native boys, seated in regular rows on the floor, except a small portion of it at one end appropriated to Examinators and Friends of Missions present. A like cheering scene presented itself, on our afterwards entering the school adjoining, which was completely filled with girls, seated in the same manner. The whole number present, including both the English and Vernacular Schools, was, as appeared by the lists, *boys*, 444, *girls*, 303. Of these, 399 pupils belonged to the Chintadrepettah Schools, and 348 to those at Royapooram. All the boys, and *nearly* all the girls, are of *caste*. On adding to the above numbers about 60, unavoidably absent, we find that our laborious and persevering American brethren have succeeded in gathering together under their care, for Christian instruction, upwards of 800 native children of both sexes. May the good seed of the word, sown so extensively, produce, by the divine blessing upon it, a correspondingly abundant harvest!

The examination commenced in the church, with the vernacular classes for boys. The Rev. *W. H. Drew* took the chair. A considerable number of missionaries and of the friends of Native Education, ladies and gentlemen, were present. The Rev. Messrs. *Winslow, Scudder, Brotherton, Bilderbeck* and *Drew*, took part in examining the boys, chiefly on the Doctrines and Facts of the Christian Religion and Scripture History. The pupils answered with much promptitude, and seemed to be quite at home on the subjects introduced; giving much satisfaction to the Examinators, and those present who understood the language. The Examinators and spectators then adjourned to the English school, which is immediately adjoining the church. Here Lieut. Col. *R. Alexander* was called to the chair; and the business proceeded with the examination of the highest class of *girls*, both in English and in Tamil. They proved themselves to have been instructed with great care, giving very excellent answers to the questions put; especially when, with a view to their more readily understanding them, the examination was conducted in their own language, through means of the Rev. *H. M. Scudder*, as interpreter. The junior classes of girls were next, though very briefly, examined, with similar results. After them, the boys of the English department were brought up and tested in a more lengthened and searching manner; though, as in the case of the former classes, a number of important branches of study were still only slightly touched upon, and some, indeed, omitted altogether, in consequence of the shortness of the time. Enough, however, was done to show that they had been carefully grounded in the knowledge of English, English Grammar, Arithmetic, Geography, and some of the more advanced boys in History, Algebra,

part of Euclid—*Religious Knowledge*, still taking the lead. Their examination afforded much satisfaction to all present. Several were prepared to read Essays; but only a part of one, *On Hinduism*, which discovered much research; and a small portion of another, could be heard. The subject of Natural Philosophy was also omitted, from want of time; but there was sufficient evidence to prove that an important work in enlightening the soul with Divine Truth, and strengthening the various faculties of the mind with true knowledge, was carried on among these young persons. It ought not to be forgotten, that a considerable number of them form, also, Sabbath School classes, who attend in church before public worship; and that many of them likewise are present at those acts of divine worship in which the services are conducted in their own language. The value of these Institutions, and the pains-taking labours of those who conduct them need, from us, no comment. Were all the native children in Madras, of the same age, to be blessed with equal spiritual attention, what happy fruits might not, through the divine blessing, be expected from them! May our brethren go on and prosper, well assured that they shall neither labour in vain, nor lose their reward! G.

FREE CHURCH GENERAL ASSEMBLY'S INSTITUTION.—The Annual Examination of this well-known school and its Triplicane Branch, was held on the 6th January, and numerously attended. The number of pupils present was stated to be 358, and that at a previous examination in the female department there had been present 217 girls—making in all 575 present, who with 10 absent, make the number in Madras 585. The branch schools at Conjeveram, Chingleput and Nellore, swell this number to a little more than 900, notwithstanding the losses that have been sustained.

The examination, which was continued for *five* hours, has been so fully detailed not only in the *Native Herald*, but other journals, that any outline of it by us is unnecessary. As usual the pupils acquitted themselves to great satisfaction in all their Scripture studies, while not deficient in Grammar, History, Geography, Mathematics, &c. The Monitor class, of *four*, showed much acquaintance with the word of God, and the three Native preachers appear, from the statement of their studies and the part taken by them in the examination, to have made much progress in useful knowledge and discipline of mind. Three other candidates for the ministry appeared well, when examined on Robertson's Preliminary Dissertation to his History of Charles V. One Telugu and one English Essay was read, and the interesting examination closed by a suitable address from the chairman, Brigadier Ketchen. The faithful and earnest labours of our Free Church brethren cannot but be attended with success.

Events of the Month.

THE principal local events of interest are the arrival, twice, of the Steamer *Mozuffer;* bearing each time a Governor General and his suit—one going to the seat of Government and the other returning home—and the preparations for departure on H. M. Ship *Fox*, of the Most Noble the Marquis of Tweeddale, five years Governor and Commander-in-Chief at Madras.

The New Governor General, the Earl of Dalhousie, accompanied by Lady Dalhousie, daughter of the Marquis and Marchioness of Tweeddale,

was received with military honours, and heartily welcomed, not only by his noble relatives, but by the members of both services, and all classes of the population. In course of his short stay of three days, the Earl held a levee, which was very numerously attended. He appears young for so high a post, which perhaps has never been occupied by any one who had not seen more years; but his pleasing countenance indicates talent, and, with much benevolence, expresses also decision. He enters on his important office under auspices the most favorable, and our prayer is, that he may indeed be blessed, and be a blessing.

Lord Hardinge, the retiring Governor General, did not land; but received a valedictory address from the society of the Presidency, previously prepared. He well deserves such attention. No viceroy of India has retired with such universal applause. The Lord of lords has abundantly prospered his government of this great empire, for nearly four years. Its very existence, seemed at one time to be in jeopardy, and to tremble in the scales—of defeat or victory—on the banks of the Sutledge; but the God of battles gave him the victory, and in three short months the war was ended. The power of the only nation which could oppose itself, with any prospect of success, to British sway, was entirely broken; and India, from the Himmalaya to the ocean, reposed in peace without an enemy.

The warrior-statesman then again turned his attention to those arts of peace, with which he had begun his rule; and which had been so roughly interrupted. His celebrated Educational Minute—reduction of the salt tax—removal of transit-duties—commencement of the great Ganges Canal—encouragement of Rail-roads—prohibition of Sunday labour on public works—suppression of Suttee and Infanticide, and child-stealing, in the Punjaub, Gwalior, &c., and partially of human sacrifices among the Khonds, show that this truly favoured man is alike great in peace and war; and the laurels of peace how much more enduring and fragrant! May the wearing of them, only lead him to long for those never fading wreaths of victory, which shall be given to all who overcome the world and sin, by the blood of the Lamb.

Our own Governor retires with less sound of trumpets, with less of applause from some quarters, but we believe not without the approbation of his own conscience, or to a good degree that of all acquainted with his rule whose opinion is worth regarding. His talents, of whatever order, have not been called out on great occasions—which if they do not make great men, at least show if they are great—but in the quiet yet important and multiplied duties of his high offices, in which he has manifested the most anxious desire to do right, and to promote in all possible ways the best good of those whom he was called to govern. We are not sufficiently informed—were it our place—to speak of all that has been done for the good of the country, in the construction of roads, promotion of irrigation, encouragement of agriculture, &c., but one thing we believe, that while blamed by some for not encouraging native education, in a certain direction, even in that respect, the Marquis of Tweeddale has done all that his office required; and as to education on a basis more consistent with his enlightened views of what the country really needs, he has done all that he could to promote it as a man and as a Christian, yet nothing as Governor. His minute approving the proposal of the Educational Committee to *allow* the Bible to be read in the Government Schools, under any other than the circumstances which attended it, would have been received only as an evidence of his sincere desire to benefit the Hindus. Nothing but jaundiced prejudice could see in it a persecuting spirit, and nothing but this, taking advantage of a temporary excitement among the natives, from another cause, could have raised a hue

and cry against such a proposal. We wish to know whether liberty of conscience is violated by *allowing* any one to read the Bible who may choose, or whether it would not rather be infringed by *prohibiting* its use. As to the watchwords of 6th Cavalry and Sudder Court—of which the changes have been rung so many months—we believe, if blame is to be attributed to any, it must go higher up than to the now retiring head of the Government. We have been informed, that for those things which have been so strongly condemned, there was the highest sanction. The Marquis and his most excellent christian lady, who is honoured and loved by all, certainly retire with our sincere thanks to God, for their exemplary conduct in their high station. They have shed a good moral influence over society, which has rebuked vice, and which will be felt long after they have departed. May the evening of their days be calm and holy, and their sun set at length in a serene sky.

We have accounts of a sad tragedy in China—the barbarous murder by the Chinese of six Englishmen in some of their villages—which may lead to a renewal of hostilities. We were sorry to notice that these sufferers went out to the villages on the Lord's day. When will men learn that they cannot expect protection from danger when they violate the command, "Remember the Sabbath day to keep it holy?"

ECCLESIASTICAL MOVEMENTS.

CALCUTTA.—We regret to announce the departure of several brethren from the Upper Provinces. The Rev. *W. Smith* of Sigra, Benares, returns to England; Mrs. *Scott* of Futtehghur, the Rev. *J. Rankin* of Agra, and the Rev. *J. Porter* of Loodiana, brethren belonging to the American Missions, are returning to their native country.

We are happy to announce the arrival of the Rev. *W. Wilkinson*, junior, in the *Queen*. Mr. *Wilkinson* is the son of the Rev. *W. Wilkinson* of Simla, and like his respected father, is in connection with the Church Missionary Society.

BOMBAY.—The Rev. Mr. *Jerrom* of the Church Missionary Society, reached Bombay by the *Owen Glendower*, in the beginning of December. He will be attached to the Bombay Branch of the Church Mission in Western India.

MADRAS.—Our respected fellow-labourer the Rev. *R. K. Hamilton*, M. A. principal Editor of this Journal, has been obliged to leave the Presidency for a short time, on account of continued ill-health. We trust he may soon be able to return and resume his duties.

We regret to say that the Rev. *H. W. Fox*, A. B. of the Church Missionary Society, Masulipatam, is obliged to go again to England, whence he returned about a year since. His own ill-health is the occasion of his now leaving his station, as was that of his wife before; who expired on ship-board in the Madras Roads.

The Rev. *J. Little*, of the Wesleyan Missionary Society, stationed at Negapatam, is on a visit at the Presidency for his health.

The Rev. *Edward Whitehead*, A. M. and the Rev. *John Rowlandson*, A. M. Presidency Chaplains, have left for England. The Rev. *George Henry Evans*, A. M. and the Rev. *Alured Henry Alcock*, A. B. take their places at the Cathedral.

Monthly Missionary Prayer Meeting.

THE Address at the last Meeting was by the Rev. *B. Rice*, of Bangalore, in place of the Rev. *W. H. Drew*, who is expected to deliver the Address at the Meeting on the 7th instant, in *Davidson Street Chapel*. Mr. Rice's Address was *On the Satisfaction of Christ in his Mediatorial work*—that of Mr. Drew will be, *On the Power of Prayer*.

Subscriptions, &c. from Tinnevelly Branch Bible Society, through Rev. S. Hobbs.

Subscriptions.		R.	A.	P.
W. Douglas, Esq.	for 1847,	50	0	0
T. B. Elton, Esq.	do.	50	0	0
Capt. W. H. Horsely,	do.	50	0	0
P. C. Connell, Esq.	do.	10	0	0
Lieut. Col. Davidson,	do.	30	0	0
Rev. J. Spratt,	do.	10	0	0
Rev. J. Thomas,	do.	12	0	0
Rev. E. Dent,	do.	12	0	0
Rev. Stephen Hobbs,	do.	21	0	0
Rev. J. Devasagayam,	do.	6	0	0
Rev. J. K. Best,	do.	10	0	0
Rev. E. Sargent,	do.	12	0	0
Rev. P. P. Schaffter,	do.	12	0	0
Rev. C. Rhenius,	do.	10	0	0
Rev. A. Johnson,	do.	5	0	0
Rev. J. Tucker,	do.	20	0	0
Rev. R. Caldwell,	do.	14	0	0
Rev. C. J. Taylor,	do.	12	0	0
Rev. Septimus Hobbs,	do.	10	0	0
Rev. E. Newman,	do.	12	0	0
Rev. T. G. Barenbruck,	do.	12	0	0
Rev. G. U. Pope,	do.	12	0	0
Rev. Jesudason John,	do.	4	0	0
Mr. John Spratt,	do.	5	0	0
Mr. R. Pope,	do.	5	0	0
Mr. C. Franeklin,	do.	6	0	0
Mr. G. Huffton,	do.	12	0	0
Mr. Shaller,	do.	2	8	0
Rev. C. J. Taylor, arrears for	1846,	12	0	0
Miss Giberne, do.	do.	5	0	0
Do. do.	1847,	5	0	0
Catechists, Schoolmasters, School Children and Members of Congregations, Menganapuram District,	for 1847,	28	2	0
Do. arrears,	1846,	22	4	0
Dohnavoor District,	1847,	11	5	0
Do. do. arrears,	1846,	4	0	4
Satthankullam District,	1847,	17	0	6
Kadatchapuram, do.	do.	10	11	2

			RS.	A.	P.
Muthaloor District,		1847,	3	8	10
Christianagram,	do.	do.	7	0	0
Suviseshapuram,	do.	do.	42	15	0
Nalloor,	do.	do.	12	11	0
Pannievilei,	do.	do.	24	13	0
Edicngudi,	do.	do.	16	0	0
Panivadali,	do.	do.	14	10	3
Pavoor,	do.	do.	7	0	7
Aseervathapuram,	do.	do.	20	0	3
Surrandei,	do.	do.	10	0	2
Sawyerpuram,	do.	do.	25	0	0
Students at Institution, Suviseshapuram,			7	5	0
Sale of Scriptures from the Depository,			151	3	0
Collection after Meeting at Palamcottah, on the 6th January, 1847,			34	0	8
Collections at Anniversary Sermon and Meeting S. K. and M. Association,			7	8	5
			925	11	2
Deducting for Stationery, Postage and cooly hire,			12	2	7
		Total	913	8	7

Donations.

Collection at Mysore Church, by Rev. D. Sanderson,	25	0	0
Do. Tellicherry, do. Dr. Gundert,	15	0	0
Do. Cuddapah, do. J. Shrieves,	10	13	0
Do. St. Thomas' Mount Church, do. Rev. Dr. Powell,	180	2	0
Maj. Woodward, thro' Rev. J. Roberts,	20	0	0
Collected at Kamptee, by Capt. C. H. Wilson,	100	0	0
Rupees	350	15	0
Grand Total	2336	10	7

NOTICES OF MEETINGS.

THE *Missionary Prayer Meeting* is held, in rotation, at the Scotch Church, Davidson Street Chapel, Wesleyan Chapel, Free General Assembly's Institution, and American Mission Church, Chintadrepettah, 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 P. M. on the *third* Monday of each month.

The General Committee of the *Tract and Book Society* meet at the Office of Messrs. Bainbridge and Co., at six o'clock P. M., on the *last* Monday of each month.

Additional Payments Received

For the Madras Christian Instructor and Missionary Record.

		RS.	A.	P.
H. Stokes, for old Series,		63	0	0
H. Stokes, 1847 and 1848,		12	0	0
H. Stokes, for Rev. A. Regel, for 1847 and 1848, including Postage,		18	8	0
Do. do. Rev. R. Noble,	do.	18	0	0
Do. do. Rev. W. Bowden,	do.	18	0	0
T. Clarke, Esq.	1848,	6	0	0
Mr. S. Symonds,	1847,	6	0	0
Archibald Boileau, Esq.	1848,	6	0	0
Dr. J. Dorward, Esq.	do.	6	0	0

			RS.	A	P.
J. Riach, Esq.		1848,	6	0	0
Rev. C. S. Kohlhoff, January,		do.	1	0	0
W. Waddell, Esq.		do.	6	0	0
Rev. R. Campbell,		do.	6	0	0
Rev. W. B. Addis,		do.	6	0	0
Rev. J. W. Gordon,		do.	6	0	0
Mr. H. Gregory, in part payment,		1847,	3	0	0
Captain J. E. Buckle,		1848,	6	0	0
Sold one copy Instructor, January,		do.	1	0	0
W. Evans, Esq.		1848,	6	0	0

NEW SUBSCRIBERS.

Captain Buckle,
Rev. G. H. Evans,
Mrs. Col. Montgomorie,
Captain Macdougall,
W. Norfor, Esq.
W. Evans, Esq. Assistant Surgeon,

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.