

Rev. R. Anderson D.D.

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AND

**Missionary Record.**

SEPTEMBER, 1848.

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EDITED BY THE REV. J. GARRETT.

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**A SKETCH OF THE ARGUMENT FOR CHRISTIANITY AND AGAINST HINDUISM.**  
IN SANSKRIT VERSE.

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TO CORRESPONDENTS.

*Illustrations of Natural Theology, by G. S.—Notice of Anthu—and Brief History of Hunamoon*, have been received, and are under consideration.

We have also received the *Report of the Madras Tract and Book Society*, and *Second Brief Report of the American Mission*, both of which we hope to notice hereafter.

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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.

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**Additional Payments Received**

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NEW SUBSCRIBER.

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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.

## Original Articles.

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### THE PROGRESSIVE CHARACTER OF MISSIONARY CHRISTIANITY;

#### VIEWED IN RELATION TO NATURAL ANALOGY AND THE SUPREMACY OF SPIRITUAL INFLUENCE.

MANY of the facts which meet our view, while contemplating the past history and present state of Christianity, are such as tend, neither unfrequently nor unnaturally, to awaken, even in the mind of the believer, feelings of sorrow and disappointment. The comparatively small portion of the world which, after eighteen centuries of existence, Christianity now occupies; the still more limited extent to which, within the pale of the visible church, spiritual religion prevails; the ground which, in places and regions formally christianised, the Gospel has subsequently lost; the insurmountable impediments which, in particular localities, the Missionary Enterprise still encounters; the gradual and even tardy pace at which in general it advances; and the apparent inadequacy of the present system of means to effect, at such a rate of progress, the ultimate conversion of the world—these are considerations which are too obvious to admit of being questioned, and which are calculated to exert a depressing influence on the mind that few have not personally experienced. Influenced too by such things, and by the excuses they so readily suggest, cold formality and calculating worldliness justify their indifference to the (alleged) impracticable projects of Christian Missionism; rational philanthropy smiles disdainfully on the votaries of a visionary enterprise; infidelity gladly seizes the apparent advantage, and hastens to proclaim Christianity itself a failure; and the enthusiasm of the modern prophetic school can find no final hope for the world, except in the supercession of the present spiritual dispensation, as useless and effete, and in the advent of a material millennium, of the earth and earthy.

It were enough, in order to meet and counteract these various elements of hostility and discouragement, to appeal simply to the word and promises of God; to point to the infallible assurances of Him who cannot lie, that the word of the Lord shall have free course and be

glorified—and that all the ends of the earth shall yet behold the salvation of God; enough to remember that however uncertain and distant the time, and however doubtful, to human judgment, the probability of its accomplishment, the final and glorious destiny of the church is an event of absolute and indisputable certainty; enough, in a word, to remind ourselves that now “we walk by faith, and not by sight”—that faith which is “the substance of things hoped for; the evidence of things not seen;” that principle of simple but sublime belief, which reposing singly and alone on the all-sufficient testimony of God, now bids us rise, calm, serene, and hopeful alike above the dark and adverse events of providence, the enmity and opposition of the world, and all the doubts and misgivings of man.

But besides, and independently of these grounds of assurance, satisfactory and all-sufficient as they are, other considerations, we conceive, may also be adduced, in relation to this subject, which not only tend to corroborate the conclusions of faith, but by which also the obstacles of sense—the various elements of antagonism and discouragement already mentioned—may be met on their own ground, and even on that ground satisfactorily and conclusively removed. In particular, the generally slow progress of Christian Missions, and even of Christianity itself—the inefficacy and want of success of the Missionary Enterprise, in many particular instances, at the present day—and even the apparent improbability that it ever will be able, of itself, and at its hitherto average rate of advance, to effect the final conversion of the heathen; these considerations adverse as, at first sight, they appear to be, only require to be viewed in, what we conceive to be, their proper aspect, and especially as subordinate parts of a spiritual and supernatural economy, in order to satisfy us that, so far from their being indications of failure, or auguries of disappointment, they are, on the contrary, not only such results as were naturally and inevitably to be expected, but necessary and indispensable preliminaries to the accomplishment of the appointed end; positive indications of the absolute certainty, and even, it may be, of the approaching nearness, of the final and glorious destiny of the church.

There are some important general laws which appear equally to pervade the natural and spiritual administration of God. In the latter case, indeed their existence is too frequently overlooked; either from hasty and superficial observation, or from the mistaken and narrow minded prejudice which would erroneously exclude all idea of laws, or fixed modes of operation, from the domain of religion. Such determinate modes of operation, however, exist, and are clearly traceable in the general and unvarying course of the divine procedure; and the consideration of one at least, of the most prominent of these modes of divine agency is indispensably necessary in relation to our present

subject, and to the view which we should take of the past and future progress of the Gospel.

Everywhere throughout nature we see the existence and operation of a great law of PROGRESS. The whole material world is pervaded by this law. All the forms of organic existence, whether animate or inanimate, whether mighty or insignificant, obey and exemplify its influence. Of every separate part and element of the material creation, and not less of the great comprehensive whole itself, progressive development seems to be the universal and unvarying condition. And though, in the minor and more transitory forms of created being, this principle of development is comparatively rapid in its operation, its general character of action is directly the reverse. In itself, and in relation to the existence and experience of man, the law of Progress is not rapid, but gradual; not sudden or instantaneous, but slow and even tardy; the slowness of its movement, moreover, being ever in accordance with the magnitude, importance, or durability of its objects.

Of this great law itself, as the universal and unvarying mode of the divine procedure, where do we not find the most palpable demonstrations? If the researches of science be true, its reality is written in gigantic and imperishable characters in the geological history of our globe. How slow and gradual the process, how vast and lengthened the period, of this world's progressive formation. What various forms of organic existence must have been successively developed, and what innumerable ages must have elapsed, ere this planet of ours had reached its present, and as far as we know, its final condition of existence. And if astronomy has not read in vain the silent but eloquent language of the skies, the same great law of progress pervades the host of heaven, and penetrates the profoundest depths of space. Where all to us seems fixed and unalterable, the type of calm and changeless immutability, the process of creation, the formation of worlds, the development of systems is now and ever going on, extending already throughout periods of duration incalculable and inconceivable by man.<sup>(1)</sup> "Until now my Father worketh."<sup>(2)</sup> While equally within the limits of earth itself, and in all the various elements of which it is composed—in every continent and island, and mountain

<sup>(1)</sup> That the Universe is in a state, not of change merely, but of *development*—that it is unfolding a grand, though unknown plan, we believe, in obedience to infallible instincts. . . . In the vast heavens as well as among phenomena around us, all things are in a state of change and *progress*: there too—on the sky—in splendid hieroglyphics, the truth is inscribed, that the grandest forms of present Being are only *germs* swelling and bursting with a life to come. . . . How overwhelming the thought, that what, above all things, seemed the fitting emblem of the Eternal, is thus almost visibly subject to Transiency: even in its most august and awful forms, only one phase of the fleeting and phantasmal!—*Nichol's System of the World*, pp. 106—217.

<sup>(2)</sup> John v. 17. *Literal translation.*

and valley, and forest, and flood, and field, and in all the orders of animated existence that fill earth, and sea, and sky, down to the insect of an hour and the microscopic inmate of a drop of dew—is to be seen and traced the same immutable law of ceaseless but gradual progress. Nor is this all pervading principle less perceptible in man himself, alike individually and collectively: palpably visible in the slow and gradual development of his physical and mental nature as an individual, it is equally, if not still more so, in the social and moral progress of mankind generally. In the latter respect, how gradual and almost imperceptible is the onward movement of humanity; how slowly does civilization creep over the earth: how much of the world after nearly six thousand years of existence, is uncivilized still: how long a time is required to bring nations to a state of social refinement; how still longer the period, the lengthened lapse of years and generations, to enable them to reach the full development of their moral condition. These processes all require time; none of them can be prematurely accelerated. You can as little precipitate the moral growth of mankind, as you can the physical growth of the individual. You cannot treat a child like a hot-house exotic, and *force* him on from infancy to manhood. He must *grow*—grow up and on, till he becomes a man in the time and way ordained by his Creator. And just as little can the moral progress of the human race be unnaturally and artificially accelerated, or the destined maturity of their moral condition reached, one hour before the time when God has ordained it shall be reached, and reached, as He has also ordained, only as the result of the gradual, progressive, and slowly developed growth of their own moral nature. And that is a growth, matured and measured not by years, but ages.

Now if thus universal and all-pervading be the operation of the law of Progress—of slow and gradual progress—if, in other words, such be the unvarying mode of the divine procedure in the natural and providential government of the world, is it not reasonable to expect that the same mode of procedure will obtain in its spiritual government also? rather, would it not be most anomalous and unaccountable if it did not? “God is ONE.” There is a unity in all his operations. Strictly speaking, his administration of the world, under all its aspects, is *one*. The natural the providential and the spiritual are but different departments of one and the same government; and observation shows that they are all, more or less, pervaded by similar and analogous principles of operation. It would therefore be contrary to all expectation and all analogy, if, in the spiritual department of that one great comprehensive administration, the law of progress—of slow and gradual progressive development—did not also equally and essentially obtain. It would constitute an anomalous and inexplicable inconsistency in the, otherwise, uniform and har-

monious government of God. And still more evident is the probability of the opposite conclusion, when we consider not merely the similarity, but the identity of the processes which obtain in the moral and spiritual development of mankind themselves. It is scarcely possible to separate the one of these processes from the other. Who can say where the domain of the moral ends, and that of the purely spiritual begins? Nay, though the moral does not necessarily imply the spiritual, the spiritual involves the moral. They are the same moral beings who are the subjects of both forms of development; and the same mental laws must regulate both. It is utterly inconceivable—if not indeed a virtual self-contradiction—that one law, or principle, can obtain in the moral, and another and different one, in the spiritual progress of the human race. However higher and holier, in the latter case, the moral impulse and the *sanctifying* power, the process itself—and the carrying on of the process—must, in the same moral beings, be substantially the same. How obviously, then, and conclusively does this bear on the subject now under our consideration. What is Christianity but the great instrument of man's moral and spiritual progress? What is the past history of Christianity but the history of the spiritual progress of the human race? What is the rate at which Christian Missions are now advancing, but just, in other words, the rate at which the spiritual growth of mankind is advancing? And at what rate can they be expected to advance, except at the rate at which that growth itself advances—in other words, in accordance with that process of *gradual development*, which is, at once, the unvarying condition of man's being, and the immutable ordination of God's will? It is, assuredly, most unreasonable to expect any thing else. So long as there is no unusual or extraordinary or, so to speak, extra-miraculous interposition, that is, no interposition *over and above the ordinary and already existing agency of the Spirit*—so long, in other words, as the present economy of salvation is carried on as God has seen fit to carry it on, since the close of the apostolic age—no other result but that now stated, can reasonably or warrantably be anticipated. While in these respects, the divine mode of operation continues *unaltered*, we have no warrant to look for any quick and hasty growth—any sudden or instantaneous movement—or any premature or precipitate development, on the part of Christianity—for when such instances do occur, as they have occurred, they are rather to be regarded as exceptions to, than as exemplifications of, the general rule and rate of procedure. So far then from seeing, in the past and present slow progress of the Gospel in the world, anything anomalous or unexpected, or in reality calculated to justify disappointment or dissatisfaction, still less any indications of failure, or frustration, or discreditable defeat on the part of Christianity—we feel, on the contrary, that we ought rather to have been

surprised if the result had been materially different; if the progress of Christianity—that is, the spiritual progress of the human race—had *not* been carried on in substantial accordance with the uniform and unvarying analogy of the divine precedence—with the order which obtains in every other department—natural, providential, and moral—of the universal government of God.

And this presumptive argument from analogy is not a little confirmed by the terms in which the nature and progress of the Gospel dispensation are described by Scripture itself. What conclusion should we most naturally be led to form on these points, from the figurative descriptions of the “kingdom of God”—of the “reign of heaven”<sup>(1)</sup> upon earth—most frequently made use of by our Lord himself? The “leaven *hid* in the meal, *until the whole* was leavened:—the grain of mustard seed, *growing from the least* of all seeds till it became *the greatest* among herbs:—the man who should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, *he knoweth not how*—first the blade, *then* the ear, *after that* the full corn in the ear”<sup>(2)</sup>—how obviously do all these parables indicate that the essential characteristic of the Gospel is its accordance with that great law to which we have already adverted; that its predominant feature is progress—progress, not rapid or precipitate, but slow and gradual, silent and almost imperceptible.

Nor is the illustration of the progress of the Gospel by the processes of the natural world confined to these instances. Others of a similar character pervade all Scripture. The “blossoming of the desert—the wilderness becoming a fruitful field—the myrtle tree supplanting the fir tree”<sup>(3)</sup>—the connection of the expected “coming of the Lord” with the “*long patience* of the husbandman, *waiting* for the precious fruit of the earth, until he receive the early and the later rain;”<sup>(4)</sup> are all indications of a strictly gradual process in the development of the spiritual kingdom; while the analogy employed in Isaiah,<sup>(5)</sup> the “coming down of the rain and snow from heaven—the watering of the earth—it being made to bring forth and bud”—that so at last it may give not only “seed to the sower,” but “bread to the eater,” seems purposely designed, by its very minuteness of detail, to convey the idea of a still more lengthened and protracted process in the gradual conduct and final completion of the spiritual renovation of the universe. And to quote no other similar illustrations, we find St. Paul referring to another and different instance of natural development, as indicative of the progress of the Church towards its condition of final maturity—the well known emblem of the “body”—the growth of the human frame, gradually “making increase” in “the measure of every

(1) Campbell's Version.

(2) Matthew xiii. 31—33. Mark iv. 26. 29.

(3) Isaiah xxxii. xxxv. lv.

(4) James v. 7.

(5) Isaiah lv. 10—11.



part"—until it attains the ultimate condition of the "perfect man"—the "measure of the stature of the fulness of Christ."<sup>(1)</sup> A natural process most palpably characterised by slow, gradual, silent, and imperceptible development.

These instances are peculiarly instructive with reference to our present subject. They are more than *illustrations*. They are *analogies*. Coming to us as they do, under the sanction of inspiration, we cannot, without irreverence, regard them as either accidental, arbitrary, or fanciful. We cannot doubt that their application to the progress of the Gospel is founded *on the nature of things*—on the existence of an *actual similarity* between the spiritual and natural processes referred to. They therefore strongly confirm all our previous argument—and show that the analogy for which we contend between the physical and spiritual administration of God is an actual reality—recognised as such by inspiration itself—and therefore fully warranting the conclusions as to the progressive development of the Gospel to which, by anticipation, we had already ventured to come.

Besides, in each of these natural but divinely sanctioned analogies, there is one uniform point of agreement, worthy of remark. In each, the process of development is more rapid *at first*; nature makes, as it were, a rush at the beginning; but afterwards the impulse diminishes, the unusual and extraordinary impetus subsides, and things are left to advance at a lower and more natural rate of progression. It is thus with the process of vegetation. How rapid is the growth of all the forms of nature at the first burst of spring; how instantaneous, almost palpable to sight, the progress of each opening germ as it rushes into being; but it is only at first—all goes on afterwards at its usual measured and imperceptible pace. It is so likewise with man; the infant comes into being fully and perfectly formed; the child grows rapidly, the man slowly: the amount of both physical and mental growth during the first few years of human existence is vastly greater than that of the whole period of after life. And in all of these instances, too, the subsequent process of development not only takes time, but *takes its own time*; none of them can be accelerated; no human power can precipitate the pace at which nature advances in making a seed a tree, or a child a man; no earthly expedient can suppress or shorten the allotted steps of any of the creative processes of God. And have these things no bearing on the question before us? Remembering the high authority with which these analogies are invested, and the express purpose for which they have been put forth, we might, even in the absence of confirmatory facts, not unreasonably have expected, in the progress of the kingdom of God, a correspondence with this obvious and unvarying feature of the natural types by which it is represented. But

(1) Ephesians iv. 12—16.

what is the actual fact? Does not the past history of Christianity exactly coincide with the particular law of physical development now stated? Recall what took place at what must properly be considered the commencement of the present dispensation—the constitution of the Apostolic Church—and what do we find? The instantaneous and hitherto unprecedented effusion of the Spirit at Pentecost—the vast amount of immediate conversion—the continuance of this extraordinary supply of divine influence, and the consequently rapid diffusion of Christianity during the earlier years of its existence—the *infancy and childhood* of its being—what is this but the precise counterpart of the natural processes already mentioned—the first mighty burst of early vegetation, the rapid growth of human infancy? While again, in the spiritual dispensation, as in the natural, this was only *at the first*; the mighty effusion diminishes, the extraordinary supply of spiritual influence gradually subsides, and sinks at last to that lower, and as it seems to be, if we may so term it—that natural and ordinary level at which it has ever since continued. In both of these respects, then, both in that of early rapid growth, and subsequent slow and measured progress, the Gospel dispensation coincides with the natural, and divinely applied, analogy. And if the coincidence was *designed* in the first point, is it unreasonable to believe that it was equally so in the second? If the former was obviously the purpose and work of God—is there not a strong presumption that the latter is so likewise? that the subsequent gradual and measured progress of Christianity has not been the mere result of human agency—that it has not been accidental, or undesigned, or at variance with the actual purpose and intention of God? The sovereignty of God cannot indeed be supposed for a moment to supersede the responsibility, or excuse the culpability of man; but does the existence of human responsibility imply the possession of human omnipotence? Does it follow that in order to be culpable for what *we will to do*, we must also be capable of *doing what we will*? Is a man not able to *disobey* God unless he is able likewise to *defeat* God? Is a creature not guilty of *violating* the Creator's *will*, although he may be utterly incapable of *frustrating* the Creator's *purpose*? And may we not maintain, as we do maintain, that the Church has failed to fulfil her obvious duty to God, though we do not and cannot maintain that she has foiled and baffled the actual purpose of God? Without, therefore, implying any mitigation of the culpability of man, and excluding, as we must exclude *in every other case* as well as this, all interference with the free agency of man—we cannot but think, that we are warranted in regarding the subsequent and still continued gradual progress of Christianity as being as much the result of the divine intention, as was the miraculous rapidity of its early development.

But, it must be remembered that the present dispensation is only a portion of God's spiritual administration of the world; that administration, properly speaking, commences with the very first dealings of the Creator with the creature subsequent to the fall, embracing all the dispensations of religion which preceded that of the Gospel, as well as that dispensation itself. Now the strictly progressive character of Christianity, as a "*part of the ways*" of God, is entirely in accordance with what has been the character of those "*ways,*" even from the first. Although the promise of a Redeemer was given at the very commencement of man's history as a fallen being—although its immediate fulfilment was evidently expected even by the earliest inhabitants of the antediluvian world, and although, had God seen fit, that fulfilment might even then have taken place—yet how slow and gradual was the process, how lengthened the train of preliminary dispensations, by which God saw fit to prepare the world for this great event in its spiritual history; how long the period—extending to forty ages of time—that was actually and purposely allowed to elapse, ere a fallen world received its promised, long expected, and deeply needed Saviour. And this, it must be admitted, was the doing of God. It was He who ordained that such should be the protracted duration of this period of the spiritual history of man; He who determined what should be, and when should come, the "*fulness of time*" for the "*sending forth of his Son;*" and it is impossible to conceive that anything on the part of man could have availed to hasten the advent of that time—in other words, to have accelerated, during this period, the *progress* of "*the kingdom of heaven.*" This obvious fact furnishes more than one conclusion with reference to our present subject. The very fact that such has already been the mode of the divine procedure—such, in time past, the slow and lengthened process pursued by God in the spiritual administration of the world—certainly warrants us, according to all the rules of analogy, in anticipating that, in the further continuance of *the very same administration,* a similar mode of procedure would, in all probability, still continue to be pursued.

Moreover, this long antecedent period, previous to the advent of Christ, was but the *introduction* to—the *preparation* for, the ulterior dispensation of the Gospel. And is it reasonable to expect that such a merely preparatory process would occupy a greater portion of the world's history than that which is to be occupied by the economy to which it is the mere preliminary step? Are the few years of early childhood to be more numerous than those of full and perfect manhood? Is the porch to be larger than the temple—the preface longer than the book?

Besides, the *present* period of the Gospel economy is itself also a period of preparation for the final and glorious epoch of the Church's

history; or rather, it is the season of the Church's *growth* towards that ultimate and highest condition of her being—that which is destined to be the most perfect, and enduring, and glorious of all the eras of Christianity—"the restitution of all things"—the setting up of the "kingdom that shall never be moved." Now it is (as already noticed) a principle of the law both of natural and spiritual progress, that in proportion to the magnitude, importance, and durability of the object, is the duration of its antecedent period of growth. All that grows rapidly as rapidly perishes; the long growing is also the long enduring. The grass of the field in the morning groweth up; in the evening the wind passeth over it and it withereth. The oak that is to endure for ages, *grows* for ages also. And while this obvious relation of permanence to progress is clearly traceable in providence as well as in creation—in the formation of human character, and the history of human society—so also even in the dispensations of spiritual religion a similar *ratio*, so to speak, seems to have hitherto invariably obtained: just in proportion to their relative importance and durability has been their period of antecedent preparation—their season of preparatory growth. The *patriarchal* economy was the preparation for the *legal*; the *legal* for the *evangelical*. And what has been the relative duration of these several dispensations? The *patriarchal* period, that is, the preparation for the higher and more enduring economy of the Law, embraced a duration of between six and seven hundred years; the *legal* period, that is, the preparation for the still higher and more permanent economy of the Gospel, amounts to within a few years of fifteen hundred; the *evangelical* period *already* extends to eighteen centuries; and as the preparation for the highest and most enduring of all the dispensations of God, is it unreasonable to believe that it will be, of all, the most extended in duration, and that for ought we know, the measure of its future may not come far short of that of its past? We do not indeed expect, on such a subject, the observance of any actual arithmetical proportion. We entertain no such childish or fanciful conception; but whether we regard the present period of the Gospel dispensation as the sequel of the preparatory economies already past, or as itself the preparation for that last and most glorious dispensation of the Spirit yet to come—for the final and enduring establishment of the kingdom that "hath no end"—it seems scarcely possible to doubt that it has been destined not only to a protracted duration and a consequently gradual progress; but, according to all former analogy, to a development still more gradual and progressive than any that has hitherto served merely to usher in the temporary and evanescent economies of the past.

These remarks, it should be remembered, have nothing to do with the calculation of prophetic periods: our object, with reference to the present economy, is to ascertain and vindicate *the principle of its pro-*

gress, not to predict or determine *the period of its consummation*: and, as the sequel of our present article will show, other and very different elements are to precede and determine the "time of the end."

While, amid the deep and solemn uncertainty ever hanging around such events, we ever desire to remember, with the Apostle of the Thessalonians, that "the day of the LORD so cometh as a thief in the night,"<sup>(1)</sup> we would remember also the same Apostle's admonitory caution "not to be soon shaken in mind, or troubled, either by spirit, or by word, or by letter—as that the day of Christ is at hand."<sup>(2)</sup>

We can, therefore, only repeat our former conclusion. In the hitherto slow and gradual diffusion of Christianity throughout the world, we see nothing strange or unexpected; nothing really calculated to discourage or dishearten; nothing, assuredly, fitted to justify cavil or discontent in the mind of man, and still less to warrant the daring insinuation of failure or frustration of the plans of God. On the contrary, we see only what might *à priori* most reasonably have been anticipated—what is in perfect accordance with the analogy of the divine procedure, alike in nature, providence, and grace—with the order that has hitherto obtained in all the spiritual dispensations of the past—and with the nature, progress, and destiny of the Gospel, as delineated and foretold by its Divine Author himself. H.

(To be continued.)

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## Selected Articles.

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### CORRIE AND HIS COTEMPORARIES.

HENRY MARTYN.

(Continued from last No. page 305.)

THE son of a self-taught Cornish miner, who had raised himself to a seat in a merchant's office, Henry Martyn had passed through the Grammar school of Truro with the character rather of a docile than of a studious boy. Quiet and inoffensive, of delicate frame and retiring habits, he had paid the common penalty of the gentleness which does not resort to, and the weakness which cannot resist, injustice. To his master he had recommended himself by the

quickness of his parts and the sobriety of his disposition; but thus early he had given no sign of the brilliant talents which distanced all competitors at Cambridge, and the energy of character which supported him throughout so great trials in the eastern world. Unsuccessful, at the boyish age of fifteen, in an effort to obtain a scholarship at Oxford, he had returned to the Truro Grammar school, and directed his thoughts towards the sister University. Two

<sup>(1)</sup> 1 Thessalonians v. 2.

<sup>(2)</sup> 2 Thessalonians ii. 2.

years after the Oxford failure, he was entered at St. John's, Cambridge; but so little was he aware of his own capacity for the exact sciences, that he commenced his academical career by committing to memory the problems of Euclid, as lessons which he could not understand. Such was the inauspicious dawn of his Cambridge life; but before he had completed his twentieth year he had attained the highest University honours. No man ever wore them more meekly. Senior wrangler of his year, he felt the emptiness of the distinction. In his own words he had but "grasped a shadow."

His talents were of a remarkable order. He seems to have combined, in an extraordinary degree, the imaginativeness of the poet with the exactness of the man of science. Intellectual eminence he had attained. Social eminence was within his reach. But he had no such aspirations. The promptings of worldly ambition never disturbed the serenity of his mind. Human learning and earthly fame appeared before him as mere baubles. New desires had sprung up in his heart—new thoughts were busy in his brain. Another path was opening out before him—another hand was beckoning to him; other voices were making music in his ears.

He was one of those students who, attracted in the first instance by mere curiosity to Trinity Church, listened with deep attention to the Gospel truths there uttered by Charles Simeon. He was one of those who in due time became constant attendants at Mr. Simeon's rooms, on those ever-remembered social occasions, when he mustered his young friends around him, inquired into their wants, and gave them the counsel they needed. In the young student of St. John's, Simeon soon discerned the brilliant talents and the

apostolic character, which we now contemplate with so much interest and veneration. Loving Martyn as a son, he was soon enabled to testify the genuineness of his affection by appointing him curate of Trinity Church. In October, 1803, Martyn was ordained. And how truly may it be said that no man ever entered upon his ministerial career with a more solemn sense of the responsibilities he had undertaken with his ordination vows—a more holy desire to render himself worthy of the honour and the trust that had devolved upon him.

It would seem that he had already determined to devote himself to missionary work. The great outline of an undetailed scheme of action had been grasped with the tenacity of an unalterable resolution. He was called to preach the Gospel to the heathen. It was whilst listening to a sermon by Mr. Simeon, in which were set forth in impressive language the immense blessings which had flowed from the endeavours of a single labourer\* in the vineyard, that his thoughts had leaped up to embrace the grand idea of a missionary sacrifice.† In his study it had gather-

\* That single labourer was Dr. Carey—*clarum et venerabile nomen.*

† It is not for us to call the attention of our ordinary readers to the fact that Henry Martyn, like Brown and Buchanan, like Thomason and Corrie, was a *Chaplain* on the establishment—and in no accepted sense of the word, a Missionary. It was not his Mission to preach the Gospel to the Heathen—but to perform Church service in the presence of the Company's servants, to marry them, to bury them, and to baptize their children. Of this, we say, our ordinary readers are as well aware as ourselves. But chance readers we may have in Europe, ignorant, or forgetful of the fact. The error, which assigns to Martyn the character of an ordinary missionary, has recently been in some measure, endorsed and perpetuated, by the biographer of

ed strength and significance. Pondered over, prayed over, wept over, it had swelled into the one desire of his soul. He read with ecstasy the outpourings of David Brainerd's saint-like spirit and felt his "heart knit to the dear man," rejoicing in the thought of meeting him in heaven. His imagination traversed the burning sands and confronted the fiery skies of the eastern world. He saw before him mighty victories to be achieved over ignorance and superstition—but he saw with equal distinctness the cost at which they must be purchased; not the perils and privations—these he disregarded—but the severance of ties which, enlacing a heart of no common tenderness, bound him to his own native England. He had a beloved sister—and there was one still dearer to him than a sister. The sacrifice was great; but he was prepared to make it—prepared to leave his family, his friends, his betrothed; and, perhaps, for ever.

With feelings most chequered but, honourable in their varying shapes alike to the man and the Christian, Henry Martyn turned his back upon Cambridge. A chaplaincy had been procured for him in the service of the East India Company—from the same source as that which had supplied Buchanan with his credentials, the discriminating benevolence of Mr.

Mr. Simeon, who writes, "the deeply cherished desires of his (Martyn's) soul were at length gratified by an *appointment to Missionary labour in India.*" Martyn's own biographer, indeed, says, "God, who has appointed different orders and degrees in his Church, and who assigns to all the members of it their respective stations, was at this time pleased by the Almighty and gracious influence of his Spirit to call the subject of this memoir to a work demanding the most painful sacrifices and the most arduous exertions—*that of a Christian Missionary.*"

Charles Grant. In the summer of 1805, he prepared to embark. Mr. Simeon met him at Portsmouth, and accompanied him to the vessel, remaining some days on board, sustaining his young friend with kind words and wise counsels, preaching to the passengers and sailors, fixing the attention of all and touching the hearts of some. On the 17th of July, the two friends parted for ever. It was a bitter moment when Henry Martyn awoke, next morning, to find himself alone on the great waters. "My feelings," he wrote, "were those of a man who should suddenly be told that every friend he had in the world was dead. It was only by prayer for them that I could be comforted."

The vessel was detained, for some weeks, off Falmouth. New excitements, new trials, new joys, new sorrows, were now unexpectedly opened out before him. The temptation was not to be resisted; he went on shore. He knew what it would cost him. He knew how great the agony of that fresh divulsion of the closing wounds of his lacerated heart. Who would not have done as he did—snatched a few brief hours of enjoyment even at the cost of such after pangs. He sate beside his betrothed again.\* Forgetful of the past.

\* Henry Martyn's Biographer has shad-  
owed forth the individuality of this young  
person with an indistinctness which we  
cannot suppose to be accidental. She  
was a Miss Grenfell. In the following  
extract from one of Simeon's letters, in  
his recently published life, we catch a  
glimpse of the truths:—

"With her mother's leave Miss G. accompanied us to Col. Sandy's; when I had much conversation with her on Mr. Martyn's affair. She stated to me all the obstacles to his proposals; first her health; second, the indelicacy of her going out to India alone on such an errand; third, her former engagement with another person, which had indeed been broken off, and he had actually

regardless of the future, he gave himself up to the happiness of the present hour. But the dream was soon dissolved. A sudden summons to rejoin his ship called him back gone up to London two years ago to be married to another woman; but as he was unmarried, it seemed an obstacle in her mind; fourth, the certainty that her mother would never consent to it. On these points I observed, that I thought the last was the only one that was insurmountable; for that first, India often agreed best with persons of a delicate constitution; e. g. Mr. Martyn himself and Mr. Brown. Second, it is common for ladies to go out thither without any previous connexion; how much more therefore might one go out with a connexion already formed. Where this the only difficulty, I engaged with the help of Mr. Grant and Mr. Parry, that she should go under such protection as should obviate all difficulties upon this head. Third, the step taken by the other person, had set her at perfect liberty. Fourth, the consent of her mother was indispensable; and as that appeared impossible, the matter might be committed to God in this way: If her mother, of her own accord, should express regret that the connexion had been prevented, from an idea of her being irreconcilably averse to it, and that she would not stand in the way of her daughter's wishes; this should be considered as a direction from God in answer to her prayers; and I should instantly be apprized of it by her, in order to communicate it to Mr. M. *In this she perfectly agreed.* I told her, however, that I would mention nothing of this to Mr. M., because it would only tend to keep him in painful suspense. Thus the matter is entirely set aside, unless God, by a special interposition of his Providence (i. e. by taking away her mother, or over-ruling her mind, contrary to all reasonable expectation, to approve of it), mark his own will respecting it—"This was written shortly after Martyn's departure. The picture is not an agreeable one. To many it is simply that of a prudent calculating mother,

Old and formal, fitted to her petty part,  
With a little hoard of maxims preaching down  
a daughter's heart.

But the truth we fear is not to be disguised: that daughter's heart required

to the dreary reality of actual life. With all speed he hurried to Falmouth, and again, in solitude of heart, sinking beneath the burden of his sorrows, he looked out over the wild waters, and called on God to comfort his soul.

The agony he endured was excessive. He seemed as one sinking in deep mire, where there was no standing—as one who had come into deep waters, where the floods were overflowing him. He wept and groaned till he was weary of his crying; till his throat was dried, and his eyes failed him. We must know the nature of the man to appreciate his sufferings. A strange, sensitive being—*all nerve*—was this young Cornish priest. Irritable and impulsive, of varying moods, sometimes eager and sanguine, at others despairing and dejected, he was wrenched and torn by gusts of passion which seemed almost to threaten his existence. His health was delicate and he had over-worked himself. He seemed to be always in an extreme state of tension vibrating to the slightest touch. His soul never rested. Ever alive with emotion, trembling with deep joy or deeper sorrow, with wild hope or profound despair, he should have had the frame of a giant to sustain the shocks of so tempestuous a spirit. But his physical organization was of the most delicate kind, his body was feeble and diseased. Much, indeed, that was strange and unaccountable in his character may be attributed to physical organization; his irritability, at one time so extreme, that

little preaching down. She did not love Henry Martyn. Love never deals in reasons after this fashion. In all probability her heart had never wholly given up its old idol. Perhaps, when she first listened to Martyn's addresses, she thought herself stronger than she really was, and subsequently discovered her mistake. Let no man ever trust to such appearances.



the life of a friend was endangered by an attack which young Martyn made upon him with a knife—his dreadful fits of despondency, which at times almost seemed to threaten his reason—were but so many indications of the constant presence of disease. But for the saving influence of Christianity, it is probable that the curse of madness would have descended upon him. That influence made him a hero—a martyr. The Christian character has never, in these later days, worn a more heroic aspect. He had the courage to do and to endure all things; he was the true soldier of the cross. From the day on which, from the deck of the *Union*, he gazed, for the last time, with swimming eyes, on the dim outline of St. Michael's Mount and St. Hilary's Spire, to that hour when he sate in the Armenian orchard, and thought with sweet comfort of God, in solitude his company, his friend and his comforter, his life was one long season of self-sacrifice—of self-sacrifice mighty in the struggle between the strength of his earthly affections and the intensity of his yearnings after the pure spiritual state. The subjugation of the human heart was finally accomplished—but what it cost him who can tell?

The voyage to India was a long and tedious one: to Martyn it was inexpressibly painful. For weeks and weeks he had not even the consolation of that sense of progress, which has always an exhilarating influence on the mind. At last the fleet began to make some way. Rising from the depths of despondency in which he had been sunk, Martyn began to bestir himself. He saw that there was work to be done and he flung himself upon it with a whole-hearted energy which we admire whilst we deplore. The truth must be told—nay, we have already

told it. Martyn lacked judgment and discretion; he lacked kindness, not of heart, but of manner. He wept for the sinners by whom he was surrounded, but he did not weep with them. The earnestness—almost the ferocity, with which he preached against the companions of his voyage, exasperated rather than alarmed his hearers.\* Some assailed him with bitterness—some with ridicule. It was a failure to be utterly deplored.

On the western bank of the Hoogly, not far from the settlement of Serampore, where in those days toiled with unintermitting energy, regardless alike of the frowns of Government and the apathy of the people, those eminent servants of God, Carey, Marshman and Ward, stood a Garden-house, in which there dwelt the venerable minister, David Brown. At

\* Simeon at the outset of his career had erred in the same manner as his disciple. But his more matured judgment had pointed out the danger of this intemperance. "I am arrived at a time of life," he wrote in 1817, "when my views of early habits, particularly in relation to the ministry, are greatly changed. I see many things in a different light from what I once did; such as the beauty of order, of regularity, and the wisdom of seeking to win souls by kindness rather than to convert them by harshness, and what I once called fidelity. I admire more the idea which I once had of our blessed Lord's spirit and ministry." And again writing to a clergyman of whom it was reported that his style was "unnecessarily harsh and offensive," he observed—"It is not by coarseness of expression or severity of manner, that we are to win souls but by speaking the truth in love." And again, a short time afterwards he thus remonstrated with another who had the same taste for strong preaching, "What is your object? Is it to win souls? If it be, how are you to set about it? by exciting, all manner of prejudices and driving people from the church? How did our Lord act. He spake the words in parables *'as men were able to hear it.'* How did St. Paul act? He fed the babes with milk, and not with strong meat."

no great distance from this house, a deserted idol-temple, on the banks of the river, stands out shadowy and grand against the setting sun. It had once been the temple of Radha-Bullub—an eminent shrine in its day, not wholly unconnected with pseudo-miraculous associations; but the encroachments of the Hoogly had driven the idol to seek a residence further inland, and the once sacred abode had been given up to the profaning hands of the stranger. David Brown bought it, as a mass of brick and plaster; and turned it into a bungalow. Being a hospitable man, in the true spirit of Christian hospitality, the number of his guests often outgrew the dimensions of the Alden house; and the idol-temple soon grew into a supplementary place of reception. Here Henry Martyn was presently located as the honoured guest of David Brown; and here, before many weeks had passed, he was joined by Daniel Corrie.

Martyn's first public discourse, delivered at the new church of Calcutta, produced no little sensation. It was one of those bold, uncompromising sermons, which had so exasperated his auditors on board the *Union*. Here he not only gave offence to his congregation but drew down upon himself the enmity of some of his brother-chaplains. His doctrines did not consort with their notions, so they preached at and against him. They pronounced his discourse a rhapsody—a mystery; said that he would drive men to despair—destroy their hopes of salvation—and speedily empty the church. All this was gall and worm-wood to poor Martyn; but there was boundless comfort in the conviction that God was on his side. Right or wrong, Martyn was always sure of this. What he did was done at immense sacrifice of self. He may have had subsequent misgivings; but he ever

acted, in all sincerity, according to the light that was in him at the time.

\* \* \* \*

It appears that Brown and Buchanan had offended by offering "strong meat" to their congregations. The former, we are assured did it very sparingly; and not before he had long fed his people with "milk." Henry Martyn seems, in some degree, to have been persuaded that there might be wisdom in moderating his fiery zeal. Corrie, on his arrival found, that a "great opposition was raised against Martyn, and the principles he preached,"\* but adds soon afterwards, "Martyn preached from Rom. iii. 21—23, the most impressive and best composition I ever heard. The disposition of love and good will which appeared in him must have had great effect; and the calmness and firmness with which he spoke raised in me great wonder. May God grant a blessing to the word. Oh, may it silence opposition, and promote religion, for Jesus Christ's sake. Amen!"

And now that we find them together—those two friends, Martyn and Corrie—located beneath the same roof, comforting and sustaining each other, each at the outset of his apostolic career, sprung from the same seat of learning, the sons of the same "father in the Gospel," the same bright rays of glorious promise descending on either head; so similar and yet so dissimilar, so firmly knit together in common bonds, and yet in human character so inharmonious—let us pause to speak of the latter of the twain, of the fainter, but of the steadier light.

*(To be continued.)*

\* "Lord grant me wisdom," he exclaims, "that I may act with discretion and in nothing give unnecessary offence."

## ON THE TREATMENT OF NATIVE CONVERTS.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR FRIENDS—It was proposed a few months since to a valued Missionary brother, that he should take under his care an interesting Gentoo youth who had lately made a profession of faith in Christ. Some doubts which were expressed as to the propriety of the youth being taken to live with the Missionary in his *own* house, drew forth a letter from which the following *remarks on the treatment of native converts* have been extracted. At the suggestion of a friend, who thought that the publication of these remarks would promote the discussion of a question, which though interesting and confessedly difficult, has not perhaps hitherto received the attention it deserves, I have ventured to send them to you, in the hope that you will find a place for them in the *Madras Christian Instructor*.

R.

\* \* \* \*

I observe, however, from one sentence that there are doubts entertained about the wisdom and expediency of the youth being made an inmate of my own house. I feel there are difficulties besetting the question, on whichever side I look at it. To bring up such youths with the notion, or in any course that is calculated to foster the notion, of their having become *fine gentlemen*, because they have received an English Education and have been baptized, would, I think, be as injurious to their present comfort, as inevitably it must be to their future usefulness. But on the other hand, to keep up unnecessarily that very wide, painfully wide distance that exists at present be-

tween our respectable converts and us their Christian brethren, teachers, and spiritual fathers, and to throw them back on the low and half-civilized habits of their former life, is unquestionably evil. True Christianity sweetly and powerfully refines every rank of society and every individual. The cottage of a real Christian labourer in England generally contrasts powerfully with its former want of neatness and order. The Christian gentleman, too, how altered is he from the same person as a man of the world! It is just as if the reception of the truth into the heart had been intended to regulate the dress, the house, the manners, and in fact the whole outward, no less than the inward man. In these views I know you all agree. But the difficulty remains: when we have to deal with a native youth, whose mind has been somewhat expanded by an English education, and who is under the leading of the Spirit of God, how may we take all the advantage we can of the favourable opportunity for raising his character, and improving his habits, without, at the same time, injuring him by fostering self-conceit?

\* \* \* \*

When I suggested that the young man might live with me, I contemplated giving him a small room, very plainly furnished; and I also thought that he might take his two meals of curry and rice with me, while I was taking my own meals (at ten and a half A. M. and at seven P. M.) The advantage of a person in his position, taking his meals with an older Christian, appears to me very great indeed. It allows of the conversation at meals, which is often most

unprofitable, being controlled and directed (by the help of God) to the improvement of the younger disciple. Incidentally, too, much useful knowledge and many a lesson of experience may be given. To *children* it is an almost incalculable benefit, to be allowed to take their meals with their Christian parents, instead of taking them in the nursery, with a maid, or with a governess deficient in general information, or without sufficient influence to control the youthful mind. And I cannot but regard the case of a respectable young Hindoo convert, who may have forsaken his parents, his home, and every one he has been accustomed to confide in or look up to, as in many respects similar to that of a child.

But besides that of the youth being taken into my own house, I have to suggest a few other points in which, without I think violent or dangerous innovation, native usages might, with much propriety, be laid aside for those of European Christians.

I. As to *Dress*, I would suggest,

(a) The relinquishment of the *body cloth* for a *pair of trowsers* and *braces*. When a strong wind blows, the present mode of tying on the body cloth proves quite indecent.

(b) And would not hair on the head and a brush for it, be much better than the bald head and the razor?

(c) Besides the introduction of the use of the pocket handkerchief, I would make no other changes in dress.

## II. *Food*.

From the kind of food now taken, the cutaneous affections which are discernable on the hands, arms, heads, loins, &c., of ALMOST EVERY native youth appear to arise. Only think: a little while ago, on my asking a young Rajah to attend our School examination, he sent me word that

he could not be present, because he had the *itch*. I mention this because Brahmans appear more subject to it than the Shoodrahs, and we may hereafter have Brahman converts to provide for. (The string which at present goes round the waist helps to produce the breaking out round the loins. This was my reason for suggesting the *braces*.)

*Betel-nut*, and *cigars* might perhaps, for the sake of cleanliness, give way to a cup of coffee or tea.

## III. *House*.

Would not more privacy be productive of more delicacy of feeling and purity? and more ventilation insure less vermin?

Native houses do not appear to have those separate rooms which we deem so essential to propriety. As to windows, they appear to consider them downright evils. The consequence of very faulty ventilation is a profusion of *vermin* in almost every native house. I am very sorry to say, they are forming a strong and extensive colony in our School house and furniture.

The *style* of the native house need not exceed, even for a respectable family, that of a poor man's cottage in England. I would propose, that each native Christian's house should have a sitting room and two sleeping apartments, with a little back kitchen. Of these, one sleeping room is for the boys, and the other for the girls. Each room ought to have a *good large window* for ventilation, a door for privacy, and a chunam and brick floor for cleanliness.

## IV. *Posture*.

(a) Instead of *squatting* on the ground, and writing and reading at a little low desk, (a posture which must be most injurious to the body, where much writing or study is required or pursued) I would suggest a *stool* or *chair*, and a *plain table*.

(b) Instead of *prostration* at public worship or family devotion, would not *kneeling* at the stool or form or chair, be better? Because in prayer, when prostrate, a person cannot use a book, which I have ever found an aid against distraction: and besides, although I know *kneeling* does not prevent drowsiness, *prostration* must induce sleep.

(c) Instead of lying on the cold ground, I would propose that a plain cot and mat be invariably used, as sickness must often be induced by lying on damp, cold floors, in the wet and cold season.

#### V. *General remarks.*

Instead of utterly useless disfigurements such as *ear-rings, nose-jewels, rings* on the fingers, the arms, the ankles, the toes, I would suggest for respectable young men, good clean clothes, a clean house, books, and, where the means admitted of it, a *watch*, with a few additional household utensils.

Instead of the native lamp, blowing about every way with the wind, and emitting its repugnant odour, how much better would it be for the student to have a cheap, simple lamp with a square glass shade (costing only half a rupee). And lastly, instead of the fingers being used in eating, would not a knife, and fork, and spoon, and plate be better?

This is the extent of the changes which I would propose for young converts. In suggesting *some* of them, I have had of course in view persons of a more respectable class *only*: in others, *all* of every class who may be given to us by the Lord.

\* \* \* \*

N.

NOTE.—We beg to commend to the notice of our readers the above suggestions, which are from an estimable and intelligent Missionary; one, however, who has not yet had great experience in the

training of Native Converts. We concur in many of them as valuable for practice, and think them all deserving of attention on account of the importance and real difficulty of the subject. We hope some of our Missionary friends, who have had long acquaintance with Hindus, in different places and circumstances, especially where conversions to Christianity have been numerous, may favour us and our readers with a full discussion of the questions involved.

Many of the above remarks apply, as is well said, principally to "persons of a more respectable class only;" and in this limited sense, as referring to the training of a single youth, or even a class of educated lads, designed perhaps for the ministry, little exception may be taken to them—guarding, however, carefully, against fostering that pride, and vanity so predominant in the Hindu character.

In regard to the mass of Native Christians, our friends in Tinnevely, Travancore, and Madura, may easily inform us, how difficult they would find it to make any *great* and abrupt change in the style of the dress, or living, of the converts under their care. Doubtless when the wife has been well educated in a Mission School, and the husband is a little above abject poverty, with some education himself, there is as marked a difference between the neatness and order of their little habitation, and that of an ignorant heathen family, as between the cottage, or it may be hut, of a poor Christian and a poor worldling in England. Most certainly Christianity has an elevating tendency; and it is the duty of a Missionary as circumstances may allow to aid and direct his people in real civilization, as well as in their spiritual concerns; but it must be suited to the country, so that it can be *naturalized*, and not remain an *exotic*.

There are we think two or three prominent evils to be avoided, in our attempts to elevate Native Christians, by the introduction of European customs.

1. *The introduction of customs, even among the educated, which will separate them widely from almost all their countrymen.* All missionaries mourn over the broad gulph which lies between them and the Hindus—even after the latter become Christians. But this gulph will neither be narrowed nor filled up, by

bringing a select few over it to the side of the missionaries, if thereby they are cut off in a great measure from intercourse with their own people.

2. *Encouraging Native converts to adopt a style of living which they cannot, by their own exertions, support.* One of the great barriers to the progress of Christianity in India is the *dependence of the Native church on foreign aid.* This prevents it from taking root. Until it is self-supporting, it will not be self-propagating; and will not spread. A convert from heathenism, cut off from his friends, must at first often be aided; perhaps supported. But this is an unnatural position. He should, as soon as possible, support himself; and if the expense be great, few will be able properly to meet it. If they serve the Mission, they require a larger salary than can well be given. For more than a hundred years a great part of the Christians of Southern India, have hung upon the Missions which produced them, like so many pendent shoots from the boughs of a banian tree, dangling in the wind without seeking the earth and taking root. A better system is now gradually introduced and the native Christians not only generally support themselves but contribute some-

thing to benevolent objects. Any great increase of the expense of living, unless labour can be made more productive, would bring them again into a state of very unhappy dependence.

3. *The tendency in this country to indolence, and to the avoiding of all labour, especially manual labour, should be carefully guarded against.* If Native youths, by being too tenderly fostered, grow over delicate, they will be poorly prepared for rough conflict with the Natives, even in missionary labours, and especially for any exertions for their own support, which a change of circumstances may render necessary. Such is the state of things, even now, that an educated young Native, or East Indian, who cannot get a "*situation*," is more helpless than that of a common day-labourer. He cannot dig, and though certainly not ashamed to beg, is really liable to starve. If missionaries are to meet the exigencies of an increasing Native church, they must have a hardy race of workmen, on *low salaries*, and for this perhaps—in country places especially—*manual-labour schools*, combining instruction in books, with agricultural and mechanical employments, may be found very important auxiliaries. M.

## SCHLESWIG-HOLSTEIN.

### ACCOUNT OF THE BATTLE OF BUSTORF, AND BURIAL OF THE SLAIN.

BY PASTOR HAACK.

"THE quiet week" (Still Woeke) had been passed in great disquiet. On Maundy Thursday and Good Friday, only one divine service could be held; the majority of the male parishioners being detained from worship by sentinel duty. But now Easter Sunday dawned, bringing the promise of a day of repose and spiritual refreshment. All was quiet in our village. The regiment of Danish dragoons billeted upon us, sauntered carelessly from house to house, or stood in little groups, chatting and laughing with each other. Even the officers quartered in the Parsonage seemed so far to have forgotten the war, as not

to dream of any immediate collision. At nine o'clock in the morning, many villagers might be seen issuing from their houses in Sunday attire, and wending their way towards the somewhat distant-lying church, in the hope of indemnifying themselves for many a detention from the house of the Lord, by the most holy solemnities of the Easter festival. At half-past nine I too set out for the church. Scarcely had I advanced a few steps when I noticed some bustle among the soldiery; yet gave little heed to it, as we were accustomed to see them daily mount suddenly, and gallop out, to reconnoitre, from which they

had ever returned without seeing their enemy. But ere I had passed the last house in the village, my steps were arrested by the cry, "The Prussians are coming! they are close upon us!" Along with a number of peasants I ran hastily up a neighbouring hill, whence I could plainly perceive the bright helmets of the advancing Prussians, glistening in the sunbeams, at about 1,100 paces distance. With all speed I despatched a messenger to the church to recall such of the congregation as were already assembled, and the clerk, to their homes. But the warning came too late. They had but just time to reach a farmhouse behind the Haddebye wood, where they remained during the battle; and where they were, after all, much safer than in the village. I then read to the little congregation about me on the hill, an Easter Hymn from our Collection, and having addressed to each the Easter greeting, ("The Lord is risen indeed,") I dismissed them to their dwellings.

It was indeed high time; for the Prussians were already deploying in the meadow, so as to surround the village, and press forward to Schleswig, by the Eckernford Chaussée. The whole village was astir. Orderly dragoons rushed like lightning hither and thither. The dragoons were in their saddles, and made an attempt at full speed to get in advance of the Prussians on the road to Schleswig. Cannon were being forced along, by the utmost efforts of men and horses, towards the Dannewerk (a fortification which bounds the south side of the village), from which the baffled artillery returned as quickly, finding the Prussians already in possession of that work. Meanwhile I had regained the Parsonage, and after commending myself and family (comprising a wife and four children, one of them an infant at the breast) to the protection of that faithful God, without whose permission not a hair of our heads can perish, I closed the outside window-shutters, and then betook myself to an upper room, which commanded a view of the meadows and all the southern part of the village. On reaching this post of observation, I found the Danes and Prussians already engaged in close combat. I could see

the Danish sharpshooters, lying behind bushes, dykes, and earthen walls, and sending many a death-bringing bullet into the Prussian ranks, which pressed forward with desperate courage, and at every charge drove the Danes farther back. A brick-work in the close vicinity of the village afforded a strong position to the Danes, whence they fired with sure aim on their foes; nor could the Prussians dislodge them, until they succeeded in setting fire to the house by means of bombs. Though thus forced to yield, this Danish detachment continued the conflict with obstinate bravery, but were at length driven back to the banks of the Schei, into which many precipitated themselves with the intention of swimming through, but are believed to have been drowned. Meanwhile the village itself was the scene of frightful conflict; both Prussian and Danish artillery playing on its houses and gardens, each contending for its possession. Trees in front of my house were shivered by cannonballs; others struck the walls; while musket-shot rattled incessantly against the shutters. It was a fearfully-exciting music! All round the Parsonage and its adjoining buildings, I could observe the Prussians step forward, take deliberate aim, fire off their muskets, and then retire to reload and reappear. A Prussian battalion was posted in front of the clerk's house, with which was a number of officers of rank, who appeared to direct the assault. I felt an irresistible desire to offer refreshments to the hot and dusty combatants. But no sooner did I appear on my threshold with this design, than the officers beckoned me to retire from imminent danger, with eager, deprecatory gestures. The danger of the village rose to the utmost when a thatched roof took fire. It was quite near our dwelling, and we looked for nothing else but seeing ourselves speedily enveloped in flames. Whither, then, should we flee? It would be but out of one fire into another! And yet I beheld a woman, in wild horror, rush across the street amid careering balls, and not one touched her! We are immortal till the word be given! The inhabitants of the burning house had retreated to the cellar, before the accident occur-

red, and must all have perished, before they learned their danger, had not the Prussians shouted to them, "Fly, good people! fly at once!" and reserved their fire till they were passed out. But when our extremity was at the greatest, God interposed for our rescue. The wind drove the flames from the village, and we escaped that scourge, notwithstanding the many thatched roofs, and that grenades were freely sent in among them. At length, after three or four hours' fighting, I perceived by the manœuvres of the Prussians that they were victors, but the village was, as I have since learned, at last carried by assault.

And now the inhabitants hurried from their houses, to give aid to the wounded. I myself went to Schwarzkull, where the conflict had been of the hottest. Many wounded were being carried in, and it rejoiced my heart to observe with what care and tenderness the wounded Danes were treated by the Prussians. But many a corpse lay strewed around! A dreadful sight! Here lay a handsome youth, shot through the heart! Oh! how many tears will be shed over his early doom! There lay a body from which the head had been severed by a cannon-ball! A little way on lay an old man, who, I afterwards learned, was the father of a numerous family; his grey hairs spread about his pale lifeless countenance! Alas! what bitter wailing will be poured forth when his fate comes to be known! And not far from him I found a youth, in whose pocket was a scrap of paper on which were written in pencil the following lines:

"From wide Germania's utmost bounds,  
For Holstein's freedom we are here,  
Black, red, and gold, our banner bears:  
And he who fealty to it swears,  
Although e'en now his death-bell sounds,  
His cheek pales not with coward fear!"

Poor fellow! his forebodings were but too true! His death-bell had sounded! And that he had not "paled with coward fear" was shown by the wounds which marred his breast! But I forbear to harrow up your feelings with further description of war's victims! Its details are always horrible, and hateful as it is in its own nature, it is only rendered endurable by contemplating the aim and objects, to

which it is a necessary precursor. On that the bloody offering now laid on its altar may conduce to the attainment of a just and *right-founded*, and therefore solid and lasting peace!

The evening of that memorable Easter-day continued still disturbed. The conflict lasted here and there till seven o'clock. But the victory was gained! though, alas, at the cost of much precious blood! Late that night, 40 Schleswig-Holsteiners took up their abode in my house, in the stead of the Danes, who had for some time, and up to that morning, been my unbidden guests. Such was the good ending of that stormy Easter-day!

Twenty-seven corpses, of whom thirteen were Danes and fourteen Prussians, had been brought from time to time, and placed in a small building near the Parsonage. They could not remain long unburied, and after many applications to various official quarters for instruction, it was at length intimated to me, by the Prussian Commandant of the town of Schleswig, Captain Lanz, that the fallen would be buried, with military honours, in the Haddebye church-yard, at six o'clock of the evening of the 26th April.

The heavy and painful duty devolved on me to examine, along with this Prussian officer, each of the bodies, and if possible discover the names, birth-place, and connexions of the deceased. This search proved successful only in a very few instances. This duty performed, the bodies of the privates and non-commissioned officers were conveyed to the church-yard, and deposited in one large grave. For the four officers, rude coffins had been hastily nailed together, in which their bodies were placed. At six o'clock, a company of the regiment called the Emperor Francis' Guards, which had been hotly engaged in the recent fight, arrived, and received the coffins. The procession then set out, the military leading, and their band playing the melody of the favourite hymn,

"Jesus, my Saviour and my trust."

Then came the waggon with the four coffins, followed by the officers, two military chaplains, and myself, as pastor of the parish. On reaching the



church-yard, the troops drew up in line, and saluted. The coffins were then removed from the waggon, and lowered into the same grave which had already received the remains of their companions in arms. I spoke a few words applicable to the solemn occasion. The Roman Catholic priest read a prayer, and threw some earth on the coffins. The Calvinistic Chaplain implored God's mercy and blessing on the departed.\* The solemnities were closed by three discharges of musketry.

A high mound, on which five young oaks have been planted, marks the spot of their last earthly resting-place. Should chance conduct any reader of

these lines to the neighbourhood of the ancient Haddebye Church, I would entreat him not to withhold the tribute of a visit to the memorable grave. And should any one feel disposed to contribute a mite towards the erection of a memorial stone to those who sleep beneath, I will gladly receive, and faithfully expend, the same. Or should he prefer extending his bounty to aid three labourers' families, whose little all was consumed by the flames on that notable Easter Sunday, he may rest assured that the benevolence will not be thrown away.

Dated Haddebye Parsonage,  
in Bustorf, April 28.

(Signed) G. HACK.

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## Miscellaneous Selections.

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CHRISTIANITY IMPERISHABLE.—How uncongenial to the world is the Gospel of Christ—persecution and persuasion have been employed against it by turns. The bribe of the Statesman, and the bayonet of the soldier have been had recourse to in turns, in order to crush it; but it has risen from every conflict, radiant with greater beauty; the hundred hands of infidelity cannot destroy it, the branch of the oak may as soon be broken by the wasps that settle on it, or the rock be uprooted by the sea birds that caw above it, as Christianity be put down by its opponents, or finally and fatally betrayed by its professed friends. The Church may be in danger, but Christianity never; the Chapel may be deserted, but Christ will have a people; the minister may become apostate, but Jesus Christ remains the same, yesterday, to-day, and for ever; the earthen vessel may be broken to shivers, but its precious contents will be unscathed, and its fragrance spread only the wider.

In sunshine and in storm, by night and by day, through good report and through bad report, the great mission of the Gospel has been carried on with

various success. Its sacred banner has been borne by saints and martyrs, with the wind and against the wind, from the Jordan to the Tiber, the Thames, the Nile and the Mississippi. Its glad sound has been lifted up and heard on the sea waves, amid the noise of cataracts, and the tumults of the people, the Communion table has been spread in all places of the earth, and the Baptismal font has been filled from all waters, from the fountains of Nubia, and from the roaring geysers of Northern lands. And wherever that blessed Gospel has been received in simplicity, it has achieved the most beneficent results. It has no sooner laid its consecrating hand upon the poor, than they have felt unspeakably rich. It has no sooner touched the shackles of the slave, than, disenthralled and unfettered, he has stepped into that freedom with which the truth makes free. Crushed and controverted as it has been at every step, it has dotted the broad earth with holy temples as with stars, and made them the rallying places for the over-burdened hearts and the shattered hopes of the children of men. In spite of fierce opposition, it has been woven into the literature of nations, and into the languages of the earth. At this day it gives some of its

\* We supposed that prayers for the dead were unknown amongst Calvinists; surely this must be an error.—*Ed. Evangelical Christendom.*

colouring to the conversaciones of co-teries, and to the talk of the streets. It still enters palaces, with the majesty of a queen, and descends into cottages with the cordiality and kindness of a mother or a sister. It mingles with our griefs, and waits upon our sicknesses. It hallows the ties of marriage, and mitigates the separation and the sorrows of the grave. It is the joy of the good, the strength of the feeble, the hope of the wise, the glory of saints—and blessed be God, it shall know no end; its "silver cord" shall never be loosed, its "golden bowl" shall never be broken.

Benevolent as the Gospel is, it is painful to learn, that its least victories have been the fruits of tears and suffering. It "came by blood," and by blood it has been perpetuated. But it has been found, and clearly evolved in every cycle of its progress, that the truths thus written in blood have been more widely read, as well as more enduring, than if engraven with the point of a diamond on the rocks of every quarter of the globe. From Pope Pharoah to Pope Pius IX.—from the college of Baal to that of the congregation of Sacred Rites at Rome—from the massacre of the innocents at Bethlehem to that of St. Bartholomew and the Sicilian Vespers—the meek-hearted followers of Christ have been "sawn asunder," and burned, and endured "cruel mockings;" but all this and incalculably more persecution has failed to arrest its progress. It has rather fanned its hallowed flame. It has blown far and wide the ashes of the martyrs over many a rood, there to take root and grow up and bear Cadmean harvests of yet more holy, more undaunted men.

\* \* \* In the worst of times, and in the most terrible apostasy, God has a people. In the most unfavourable circumstances and in the least suspected ages, they are and have been found. Bleak indeed must that desert be, in which there is no oasis, and Alpine snows must have more than Alpine cold amid which no floweret blooms; we may not see them, but God does, and even dim as our vision is, if we will only look below the turbid and agitated surface, we shall see a silver stream that flows onward in beauty and in splendour to the main.

\* \* \* Let us be faithful, even if all around should become apostate—let us cleave to truth, even if kings should come down from their thrones

to patronize, and prelates from their palaces to consecrate a lie, and when other Alarics and Attilas shall come forth at the bidding of God, to scourge the apostate, either we shall be preserved amid the desolation, or like Augustine, we shall be removed from it to the realms of eternal peace; our only safety is our highest duty. Faithfulness to truth is our only defence: we are here for this end. To protest against error—to stand up for the Gospel—to spread it at all sacrifice—to be pioneers, and thus prepare the way of its progress, if we cannot be Missionaries and preachers—to be the salt that unobtrusively leavens, if we cannot be the lights that visibly illuminate—to have no aim paramount but the glory of God. This is Christianity; this is privilege; this is peace.—CUMMING ON THE APOCALYPSE.

ASTRONOMY: THE NEBULAR HYPOTHESIS.—The following account, by Professor Nichol, of the resolution of the great nebula in Orion may be interesting to some of our readers. The learned writer, it will be seen, is disposed, in consequence of this discovery, to abandon his belief in the Nebular Hypothesis altogether. Notwithstanding such high authority, we venture to think that such a conclusion is somewhat premature, and scarcely warranted by the facts in question. Although *this* particular nebula has been resolved—that is, has been found to be composed of stellar masses already formed, and not of mere nebulous matter in a state of transition—it does not follow that *all* the other firmamental phenomena, previously supposed to be nebulae, must be deemed so no longer. Some of these other nebulous masses, hitherto unexamined, may yet be found to afford evidence of that ceaseless process of creation which they were previously supposed to indicate—of the continued agency of the Creator in not only sustaining, but augmenting the countless hosts of those heavens which perpetually manifest His glory.

But to avoid indefiniteness, let me turn to the special history of one great nebula, that in the sword of Orion. The naked eye almost dis-

cerns this nebula. On examining the middle star in the sword, it seems affected by an *indistinctness* not common to small stars, and the application of the smallest telescope at once yields the explanation—the object appearing not as a star, but as a diffused haze. Examined with instruments of a profounder space-penetrating power, its character as a haze, continues unchanged, though it speedily gives warning of some strange and fantastic object. To the ten feet telescope, for instance, which would discern a star nearly three hundred and fifty times farther way than the average distance of orbs of the first magnitude, the mist seems singularly shapeless, but not a vestige of a star is discernible, and yet be it observed, the light from that object affects the naked eye, although it is thus proved, if it be a cluster, to lie so remotely in space that the ray leaving it must travel through those immensities more than three thousand years ere it could reach our world! It is little wonder that even *them*, the nebula of Orion should have seemed inexplicable. During Sir John Herschel's residence at the Cape of Good Hope, he examined this remarkable phenomenon in circumstances much more favourable than can ever prevail here, viz., when it was near the zenith, and of course seen through the purest portion of the Atmosphere: but still there was not a trace of a Star, only branches added without number—so as, if I rightly recollect the sketch exhibited by him to the British Association at Newcastle, almost to obliterate the Nebula's previous form. If a cluster then, it has yet baffled our pursuit. Deeper still we may follow it without lifting the veil of mystery, beneath which its constitution is shrouded. During the winter of 1844—5, the Earl of Rosse examined it, with his three feet mirror, with the utmost care, and executed a drawing of it which contained not a vestige of a Star. There, then, the Nebula lay, separated from us—if it be a cluster—by an immensity through which light could travel in no less than THIRTY THOUSAND YEARS, and yet visible to the naked eye! Surely the imagination might well shrink from the admission of facts like these—from the belief in a system of stars so majestic, of splendour so concentrated, as on the supposition that it is Stellar, we must attribute to that mass. \* \* \*

I approach the final resolution of all these doubts—the grandest revelation  
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of modern times regarding the glory of the Heavens. No wonder that the Scientific world watched, with intense anxiety, the examination of Orion, by the six feet mirror; for the result would either confirm Herschel's hypothesis, in as far as human knowledge would probably ever be enabled to criticise it, or unfold, amidst the Stellar groups, a variety of constitution not even indicated among the regions more immediately around our galaxy. About Christmas, 1845, I had the pleasure of visiting Parsonstown, and saw the Nebula through that mighty tube. It was—owing to the incompleteness of the instrument and unfavourable weather—the FIRST TIME that the grand Telescope had been directed towards that mysterious object: and although Lord Rosse warned me that the circumstances of the moment would not permit him to regard the decision then given as final, I went, in breathless interest, to its inspection. Not yet the veriest trace of a star! Looming, unintelligible as ever, there the nebula lay; but how brilliant its brighter parts! How much more broken the interior of its mass! How innumerable the streamers now attached to it on every side! How strange, especially, that large horn to the north, rising in relief out of the dark skies, like a huge cumulous cloud! It was still possible, then, that the nebula might be irresolvable by the loftiest efforts of human art, but doubt continued to remain. Why, in an inquiry, like this, the concurrence of every favourable condition is needful to success, may be readily comprehended. It is its aim to discern, *singly*, a number of sparkling points—small as the point of a needle, and close almost as the particles of a handful of sand; how easy, then, for any in steadiness in the air, or any imperfection in the instrument, so far to diffuse the light of each that they would merge into each other, and thus become confounded in one mass! Knowing his Lordship's intention to avail himself of all favourable opportunities, during winter, to penetrate if possible, the constitution of this wonderful object and impressed with the issues depending on the result of his examination, I anxiously waited the intelligence. At length Lord Rosse wrote to me the following memorable note—

“In accordance with my promise of communicating to you the result of our examination of Orion, I think I may safely say, that there can be little, if

any, doubt as to the resolvability of the Nebula. Since you left us there was not a single night when in absence of the moon, the air was fine enough to admit of our using more than half the magnifying power the speculum bears: still we could plainly see that all about the Trapezium is a mass of stars; the rest of the Nebula also abounding with stars and exhibiting the characteristics of resolvability strongly marked.

“ROSSE.”

And thus doubt and speculation on this great subject vanished for ever! The resolution of the Nebula in Orion into stars, has proved that to be REAL, which with conceptions of Creation enlarged even as Herschell's, we deemed incomprehensible, and shown that the laws and order of existence on its grandest scale cannot safely be supposed as all compressed among the processes and phenomena around our homes. Yes! the Infinite we had built up after the fashion of what had become familiar, was yet, with all its greatness, only an Idola, and could fill neither space nor time. It was indeed a grand and noble Temple, but yet not the Temple of the Universe—issuing from the depths of whose awful adyta that solemn appeal again seems heard: “HAST THOU AN ARM LIKE GOD, OR CANST THOU THUNDER WITH A VOICE LIKE HIM? GIRD UP THY LOINS AND DECLARE! CANST THOU BIND THE SWEET INFLUENCES OF THE PLEIADES, OR LOOSEN THE BANDS OF ORION? CANST THOU BRING FORTH MAZZAROTH IN HIS SEASON, OR BIND ARCTURUS WITH HIS STARS?”

In the magnificent chapter of Job, (xxxviii.) from which the great Astronomer makes this quotation, the particular expression—to “loosen the bands of Orion” has not unfrequently struck us in connection with the very object of the astronomical researches now described. We are aware, indeed, of the questionable propriety of our English translation in rendering the original Hebrew terms by the modern names of the constellations; but admitting that those names have been rightly applied in our Version, what can be supposed to be the meaning of the question, “Canst thou loosen the bands of Orion?” The general object of the

address, of which this is a part, is to rebuke the ignorance and impotence of man. In this respect the question now quoted is generally regarded as an ironical taunt against man's physical weakness. “Canst thou bind” or “loosen”—arrest or enlarge—or in anywise alter the orbits of the stars—the movements of the orbs of heaven? This, however, were to rebuke an attempt which no man would ever think of making—to expose an impotence which every man would at once acknowledge. Is it not more probable that the object of the reproof is to expose man's *ignorance*—his inability to fathom the wonders of the heavens, to comprehend the relations of the stellar masses? If so, viewed in the light now cast on it by modern astronomy, the question of the Hebrew text is singularly apposite. It seems to point to the very phenomenon alluded to by the Astronomer now quoted, and which, after baffling science for ages, has only now been resolved. “Canst thou loosen the bands”—or, *unfold the belt*—“of Orion?” Canst thou *resolve* the mysterious cloud of light visible in that constellation, and discern the several orbs whose countless masses it contains? The nebula, be it remembered, is in the *belt* of Orion: and the original Hebrew words fully warrant the translation now given. Of course, we give this as mere conjecture: but the precise coincidence of the terms is certainly very remarkable. Assuming our supposition to be correct, we must come to one or other of two conclusions; either that the mysterious question of the Orionic Nebula was known to the Arabian Astronomers of that remote age; or if not, that the supernatural announcement, at such a period, of a phenomenon which remained unsolved to the present day, affords another, in addition to the many existing evidences, of the inspiration of this portion at least of the Old Testament Canon.

## Poetry.

### The Sinner Coming to the Saviour.

"Him that cometh to me I will in no wise cast out."—JOHN VI. 37.

<p>Just as I am—without one plea, But that thy blood was shed for me, And that thou bidd'st me come to thee— O Lamb of God, I come!</p> <p>Just as I am—and waiting not To rid my soul of one dark blot, [spot— To thee, whose blood can cleanse each O Lamb of God, I come!</p> <p>Just as I am—though toss'd about With many a conflict, many a doubt, With fears within and foes without— O Lamb of God, I come!</p>	<p>Just as I am—poor, wretched, blind; Sight, riches, healing of the mind, All—all I need, in thee to find— O Lamb of God, I come!</p> <p>Just as I am—thou wilt receive, Wilt welcome, pardon, cleanse, relieve, If I thy promise but believe— O Lamb of God, I come!</p> <p>Just as I am—thy love unknown Hath broken every barrier down; Now, to be thine, yea, thine alone— O Lamb of God, I come!</p>
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### Forgive and Forget.

<p>Gently speak, in accents tender, Of those friends ye loved of yore, Though, perchance, they may not render: All the joys they gave before; There are few whose lives are blameless, Who have nothing to regret; Then let others' faults be nameless, Or—forgive them and forget.</p>	<p>'Tis no trifle that we cherish, When we find and prove a friend, One whose fealty will not perish, Growing stronger to the end; But should dark clouds overshadow thee, And old friends grow cold—oh, yet Think how happy once they made ye, Then forgive—but ne'er forget.</p>
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### Frailty of Human Love.

Alas!—how light a cause may move  
Dissension between hearts that love!  
Hearts that the world in vain has tried,  
And sorrow but more closely tied,  
That stood the storm when waves were rough,  
Yet in a sunny hour fell off,  
Like ships that have gone down at sea,  
When heaven was all tranquility!  
A something light as air—a look—  
A word unkind or wrongly taken—  
Oh! love, that tempests never shook,  
A breath, a touch, like this has shaken.

## Religious and Missionary Intelligence.

### Home and Foreign.

PRESENT STATE OF EUROPE: A MOTIVE FOR ENLARGED PRAYER AMONG CHRISTIANS.—With a view to awaken interest in the minds of Christians with regard to Europe in its present revolutionary state, the Editor of *Evangelical Christendom*, in the following paper, sets before us, some of the most important changes which have transpired, and seeks to engage our sympathies and prayers on its behalf. He surely will not plead in vain. Strange times are passing over us. We have important duties to discharge; and must not sleep, as others do. Especially appropriate to us, and to our times is the advice which the apostle Paul gives to Timothy, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

In the month now opening, it is proposed to hold another meeting of the British Organization of the Evangelical Alliance. The occasion is one which calls for united prayer, and there are many powerful motives to stir us up to this duty, in the recent changes and actual state of the civilized world. Seldom, if ever, have events of such deep momentous interest been crowded into so short a space of time. Even the most careless and worldly minds are compelled to see the hand of God. His judgments are abroad in the earth, the solemnities of His Providence are around us, and all the inhabitants of the world should learn righteousness. All the servants of Christ, at such a time, are laid under a double obligation to abound in prayer for the good of the whole church, the peace and welfare of society, and the glory of God in the salvation of their fellowmen.

Let us begin with our own country, and what subjects for prayer and sup-

plication are open before us! We have been rescued from great dangers, and experienced no common national deliverance. Amidst the crumbling and ruin of other states, Britain has remained calm and peaceful, the refuge of the exiled, a beacon of hope to the friends of order and true liberty in every part of the world. We have much, very much, to awaken our deep thanksgivings; but we have also very much that demands our prayers. There is a fearful amount of ignorance and crime in our great cities; ought we not to pray that labourers may be sent into this wide harvest field, to reclaim the lost sheep who are almost without a shepherd? Besides the ordinary ministrations of faithful pastors and ordained ministers of Christ, much has been done by the invaluable labours of city missionaries and Scripture readers. But how much still remains to be done! What masses of depravity are almost untouched, repulsive and loathsome in their actual state, and which need the utmost courage, patience, and self-denial in those who would grapple with the mighty evil! We are bound to pray for those who are already labouring in this wide field, and whom God has already blessed very largely in their work of love. How should we desire that their number may be increased, and that many others may go forth into the streets and lanes of our cities, to gather in the poor, the wretched, and the depraved, to the Gospel feast. The last report of the City Mission alone, to say nothing of other similar efforts, will be a witness against us in the great day, unless it be followed by earnest prayer, and more strenuous labour for these and all the other moral interests of British society.

If, now, we turn to the higher classes, our Queen, her Ministers, and the Houses of Parliament, there never was a time when enlarged and earnest prayer on their behalf was more seasonable and imperative. Never could the words of the Apostle, exhorting us to such prayers, have a fuller emphasis than at this hour, "that we may lead a quiet and peaceable life, in all godliness and honesty." The peace of the world, under God, depends very mainly on the wisdom and discernment of the

British Government. One false step, and almost one rash word, might set the world in flames. One instance of foolish weakness, or of contemptuous harshness in their public measures, might endanger the peace of the empire, and thereby destroy the last hope for the temporary peace and quietness of the whole civilized world. Though we are sure that the sins and errors, both of rulers and people, will be finally over-ruled, so as to manifest the Divine glory, we are still warranted to offer the prayer with fervour and sincerity, "Give peace in our times, O Lord!" Let us pray for our rulers, that they may rule more than ever in the fear of God; that wisdom may be given them, suited to these awakening and eventful times; that they may feel the solemnity of their trust, and look up daily for that blessing of God on all their counsels which alone can make them prosper, or keep us from sinking in a dark abyss of anarchy and confusion. Let it be our constant prayer that "wisdom and knowledge may be the stability of our times;" that the Lord Jesus may walk, unseen, in the midst of the waves, and still the violence of human passions by His powerful word.

The churches of Christ, in our own country, offer many subjects for our humble applications. Thanks be to God, there are many in our own land who love the Lord Jesus Christ in sincerity, and in whose hearts this grace is paramount and supreme, above all the power of natural selfishness, and the distractions of religious strife. But still, how different is their state from what it might be, and would be, if all were of one heart and of one mind, striving together with one consent for the faith of the Gospel! How vast would be the accession of inward grace and external influence, if differences were kept in their subordinate place, and the glory of God, the love of Christ, the word of the Spirit, the authority of the Scriptures, the love of the brethren, held that pre-eminence in all hearts which they hold in the lively oracles themselves! What a still further accession would be gained of spiritual strength, if, through forbearance, we could rise upward into the full unity of faith and of the knowledge of the Son of God, if prayer and meditation were to scatter the errors that still divide Christians, and all were to rise into the perfect manhood of spiritual wisdom, the measure of the stature of the ful-

ness of Christ! For this we are bound to pray, because this, and nothing short of this, is the will of God our Saviour. Christians should agree to differ, as one main help that they may learn to agree more fully; they are to bear with one another's infirmities, as one great means by which those infirmities may be removed. And there never was a time which called more loudly to this duty; when mere jangling and strife would be a more odious contrast to the special call of God's Providence, and when the fullest unity of faith, and the closest union of mutual fellowship, should be an object of more hearty desire to all who seek the glory of Christ their Lord, and the progress of His truth in a sinful and unquiet world. Let us pray, then, for these blessings; that the children of God may neither mistake error for truth, nor profane the cause of truth by a bitter and contentious spirit; that they may be all of one heart and mind, and this the very mind of Christ himself, in whom zeal and meekness, righteousness and grace, were perfectly mingled together.

Besides the blessings which we should desire at all times for the people of Christ, there are four things which seem now to demand special prayer, in the case of British Christians in the actual era of Providence: a clear discernment of the signs of the times: so that their hopes may be guided only by the sure word of God; a heavenly mind, to raise them above the blighting power of political distractions, and the covetousness which is the besetting sin of our country; wisdom in the improvement of spiritual opportunities, in the new openings which God is making for his own word; and, lastly, a clearer and bolder testimony to the Gospel of Christ, as the true and only source of all sound peace and happiness, a standard raised in the sight of all nations to that blessed truth, that godliness alone hath the promise of the life that now is, and of that which is to come.

If we turn to IRELAND—distracted, unhappy Ireland—what motives for prayer are offered to us! Famine has been sent upon it, a most fearful scourge from the hand of God; and while many have owned His hand, and some have repented of their sin and ungodliness, multitudes go on still in Popery or mere worldiness, while some are found to play the part of devils, and make the chastisements of God an occasion for the foulest calumnies against their rulers, and a pretext for awaking

the darkest fury of murderous passions. At such a time, when the eyes of the world are fixed on Ireland with mingled pity and wonder, what a strong claim it offers on our most fervent prayers! Let us pray, first, for all the faithful labourers in the sister island, that they may have grace and strength suited for their arduous task, and that more Irish readers and teachers may be raised up, so that the peasantry may hear and read, in their own tongue, the words of God. Let us pray, next, for the converts from Papal idolatry, that their numbers and their faith may be increased, that they may adorn the doctrine of God their Saviour, and be shielded from the malice of evil men; so that their example may help on the spread of the Gospel, and multitudes learn to trust in the one only Saviour and Intercessor of guilty sinners. Let us pray for the ignorant peasantry, and all the Roman Catholic population, that they may be delivered from the sin of idolatry, and from the slavery of superstition; that they may learn, first of all, the grace of the Lord Jesus, and then practise the holiness of the Gospel, and be delivered from those dark and fierce passions, which are inflamed by their superstitious creed, and can only be rooted out by the power of Divine truth, the Gospel of salvation. Let us pray for the Viceroy, and all in authority, that they may have much wisdom and grace, to rule with uprightness, firmness, and true benevolence, seeking the glory of God, and the peace of the land. Finally, let us not forget to pray for the unhappy men who breathe out curses and threatenings, and pervert even the most solemn scourge which God has sent for many years on any nation, into the fuel of malice and murderous passion, that "God will give them repentance to the acknowledging of the truth," and recover them out of the snare of the devil, the great liar and murderer, by whom they are now led captive at his will.

From our own empire let us turn to FRANCE, and what a wide field of thought is there open before us! what subjects for prayer and meditation! Even infidels, who never thought of Providence before, have been compelled to see, in these recent and striking changes, the mighty hand of God. The restraints which hindered the spread of the Gospel are, at least for the present, removed. How should we desire that French Christians, who know the truth, may profit by the opportunity, and use

redoubled zeal and diligence to scatter the seed of the word; that the number of faithful colporteurs and evangelists may be increased and multiplied, and more labourers sent into this new harvest-field! Great changes may probably occur in the ecclesiastical relations of the country. How should all Christians pray that these changes may be overruled for great good; that, if outward difficulties are increased, the simplicity of Christian faith may shine out more clearly; that, if outward impediments are removed, the zeal of the true church may be stirred up, to seize every opening, and to diffuse the Gospel of Christ to every corner of that agitated and unquiet land. A deep impression of superhuman power seems to have possessed many minds, heretofore sunk in practical infidelity. Should we not pray that these vague impressions may deepen into true faith in the one living God, revealed through the One Mediator, and that those who are now labouring in the very fire, may come to seek for happiness and peace in the knowledge of Christ and His dying love? Dangerous theories are afloat, fierce passions have been awakened, strange blasphemies have come to the birth, in which the most ungodly of an ungodly people claim to be themselves the Messiah of God. "Almighty, perfectly wise, perfectly good, the source of truth, the origin of justice, the supreme arbiters of right and wrong." Should we not pray earnestly that folly and wickedness may not be suffered to prevail; that the Lord, if such be His holy will, would keep back and restrain the floods of ungodliness, and not suffer the pride of scorers, and the passions of a multitude, to cover France again with anarchy and bloodshed. But if, in His mysterious counsels, the time is come when judgment must begin, and France be suffered to taste the bitter fruits of national ungodliness; then that grace and strength may be given to His servants, that they may glorify Him amidst the fires, and that the unruly passions of men may be so ordered, as to manifest the holiness, the wisdom, and the love of God our Father, who is the supreme and only Governor in the midst of the nations; and that when the storm and the earthquake have passed, the still small voice of mercy may be heard once more, with a message of hope and deliverance to the troubled nations of the world. The faithful pastors of France, the humble and zealous colporteurs,



the recent converts to the faith, the National Assembly, the great body of the ignorant poor, who are in danger of being led astray by the vehemence of excited hopes and passions—these are the classes who seem to have, at this time, a special claim on the prayers of British Christians.

Every other country of Europe has also its peculiar claims in this eventful crisis of the world's history. ITALY, the seat of Popery, seems to be rocking to its foundation, and there is the rumour of fresh discord between the Pope and his own people. Most of its States are relaxing, in some measure, their persecution of the Bible, and a fresh opening is given for the entrance of Christian light. The Jesuits have been exiled from Rome, and many priests seem inquiring after a new Reformation of the Italian Church. Yet the power of superstition is still great, and much of the ground it has lost is only occupied by an infidelity, not less dangerous. How much there is, in this state of things, to awaken our sympathy, and to solicit our prayers. The success of the efforts at Malta, to forward the evangelization of Italy, the free circulation of the Italian Bible, the open acceptance of the truth by those numerous priests who are now halting between two opinions, the dissolution of the Papal tyranny, and the deliverance of the people from the worse danger of blasphemous infidelity, the ingathering of a large remnant out of that long-degraded country to the pure faith of Christ—these are some of the general objects which claim our prayers at this moment. May God help us all to pray in faith, that a large answer may be given, and Babylon, ere long, fall like a great millstone into the sea, and be found no more.

It is needless almost to mention LAUSANNE and VAUD. All our readers know what a claim there is on our sympathy for those afflicted Christians, who are now suffering from despotism under that most odious form, when it borrows the phrases, and mimics the words of liberty. But besides the direct subject of prayer here offered, for the peace and Christian liberty of our brethren, may we not also mingle another petition, that Christians in our own land, in their various classes, may reap all the lessons which God is here teaching them. Should we not desire and pray earnestly, those of us who are friendly to national establishments, that

we may learn from it a holy jealousy against the sin of idolizing state patronage, which has here led to such bitter fruits; and those, who are of an opposite view, that we learn what a broken reed is political liberalism, without the fear and love of God, on which to rely for the prosperity of the church and the advancement of true religion? All will be profited alike, if we learn from these events, and we should pray for this heavenly wisdom, to understand when and where alone our true strength may be found.

The convulsions of GERMANY, and the prospect of further changes, furnish another wide field, where the Christian will find, everywhere, motives and subjects for more enlarged and earnest supplication to God. In fact, Germany is the head-quarters of modern infidelity, in its most subtle, refined, and transcendental forms. The doctrines of the Reformation have only a small minority, who cleave to them with true-hearted love. A Pantheistic philosophy has undermined, to a vast extent, the very simplest elements of Christian faith. Recent changes are likely to throw the power more entirely into the hands of a people largely infected with these deadly errors, boasting of superior light, and sitting in thick moral darkness. At such a time, the faithful remnant in Germany need to have their hearts cheered, and their hands strengthened, by the prayers and deepest sympathy of British Christians. Such men as Barth, Tholuck, and Hengstenberg, and those who are like-minded, who have borne the burden and heat of the day, in the conflict with neology and cold indifference, may well claim to be remembered in our united and separate petitions at the throne of grace; that Christ, who is the power of God, and the wisdom of God, may give them power to resist, and wisdom to detect and expose, the vain boasts of false science, and to lift up a standard for the everlasting Gospel high above the shifting creeds and chameleon speculations of these latter days.

In fact, wherever we turn our eyes, the traces of God's mighty hand are legibly inscribed on the actual, daily history of the European nations. Worldly men are compelled to pause and wonder; shall not Christians meditate and pray? Shall they not adore their God with reverence, and wait on Him with fervent supplications, while His

mercy lasts, and before an hour of heavier judgment begins? Our own country has hitherto remained calm and peaceful amidst the general earthquake—shall we not pray that her foundations may be on the holy mountains; that truth and justice, religion and piety may prevail more widely among us; that we may repent of our national sins, be grateful for our unequalled mercies, and break off our iniquities by showing mercy to the poor, and honouring, with a deeper reverence, the word and commandment of the God of heaven? All around us and before us is uncertain—the nations reeling as in an earthquake, and men's hearts almost failing them for fear, unable to devise what will be the next scene in the mighty and awful drama of Providence. Should we not seek earnestly for light to guide our own footsteps, and grace to use our own opportunities; and then, for a large blessing on the faithful remnant, our foreign brethren, exposed to cruel enmities, encompassed by many dangers, and almost crushed with a responsibility to Christ their Lord, and the agitated world around them, which they know not how to fulfil? The times of the Gentiles may now be very nearly accomplished; what a motive should this be to pray for Christendom, and the whole Gentile world! The time of mercy to Israel may be also very near, and this should be a reason to pray for the peace of Jerusalem, and the salvation of the scattered and long-persecuted seed of Abraham. Whatever be the different views which Christians hold on the precise nature of the prospect before us, all, or nearly all, agree that great events, and even that solemn judgments, are at hand. How, then, should we long that the Church may rise to the dignity of her high calling, that she may put on her beautiful garments, and be clad with all those graces of the Spirit, which are doubly needful for her own comfort and for the completeness of her testimony to the world; that love, joy, peace, gentleness, goodness, meekness, faith, and temperance, may flourish in the hearts of all true Christians, and make them an united body, strong in faith, constant in prayer, and persevering and abundant in labour! "God be merciful unto us, and bless us, and cause His face to shine upon us, that His way may be known upon earth, His saving health among all nations. Then shall the earth yield her increase, and God, even our own God, shall give us His blessing."

## AMERICA.

THE THIRTY-SEVENTH ANNUAL REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, FOR 1846.—By our late advices from America, though considerably after date, we have received the thirty-seventh Annual Report of the American Board of Commissioners for Foreign Missions, which contains many interesting facts, and much matter for heartfelt thankfulness to God.

Our brethren in the New world do not appear to fall short of us in Missionary zeal and co-operation, but rather, if anything, to surpass us with their "go-ahead" spirit, and they have really ample reason to rejoice that their zeal in this most noble enterprize has been annually increasing since the time they first established their now well organized Society. But we cannot help conceiving that in one respect at least their operations admit of improvement. Like kindred Institutions in England, they appear to us to occupy too many fields of labour, and to embrace so many spheres of usefulness, all no doubt possessing strong and urgent demands upon the Christian public to be supplied with the Gospel and Gospel Ministers, to warrant that success which, even the least sanguine amongst us anticipate. The problem to be solved is whether our Societies would not be more efficient by concentrating their energies upon fewer countries. Our belief is that they would; and we think analogy is all on our side.

The following is a summary of the Report.

In taking a summary view of the operations of the Board and the Missions under its care for the year now closing, praise should be rendered to God for the blessings of his Providence and Spirit which have been bestowed. There has been no deficiency of pecuniary resources for conducting the missions on their present scale, and with the number of labourers disposed to enter into the work. The amount received into the treasury of the Board for the year ending July 31st, was \$262,073 55, exceeding that of any former year, except one; and the expenditures for the same period were \$257,605 23. The balance in the treasury has been increased during the year from \$17,295 89, to \$21,764 21. More than a common measure of health has been enjoyed by the missionary labourers abroad, and only six out of about 350 have

been removed by death. No obstacles, except such as are to be expected, have impeded the missionary work. On the other hand, the fields have been opening and increased facilities have been enjoyed for widely and efficiently propagating the truth, and during no previous year have the influences of the Holy Spirit been granted to a greater number of the missions, or clearer evidence been given of progress in this work of salvation.

The number of the missions is twenty-six, the same as last year, embracing ninety-three stations, at which are 134 missionaries, ten of whom are physicians, five physicians not ordained, seven schoolmasters, seven printers and bookbinders, and fourteen other male and 175 female assistant missionaries—in all, 342 labourers sent forth from this country; associated with whom, or at out-stations under their care, are twenty native preachers, and 132 other native helpers, (exclusive of the native teachers of the free schools sustained by the several missions,) raising the whole number of labourers at the missions, and dependant principally on the Board for support, to 494. The number of preachers is three more, and the whole number of labourers five less, than last year.

Gathered by these missionaries and under their pastoral care are seventy-three churches, to which have been added during the year now reported more than 1,500 members, and in which are now embraced, not including some hundreds of hopeful converts in Western Asia, 24,824 members.

In the department of education there are under the care of these missions seven seminaries for educating native preachers and teachers, furnished with libraries and various kinds of apparatus adapted to their object, and embracing 487 pupils; also thirty-four boarding schools, in which are 854 male and 533 female pupils; making 1,874 boarding pupils, brought under constant Christian instruction and influence in the mission families, with reference to their being qualified to exert a greater and more decidedly Christian influence among their own people; also 602 free day schools, in which are 29,171 pupils, including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still sustained and guided in part by it; making the whole number of pupils more or less under the care of the missions 31,045.

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Connected with the missions are fifteen printing establishments, having thirty-two presses and forty founts of type, and furnished for printing in twenty-seven languages. Five of the missions are also provided with type and stereotype founderies. For eleven of the other missions printing is executed from year to year, as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, thirty-seven. The number of copies of works printed during the year, including tracts, exceeds 460,000, and the whole number of pages printed during the year is not less than 40,000,000. The whole number of pages printed since the commencement of the missions exceeds 535,000,000.—*Christian Advocate.*

#### Oriental.

##### BOMBAY.

FIRST ORDINATION IN WESTERN INDIA OF A NATIVE TO THE HOLY MINISTRY.—The solemn ordination to the holy ministry, by the Free Presbytery of Bombay, of the Rev. Hormazdji Pestonji took place in the Mission house, Ambrolie, on the evening of Wednesday, the 5th of July. The attendance on the occasion both of Europeans and Natives was great; and considerable numbers of the audience who could not find accommodation in the large lecture-room in which the services were conducted, were accommodated in the adjoining verandahs, in which not a few of them were obliged to stand. The congregation was of an unusually diversified character. Besides the ministerial members of the Presbytery at present in Bombay, the Rev. Dr. Wilson, the Rev. J. M. Mitchell, and the Rev. A. G. Fraser, and the representative elders, the Rev. R. W. Hume, and Messrs. Spencer, Fallon, and Smith, there were present ministers of all denominations of Protestants on the island of Bombay, Episcopal, Presbyterian, and Congregational, including the Venerable Archdeacon Jeffreys, the Rev. Dr. Stevenson, and the Rev. Messrs. Allen, Darby, Isenberg, Mengert, Jerrom, Bowen, and Wood. Among the audience were natives of each of the four quarters of the world, and members of all the Christian communities of the West of India, Protestant, Romanist, and Oriental, and converts to Evan-

gical Christianity from among Jews, Zoroastrians, Mohammedans, Hindus, Roman-Catholics, Armenians, and Abyssinians. Natives too of all classes and creeds, both friendly and hostile to Christianity, formed part of its constituency. They all conducted themselves in the most decorous and appropriate manner; and not a few of them were deeply affected both by what they saw and what they heard. The whole assembly was to many a pledge, that the time is coming when, as there is but one Shepherd, there shall be but one sheepfold.

The Rev. Dr. Wilson preached and presided on the occasion. After conducting the introductory devotional exercises, he took for his text the following passage—"Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ." Rom. xvi. 5. After showing that Christianity is not founded on an *idea*, or a *theory*, but on the *fact*, that "God was manifest in the flesh, justified in the Spirit, seen by angels, preached unto the Gentiles, received up into glory," and noticing the bond of association in Christian churches, the profession, not of an accordance with a mere set of opinions, but of personal union with the Saviour, through faith in his name, he proceeded to notice the relation of love and respect which existed between the early members of these churches, and to dwell particularly on the affection and regard which would naturally be extended to the "first-fruits unto Christ" in the various countries of the world. The peculiar character and circumstances of the first converts to Christianity in INDIA, were the main subjects of which he afterwards treated. In referring to those who have been brought out from among the Zoroastrians of Bombay, and in connexion with whom the present interesting meeting was held, he made the following statement. "Twice nine years ago, an intelligent Pârsi of this place—whom I have now the pleasure of seeing before me—representing, doubtless, the opinions of many of his countrymen, thus addressed us through his periodical: 'Rest assured, that not even a single Pârsi will become a Protestant. . . . Sit down quietly; no Pârsi will ever become a Christian.'" Nine years ago, two ingenuous youths, well instructed in the knowledge, and deeply impressed by the Spirit of Christ, came forward in this very room, and before multitudes of their mistaken and exasperated countrymen, renounced the

symbols of their connexion with the erring Zoroaster, and the erroneous Zand-Avastâ, and boldly but humbly put on Christ by baptism, and were admitted as his followers into his visible Church. Their affecting narratives of their own conversion, and their profession of their faith in Christ, many of you were privileged to hear, and all of you still may read. \* \* \* In the commencement of 1843, indisposition compelled me to leave this country for a season; and it was thought expedient that one of them should be my companion to Britain. On arriving at the metropolis of Scotland, the place of our destination, he recommenced his studies; and he had the high privilege of attending the prelections, and receiving the counsels for three sessions of Chalmers, the greatest name in Christendom, and for two, of Welsh, who, if not for his endowments and achievements, will yet, for his character and the remarkable providences with which he was connected, be like the former, "famous to all ages," and for a shorter period, of their distinguished colleagues. By these remarkable men, as well as by his fellow-students, he was both beloved and respected. In due time he was licensed as a preacher of the Gospel by the Free Presbytery of Edinburgh, and after some months most acceptable probation before many congregations in Scotland, he was ordained to the holy ministry by the same body. \* \* \* Our other esteemed Pârsi brother was not permitted by Providence to enjoy the advantages to which I have now alluded; but of others of a compensatory, and in some respects not less valuable kind, he has not been deprived. Both publicly and privately, as all of us who have aided in his tuition admit, he has proved a devoted and successful student. His attainments in theology and general knowledge, and in the original languages of Scripture, particularly the Hebrew, as tested by his presbyterial examinations, are most substantial and extensive, and his clear discernment of the analogy of the faith, remarkable. His opportunities of studying the native languages and literature, which would have been, perhaps injuriously, intermitted by an absence from the country, have been well improved; and through them, as a medium, he is most fully prepared, beyond many, for efficient ministrations in the West of India. Upwards of a year and a half ago, he was licensed as a preacher of the Gos-

pel by the Free Presbytery of Bombay, and a pleasing trial has been made of his gifts both before our native and European congregations. Our favourable report of his probation as a preacher, having commended itself to the church at home, we have its full concurrence in the measures which we are now met to adopt in connexion with his solemn ordination to the holy ministry. I am sure that we all sympathize with our dear brother in the interesting position in which he is placed, and that we not only affectionately salute him as the first-fruits of Western India unto Christ, devoted in this land to his own public ministry, but most fervently and earnestly pray that the blessing of the Lord may rest upon his own soul and the great work to which he is called by the Lord of the church."

At the close of the Sermon, the usual questions addressed to the candidates for the sacred ministry before their admission, were put to Hormazdjí, and satisfactory answers were given. The ordination prayer was then offered up, with the laying on of the hands of the Presbytery, the most affecting though perhaps most simple, part of the service. In the delivery of the charge which followed, Dr. Wilson directed the attention of the young minister and missionary to the solemn circumstances in which he was placed, and dwelt at considerable length on his future studies, labours, and correspondence with the church, and on his responsibilities, trials, and encouragements.

The Pársis who were present during the whole of the services, exhibited a most becoming bearing. The only notice which they have taken of them, through the medium of the press, is the following, which appears in the Gujarrátí newspaper, the *Chábuq* of the 6th of July.

"Last night, according to appointment, in a great, large, crowded meeting of European ladies and gentlemen and Natives, the ordination, according to the Presbyterian form, of the Rev. Hormazdjí Pestanji as a Padri, or Missionary, was performed by the Rev. Doctor Wilson with great dignity. This ordination being the first of the kind in India, Dr. Wilson over and above the ordination, delivered a valuable and eloquent discourse, in which there were several parts most worthy of the attention of our readers. But on account of the length of this address, which with the ordination lasted three

hours, none of the English papers of this day have printed it. But both the daily papers having stated their determination to publish a full account of it, we shall give, on its being printed, its substance to our readers."—*O. C. Spectator*.

DEATH OF REV. MR. APLER.—We are sorry to announce the death of Mr. Apler, assistant missionary in connexion with the Free Church Mission at Nágpur in Central India. It took place on the 27th of May, the proximate cause being an inflammation of the lungs, the result of a severe cold. Mr. Apler, who was a native of Germany, came to India in connexion with a mission to the Gonds, the formation of which was prevented by the unhealthiness of the forests in which they reside, and which proved fatal to three or four of his companions. He was a person of meek and quiet spirit: and now rests with that Saviour whom he loved and faithfully served.—*Ibid.*

TRACT DISTRIBUTION.—From an Article in the last number of the *Calcutta Christian Observer*, we extract the following interesting and encouraging instances of the blessing attending the distribution of Christian tracts among the natives:

The avidity with which books are now received, is a marked feature in the present state of the Indian mission. Former periods of the mission were those of clearing and ploughing; but now the time for sowing is come; go and preach where you will, the people will hear you; carry books wherever you please, and they will be most gladly accepted. Tell our good friends at home, that the sowing time is indeed come; and that, if they wish to reap bountifully, they must sow bountifully. We want seed to sow: books, books in quantities almost innumerable, and we want men to sow the seed. It will be a sad blot on the churches in England, if, after the ground is thus prepared for the reception of the seed, that seed is not cast in abundantly. We must not think, that every copy will be carefully perused; and some copies may be torn up as waste paper, or be otherwise destroyed. Was not much of the sower's seed totally lost? Yet did not some spring up, and produce an abundant harvest? Did not that missionary act very unwisely, who, in the begin-

ning of our mission, left a whole New Testament in a village, where no one requested it of him; left it in a shop to be read by any body, who might choose to read it? Why? did not the shop-keeper tear it up, and wrap his tobacco, salt, and other articles in its sacred leaves? He might have done so; there was reason to fear he would do so; but he did not. Three or four came to that shop, and saw the Testament; they took it home, and read it; they believed its divine contents; they professed their faith in Jesus Christ, and were baptized; and two of them became preachers of the Gospel. *Such was the origin of the Church at Hawrah.*

\* \* \* Our respected brother Mackintosh mentioned the following very pleasing and gratifying circumstance to me the other day. Whilst he was at one of the ghâts of the river, distributing tracts and preaching, a number of persons from a distance towards the Nepal boundary, came near, among whom one mentioned that a tract that had been used as a cover for something or other brought from Patna to his village, had fallen into his father's hands, and that his father loved it so much that he was constantly reading it, and that it was like those tracts that brother Mackintosh was distributing; you may feel assured our brother did not miss the opportunity thus afforded him, of sending more where the one in question had met with so good a reception. There is no doubt that many of our tracts are destroyed, and this must be expected, but it is equally true, that they are more extensively circulated.

The following is from a MS. report by the Orissa Missionaries:

Gobinda is a Goomptee, and lives on the borders of Goomsur, about thirty miles beyond Berhampur, viâ Ganjam. His father is a man of considerable wealth, and Gobinda, though not his only son, is his heir and the hope of his family. About ten years ago some of Gobinda's acquaintance were returning from Gangâsnân, but as they passed through Balasore they observed a Missionary preaching and distributing tracts. One of their company requested a tract, and received a copy of the True Refuge in Uriya; though a reader this man did not make much use of his book, and when he reached Bâgârd he placed it with other articles in a box, the general receptacle for books, &c.

The "True Refuge" lay quietly at the bottom of the box for eight years.

At the end of that time the owner was rummaging his box for a native book while Gobinda stood by and he brought up the True Refuge. "What is that," asked Gobinda? "It is a Sâhib's book," replied the owner, "if you like take it, and read it." Gobinda took the book, he read it, for he was an extensive reader; the fallacy of his hopes in the various rites and usages of the Hindu religion, was clearly perceptible and keenly felt. He had a mind to throw it away, for it was destroying his peace, but he felt that it commended itself to his understanding, and he read on, and read on till he came to where the True Refuge is spoken of. This he did not entirely understand, but so far as he did, he felt it like cool water to a thirsty soul, and he laboured to understand it more perfectly. Gradually his mind lost its confidence in the refuges of lies in which he had hitherto trusted, and laid hold on Jesus Christ as the Saviour, till all his confidence was transferred to Him. Gobinda took his True Refuge and read it to his acquaintance, with whom he discussed its contents daily. Other books of the same kind were sought for and brought, and a part of Isaiah was added to the precious stock, till a remarkable degree of divine knowledge had obtained prevalence among the band of friends in that obscure region. Light had risen up in the midst of darkness. In less than a year after the discovery of the True Refuge, Gobinda, attended by some of his personal servants, paid a visit to Berhampore and had an interview with the missionaries there. Mr. Stubbins was delighted with his proficiency, and gave him encouragement and increased his library. Thus the inquirer went on pursuing his search after the right way, till the end of 1847, when he came over to Berhampore to solicit baptism; no reason existed for rejecting this request or delaying compliance with it, but it was deemed best to have the baptism in the convert's own neighbourhood. This measure met with the full concurrence of Gobinda, and the whole party set out on the heart-rejoicing business; on the road, however, the aged father, overwhelmed with grief at his son's defection, and accompanied by a number of friends who partook in his sorrow, met the company at the bottom of the Goomsur hills. A parley was solicited by the aged parent with the son; and though the latter resisted for some time, he was at length induced to yield.

During the conversation between the parent and his son the former adopted such protestations, and used such arguments that the latter was induced to defer his baptism for the present. After visiting the native place of the convert, and preaching to the crowds which came round them, and answering the almost endless and most important inquiries which were made, the missionaries returned. Gobinda, though he had promised to delay his baptism for a while, had not promised to abandon the Gospel, which indeed he valued above riches and parents and friends; and therefore, so soon as the excitement had somewhat subsided, his father sent him with some of his own brahmans and attendants to make a pilgrimage to several holy places, as Brindában, Gungaságar and Jagannath. With these friends, and furnished with plenty of money for their expenses, Gobinda set out on his pilgrimage. He took the nearest way to Cuttack, and when he arrived, inquired out the Missionaries here and in a few days succeeded. The next day after their interview with him, Gobinda informed his companions that he had got to the end of his pilgrimage; that he had reached the *Tírtha* where he meant to bathe, and earnestly exhorting them to abandon their useless and sinful project, gave them some money, and recommended them to return home, or else make up their minds to worship the true God with him. At length two resolved to accomplish their pilgrimage, two set out to return to their village, and one vowed he would remain with his master. On the next day, which was the Sabbath, they saw Gobinda put on Christ by baptism and departed each according to his own resolves.

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MADRAS.

CELEBRATION OF THE CHEDDUL.—We have formerly noticed the Hook-Swinging festival\* called *Churrack Poojah*, or in this part of India *Cheddul*; but beg to present our readers with an account of one of the so called celebrations—of which there are three or four on successive Lord's-days in the vicinity of Madras—from an Editorial of the *Madras Circulator*, which seems a pretty fair description of the practice usual on those occa-

sions in this part of the country. In some parts of this presidency, and perhaps generally in the interior of India, the swinging post is moveable, being on a sort of cart, which is drawn round a circle by the multitude, while the victim of superstition or vanity is suspended on the hooks. This is a more dangerous process than that with a fixed position of the pole, and cases have within a few years occurred of loss of life from the giving way of some part of the machinery. The whole ceremony is brutal and disgusting, as well as cruel—below the dignity, to speak of nothing better, of human beings to perpetrate, or of a Christian Government to countenance. Great efforts have in past years been made in Calcutta for the suppression of these orgies, and their performance has, we believe, been restricted to, the less populous parts of the suburbs of that city. In Madras our energetic Superintendent of Police directed a year or two since, that the performance at Royapooram should be in a place at a short distance from that where the post and sweep had usually been erected, and where it would be less of a nuisance; but a petition lately went up to Government for a restoration of ancient privileges, and they have, we understand, been restored. We do not pretend to advise Government on any question, but certainly if the ruling powers feel themselves bound to allow the Natives in all sorts of beastly orgies, under the name of religious rites, they need not countenance them, by allowing the Police Peons actually to take part in the ceremonies; as it seems was done at Royapooram. The presence of a protective police merely to prevent disorder, wears a very different aspect from that of officials bearing the badge of a Christian Government assisting in the rites of devil worship, such as that of Cheddul. All acknowledge that it is no part of Brahminism, that it is not enjoined in any of the Shasters, and all respectable Hindus are ashamed of it.

\* Vol. I. No. 4.

Yet the rabble must be gratified. They must have *liberty*, to suspend themselves, or each other, on iron hooks—to walk or rather run over beds of coals—to pierce their sides with strips of bamboo or rattan—to run iron spits through the tongue or cheeks, and to practice various other fancied or real self-tortures, to appease evil spirits, to redeem some promise made to them when in trouble, or to obtain a momentary notoriety among their gaping, and perhaps half intoxicated companions. All these barbarities are of one family, and though little noticed by Christians in this country, are openly performed to the injury as well as annoyance of her Majesty's subjects.

If there must be liberty for these things, at least there is no occasion for encouragement, and less than none if less there be, for participation. There need be no talk about a *pledge* to Hinduism. These abominations, at any rate are not in the bond, for the Hindus disown them. We do not see why the directions of Lord Grey for the "withdrawal of the disgraceful connexion" of the Ceylon Government with the superstitions of heathenism, should not be adopted by the Court of Directors for the Government of India:

"To separate the British Government from all ACTIVE PARTICIPATION in the practices of a HEATHEN worship, they conceive to be a plain and simple, though urgent duty."

"On Sunday last another of those disgusting and brutalizing exhibitions called festivals amongst the Natives was allowed to be gone through under the auspices of a Christian Government. That these are under the auspices—we should have said under the protection, the encouragement of the Government—is evinced by the employment of Police officials to assist in the perpetration of cruelties, which under the guise of religious profession degrade the age we live in. According to our information, about mid-day on Sunday last, crowds of people, the majority of them, more or less intoxicated with liquors or narcotics, were to be seen hurrying towards Royapooram, a village in the vicinity, for the purpose of witnessing a series of ceremo-

nies, worthy of the above introductory description. Describe one, and the reader is in possession of the necessary data to give him a true idea of all. There was erected near the beach, and close to the Tannah, a pole of the height of, perhaps sixty feet from the basement, which was a sort of stage or platform, whereon were stationed the butchers, awaiting, after the fashion of hawks, for their victims. On the top of this pole was fixed a traversing beam, to one end of which the votary—the penitent we presume, at any rate the expectant of future prosperity—proposed to attach himself. At the end are attached ropes for the purpose of swinging the man round on the pivot of the pole. The machinery understood, so far as we can make ourselves understood, the next thing is the man himself. Under a small shed, distant some thirty or forty yards from the swinging machine, were the instruments of torture, and those whose office it is to apply them. The instruments, whereby the man is attached to the traversing beam, consist of a pair of hooks, of steel we believe, which may be best described as being in form precisely similar to those used by butchers in the shambles for the purpose of hanging up flesh for sale. The man, three parts drunk with liquor of some description, or stupified with drugs, is taken by his friends and relatives to the above mentioned shed, for the purpose of having these hooks inserted just above the small of the back on either side of the vertibræ. The incisions are four in number, two on each side, and the hooks pass, we believe, under the sinews of the back, so as to prevent any further laceration of the flesh or skin, further than that occasioned by the cuts rendered necessary for the passage of the hooks. This is all skillfully performed. The man is then bedecked with flowers, according to taste it may be, elegantly or the reverse, and marched amid the shouts and delight of the multitude to the platform. He is furnished with a short stick, which he flourishes about, attempting a bravado he cannot accomplish, and looking as like a madman as the occasion could demand. He is also furnished by Government with a sort of Body Guard, composed of Peons, who clear the road for "his Excellency" for the nonce, and who do their work it must be confessed, most good-naturedly. On the platform the man is placed upon his face lying at



full length whilst the hooks, by means of lashings, are attached to that end of the beam by which he is to be raised and suspended. It must be observed that this part of the performance is secreted from all except those in the immediate vicinity by means of a sort of drop-scene. All this completed, he is gradually raised, the while attempting to kick and sprawl about, vainly striving to appear as comfortable as possible. He is then swung round, describing a very correct circle, if we except his aforesaid varieties of motion, amusing himself with congratulations to his admiring friends, and now and again, throwing limes and pieces of flowers, &c. &c. amongst the crowd, who scramble for them amidst clapping of hands and other demonstrations of pleasure. At the conclusion of the third circle, he is gently lowered to the platform and the ropes detached from the hooks. A portion of these ropes is then cut into small pieces, and thrown amongst the crowd by the officiating hangmen—we know not what other designation they would prefer—and the former rush after them with the greatest eagerness. The man is then taken to the shed, the hooks are removed, and prepared for another impatient aspirant for sacred honours, and he retires with his own proper ones thick upon him. \* \* \* \* \* “We have given one specimen of this rite, and it may serve for all. We now wish to inquire for what reason, and on what justification, the Police force are engaged in these rites. If the *reason* be for the sake of preserving the peace, we pronounce it a fallacious one: first, because there was no one with the force present sufficient for the purpose had an outbreak occurred, and secondly, that their portion of duty as observable on Sunday last, seemed really as though they were *bonâ fide*

participators in the rites themselves. There were present four European Constables, ready of course for any emergency, and also for the exhibition of the prowess expected from their body. There were, of drunken, or what may be considered worse, half drunken natives, some ten thousand people present—divide these into four sections, and we find the exact amount of bodily power and intellectual sagacity expected by the Government from those functionaries, provided, as we said before any disturbance had occurred, which happily did not. The day was the Sabbath, and one we believe it is the rule, under Christian Governments, to preserve as free as possible from being desecrated by outward exhibitions such as those we have described. At any rate there would have been the appearance of valuing what we deem holy, by either postponing the celebration of this feast until a less objectionable day could be found, or allowing it to proceed without the apparent countenance of the Government. There are orders and regulations about respecting the feelings of the natives, and their observances, such as they choose to deem religious. This is policy, and an expedient worthy of those whence it emanated. But we do think that we should be evincing somewhat less of the hot and coldy water system, did we refrain from allowing the use of our Police for the purpose of perpetuating brutal exhibitions, and which one-tenth even of the force usually employed would suffice to put an end to. We do not hesitate to say that it is the duty—neither more nor less, of this, a professedly Christian Government, summarily to put an end to these disgusting profanities. We will go further, and say, that it is a sin to even wink at their continuance.”

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## Events of the Month.

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THE state of affairs on the continent of Europe still continues to present the same troubled and precarious aspect. In France the machinations of anarchy have been quelled; but agitation and uncertainty still alarmingly prevail. In the north of Europe war yet lin-

gers on, partially suspended by a hollow truce. In the south, the plains of Lombardy still behold the conflict maintained, with somewhat dubious fortune, between ancient absolutism and new born liberty. On the east Russia hangs like a dark cloud on the

horizon, ominous of ill; watchful and wary, her heavy masses prepared for action, but her future movements yet undeveloped. In our own country one portion of the empire still continues the scene of turbulence and sedition; its deluded people blinded, as ever, to the certain ruin which even the most temporary success of treason would inflict upon themselves. The whole present aspect of affairs, so gloomy and portentous, so obviously incapable of being controlled by any effort of mere human wisdom, loudly calls the people of God to the exercise of earnest, continued, and united prayer—prayer to Him who alone can rebuke the foolishness and restrain the wrath of man, and cause even the strife of human passion passively to minister to His will, and unconsciously to manifest His glory. On this subject we beg to direct our readers' attention to an appropriate and well timed article, from the pages of *Evangelical Christendom*, elsewhere inserted in our present number.

In the east, the Singhalese insurrection has been suppressed; but discontent and dissatisfaction, arising from other causes, appear still to prevail among the native population of the lower provinces. By the recent dispatch of a small body of troops and European officers, Madras has become, in some measure, connected with the new and interesting colony of Labuan,

the first European settlement on the coasts of the great equatorial Island of the Eastern Seas. We much regret to hear such unfavourable accounts of the climate, which, if all that is reported be true, seems to be absolutely pestilential, and which, it is to be feared, will prove a serious obstacle to the labours of the Mission which the Church of England has recently formed on the island. This new and important sphere of Christian labour is one also that peculiarly solicits the prayerful sympathy of the Church of Christ.

The *Christian Observer* has just concluded its lengthened, but interesting account of the "Missions in Bengal" during the year 1847. The statistics are full and copious; the illustrative details, in general, apposite and instructive; the object itself of such a summary most important. We have long wished to be enabled to publish such a statistical report of the Christian Missions of *Southern India*, or rather the general Christian Statistics, whether missionary or otherwise, of this part of the Peninsula. We should be glad if our Missionary brethren throughout the Presidency would favour us with the materials necessary for such a purpose. In all probability we may, ere long, take the liberty of applying to them more directly on the subject. Meanwhile we commend it to their consideration.

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#### Monthly Missionary Prayer Meeting.

THE last Month's Address, which was delivered in the *American Mission Church, Chintadrepettah*, by the Rev. W. PORTER, gave an interesting account of some of the Revivals of the last Century. We expect to be able to present it, in substance, to our readers.

The next Monthly Prayer Meeting will be held in the *Baptist Chapel, Esplanade*, on Monday, the 4th inst.: the Address to be given by the Rev. JOSEPH ROBERTS, Superintendent of the Wesleyan Missions in Southern India.

## MADRAS AUXILIARY BIBLE SOCIETY.

Statement of Subscriptions, &c. received from the undermentioned parties for the Madras Auxiliary Bible Society, from the 18th July to the 21st August, 1848.

SUBSCRIPTIONS.	RS.	A.	P.	RS. A. P.
Sir E. Gambier, Kt. for 1848,	50	0	0	Collected at Masulipatam, by
Captain J. G. Holliday, do.	10	0	0	Lieut. A. Tod.
Rev. H. Cordes, do.	10	0	0	R. Alexander, Esq. July, 1848,
Rev. J. M. N. Schwarz, do.	10	0	0	Major C. Woodfall, 47th Regiment, N. I. from 1st July to 31st December, 1848,
A. Seth Sam, Esq. do.	25	0	0	18 0 0
V. Seth Sam, Esq. do.	12	0	0	42d Regiment, N. I.
E. Seth Sam, Esq. do.	12	0	0	Major J. Fitzgerald, July, 1848,
J. Godfrey, Esq. do.	10	0	0	Capt. C. Macleod, do.
Mr. G. Steevens, do.	6	0	0	Lieut. A. Tod, do.
J. Gill, Esq. do.	24	0	0	Lieut. T. Jenkins, do.
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H. V. Conolly, Esq. do.	100	0	0	Mr. T. Darling, do.
Mr. R. P. Dalgairns, do.	4	0	0	Mrs. M. A. Roberts, do.
Rev. J. E. Nimmo, do.	10	0	0	Rev. J. E. Sharkey, do.
Captain C. Stafford, do.	50	0	0	Rev. R. T. Noble, do.
Mr. J. M. Wilson, do.	12	0	0	1 0 0
Major J. T. Smith, do.	24	0	0	Rupees 36 0 0
Mr. A. Thomas, half year of do.	3	0	0	Collected at Ellichpore, by
Captain J. H. Bell, for July and August, do.	8	0	0	Captain W. Ward,
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C. M. P. Boanerges, do. do.	0	8	0	Capt. W. B. McCally, do. do.
Mr. H. W. Branson, July and August, do.	1	0	0	Deputy Asst. Commissary J. Plunkett, do. do.
Mr. W. Gay, June, do.	0	8	0	Qr. Mr. W. Ryan, do. do.
Mrs. M. Skillim, July, do.	0	8	0	Sub-Asst. Surg. B. Anthony, do.
Mr. G. E. Johnston, June and July, do.	2	0	0	Qr. Mr. Serjt. C. Judgson, do.
Mr. R. Twigg, do. do. do.	1	0	0	12 0 0
Mr. T. P. Waller, July, do.	1	0	0	6 0 0
Mr. W. C. Boyton, August, do.	1	0	0	Total Hyd. Rs. 108 0 0
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Mr. R. Thomson, do. do.	1	0	0	Lieut. E. H. M. Owen,
Mr. J. Holt, do. do.	1	0	0	Lieut. A. Ritherdon,
Mr. W. Joyes, do. do.	1	0	0	Lieut. G. Baldoock,
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J. G. Seymer, Esq. June, do.	2	0	0	Col. J. Law, through Rev. J. Gorton, Chaplain, Secunderabad,
Rev. W. Gunn, do.	10	0	0	50 0 0
By do. Mr. J. Bell, do.	4	0	0	Lieut. A. Boileau,
do. Mr. J. Jones, do.	1	8	0	Captain W. E. Gibb,
do. David, a native Christian, do.	4	8	0	100 0 0
do. Elizabeth, do. do.	2	0	0	15 0 0
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