Original Articles.

MOTHERS; THEIR DUTIES AND RESPONSIBILITIES.

It is parents who, under Providence, must regenerate our fallen world. If they are faithful to their duty, the noblest and happiest results must ensue; if remiss, the Minister or Missionary can afterwards do but comparatively little to remedy their neglect. It was a remarkable saying of Baxter, yet worthy of his experience and piety: "If parents did their duty, as they ought, the word publicly preached would not be the ordinary means of regeneration in the church, but only without it, among infidels." If he could thus, in some measure, regret adult conversion—not because he did not rejoice in every soul that was restored to God, but because its having been so long without God argued sinful carelessness on the part of the parents—how much more cause have we to regret the state of religion in the present day, when parents, generally, are equally careless, while adult conversions are yet so rare?

Reader! if a parent, be entreated to consider the consequences of attention to this duty, or neglect of it. Look at your children, who are now, perhaps, filling your heart with delight. Each is an immortal being—a being beloved by God; designed by Him, after exerting a healthy influence in this world, to be the occupant of a heaven of bliss: failing which, however, unending woe must be his fate. Your lessons and your examples are, humanly speaking, to determine his eternal destiny! Be persuaded then to do your duty; and God—more desirous of his happiness than you yourself can possibly be—will bless your efforts. Happen what may to this our world, and to all sublunary things, in the coming dread changes of the far-stretching future, your child is safe.

"The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years,
But he shall flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of nature, and the crush of worlds."

But while this duty is deserving of the most serious regard, as devolving on both parents, the peculiarities in the distinctive character and qualifications, as also in the position, of a Mother, and her con-
sequent duties, are entitled to particular regard. We do not mean to imply that the father's duties are less important; but rather that those of each are so momentous as to demand separate consideration. Our present remarks, therefore, will be chiefly confined to the Duties and Responsibilities of Mothers.

Previously to the consideration of these, however, we must notice a fact, entitled to deep attention.

I. The Mother, beyond all others, exercises over her child, a remarkable, and even mysterious influence, evidently bestowed by the All-wise Creator to secure her children's noblest welfare.

The wonderful provision made for the total helplessness of man, at his birth, and during the first years of his existence, in the warm affections of his parents, is not the least striking proof of Divine wisdom and goodness. Parental love is roused, and waiting in readiness, to pour itself forth in gushing and unceasing fondness on their babe, even before its object is ushered into the world. Nor is the adaptation, often manifested in the change of the mother's habits and character, less wonderful. An eminent Philosopher observes;—"How common is it to see a young woman, in the gayest period of life, who has spent her days in mirth, and her nights in profound sleep, without solicitude or care, all at once transformed into the careful, the solicitous, the watchful nurse of her dear infant: doing nothing by day but gazing upon it, and serving it in the meanest offices; by night, depriving herself of sound sleep for months, that it may be safe in her arms! Forgetful of herself, her whole care is centred in this little object. Such a sudden transformation of her whole habits, and occupation and turn of mind, if we did not see it every day, would appear a more wonderful change than any the Poets have described. This, however, is the work of the Author of nature, and not the effect of reason and reflection: for we see it in the good and the bad; in the most thoughtless, as well as in the thoughtful."

This instinctive fondness, thus prompting a mother to attend to every thing promotive of the health and comfort of her child, with but little regard to her own, is of high importance, and strikingly illustrates God's regard for the welfare of his noblest earthly creature in his infant state. Yet, alone, it is not the source of the influence we have mentioned. It is indeed, in itself, only a kind of selfishness; as the loving of a child, merely because it is one's own child, always is. Common as it is to the human race, and to animals alike, it is not the love that can rightly train the immortal soul, and thus fulfil the Divine purposes. Indeed, it is almost uniformly found that the child, who is the object of it, becomes selfish and ungrateful; exhibiting only indifference and

(1) Reid; Active Powers of the Mind. Ess. iii. part 2d, chapter iv.
neglect, in return for all a parent's fondness. A purer and holier affection is required to qualify the mother for elevating her children to the rank of children of God. It is that heavenly affection which leads her to attend carefully to every thing that may affect the fate of her child throughout the 'dread hereafter;' to esteem the promotion of his eternal interests as infinitely transcending the securing of his present physical comfort; and to deny herself to those indulgences—to every fault and folly, however sanctioned by the world—that may in any degree peril his bliss, or darken his prospects. She who has not the inward principle whence such sentiments spring—she who is not a Christian in the full sense of the word—is not fit to be a mother.

It is the union of this heavenly with her instinctive earthly love that gives to a mother's training much of its magic influence. The former controls the latter; correcting its injudicious, and, sometimes, infatuated, manifestations. It induces her to follow the example of her heavenly Father, who often, in love, denies to His children what they most earnestly desire, when the refusal of their entreaties is for their advantage. Yet her refusals are given with tender sweetness. While seeking his moral improvement and his spiritual and eternal welfare, the means she employs are chiefly those of suasion—accompanied sometime with authoritative firmness—and her own personal character. Her child soon learns to appreciate such a mother's principles and conduct. He feels that she is both wise and affectionate: and by a law, wisely implanted by God in the infantine heart, he loves and respects her, in return. Constantly in connection with her, he speedily acquires the most unbounded reliance on her love and care; and, if she is only consistent and judicious in other respects, he unhesitatingly believes that all that she does for him, and all that she says to him, is for his good. Hence no human being—not even the father, in most cases—has such a hold of the affections, and such an influence over the mind, of a child, as his mother.

Such is the influence of which we spoke; an influence based on genuine maternal piety. How blest is the child who has such a mother! How blest the mother, whom God has so qualified for her noble mission! Yet that bliss every mother may share.—"Ask and ye shall receive."

Perhaps, to illustrate more clearly the remarkable manner in which God has endowed the mother for her great duty, we should also have noticed the winning softness, the delicacy of sentiment, the loveliness, very commonly, and the sweet persuasiveness, given to 'Woman' alone. By these she is the more fitted to influence her children, not only in their early years, but also as they advance to maturity: to correct the ruder character of her boy, and fit him for society, by her own gentle softness, and elegance of manner; to train her daughter to refinement and propriety; and above all, to imbue them with a sense of the Saviour's love, and the necessity of constantly manifesting in their lives 'the beauties of holiness,' seeing they are ever in the presence of the
Holy and Omniscient One, who marks all their ways, and who cannot look on any sin but with abhorrence.

But enough, we believe, has been said to unfold the chief sources of maternal influence. Many illustrations of its power, as exhibited in its effects, might be given. It has been observed that, of the sixty-nine kings of France, three only, had been a blessing to the people; and all the three had been trained under the immediate and watchful care of their mothers. These were Louis XI., whose mother was Blanche of Castile; Louis XII., called the father of his people, educated by his mother, Mary of Cleves; and Henry IV., son of Jeanne d'Albert. We may also mention, as another illustration of this point, that, a few years ago, it was found, after an investigation into the subject, in six Theological Seminaries, belonging to three different religious bodies, in the United States, that, of five hundred and seven students who were preparing for the ministry, four hundred and twenty-eight were sons of pious mothers. We need not, however, multiply examples.

Hence it is that the value of a mother's influence has been acknowledged even by those who knew nothing about religion, nor thought any thing of the immortal soul, or its ultimate destiny. 'The old system of education,' said the late Emperor Napoleon to Madame Campan, 'are worth nothing. What is wanted for the proper training of the youth of France?' 'Mothers,' was, in a single word, her sagacious answer, 'Then,' replied he, 'we must make mothers that know how to train their children.'—The answer and the remark were alike wise. It is indeed mothers who are needed to regenerate the world. The tutor may form scholars, and philosophers, and warriors; but it is mothers alone that must mould the 'man,' and make him such as man should be. We trust that the mothers who may read these observations, if they possess not already, as we however trust many of them do, these indispensable qualifications, will not only themselves seek to make them theirs, but also carefully train their daughters for the right discharge of the lofty duty that may hereafter devolve on them.

II. After these preliminary remarks we proceed to consider some of the Duties of Mothers; and we observe,

1. Every Mother is bound implicitly to obey the intimations of the Divine will, in Scripture, regarding her duty to the children whom God has entrusted to her care, and to train them up for Him.

In the discharge of this duty, indeed, she participates with her husband; yet her responsibility is not the less. Every child, even in this world, is in a sense God's child. The ultimate object of his receiving existence is, that he may hereafter be a child of glory, the heir of a heavenly kingdom, the equal and companion of angels—and that through eternity. With this in view, the propriety of the precepts in Scripture
which enforce the strictest attention to this duty, and which remind parents of the searching account they will at a future day be required to render, is self-evident; while the paramount necessity of obeying them is equally clear. "Train up a child in the way he should go; and when he is old he will not depart from it." "He that spareth the rod, hateth the child." "Spare not for his crying." Mothers as well as fathers, are bound to hear God saying to them, "Bring up your children in the nurture and admonition of the Lord." It was Abraham's praise, bestowed on him by Jehovah, "I know him that he will command his children, and his household after him, that they shall keep the way of the Lord." If the Jews, in the days of Moses, were required to teach God's commands "diligently to their children, when they sat in their house, when they walked by the way, when they lay down, and when they rose up," in order that these their children might obtain, and keep, possession of the earthly land of promise; it is, surely, still more important that parents now, to whom the gospel "hath brought life and immortality to light," should give all diligence to ensure to their children, the possession of the heavenly kingdom. How unspeakably more lofty is their revealed destination! Did mothers see it in this light, how unceasingly would they watch and pray that their dear children should not lose the glorious prize intended for them!—With these things before us, who would not cordially concur with the observation, 'Were the angel Gabriel commissioned to visit our world, for the purpose of instructing a single child, and that a child of the meanest beggar, he would consider it a great and noble object?'

It is for heaven then, not for earth merely, that the child is to be trained; and it is heaven, not the world—eternity, not time—that the Christian mother will have, chiefly, in her recollection. This, however, seems, alas, to be forgotten by many parents. Preparation for the business and the interests of this life, is almost the only point these consider, in the education of their children. They will attend with the most affectionate solicitude to their health and comfort, in their earlier years; nor be remiss as they advance towards maturity. To the daughter they will secure every accomplishment—as the world imagines them—suited to her sex and station; and afterwards use every means to obtain her 'establishment' in life. The son, again, they will carefully, perhaps, expensively, educate for years, in the various arts and sciences, with a view to his obtaining some honourable employment. This is all, so far, well. It is right to prepare them for usefulness in this life. All the powers of the mind are to be improved so far as may be possible. Every branch of useful knowledge may be made subservient to the grand object of life. The cultivation even of 'the fine arts' has a powerful influence, under proper regulations, to soften, to purify and to elevate the mind.

But if, along with all this, superior care has not been taken to ren-
der them children of God; if unceasing and prayerful regard has not been devoted to their ultimate destiny; their education has been neglected. Children are immortal beings; and parents who train them for time only, not for immortality, however affectionate and exemplary in other respects, are criminally negligent. A mother may use the peculiar endowments we have mentioned; and by her winning conversation, by the gentleness and propriety of her own manners, she may soften the native roughness of her boy, and prepare him to mingle with ease and elegance in society. But if she has not, with this, trained him to hold communion with his heavenly Father, she has betrayed her trust, and perhaps, by her neglect, destroyed for ever the happiness of her child. On her daughter, again, she may exhaust her efforts, in cultivating that delicacy, and sweetness, and elegance of sentiment and manner, which characterize, and so highly become, her sex; but if she does not seek in a still higher degree to adorn her soul with the graces of the Gospel, she is a wretched, a cruel, instructress indeed! Even the inferior animals, which, in common with the human race, share in the instinctive love of offspring, do as much for their progeny. They rear them affectionately, and in many cases, train them to obtain a livelihood. They will defend them at the risk of their own lives. How sedulously do even the tiger and the bear provide for their young! The timid hind will put herself in the way of danger, to avert it from her offspring; and even defend them with resolution. The mute inhabitants of the deep, in many cases, will secure the lives of their young at the risk of their own. The eagle trains her brood to fly.

Surely, more is to be expected from intelligent humanity, than from the inferior creation! Yet the latter do as much in regard to this important duty as many parents! They provide for the temporal welfare of their offspring. Instinct, alone guides them both! If any mother has so far forgotten the divine precepts, and become so blind to her own nature and that of her child, as to sink the immortal beneath the mortal, we would again remind her of the noble task devolved on her. ‘I paint for eternity,’ said the artist of old, when asked why he bestowed so much labour on his productions. Mother of an undying being! remember that you are to train your child for eternity. If by your persevering scriptural lessons, and prayerful efforts, you are the means of his being ‘born again,’ and becoming a ‘son of God’—eternal life, glory, honour and peace shall be his. But if you neglect to attend to the requirements of God, and think only of fitting him for securing the comforts and enjoyments, or the honours of this life, it will at last be found that you have been storing up for him ‘indignation and wrath, tribulation and anguish’ everlasting!—How solemnizing ought the thought of this to be to a parent!
2. The Christian Mother must begin early, and continue perseveringly, to train her child in the observance of the Divine requirements.

Much meaning is contained in the first word of the precept, 'Train up a child in the way he should go.' To tell a child, for example, that he must pray to God, is merely to teach him. To train him, the mother must farther inform him how to practise the duty; by instructing him in the language to be used in prayer, and the spirit in which he must engage in it; and by seeing that he does not neglect the duty. She will likewise train him by her own example; praying both with him and for him.—Such is one instance of 'training.' and to all the other duties that can devolve on a child towards God, she will pay equal attention; not telling him merely, but training him, to obey.

In like manner she will train him up in the practice of all he owes his fellow-creatures. It is her duty to see that he manifests kindness and love to those around him—to his brothers and sisters, if he has them. But it is not enough to tell him so to do. Still less is it right, should he be selfish and cross, to bear with him, in the foolish hope that, when grown up, he will act differently. She will inform him how such love is to be exhibited; faithfully yet tenderly reprove, and even chastise him, when he transgresses; and perhaps give him, occasionally—and see that he uses—the means of doing it practically.—Such is the training by which the judicious Christian mother will endeavour, through the divine blessing, to prepare her child for all that may await him, both in earth and heaven.—But to be more particular,

(1.) Begin this training early.—'The child is the father of the man.' The impressions made on his infantine mind may influence his character, through both time and eternity. How soon this moral training may be begun, it is not easy to say. There is no doubt, however, that a child is susceptible of it before he is many months old, and long ere he is able to speak. It is allowed that he learns more in the first two or three years of his life, than during any equal subsequent period. Hence the importance of these years for laying the foundation of good habits, and correcting every evil bias. He may then be habituated to obedience, a first and chief requisite in education. A sense of the ever-watchful eye of God may be also then produced. Above all, his tender mind may be impressed with the Saviour's love. This is the grand point. We are told of a Grecian mother, that when Alexander the Great, arrayed in military magnificence, was passing along the street, at the head of his troops, she held up her child, saying to it, "Behold Alexander; and you must be like him."—Let the mother early unfold the Saviour's character to her child, and train him to be like Him, and the results must be blissful. Whatever good sentiment or habit is implanted, and whatever bias evil is eradicated, prepares the way for easier future improvement. Begin then, christian mother, early thus to train your child. He is almost
constantly under your eye, in these his younger days, and comparatively little under that of his father. On you therefore the formation of his character depends. Be just, then, to God, to him, and to yourself; and watch and strive that “Christ be formed in his soul,” even while a child.

(2.) Be affectionately firm and persevering, in thus training him; never allowing your just authority to be disputed or disregarded.—The mother should remember that her children are God’s children; and though God has, so far, delegated his authority to her, He expects that the obedience He requires from them, she will insist on their yielding. If, therefore, by want of firmness, she surrenders her prerogative, and loses her influence over them, she is guilty of contempt towards God, who has constituted her his representative. Nor is this the only evil. In allowing a child to dispute her authority, or disobey her just commands, she virtually habituates him to disobey God himself; and trains him to run the full career of impiety. You cannot tell what sufferings he may afterwards, in consequence, directly or indirectly cause his fellow-men. To set fire to a city, or to poison a well whence its inhabitants obtain their supply of water, might not perhaps be greater evils, than sending forth a wicked son into society: while “destruction” must be his own portion in the end.

If, on the contrary, by firm and unyielding, yet affectionate, insistency, you make him do what you know to be the Divine will, and what conscience will whisper to himself to be his duty, you prepare him for implicit obedience to God’s command in after life. These may sometime be much harder than yours; yet eternal bliss depends on his performing them. And he will be more willing and more fit to do this, by your now habituating him to obedience; while, in cheerfully obeying them, he will secure the favour of God, promote the welfare of his fellow-creatures, be a blessing and comfort to you, and blessed, at last, beyond conception, in himself.

We are the more urgent on this subject, because the Bible is urgent; while even Christian mothers—probably from the world’s contagious influence—do not, in general, aim at that high standard of moral training, which the Word of God demands. We are urgent also, because we have been led both by the examples contained in Scripture, and by those exhibited in human life, fully to concur in opinion with the eminent Locke, who says, “Of all the men we meet with, nine parts in ten are what they are, good or bad, useful or not, according to their education.”

But the narrow limits by which we are circumscribed prevent our now prosecuting the subject farther; and compel us to postpone our remaining observations till our next Number.
THOUGHTS ON THE METHODS USED TO PROPAGATE CHRISTIANITY AMONG THE HEATHEN.

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The subject here proposed is one of great importance. There are diverse opinions respecting it. A thorough yet temperate discussion of it seems to me highly desirable. Certain truth exists in regard to this as well as all other subjects. Candid discussion may bring us nearer to that truth.

There are two principal methods used in the attempt to propagate Christianity among the heathen.  

One of these may be called the educational method. The advocates of this contend that in order to propagate Christianity in India, we should establish a system of schools to educate heathen children and youth.

The other method may be called the scriptural method. The advocates of this contend that we should follow the course designated in the Scriptures, viz., the proclamation of the Gospel among the adult population; and they furthermore contend that the work of education should not commence with heathen children, that it ought not to be anterior to proselytism, but posterior to it, commencing among those communities that have been proselyted to the Christian faith by the preaching of the truth.

In the discussion of this subject, I purpose,

First, to examine some of the arguments that are advanced for the educational method.

I. It is asserted that the Hindus are not prepared to be preached to, and that schools pave the way for the preacher.

This is an extraordinary statement. Those who assert it should definitely tell us in what this unfitness consists. Do they mean to say that the Hindus, when addressed on religious subjects, cannot understand what is said to them? Men who know but little of the vernacular, and who measure the capacity of the Hindus to comprehend religious ideas both by their own lack of power to communicate those ideas clearly to them in the native language, and by their inability to appreciate their replies, may perhaps be expected to make such unsubstantiated assertions. But this is poor testimony. It is an indisputable fact that the Hindus are a shrewd, quick-witted race. When religious truth is properly presented to them, they are able both to apprehend that truth, and to perceive its bearings. This is evident
from the many acute objections which they customarily urge when the gospel is proclaimed to them. The unpreparedness asserted, therefore, cannot be a destitution of intellect.

Is it meant, then, that they are unprepared because they are hard in heart and sensual in life, because they love idolatry and cling to caste, and because they think their own religious and philosophical systems superior to the Christian scheme? Are we to admit that the Hindus are not in a position to be benefited by the gospel because of their sins and prejudices? If so, then is not all the world unfit to be preached to in a greater or less degree?

Moreover, should it be even granted that the Hindus are not prepared for the preacher, how does it follow that schools for heathen children will produce this effect? These schools will not prepare the present adult population, for they have to do with children. These schools will fail to prepare the coming generation, for as they exist in but few places, and act upon comparatively few children, they can only succeed in preparing here and there one among the swarming myriads of the future generation, while the rest will, like their fathers, grow up unprepared to hear the gospel. If the population of India must be brought by schools into a condition of fitness for hearing the gospel, what indefinitely long periods of time must roll away before this is accomplished?

Again, is not this doctrine derogatory to God's word—that word which He has appointed to be proclaimed to the ends of the earth? Has that word ceased to be "quick and powerful, and sharper than any two-edged sword?" Scripture tells us that it can "pierce even to the dividing asunder of soul and spirit, and of the joints and marrow." Are we to believe, in the face of this declaration, that the Hindus are impervious to that sword, and that schools must be first used to produce in them a state of softness suitable to yield to its incisions?

Are we to believe, that, when Christ said "go ye into all the world and preach the gospel," He ought to have added a caveat with regard to the Hindus, warning us that they must first be qualified for the reception of the message through the medium of schools?

II. It is said that the vernacular terms for expressing the ideas "God," "sin," "faith," "repentance," &c. &c. fail to convey the Christian sense, and that therefore we must have schools in order to establish the new usage of these words.

It is to some extent true that we use these terms in an acception different from that which prevails at large among the people. But how does it follow from this that we must have schools? for consider,

1. That the Apostles, when they went preaching among the Gentiles, must have encountered similar difficulties. They used many words in senses uncommon to those gentiles, but we do not read that they found it necessary to establish schools in order to remove these difficulties; and consider,

2. That these terms can be as well explained by the preacher among the masses, as by the schoolmaster in the schools.

When it is said that schools are necessary to establish a new usage of these words, what is the implication but that this cannot be done by the preacher among the adult population. But is this so? The children in the schools are native children. The adult population is a native population. So those who are to learn the new usage, whether in schools or out of them, are in both cases natives, only in the one they are children, and in the other adults. If the school teacher, be he European or native, is able to teach the
new meaning of these terms to native children, surely the preacher is able to explain the same terms to native adults when he preaches to them.

Moreover, the medium through which the explanation is to be made must in both cases be the same. Since the schools consist of native children, these terms must be explained to them through the native language. Even if they are taught English, they must arrive at the meaning of each English word through the medium of the vernacular; for English being to them a foreign tongue, the words in it must be expressed to them in their own tongue, before they can learn to attach ideas to those words. The preacher among the masses has the same medium. If the schoolmaster can make the vernacular the medium of explaining the new usage to children, why cannot the preacher, as he preaches, make the same vernacular the medium of explanation to adults? There is as full capacity in the vernaculars for expressing these explanations outside of school houses to grown-up-people, as there is for expressing them inside of school houses to children not yet grown up. The implication, then, that this work cannot be done by the preacher, is a wrong one. If we wish to establish a new usage for these words among the Hindus, which will be the most effectual way to do it—to get a few schools together, and have these terms explained to the children in them, or to enter the masses with the preached gospel expounding its terms and truths wherever we preach? This latter way is evidently that which the Apostles used.

III. An argument on which stress is sometimes laid, is that by establishing schools we secure the same set of hearers consecutively through a period of time.

On this I remark,

1. This statement carries with it an implication which deserves examination.

It implies that the preacher among the adult population cannot get the same set of hearers, and that in order to do so, he must establish schools. This is assuming a great deal. Look at the preacher who labours among the villages. If he will, can he not pass over and over again the villages of the district in which he lives? Can he not thus form acquaintance with the people and address them again and again? If he treats them with unvarying kindness, will he not, as a general thing, win their respect and kindly feeling, so that they will be ready not only to hear him, and hold conversation with him, but also at times to visit him? Turn from the villages to the large cities: If the preacher has proper preaching places, and daily proclaims the gospel in them, will he not often see and address the same people? Those who preach daily among the Hindus can give decisive testimony on this point. They can tell you that while they see new faces enough in their daily audiences to make them rejoice in the privilege of declaring the truth to those whom they have never addressed before, they often see old faces enough to make them glad that those who have heard before are hearing again. It is not therefore in schools alone that numbers who have heard before can be brought to hear again. It is natural that those who are engaged in schools, and seldom get among the people, should entertain and express erroneous notions in regard to this subject. The thing must not be judged of by an occasional tour among the villages, or by occasionally addressing a company of heathen in the city. Those who preach daily among the people must give testimony here.

2. The Apostles do not seem to have reasoned thus.
They went everywhere publishing the word. It seems to have been their object to get new hearers constantly, instead of keeping one set all the time. They appear never to have entertained the idea that in order to secure to themselves a continuous set of hearers, they must forsake the adult population, and found and superintend a number of schools for heathen children. They carried the gospel from city to city, town to town, and village to village. If one set of hearers opposed, they turned to another, and while life lasted, they ceased not in their strivings to encompass the land with the sound of the gospel.

3. It is not seemly to neglect a greater for a lesser work.

Millions in this land have not even once heard the name and offices of Christ. It is as likely that God has His elect among them, as among those school children whom we have gathered together. It is not for us to choose or dictate the sphere of the Spirit's operations. Suppose that we have preached the gospel frequently to these school children. They have heard it then several times. But there are vast numbers who have never heard it once. There are none besides us to carry it to them. If they hear it at all, they must hear it from us. Yet we cannot go forth with it. Why? Because we must preach it over and over to those whom we have collected in our schools. The wail of millions burdens the air, and with it blends the voice of Christ, "Go Preach." But no: our plan is laid down, and to that we must adhere. We must attend to our one set of hearers, and cannot go beyond into the masses. Is not this neglecting the greater for the lesser work?

IV. It is said that schools give us access to the people.

It is true that if we build school houses in favourable places, and preach in them, the people will collect to hear, and in this sense these houses are points of access to the people. But is it the building or the school that constitutes this a point of access? Manifestly the former. If the missionary preaches in that building, the people will collect though there be no school there.

We do not need schools to give us access to the people. India is largely open and accessible. In zyats, and in the streets and suburbs of our cities, in every village and hamlet, in highways and byways and market places, the preacher can meet at every turn the living mass of population. God has opened the way for the preacher.

V. It is sometimes said that schools must be established in order that Missionaries may have sabbath congregations.

I will briefly describe one method of operations that has been frequently pursued in various places. A town having been chosen, the missionary selects a convenient spot for building, and erects a dwelling house and a good sized church. He is now ready for action, for he has picked out his parish, and has got a church edifice. There is only one thing wanting, and that is the congregation. But here is a sad difficulty; the people will not come to the church. It might be asked why does not the missionary go to the people? If he sees that it is necessary for him to live in that town, why not take the money expended on the erection of the church edifice, to build several zyats or small preaching places at points where the people are accustomed to pass and repass in considerable numbers, and from these points preach the gospel to them? Why not defer the erection of the church building until it is ascertained whether God has a people
in that town, so that a living church shall be gathered there to congregate within its walls? This, however, is not the plan. The church is built, and a congregation of some sort must be had. Native assistants are sent out to sound heathen teachers, and see if they will not for so much money teach so much Christianity, and bring so many heathen children to the church building on the sabbath. The stipulation is made, and the next sabbath the church overflows with an audience. A silver rod brings in and controls this audience.

Compare this method with that which the Apostles followed. How different would Paul and his work appear to us, if, instead of reading in the New Testament such descriptions as these, “so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ,” we should read such as the following, “and I Paul went to a certain gentile city, and in order to prepare the way there for the gospel, I erected a large church building, and hired several gentile schoolmasters to bring a great number of gentile children every sabbath to the large church building, where I regularly preached to them. Thus I furnished myself with sabbath congregations, and so did also the other Apostles.”

VI. Some say that Missionaries cannot get the vernaculars in such a way as to become good preachers, and that therefore schools should be established to afford them employment. I remark on this,

1. It is not unlikely that young Missionaries will fail to get the language;
   (1.) If at the outset, they are discouraged from vigorously undertaking this work by being made to believe that they cannot master the vernacular, and that schools for heathen children will furnish them with the appropriate field of labour; or
   (2.) If an amount of educational work is put upon them when they first come, so as to subtract from their daily time and energy.

2. They will get the language; if they are sent out with instructions that they are to engage in no sort of labour except that of direct vernacular study and preaching for a specific period, and if they are made distinctly to understand that if they have not made reasonable progress during the prescribed term, it will be expected that they return home.

It is a mischievous doctrine that Missionaries cannot get the vernaculars. They can get them if they will. Let them, from the day that they set foot in India, eschew preaching through interpreters; let them put themselves to the work of acquiring the language as to a great and worthy undertaking; let them fill themselves with some of that enthusiasm that these noble tongues deserve; let them mingle freely with the people; and, without doubt, they will become able preachers among the people. If, then, schools for teaching heathen children are established to afford employment for those who will not get the language, let these schools be disbanded and the obstacle removed.

Having thus discussed some of the arguments advanced by the advocates of the educational method, the way is opened,

Secondly, to state some objections to that method.

1. The educational method is not the one that Christ has laid down in His commission to His disciples.

If a method is laid down there, we ought to follow it. Let us examine the commission to see whether it furnishes a definite plan of action.

In Matthew the commission is thus recorded; “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of
the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In the phrase "teach all nations," the word translated "teach," is μαθητευώ. This, as is well known, means "to disciple, to proselyte." In the subsequent phrase "teaching them to observe," the word rendered "teach," is another word in the original, viz. διδάσκω. Matthew's statement, then, embraces four particulars, viz. Go—proselyte—baptize—teach.

In Mark the commission reads thus, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized," &c. In the phrase "preach the gospel," the word used for "preach," is προφητεύειν, which means "to be a προφήτης, or public crier, to make publicly known," i.e. it means to publish abroad the message of the gospel, as a public crier publishes the tidings that he is commissioned to promulgate. Now compare these two versions of the commission, for the Bible is to be explained by itself, and the two versions will doubtless be exegetical the one of the other.

Matthew gives four particulars.
1. Go—Proselyte—Baptize—Teach.
3. 1. Go— Publish abroad—like a crier—Baptize.
4. The fourth particular stated by Matthew, viz. "teach," is omitted by Mark. Hence it deserves a separate consideration, which I will give it below. On examining the other three particulars that Matthew and Mark give, it will be seen that the first and third particulars are the same in both, viz. "Go," "Baptize." The second particular is not the same. It is in Matthew "proselyte," and in Mark "publish abroad—like a crier—the gospel." These terms shed light upon each other. It is clear that Matthew states the thing to be aimed at, viz. "proselytism," and that Mark states the means to be used for that end, viz. "the proclamation of the gospel." Combine the two, and we have the following; "Go; publish abroad—like a crier—the gospel; by this means proselyte the people; baptize them."

As was noticed above, Matthew's statement embraces a particular not mentioned by Mark, viz. "teaching." The whole clause is "teaching them to observe all things whatsoever I have commanded you." Add this clause to the combined statement of Matthew and Mark given just above. Who are to be taught? What is the antecedent of "them?" It is the proselyted and baptized communities that are to be taught. Moreover they are to be proselyted before they are to be thus taught.

Look still further. What do the other Evangelists say upon this point? With this word "teach" in Matthew, compare the instructions of Christ delivered to Peter in the last interview recorded by John between the Saviour and His disciples.

Matthew.
"Teach them to observe all things whatsoever I have commanded you."

John.
"Feed my lambs. Feed my sheep."

Observe here that whereas Mark states nothing corresponding to the fourth particular given by Matthew, viz. "teaching," John has virtually supplied that particular in the expressive sentences "feed my lambs; feed my sheep." Matthew says "teach them (i.e. the proselyted and baptized communities) to observe all things whatsoever I have commanded you." John says "feed my lambs and sheep" (i.e. the young and the old of the proselyted and baptized communities). The specific sense of this word "teach" must, in each case, be determined by the context, or by parallel passages. Does not John's expression show that this word, as used by Matthew here, refers to the training of those communities that have been
previously proselyted by preaching—not a partial training, but one which, as specifically indicated by John, shall embrace young and old? Is it not clear also, that it is our duty to train the members of such proselyted communities, by leading them through the processes of a Christian education, in order that their light may shine? Here is defined the point at which the work of education should be commenced, viz. in these proselyted communities. The church ought to educate those who place themselves under her care and instruction.

Thus Matthew Mark and John furnish the links of a complete chain. It is as follows,

"Go; publish abroad—like a crier—the gospel; by this means proselyte the people; baptize; instruct the members of the proselyted and baptized communities, both young and old."

The Saviour's commission develops a distinct plan. It teaches us that we are to enter among the adult population with the gospel, proclaiming it abroad; that we are to use these means until communities are proselyted to the faith; that we are to baptize such of the professed proselytes as shall seem fit to receive that ordinance; and that we are to train, according to their necessities, the members of those communities great and small. These communities should be educated. If schools are needed for this purpose, as they doubtless are, they should be established according to the demand. This, then, is the scriptural method.

According to the educational method, we are to establish schools to educate heathen children, for the purpose of propagating Christianity. It is plain that the educational method is not the one laid down in the commission.

1. The Precursor did not use the educational method.

John the Baptist came "preaching." In the wilderness of Judea, and on the banks of the Jordan, he published the tidings of a Saviour to come. He laboured among the adult population of his day. The advocates of the educational method frequently urge that the work among the heathen is now, and must for a long time be, a work of preparation; and that, in consequence of this, schools must be established for heathen children. Let us not forget that the work of John the Baptist is distinctly declared in Scripture to have been a work of preparation. Yet he did not conclude that he must establish schools in order to the accomplishment of this work. We do not hear of his founding a single school. He evidently believed that preaching among the people was the best means of preparing them. If ours, then, is a work of preparation, why not imitate John the Baptist? One is constrained to think that if India is to be fitted for the spiritual coining of the Son of God, the true way is to preach Christ in every town, even to her uttermost borders, and not concentrate our energies upon the education of heathen children.

2. The great Founder of Christianity did not use the educational method.

Witness the unerring example of the greatest of Missionaries. Trace His course. Follow Him from Cana of Galilee up to Jerusalem, and back again through Shechem of Samaria to Capernaum. Go with Him in His circuit throughout Galilee. Ascend with him again to Jerusalem. Return with him to Capernaum. Accompany Him on His second circuit in Galilee, and still again on His third circuit through the same district. Follow Him to the region of Tyre and Sidon: Patiently visit with Him again the land of Samaria. Pursue the untir-
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ing preacher again to Jerusalem. Cross with Him the Jordan. Return with Him to Jericho and to Jerusalem again; and say, what does His example teach us. Does it bid us establish schools to educate heathen children, or does it, in unequivocal terms, command us to go and do as He did?

3. The Apostles did not use the educational method.

I need not dwell upon this. The Apostles laboured among the masses. Not only the Apostles, but the primitive Christians also did so. God Himself caused the church at Jerusalem to be dispersed by persecution, and “they that were scattered abroad went everywhere preaching the word.” Thus, even in this providence, did God indicate His will in respect to the mode of propagating Christianity.

It has been said that it is absurd to think of restricting ourselves, in this age, to the precise method used by Christ and the Apostles; and it has been added that if we should do so, we should not print tracts and distribute them, for Christ and the Apostles did not do that. On this I remark,

(1.) The thing that seems to be implied here—viz. that men of this age are so wise that they are capable of originating better modes of agency than that mighty one used by the precursor, founder and builders up of Christianity—may be flattering to those that cherish this idea, but is nevertheless one that many minds find difficult in admitting.

(2.) That method which God has enjoined, that method which He caused the great forerunner of Christianity to employ, that method which He has honoured by His own example, that method which divinely inspired Apostles felt constrained to use, is, and must be, in all essential particulars, the great method to be used in all heathen lands—or else, human expedients must be admitted to be safer than divine injunction and divine example.

(3.) We must restrict ourselves to the precise method used by Christ and the Apostles so closely as to exclude whatever may change the leading features of that method. This, so far from being an absurd position, is a rational and safe one. Publishing abroad the gospel among the adult population from town to town, is the grand leading feature of the method followed by Christ and the Apostles. It is not wise to adopt any method, the practical working of which shall discard this leading feature. To withdraw from the work of preaching among the people, and establish schools to educate heathen children with the view of thus preparing the way for the gospel, is not the method that they pursued. It is not characterised by the grand leading feature of their plan. If the distribution of tracts by the preacher involves the discarding of the leading feature of the method that Christ and the Apostles enjoined and exemplified, then it is time to stop distributing tracts. But it does not discard that feature, nor does it change it in any imaginable way. It simply extends it. The preacher proclaims the gospel message in city streets and village lanes, and then extends the proclamation of that message by giving tracts that will go on into villages and houses which he cannot come up with at that particular time. These tracts, therefore, bear the message farther on among the masses. They give a louder tone to the preacher’s voice. Thus the press bestows on the preacher the ability to carry out the grand leading feature of the apostolic plan more extensively with the aid of tracts than he could without them. Hence it is that missionaries who act as preachers among the heathen, have been the consistent advocates for the universal distribution of tracts among the adult population, while many
missionaries who have adopted the educational plan have been sturdy opposers of such distribution.

III. The educational method shuts in the missionary from the masses.

India, swarming with a vast population, is open to the preaching of the gospel from her smallest hamlet to her most crowded city. There is nothing to hinder the missionary from entering as a preacher among the people, unless he commits himself to a method that shall run bars between himself and them. The educational method, if adopted by him as his plan of labour, will do this to a great extent. If he imbibes the notion that the work of educating heathen children must be entered upon as preparatory to that of preaching the Gospel among the people at large, and devote his energies to the conducting of schools for heathen children, it is manifest that these schools become a wall of brass that hems him in from the masses.

Contrast this with the other method. The Missionary goes in among the people. From zyats on the streets of populous cities, where life flows by in a ceaseless tide, in the market place, away in the stiller country villages, in the choultry, under the road-side tree, he declares the glad tidings of the Gospel. He too believes in a work of preparation, but he believes that it is to be accomplished by the proclamation of the Gospel, and not by educating heathen children. When here and there among the population small communities are proselyted,* he commences the work of training their members. A school is planted in each one of these communities. The children are taught. They and the adult members are assembled at specified times by native assistants, and are instructed out of the Scriptures. As these communities improve in their spiritual and temporal condition, they act as lights and inducements to others to follow their example. This method draws the Missionary out among the masses.

IV. The educational method tends to hinder the making of proper attainments in the vernaculars.

Missionaries should acquire the vernaculars so as to make them the free vehicle of their thoughts and feelings. This can be done. A man who speaks the vernaculars well, need never lack an audience. The people will hear him if he can speak in their tongue accurately and fluently, and they will listen to him more intently than they would to a native Christian. It is of great moment, then, that Missionaries should be powerful vernacular preachers, competent to proclaim and defend the truths of the Gospel, and to assail Hinduism. To become such a preacher is a work of some difficulty. A man needs a strong impelling power to urge him constantly onward till he accomplishes this work. If he adopts the educational method, whence will arise the incitement necessary to make him an able vernacular preacher? He does not expect to labour as a preacher among the people. Where then, I ask, is the stimulus that shall carry him through the depths and the lengths of this understanding?

But the Missionary who intends to labour as a preacher among the adult population has such a stimulus. It moves him to exert every energy to attain the position of a good vernacular preacher. He soon begins to enjoy the use of the language as a steady

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medium for preaching and discussion. He not only acquires the language, but by constant contact with the people through its medium, he learns many things that he would not be likely to learn in any other way.

V. The educational method is not feasible.

The church of Christ can and must afford to train up, in a sound Christian education, the members of those communities that are proselyted. These, incorporated with her, will in time get strength to sustain their own institutions, but until they do, the church must impart the necessary aid. She may unhesitatingly pledge herself to this course with the full persuasion that she cannot be wrong. But how can she pledge herself to the work of educating all the heathen children in India? It need not be pleaded that no such work is contemplated, that the church need only educate heathen children until a few converts are made from among them, and that those converts will become Missionaries and turn the masses to Christ. This plea, I say, cannot be consistently made. Do not the advocates of the educational method declare that education must precede and prepare the way for the preaching of the Gospel? If this be so, when they have carried on their processes for a while, and have trained a number of converts, what are they going to do with them? The masses beyond are still uneducated. Are they going to precipitate these converts upon those uneducated masses? If they do, then they will act contrary to their own principle, viz. that education must precede and prepare the way for the preaching of the Gospel. These converts must, therefore, keep schools, and their converts must do the same, and so on indefinitely, until all the heathen in India are educated, and then there will be hope that the preaching of the Gospel will be effective. Can this system be extended throughout India? It cannot. Christ's plan is simpler, cheaper, and every way better.

VI. The educational method tends to make upon the people wrong impressions in regard to Christianity.

When the people see that Missionaries, on coming to this land, instead of directing the enginery of the Gospel upon the adult population, aim almost exclusively at their children, opening schools in order to gather together and form the children into a sphere of labour for themselves, what can they think, but that missionaries, conscious of the weakness of Christianity as an aggressive system, avoid the broad arena of open conflict with the systems of religion current in India, and seek to labour among the young and the weak?

Not only is the offer of a gratuitously bestowed education held out, but clothes and even money are often given to children to induce their attendance at the schools. Frequently heathen schoolmasters are hired to collect heathen boys and girls. They actually in some cases, out of the salary which they receive from the Missionary, pay a portion to the parents, in order to prevail upon them to send their children. These means are the wheels upon which the educational method moves. Without these wheels it would halt and move no more. When Missionaries pursue this method of labour, Christianity does not come to the adult heathen population appealing unto them through the voice of the living preacher, setting forth its spiritual claims, and calling upon them to turn from idols unto the living God; but it comes appealing unto them through the voice of hired heathen schoolmasters, to allow, for the sake of certain inducements, their children to
attend a school where Christianity is taught. Christianity is not brought home to them as a matter of conscience and truth, as a subject for their consideration and belief, but it is presented to their view as a device to draw away their children.

But the other method cannot make such impressions. The preacher labours among the people. He comes into the open battle field. He addresses himself immediately to the adult population. He brings the Gospel to their doors as a subject for their reflection, belief, and reception.

VII. The cause that appears, in some cases, to have led to the adoption of the educational method is to be deprecated.

That cause seems to be, unbelief in the efficacy of the simple preaching of the Gospel among the adult population. If men believed that the simple preaching of the Gospel among the masses would be effectual, would they leave that for the educational method? God has laid down a method, viz. "the foolishness of preaching." It is unwise to think that the people are not prepared for the operation of that plan, and that a plan of education must precede it. God's plan is best, and it is wisest to adopt as a motto, "that the foolishness of God is wiser than men, and the weakness of God is stronger than men."

There is one kind of schools, which, while they are included in the remarks that have been made, are of such a character as to demand, over and above what has been said, some remarks of particular application. I allude to what is called by some the free school system, viz. vernacular day schools taught by heathen schoolmasters. These schools are not taught by a Missionary, nor by professed Christians, but by professed heathen.

If they were not conducted by heathen schoolmasters, heathen parents would not allow their children to attend. I have two remarks to make about these schools.

1. Employing heathen schoolmasters to conduct schools in which Christianity is taught, is making use of unsound agency.

These schoolmasters are great hypocrites. They have two faces. They show one to the parents, a pure heathen face. They show another to the Missionary, a face in which the heathen features are changed into something like a distant approximation to a Christian face. They have no regard for the truth. They tell falsehoods to the parents. They declare to them that their children shall not become Christians. They make themselves responsible for this. Unless they tell a great number of lies to the parents, they will not be able to collect the children. They lie also to the Missionary and his subordinates. While they promise the parents that they will teach heathen books in the schools, and while they daily teach them, they solemnly declare to the Missionary that no heathen books are taught. While the Missionary preaches to these school children, Satan has his agent to preach against him, and this agent is none other than this heathen schoolmaster. He knows how to preach. He must keep his engagement with the parents, and must hinder the children from becoming Christians. He pours a flood of ridicule on the Christian facts and truths. Such agency is unsound. Attempts to succeed through it must fail. Satan has fixed principles from which he does not swerve, and if we employ his agents, they will do the work in accordance with those principles.

2. These schools tend to form in the children a hypocritical hardened character.
As a general thing how can it be otherwise? They see the master put on and take off masks with wonderful expertness, and they are quick learners in this kind of thing. Take an example. The master sets them at studying heathen books. briskly they recite the heathen poetry. At once the alarm is given that the Missionary or one of his subordinates is seen approaching. Down go the obnoxious books into corners. The Christian books are hastily snatched. The roguish faces of the children are drawn down into a demure shape, and loud and long are the cadences that greet the Missionary's ear as he enters. The children are ready to answer questions, and all seems well upon the surface. Let me ask what kind of character must that be which develops under such circumstances? Is it not probable that these children will grow up as despisers of that religious system, which, while they have been taught to ridicule on the other?

Conclusion.—From all that has been said, it appears that the energies of the Christian church, instead of being applied to the educating of heathen children with a view to prepare India for the preaching of the Gospel, should be devoted to the one grand work of proclaiming the truth among the masses; and when by this means communities are proselyted, such communities should be taken under the fostering wing of the church, and should receive such education as may be necessary. When these communities put away their connection with heathenism, and solicit connection with and instruction from the Christian church, both for themselves and for their children, they come legitimately under her care and should be taught. If the good of these communities demands day schools, boarding schools and seminaries, these institutions should be founded, when and where that demand exists. This is commencing education in the right place. Begin here, and it will rise from stable foundations. To state the whole in one sentence, the Christian church, instead of instituting day schools, boarding schools and seminaries for the education of heathen children with a notion of thus propagating Christianity, should bring her undivided strength to the work of preaching the Gospel among the adult population, until such time as God shall give her proselyted communities, out of the wants of which may and must arise these educational institutions.

Remarks.—A number of these "Thoughts" merit serious consideration, and for them we would willingly give the writer his deserved meed of praise; but, on the other hand, as a whole, they manifest such a strong desire in the author, to depreciate and destroy the system of Christian Instruction to which he is opposed, that, as we read, the preponderating feeling in our mind becomes one of regret. For example, in the very first page, no sooner almost has he spoken of the advantage of candid discussion, than, alas, our brother proceeds in his two definitions, without any previous reasoning, virtually to characterise Christian Schools as unscriptural; proving thereby how much more easy it is to speak of candour than to exemplify it.—To the definitions we demur; yet we may sometimes take occasion to refer to them, to illustrate, on his own grounds, the force or weakness of the author's positions. As we consider both the systems here mentioned to be divinely appointed means for accomplishing the Saviour's most gracious purposes, we are zealous supporters of both; and are grieved to see either the one or the other lightly, or harshly, treated. We therefore think that, having allowed
the author to give his views, we may offer a few remarks on some of them. We say some; for, as the “Thoughts” contain upwards of twenty divisions, great and small, it would be impossible, without filling the remainder of this number, to notice each. We have, therefore, made a selection, on this principle:—we have taken the first division under his first Head, the first division under his second Head, and the close of the latter, with the conclusion. The consideration of these, as specimens, may enable us to judge of the force of the whole of the author’s arguments. We think this is also fair to him; for if there be power anywhere, in a treatise, it may be expected, to be found in the parts we have named.

But we have, first, to premise that an incorrect impression must be produced in the reader’s mind—unless he thinks for himself—by the author’s dividing missionaries (for it appears in the course of his reasoning that it is they who are intended), into two classes only; those who advocate schools, and those who advocate preaching—and by his opposing the one to the other. We believe that by far the greater number advocate both systems.—We likewise consider him wrong in regard to the sentiments he ascribes to the advocates for schools—which sentiments must be considered as, in his view, held by the great majority of them, if not by the whole. He does not explicitly say so; but his language conveys that impression, while he makes no exception, and introduces no restricting phrase. Indeed, were they the sentiments of a few only, it would hardly be fair, we think, to adduce them, as he has done, without qualification, as the language of the party. We are, therefore, logically speaking, authorized to consider him as thus ascribing them to the whole body. These things being premised, let us hear what, according to him, the advocates for schools have first to say. This may be found in P. 439, column 2d.

It is asserted that the Hindus, &c.—On this assertion, which is to the effect that adult heathens are not to be preached to, Mr. S. remarks, “This is an extraordinary statement.” We say so too: so very extraordinary, indeed, that, militating as it does against the express command of the Saviour, “Preach—to every creature,” we shall be sorry to find that there is a single Missionary in India who will make it. Many, indeed, may object to preaching to adults in certain modes, or in certain circumstances; but that is a different thing from objecting to it in the abstract. We really, therefore, must consider it rather uncharitable in our friend to attribute to his brethren, a sentiment, so manifestly in direct opposition to Scripture. We ourselves think adults more fit to be preached to than children, in so far as they possess greater powers of reflection; though it may be more difficult to get them to receive lessons so regularly. And we beg Mr. S. to point out one Missionary, of whom he can say, “There is a man who broadly maintains that the Hindus are unfit to be preached to; and who opposes preaching to them.”

* To prevent misunderstanding on the part both of author and reader, we must state, first, that we use the term preaching here, as it is by Mr. S. in his first Head; not in the meaning given to it in his second, which is evidently very different. In the first, he informs us, it signifies, not merely ‘announcing the Gospel message,’ but carefully explaining (see p. 440, col. 2, and p. 441, col. 1), the meaning of all the theological terms that may occur, and teaching their signification, as is done in a Christian school. Second, in our statements
ian schools for heathen "children in Madras, in reference to this subject. The chief of these are, the Free Church Mission Schools, the American Mission School at Chintadrepettah, and the Church of Scotland's Mission School. With regard to the Free Church, we find that among other objects it contemplates, one is to train up Preachers to be employed among the adult heathen. Even now, we are informed, there is preaching to adults, both in Madras and in the localities of their Branch Schools; and, also, that they have obtained converts from among adults. In the American Mission, again, attention is also paid to adults; and the sentiments of one of the older members of that Mission, in favour of preaching to adult heathens, may be seen clearly stated in this Instructor, Vol. V. p. 400. Lastly, in regard to the Church of Scotland's Mission, so far is the Superintendent from being opposed to 'preaching,' that he some time ago gave a public address, afterwards published in this Record (see Instructor for February, 1848), expressly designed to show the obligation of the church to do more for the adult heathen, and urging the necessity of increasing the number of agents who should labour among them. Besides, in that mission, one of the Agents regularly preaches to adult heathen, every Sabbath afternoon, and disputes with them; and he also preaches on one or two of the week-day evenings.—Such is the case in Madras, and we have no doubt that the labourers, generally, in similar Schools elsewhere, entertain like views.—Now, when such are the sentiments and such the practice of "the advocates" for Christian Schools, we really cannot understand how Mr. S. should say, that they are opposed to preaching to adults. Let the reason for this, however, be what it may, we trust he will feel grateful to us for thus sending forth a corrective with his mistaken statements, which might otherwise have proved prejudicial to the character of many of his brethren.

We would here take the opportunity of expressing our deep regret at the manifestation of that spirit, which has so often appeared in the Church and which would demolish every system of evangelization, but that which itself patronizes. How strange would the conduct to which it prompts above, we also suppose the adults to be what Mr. S. here represents them. They are "shrewd and quick-witted" (p. 439); they are willing to learn, waiting on the missionary's teaching. He farther says of them, if there is meaning in words (p. 441, col. 2), that it is an "erroneous notion" to suppose they may not be got to assemble daily to hear the preacher, nearly as regularly as children can in a school.

Now, it is of the above kind of preaching, or teaching; and it is preaching to adults of this character, as depicted by Mr. S., that we speak, when we say we should be sorry to find any missionary in India opposed to instructing them. If, however, after three or more months' trial, by a well qualified missionary's labouring among them, they should violently oppose the Gospel, we think he would be authorized by scriptural precept, and apostolic example, to leave them; and should he say, they were not fit to be preached to, or some such expression—who could object to it? When their Lord told the seventy disciples to shake off the dust of their feet as a testimony against the despisers of their message, and then leave them; and when Paul, after trying in vain to teach the Jews, turned away from them to the Gentiles—does not this imply that, at that time, these hard-hearted despisers were not to be preached to? A missionary, we think, may speak thus, who yet would by no means say that the Hindu adults universally, are not to be taught the Gospel.
appear in other professions! Had the different arms, for example, of the British military power that was lately assembled in North India, acted in a similar manner: had the Artillery said, "We are the only effective force, and all must become of the Artillery;" and had they then begun to direct their thunders, and their deadly missiles, against the other arms, the Cavalry and Infantry, drawn up near them—what infatuation would it have been!—But such infatuation we need not look for among them. It is among religionists—those who profess to be the ministers of the Gospel of peace, and members of "the one mystical Body," that it has ever been found.

Pp. 445—447, having finished his animadversion on the advocates for the Christian teaching of young Hindus, the author proceeds next to attack the schools themselves. We have again to express our regret that the same want of research, or carelessness in respect to bringing forward the evidence in favour of both sides of the question (so indispensable, if we would arrive at the truth) which characterised his former "Thoughts," is still manifest.

His first and chief argument is, that we have no Scriptural authority for such schools. The kind of argument, however, by which he endeavours to prove this, is rather a dangerous weapon. Reduced to a syllogism, it is this:—'Whatever in religion is not plainly enjoined by precept or example, in the New Testament, is to be renounced: these schools are not so enjoined; therefore they must be renounced.' Now, let our author just employ this reasoning for his general guidance—which, however, we trust he will never do—and we shall soon see him making strange mutations, both in creed and in practice. For example, he will soon find himself obliged, we fear, to return to the observance of the seventh-day Sabbath. Family worship he must lay aside as a sinful, because scripturally unenjoined practice. The present mode of conducting Public Worship in our religious assemblies must be changed. Nay, his own present footing as a Missionary, he will see to be rather insecure. And many of the measures for evangelizing the world, which have been originated in modern times, by holy men, directed, we have no doubt, by God—down even to the lately instituted Ragged Schools—must all be renounced as unscriptural. The reasoning that would prove the schools in question to be unscriptural, would be equally powerful in unsettling all our established views on these points. Yet, notwithstanding this, we have no doubt whatever regarding the propriety and necessity of these duties and observances. We believe them scriptural; they are agreeable to its analogy. In like manner, we believe the duty of endeavouring to bring heathen children to the Saviour, to be perfectly scriptural. Reason also teaches that it is, at least, as incumbent a duty to seek to save those, who, being the children of heathens, have none to enlighten them, as it is those who have converted parents to watch over, and pray for, them. Yet Mr. S. maintains that we are not to teach the former at all, but only the latter.

He who is acquainted with the early history of the Church is aware of the wisdom of the Apostles and first preachers in maintaining as strict a silence as possible regarding many of the measures employed for propagating the Gospel. We have not room, to dilate on this, however: and we therefore proceed to affirm, in opposition to the statements in the "Thoughts," that in the primitive, and most probably also, in the Apostolic times, great attention was paid, by the disciples, to the teaching of the children of heathen parents. We find that the very reproach brought by Hindus, in the present day, against
Missionaries—viz., that they labour to convert children who know little of their own religion—was brought by Pagans against the primitive Christians. Celsus, the bitter enemy of the Gospel, says in plain terms, "wool-workers, cobbler, leather-dressers, the most illiterate and vulgar of mankind, were zealous preachers of the Gospel, and addressed themselves, particularly in the outset, to women and children." And Origen, his Christian opponent, does not deny the charge. We are farther informed that Christians had schools for their own children, from the commencement of the Gospel; and can we doubt that, when circumstances allowed, they would also receive for instruction the children of heathens, when entrusted to them? Besides these humbler schools, others of a superior order were early formed, to prepare Christian youths to be able preachers, and also to acquaint youngpagans with the nature of the Gospel. St. John founded such a Seminary at Ephesus, and Polycarp another at Smyrna. The most celebrated, however, was the Catechetical School of Alexandria, instituted, it is said, by St. Mark; in which the famous Clement of Alexandria and the less famous Origen, were teachers. Seminaries of a similar kind were also formed, at a very early period, in Rome, Antioch, Cesarea, and other places. In regard to some of these, it is not very clear, from the briefness of the notices of them in the Fathers, whether they were founded chiefly for heathens, or for Christians; but both appear to have attended them; and we have, occasionally, intimations of pagans having been converted through means of them.

One very expressive fact we must not overlook. We find the Emperor Julian, among other measures which he employed to eradicate Christianity, prohibiting Christian Teachers from occupying any longer their places, as conductors of the leading Seminaries, and appointing Pagans in their room. Julian, apostate though he was, possessed a most sagacious mind, in respect to worldly things; and this edict proves his conviction of the importance of Christian Schools as a means of extending the Gospel over the heathen world.—We therefore think our brother cannot justly affirm that heathen children received no attention from the primitive church.

One circumstance which, in ancient times, prevented such schools from occupying the prominent place they otherwise might have done, and which the writer seems entirely to overlook, should also be mentioned. The primitive Christians were not blessed with the liberty which we now enjoy. Sometimes they had the favour of all the people; but more frequently they were evil spoken of, and persecuted. Their miraculous powers, even, were considered as owing to magic. They would not acknowledge the gods of the gentiles, and they were, in consequence, abhorred as atheists. They would not worship the Emperors, and they were therefore detested as enemies of the government, and of their country. So powerful, sometimes, was this feeling, that even when Governors of Provinces were disposed to be lenient to the Christians, they were hardly able to repress the persecuting fury of the heathen populace. Such being the case, it was often utterly impossible for them to open schools for the children of heathens; and hence their operations had to be conducted with great caution—generally in secret, and by private Christians.

But, to be a little more particular, we observe, farther, the Apostle Paul certainly did use the educational system. The writer's account of that Apostle (p. 443, col. 1, compared with p. 442, col. 1) does not appear to us to agree with that given of him in the New Testament. We are informed (Acts
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xix. 9), that for three months after his first arrival in Ephesus, he addressed,
and reasoned with, those who assembled in the synagogue. Finding this
method unsuccessful, he went, taking with him the few disciples he found
in Ephesus, and opened a school; obtaining the use of that of Tyrranروس.
There he continued as a "schoolmaster" (Mr. S.'s word), to instruct his
pupils daily, for a period of two years. That this school was commenced
for the sake of heathens and unbelieving Jews, as well as of the 'proselyted,'
is, we think, plain from what is added, v. 10, "so that all they which dwelt
in Asia heard the word of the Lord Jesus, both Jews and Greeks. Paul's
school for teaching heathens was not, it is true, on the model of our modern
missionary schools, which was hardly to be expected; but it was strictly after
the model of the schools of that age and country. A learned Greek, on
commencing a new school, in a Grecian city, in those days, would have
adopted the very same procedure; obtaining the use of a house, or announc­
ing his purpose of giving lessons in a 'porch,' or a 'garden.' Our friend
however may object, "But there is no mention of children, such as there
are in missionary schools now." We say in reply, that in the Christian
schools for heathens in India, there are men and youths as well as children;
and we ask him, "Will he farther affirm that, among Paul's heathen pupils, there
were not young lads, aye, and children too, attracted by the fame of the
mighty miracles, as well as the learning and wisdom, of the "schoolmaster?"
"But he did not teach the elementary branches in his school," our brother
may add. That was not desired by his pupils. Yet, if it had, we have
doubt that the humble Apostle, who was obliged to give up so many
hours, every day, during these two years, to the "making of tents" for a
livelihood (Acts xx. 34), as he also was at Corinth, for eighteen months
(Acts xviii. 3), and likewise at Thessalonica (1 Thess. ii. 9), would not
have hesitated; but willingly have become "all things to all men, that he
might by all means save some." And he would have done it the more readily,
had he been supported by pecuniary contributions, like modern missionaries,
and thus been saved the many hours lost in manual toil. Mr. S. has cer­
tainly no evidence to the contrary; and if he still doubts that we are right in
saying that Paul did not, at this time, use his scriptural system, while thus
teaching heathens, we refer him to his own definitions, p. 439, and to his state­
ments (p. 442, c. 1), "it seems to have been their [the apostles'] object to get
new hearers constantly, instead of keeping one set," and (p. 444, c. 2), "the
young and the old of the proselyted and baptized communities" only are to be
taught.—In terming Paul's method 'educational,' we allowed it might be
ancient Grecian, rather than modern British; but we must add that it seems
to have been perfectly analogous to the mode of teaching (διαδημοτος) the
gospel to the upper classes, in our present schools for heathens.

...Lastly, and with deepest reverence, we add, that The Founder of Christi­
anity himself used the 'educational' method. In addressing the multitudes He
employed the 'scriptural' system: but He also used another. His zeal in
doing His Father's will, prompting him to "go about continually doing good,"
and perform whatever was necessary for the after establishment of His king­
dom, prevented, it is true, His having His School long in one place; while
His incessant journeyings did not allow Him, "poor" as He was, "for our
sakes," to carry many scholars about with Him. He therefore chose twelve
only. These heard the lessons delivered publicly to the masses; and wit­
nessed His miracles; but they also received private instructions, at other
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times, to fit them for their duties as preachers of the Gospel. These instructions, though long seemingly of no avail, were, at last, on the wondrous day of Pentecost, made instrumental in fitting them for their grand duty. Our brother may indeed say that this was all according to his system; that these twelve were converts, and consequently to be “taught.”—We differ from him here. One of the twelve had a devil. Not one of the others believed in the Saviour—as “the Lamb of God.” They esteemed Him only as one who was to be their earthly king, Messiah; and who would make them great with worldly honours. They were, in truth, out and out, Jews; utterly selfish; brought to the Saviour only by a “silver rod”—not held out by Him, who, on the contrary, warned them of their future trials—but pictured by their own sordid desires. They were often reproved for this, by their Master. They were not converts; nor were they baptized. It was not till the day of Pentecost that they understood the Gospel, and became the noble-minded men we so justly love and admire. Yet, unconverted as they were, he made them his scholars, and instructed them.—If, however, our brother will still claim our Lord’s example in this, in support of his system—though we retain our own views, we will not dispute with him. We beg, however, to ask two questions: May not this claim of his be a proof, as we think it is, of the closeness to which, in some respects, the two systems approach? and, if so, Why should he condemn, in such unsparing terms, one system, when it is thus, so nearly identical with the other, as to be mistaken by him for it?—We refer again to his definitions, p. 439, compared with p. 444, c. 2.

We observe, in closing this note, that we have shown that the teaching of heathen children on the educational system, was, all along, the practice of the Church. Nay, our Lord himself, and the ‘great Apostle,’ thus taught, on the same system, heathens—and unbelieving Jews, nearly as stubborn. Supposing that we are right, as we believe we are, does it not become Mr. S. to pause and seriously consider, whether he is not opposing a system, consecrated by the most solemn, aye, even by divine sanctions—and one the importance of which, is every day becoming more apparent at the present time, in India?

P. 449. Free Schools tend to form a hypocritical character.—Of these schools we knew nothing; and the account of them here given is too brief to unfold their nature. We can readily believe, however, from what we have seen in Schools superintended by Missionaries, that there is some ground for such strictures. Yet, to blame the Christian educational system as the cause of such hypocrisy, appears to us as unreasonable as were the complaints of the Jews of old, that the preachers of the Gospel excited tumults and confusion wherever they went. The idolatrous sentiments of the parents and friends of the children are the real cause of the evil complained of; and instead of making that evil a reason for putting down Christian schools, it would be wiser, we think, to endeavour to strengthen the agency, by which those adults might be enlightened, so as no longer to exercise an evil influence over the children. The same hypocrisy is, we think, generated by the preacher among adults;—if, for illustration’s sake, we may for a moment suppose his the cause. Often will they put on “a demure face,” while listening to him, in order to get his favour, or some medicine, perhaps, or even a book, or a few tracts; on receiving which they will depart—ridiculing, as they go, all they have heard, and probably disposing of the tracts which
they may have received, at a bazaar. Yet we would not wish to put down preaching, for such a reason. To do so would be to act as foolishly as one of whom we have heard; who, having once run some risk, while bathing, averred, on getting to land, that he would never again enter the water till he had learned to swim. It will not do for us to suspend our efforts among the heathen, till they become Christians. Yet this is the result to which the argument leads: for the writer’s conclusion is not, “Put away these teachers and get better,” but, “Break up these schools,” dismissing the pupils to the wilds and moral darkness of heathenism, where there is none to care for their souls. Why not silence the hypocritizing preacher also?

P. 450. “Conclusion.”—It amounts to this, that the present measures employed for training heathen children in the knowledge of the Gospel must immediately and for ever cease. A sad conclusion, certainly! We hope our brother will pardon us if we say, that we have too high an opinion of his character to believe that he will long continue to entertain such a view. What! would he hand over to unmitigated heathenism—to Satan— to eternal perdition—so many hundreds, nay, thousands, of young immortals, many of whom may not be far from the kingdom of heaven? Would he destroy a system of means for training up so many young Hindus in the knowledge of the Saviour, which has already received tokens of the Divine countenance and favour? Would he trample under foot the expressed will of that Saviour, whose command it was that the Gospel should be preached to every creature; not to the old only, but also to the young? and who pointedly said, what, we think, may be applied to the present case, “Suffer little children to come unto me, and forbid them not?” Is it not evident that Christian schools for heathen children are most effective auxiliaries to the preacher to the adults? If parents are convinced of the truth, will not the scriptural knowledge, and, still more, the conversion, of their children greatly aid them—as the conversion of the parents would also greatly aid the teacher’s efforts among the young? We wish our brother all success in his zealous labours among the adults; and we have no doubt, if he reconsider the matter, he will see reason to believe the teacher of the Christian school to be a powerful assistant.—What evidence has he to show that his method is so very superior to the other? The apostles, who do not discountenance either system, made thousands of converts in a short time; a proof of God’s being with them. What proof of this kind can he adduce? We do not, in general, make the want of success a test of the unscripturalness of a system. “Who hath believed our Report? is what all have cause to say. But when a man comes forward and denounces the operations of others, we expect him to have something particular to show in behalf of his own. If he has not, then, we think it better for him, meekly, zealously, prayerfully, and quietly, to prosecute his peculiar labours, without disparaging those which God himself hath countenanced. An agency, like that of Christian schools, connected as it is with the eternal fate of thousands of immortal beings, should certainly be examined with great care before it is condemned. It becomes us, when treating of it, and of every other means of conversion, which God hath blessed, to do so, as the Christian Poet says, “fill’d

With solemn awe that bids us well beware
With what intent we touch such holy thing.”

By these remarks we do not wish to repress discussion. We, on the con-
trary, think that all important questions ought to be fully discussed. But we wish that those who offer opinions should first have considered impartially the arguments on both sides of the question. Here we beg to be understood as speaking generally. We refer to those, who, instead of thus studying the subject, may be found, both in conversation and writing, enunciating violent and sweeping conclusions, deduced, perhaps, from erroneous premises, or founded on crude and partial reasonings. Were even the most experienced and talented Missionary in India to come forward in a dictatorial manner, and pronounce his decisions—apparently thinking himself worthy to be Director General of the missions of India,—most, we think, would be disposed to canvass closely his claims.

The study of such subjects demands seriousness, and an upward looking for that wisdom which cometh down from above. This is indispensable to enable us both to know and to use the means of grace, so as to effect, amid the continually changing circumstances of the world, the greatest amount of good, while we still, at the same time, act according to the analogy of Scripture. Let us seek after this; each endeavouring, in his own sphere, to do all things heartily, and to the Lord, and He will teach us. We shall more readily obey the divine precept, given through Paul (Rom. xii. 6—5), "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation."

But, as we said at the outset, we do not mean to give a "reply" and go over ground that has repeatedly been trodden before: we therefore stop. In the few notes we have appended we have followed the writer's example, and spoken freely what we thought on the matters taken into consideration. We have no doubt, therefore, that what we have said, he will take in good part. We differ from him in some very important points; yet we beg to repeat, that we have still a high respect for him as a zealous Christian missionary among the adults; and we trust a blessing will attend his labours: but we hope he will review his "Thoughts."

To our Readers we must apologize for occupying so much space with a subject which may be little interesting to many. Our few notes are longer than we anticipated.—En.

* * * We neglected to mention at the proper place, that, in our 'Remarks,' we have slightly departed from the order announced at the outset, in having taken the 'second,' instead of the 'first,' division of the author's second Head, for consideration. We found ourselves anticipated, on the subject of the first, by what is better said regarding it, in the very judicious observations, by a much esteemed friend and co-adjutor, appended to the calm and considerate letter of the Rev. H. S. Taylor, contained in the Correspondence. We left the subject in his hands, and took the second division.
To the Editors of the Christian Instructor.

Mistress Editors.—You will confer a favour on me, and I trust others, by publishing the following Thoughts on the Sermon of Charles Hodge, &c.

It appeared in the Instructor of September, this year. You justly commended it to the special attention of your readers, and I notice it now for the purpose of making some such needed discrimination, in the application of the principles to missionaries, as the author, in the circumstances in which he delivered it, could not have been expected to make. His object was a different one.

1. My first remark is, that it was not the design of the author to shew, specifically, the duty of missionaries, but one of the duties of the whole church. It is necessary to bear this in mind when making an application of it to ourselves. That I have correctly expressed the object of the Sermon, appears from the title, which is, “The teaching office of the church.”

The drift of the Sermon is, manifestly, all that way; the duty of the church to teach diligently, the whole word of God.

2. My second remark is, that in order to make an application of the Sermon to ourselves, a distinction must be made between the duties of the church, as a whole, and the specific duties of its ministry. The duty of the army of England is general and shared by a multitude, but the duty of its officers is more specific and shared by a smaller number. So it is in the church. For the whole body, the rule is, “Let every man abide in the same calling wherein he was called,” but for the ministry the rule is, “Preach the word.”

3. My third remark is, that we must also make a distinction between the duties of ministers, established over Christian churches, and the duties of missionaries to heathen. This also is necessary in making an application of the Sermon. The settled ministry is to feed the sheep and lambs of the flock, taking the oversight thereof, seeing that all the members are faithful in all good works. The duty of the church and her several members, is very various, and her ministry is to lead her on as a body, and all her members, severally, to the discharge of all those duties; but the specific duty of the missionary is to preach the Gospel to those who are aliens from our commonwealth. He is to “make disciples.” Succeeding in this, he is to baptize and teach the converts, when his duty become, so far, like those of the settled minister. Still the distinction between the two classes, as classes, will hold; for the missionary, by his success, is brought more and more out of the distinctive characteristics of the class into which he entered, into those characteristics which belong to the settled ministry, and hence the duties which belong to them begin to devolve on him, and, so far, he belongs to the class of settled ministers and not exclusively to the class of missionaries.

4. My fourth remark is that the great commission “Go ye into all the world, &c., was not given, directly, and in the same sense, to the whole church, but, specially, and specifically, to the Apostles. Other Scriptures, indeed, bring the duty of support and cooperation down upon the whole body of Christians, and the author of the Sermon is right in putting, by accommodation, the work, as a whole, upon the whole body, for how can they, the commissioned, go unless they are sent; but still, the ministry, specifically, is addressed in the commission.

The ministry is to “Go” "make disciples" “baptize” and “teach.” Turn to the Scripture account of it. Matthew xxvi. 26—32. Jesus, with his disciples, having instituted the memorable
supper, sung a hymn and went to the mount of Olives; when he told them that the shepherd would, that night, be smitten, and added, "after I am risen, I will go before you into Galilee." This was manifestly with the eleven disciples alone. On the morning of his resurrection (Matthew xxviii. 10), he sent them word to meet him in Galilee, and in the 16th verse it is said, "then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them;" and Jesus came and spake unto them, saying, "all power is given unto me, Go ye," &c.

In Mark xvi. 14, 15, it is said definitely, "he appeared unto the eleven as they sat at meat" and he said unto them "Go ye," &c.

In Acts i. 2, it is said that he was taken up after he had given commandments to the apostles whom he had chosen. This does not, I know, necessarily, exclude the presence of others; but, it marks the persons with whom the business was transacted. The same is manifest from the nature of the commission. It authorizes, not only official discipling and teaching, but also baptizing in his name. But the ministry baptizes. The author of the Sermon, speaking of the minister among Protestants, says, "he administers the Sacrament;" so that the going, discipling, baptizing and teaching, required in the commission, is that going, discipling, baptizing and teaching which peculiarly belongs to the ministry, the Apostles and their successors in it.

5. My fifth remark is, that the specific duty, required in the command, "teaching them to observe all things whatsoever I have commanded you," is one subsequent, in relative order, to the duty required in the command to baptize, and one which the missionary owes, specifically, and fully, only to those included in the term disciples. That the missionary, previous to baptizing, is a teacher, and that in an extended sense of the term, cannot be denied; but it is manifest that the word "teaching" in the commission, is not used, in its universal sense of all manner of instruction, in all manner of ways, to all manner of persons with no distinction. The commission itself limits it. The Eagle teaches its young to fly. So this teaching, which Christ enjoined, is teaching, not, all persons, all things, but, his disciples to do what he has commanded.

Without their doing, as the object of the teaching, it is aimless. But will a missionary teach a heathen, for the sake of having him observe his teaching, while a heathen—to have his children baptized, or to call upon the Lord in the name of Christ, with the marks of idolatry on his forehead? Let him first become a disciple, and then the missionary is required, in the commission, to teach him his duty, as a Christian.

So, the specific duty, required in the command to preach or disciple, precedes, in relative order, the specific duty required in the command to baptize.

For illustration, who will baptize a Mohammedan, or a heathen while such. Let them first repent, and then be consecrated, in the name of the Trinity.

6. My sixth remark is, that the school-room, as the author of the Sermon says, is necessary in missionary operations, especially as the work advances. When the missionary has made disciples, he must baptize them, and then he has under his care a church. That church must be taught, her children, and all her members, taught to observe all things which Christ has commanded; and when she has learned her lesson, she must enter on the work of teaching others. She has a teaching office, and manifestly the school-room is needed as a part of her apparatus. At least, when a missionary, young or old, begins to doubt, whether, it is the duty of the church to be a teacher, then it begins to be doubtful whether he is not out of his proper calling.

It is a question on which there is no room for doubt.
7. My seventh remark is that missionaries, supporting and superintending schools of elementary instruction for heathen children, their parents also being heathen, though having long heard the Gospel, the schools being taught by heathen, or even Christian masters, are doing a work of charity; and that they are also performing the specific duties of missionaries, so far as they preach or teach the Gospel in those schools; but that the question, whether it is best, or not, for them to support those schools, is merely one of expediency. The question, whether missionaries should, out of their funds and at the expense of their time and care, support them, and that also, when, as in Southern India, readers can be found everywhere among the people, and when the door for the direct preaching of the Gospel is in all places open, is one which has no connection with the great point of the Church's duty in her teaching office.

8. My last remark is that although this method of supporting schools for the heathen has been a somewhat prominent method of conducting missions in Southern India, yet, in my humble opinion, there is a more excellent way; a way more in accordance with Scripture example and Scripture precepts; a way which has been and still is much more successful. It is the way which has been followed, essentially, in the Tinnevelly district and elsewhere. Its essential features are, that the missionary goes into his field, preaching everywhere the Word; and wherever, in that field, he finds those whose hearts the Lord opens, there he commences systematic labours for them; establishes a congregation, preaches, teaches and disciplines them. There erecting his habitation, he teaches them to observe all things, whatsoever Christ has commanded.

As a brother in the mission work in Southern India, I offer these thoughts for the consideration of brethren.

H. S. Taylor.

Teruipoovandum. 

Oct. 17th, 1849.

We cheerfully give place to the above candid remarks, of our valued brother and fellow-labourer, on the Sermon of Dr. Hodge, published in our number for September. We cannot, it is true, endorse them all; but their spirit and intention are good. We think the writer is not successful in his attempts to show that the Great Commission was confined to the Apostles and their successors in the Ministry—if the Apostolic Office, can indeed be considered as continued in the Church—the Apostles being evidently addressed as the representatives of the whole body of disciples, and of the whole Church to "the end of the world." If not so, the Church has strictly no commission to "go and preach the Gospel to every creature."

Further, were it granted that the commission is to Ministers only, and that it is for them to preach, and not to teach, we ask where is the commission for the Church, in distinction from the Ministry, to teach; or where is the "teaching office of the Church,"—which our correspondent allows it to have—confounded?

Still further, granting, for sake of argument, that the Minister, especially the Missionary among the heathen, is only to preach, we ask how is the Church to perform to them its "teaching office?" The Missionary is the representative of the Church, and all the duties of the Church towards the heathen are devolved upon him. He is, therefore, obliged to be, not only a preacher, in the more proper sense of the word, but a teacher; and if among savages, a teacher of almost every thing, and perhaps a Physician, Surgeon, Farmer, Architect, &c., if not a "tent maker" like St. Paul; and if he cannot find other methods of access to the people, he must be content to argue with and teach them in some place of instruction as Paul did, two years "in the school of one Tyrannus."

In regard to the Commission itself, we see no objection to the proposed rendering, "Go and disciple all nations," &c. But we understand by this
that men are made disciples, by the word of God—accompanied by the influences of his Spirit—whether made known publicly or privately, by preaching or by teaching. They are "begotten by the truth." There is no other method of discipling.

Whatever views any may have of the superiority of preaching to teaching, and however they may contend that—"Go preach"—means what is now technically called preaching, rather than more private instruction, though preaching then was very different from what it is now—no one will assert that private instruction is not vastly important. The Apostle Paul could say, "I have taught you publicly and from house to house," and all experience shows that the more familiar addresses and private conversations of a Minister, whether with converted or unconverted, are scarcely less important to his success, in winning souls, than his public preaching. Nor is he to confine himself, whether in preaching or teaching, to any one class. He is to make the Gospel known, as far as he is able, to every creature—male and female, young and old. Now in India if he confines himself to preaching, in its more technical sense, he is at once shut out from all the females, except a few of the lower classes, and from all the children not old enough to understand his addresses. How is he then to preach to every creature?

To us it appears very evident that if ministers are to "Go and teach (or disciple) all nations;" and "preach the Gospel to every creature," they must adapt their instructions to every class of persons, and not limit themselves to forms of labour which exclude more than one half of the population; and that to disciple they must teach privately, more or less, as well as preach, in public. The inquiring sinner needs counsel and instruction as much as the thoughtless needs the notes of alarm from the pulpit:—and to speak of first discipling, then baptizing, and then teaching, as though there were no teaching before baptism, is to mistake the nature of discipleship, or to suppose that men are converted only by preaching. This may seem an unnecessary remark; but some contend that Schools ought not to be formed among the heathen, or for the purpose of extending Christianity: and that Christian children only should be taught. This we believe to be a great mistake. If the Missionary cannot with propriety teach heathen children, in hope that they may become Christians, then the minister in Christian lands must withhold instruction from unconverted, and especially unbaptized children, and even the church in her teaching office—if that is always to follow and never precede baptism—must exclude from her Colleges, High Schools, Seminaries, and Sunday Schools, all children and youth still unconverted. If the children of Romanists, Infidels, &c. are taught in Christian lands, there seems no reason to object to the children of the heathen being taught in a heathen land.

If in the progress of the work, any missionaries, like those mentioned in Tinnevelly, find themselves surrounded by nominal Christians, or by villages waiting to put themselves, young and old, under a Christians teacher, certainly it is a "more excellent way" for the missionary to go into his field "preaching every where the word," than to leave them and endeavour to obtain access to another people, by establishing Schools for heathen children. He has already gained the point which the Schools for heathen children have principally in view. He has access to all classes of the people.

But this has been brought about by a long course of previous preparation. The seeds of the Gospel have been sown in Tinnevelly for a century and great numbers of schools for the heathen, were long established with teachers—heathen, and Catechists little better. But this time has passed by in that District. Not so in most part of India. Let a missionary go to any place, still altogether heathenish, and he will learn that he needs
to make use of every Scriptural appliance to get access to the people, and produce any impression on such a dead mass. He will find, by experience, that however some may extol the Educational System more than preaching, and others decry it, and call upon all to preach, as alone the Apostolic Method, there is no necessary antagonism between the two; and he may probably be obliged to unite both. This, in fact, almost all missionaries in India do at the present day. We hope they may still do so, as circumstances require, and that God may abundantly bless the labours of all.

**Biblical Illustrations.**

_Heb. vi. 4—6._

'Αδύνατον γὰρ τῶν ἀπεκδομητῶν τας, γενομένους τε τῆς ὀφειλῆς τῆς ἐπιφάνειας, κ. τ. λ.—6. καὶ παραπεσοντάς, παλιὶ ἀνακαίνισεν εἰς μετάνοιαν, ἀνασταφθόντας έαυτοίς τὸν ὑπὸ τοῦ Θεοῦ καὶ παραδείγματικονς.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, &c.—6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to open shame.

This passage has been considered as beset with difficulties which hardly allow of its being interpreted in accordance with the spirit of the Gospel. Indeed it was owing to the perverse meanings given to it, that the Latin church was so long unwilling to admit the Epistle to the Hebrews into the sacred Canon; several centuries having elapsed ere it was generally received by them.

But it has also been a source of much unhappiness to private Christians; and on this account we are led the more to notice it. There are men who once gave earnest heed to heavenly things, but who, from not living in close communion with the Saviour, have become cold in their affections towards him, and have fallen into sin. These, on being roused to a sense of their lapsed state, and their danger, have been almost plunged in despair, by misinterpreting these verses. They think their case clearly described in them; and the word "impossible" terrifies them. In consequence, though such misinterpretation is directly opposed to what our Lord says respecting the forgiveness of all sins except one, (Mat. xii. 31), they are frightened away from the throne of mercy and of grace.

Now we think it will be very easy to show that there is nothing whatever in the passage to repel such from the Saviour. All the difficulty, it appears to us, has arisen from not giving due attention to one word in it, viz. ἀνασταφθόντας. And it is not a little remarkable that the learned Owen (in loc.) after a lengthened explication of all the preceding words in the passage, stops short, and says nothing of the one we have mentioned, though it is certainly the key to disclose the meaning of the whole. The Greek scholar will observe that while this participle is in the present tense, all the preceding ones are in a past (the first aorist). It must therefore be considered as clearly marking the present continuance in the sin indicated (crucifying Christ afresh), and the going on in the habitual commission of it. Without formally analysing all the words in the passage, we think its meaning may be correctly given thus:—"It is impossible to renew to repentance those who, having backslidden, continue in the practice of any known sin, and by so doing in a sense crucify to themselves the Son of God afresh; how great soever their knowledge of the Gospel may be, and how abundantly soever they may have formerly been favoured with the noblest gifts of the Holy Spirit." Thus inter-

* Some Commentators have taken pains to show that the communications mentioned in the 4th and 5th verses were the gifts, not the special and saving graces of the Holy Spirit.
But we observe further—"impossible" as it is for such a man to be renewed, the impossibility ceases the moment he obeys the call of the Gospel. Let him only forsake his sin, looking upwards for grace and strength to free him from its influence, and to sanctify his soul, and he is immediately forgiven. He is received to the divine favour. United by faith to the Saviour, he is enabled to "overcome." He knows he has eternal life, and is filled with peace and joy in believing.

Our space allows us only to state further that the interpretation given is sanctioned by the two verses that follow the passage, which plainly teach that the sinner's obstinate impenitency, and consequent rejection are owing to himself alone. These, however, we have not room to consider.

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**Things New and Old.**

**True Holiness.**—Christ comes with a blessing in each hand: forgiveness in the one, and holiness in the other; and never gives either to any that will not take both. . . . He is the greatest saint upon earth, who feels most deeply his want of perfect holiness, and longs with the greatest earnestness for the time when he shall be put in possession of it. . . . Christ never comes into the soul unattended: He brings the Holy Spirit with him, and the Spirit his train of gifts and graces. Lay the foundation in him, and leave it to him to raise God's building upon it. . . . The man who comes to Christ, without any desire or expectation of being created by him unto good works, and having his nature renewed in holiness, is a fool or an infidel. He neither knows nor believes one tittle of the Gospel.

**True Obedience.**—If God says, 'Thou shalt not,' a child of God says at once, 'I will not,' in spite of strength of inclination, or violence of temptation. If God says, 'Thou shalt,' he says, in spite of custom, difficulty or danger, 'I will.' This is obedience; this is happiness; this is life and power from God; of which we may be as sure, as that we did not make ourselves. . . . The Scripture bids us do every thing, and at the same, tells us that we can do nothing. The conclusion is that what is commanded must be done, and cannot be done without help. . . . The angels do not work for life or reward, because they are already possessed of both. Penetrated with a lively sense of God's love to them in their happiness, they are all on fire to do his will. If we would but enter more into the knowledge of our happiness by faith in Christ, we would act in the same manner.

**True Happiness.**—How happy is the soul that is raised above the power of earthly hopes and fears, desires and relishes; and can, upon good grounds, consider itself a child of God's family and kingdom; promoting its interests; partaking of its blessings; only influenced by its expectations; and waiting for death, as the door of admission to all its enjoyments! . . . Repent and believe; believe and love; love and obey; obey in love; and be as happy as you can be in this world. . . . I never was happy till I knew that I could not be happy in this world, and consented to wait for it till God's time and place. . . . The earth would be still a paradise, if we had the art of
enjoying it, and did not turn it into a curse by our sins and passions.

A Mother's First Lesson.—A little child sat quietly upon its mother's lap. Its soft blue eyes were looking earnestly into the face which was beamsing with love and tenderness for the cherished darling. The maternal lips were busy with a story. The tones of the voice were low and serious, for the tale was one of mingled sadness and joy. Sometimes they scarcely rose above a whisper; but the listening babe caught every sound—the crimson deepened on its little cheek as the story went on, increasing in interest. Tears gathered in its earnest eyes, and a low sob broke the stillness, as its voice were low and serious, for the child inquired, "Did He die for me, mamma?"

"Yes, my child, for you—all!"

"May I love Him always, mamma, and dearly too?"

"Yes, my darling; it was to win your love that He left his bright and beautiful home."

"And He will love me, mamma; I know He will; he died for me! When may I see Him in his other home?"

The Prayerless Mother and her Child.—"My dear Julia," said a pious lady to her little niece, as the child came to her room to bid her good-morning, "have you thanked God for your sweet sleep last night?" "No, aunt, I forgot it." "I am sorry," said the aunt; "Do you not know that all good people love to pray?" "No, aunt; my mother is good, and I never saw her pray." "But," said the aunt, "you are not in her room all the morning; and I think your mother prays to God when you are not there." "Aunt, I have slept in my mother's room, and stayed there every moment until breakfast, and I know my mother never prays."

Little do parents think how closely and constantly they are observed by their children, and how truly their children estimate their character. How little do they realise the influence they are always exerting on their children, for good or evil, for time and eternity! Let not your child say of you, "My parent never prays."

The Mind.—The adroitness of the human mind far surpasses the activity of the hart or the swiftness of the eagle. It outstrips the tide, it challenges the winds; and the rapid travelling of sounds or light, compared with its motion, is as the munificence of heaven to the charity of man. This astonishing faculty of the mind enables it to traverse the length and breadth of creation in search of knowledge, to soar above the clouds, and peregrinate in other worlds; to scan the azure map of the heavens; to investigate the fenny tribes of the ocean, and mark their government and laws; to delve the incrustation of the globe, and acquaint itself with the embedded worth and beauties of mines and quarries; note the meanderings of subterraneous waters, and the regions of volcanic fires.

To this ceaseless inquietude is coupled surprising skillfulness in comprehending the properties of the multiform objects that it examines, and of constituting associations and combinations which entitle man to the first rank in terrestrial creation.

It would seem there is but one object that the mind of man flies from, or if it ever looked at it, is seen in a highly disadvantageous position. It is not because this object is so far distant that the mind cannot reach it, nor does it lie so embowed in the earth that it evades the mind's touch even by analogical reasoning. It is not, however, a theme unworthy the attention of so intellectual a being as man, or one forbidden to be examined either by divine or human laws. No, far different. The Divinity and the wisest men sanction and recommend the study of it; and it is as near and as dear to every one as can be ardently desired. Its thorough knowledge would form a grand chain—a golden link to perfect happiness, and would stamp the man who acted upon such knowledge as the wisest and best of his race. Ignorance of the subject engenders pride, avarice, oppression, and a train of vices that render society too frequently an evil, instead of an interchange of the most friendly sentiments of the soul.

It is asked what can that be which escapes the mind of all-prying man? We answer, it is self. Every man misconstrues himself—he prone to fly from self—and every man can study anything better than himself. Show him himself in another, and he is disgusted at the picture, and declares "the man that hath done this thing shall die." Let general opinion say "it is his likeness," and undoubtedly he will aver that there is not one lineament of himself there.
We believe that few, if any, Juvenile Periodicals are circulated in the Presidency. It is hoped, therefore, that the appropriation of a small corner of the Instructor for the benefit of the young will not be unacceptable to those of our Readers who have children; while others who have not will, we hope, rejoice in every endeavour to improve those who, in a few years, may be exercising a powerful influence, for good or for evil, in the world.

A Wise Child.—It is related of Ben Sym, that, when a child, he begged his preceptor to instruct him in the law of God; but he declined, saying, that he was as yet too young to be taught these sacred mysteries. "But, master," said the boy, "I have been in the burial ground, and measured the graves, and find some of them shorter than myself; now, if I should die before I have learned the word of God, what will become of me then, master?"

Children may Love an Unseen Saviour.—The late Rev. S. Kilpin, of Exeter, speaking of his son, who died when he was young, says:—My dear, dear boy said to me, before he was six years old, "Tell me, papa, how is it we can love persons when we have not seen them?" "Ask yourself," I replied. "Who gave you your head hat?" "Grandpapa." "Do you love him?" "Yes." "Have you seen him?" "No." "Yet you love him. Why do you love him?" "Because I have heard you say such a number of pretty things about him." "Did you believe that what I said of him was true?" "Yes, to be sure I did." "Then you love him by faith; do you not?" "Yes." "So, then, whom having not seen, we love; and though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." "But how?" "By faith, simple faith; we credit, fully credit, with the faith of assurance, whatever sweet things, great glorious things, Paul or Peter, John or Matthew, Isaiah or Moses, say of our Lord Christ; either of his willingness or ability to save, his kind reception of all that trust in him, or his blessing upon all that wait for his salvation. They tell the truth concerning him. We believe that truth, and so are saved.

The Heart.—There is no earthly test of character so satisfactory as that which turns on the conduct of Young Men towards their Mothers. Filial affection for a Mother we rank among the surest marks of human virtue—a virtue which once was beautifully illustrated in the East:

"The three sons of an Eastern lady were invited to furnish her with an expression of their love before she went a long journey. One brought a marble tablet with the inscription of her name; another presented her with a rich garland of fragrant flowers; the third entered her presence and thus accosted her: 'Mother, I have neither marble tablet nor fragrant nosegay, but I have a heart; here your name is engraved, here your memory is precious; and this heart, full of affection, will follow you wherever you travel, and remain with you wherever you repose.'"

Obligations to Parents.—If you perceive that anything in your ways makes your parents unhappy, you ought to have no peace until you have corrected it; and if you find yourself indifferent or insensible to their will and wishes, depend upon it yours is a carnal, disobedient, ungrateful heart. If you love them, keep their commandments; otherwise love is a mere word in the mouth, or a notion in the fancy, but not a ruling principle in the heart. They know much of the world—you very little; trust them, therefore, when they differ from you, and refuse compliance with your desires. They watch over you for God, and are entitled to great deference and cheerful obedience. You may easily shorten the lives of affectionate and conscientious parents, by misconduct, bad tempers, and alienation from their injunctions. Let not this sin be laid to your charge.

Always Obey God.—A Methodist preacher, many years ago, in Ireland, was journeying to the village where he had to dispense the word of life, according to the usual routine of his duty; and was stopped on his way by three robbers. One of them seized his bridle-reins, another presented his pistol
and demanded money, the third was a mere looker on.

The grave and devoted man looked each and all of them in the face; and with great gravity and seriousness, said, "Friends, did you pray to God before you left home? Did you ask God to bless you in your undertaking to-day?"

The question startled them for a moment. Recovering themselves, one said, "We have no time to answer such questions! we want your money."

"I am a poor preacher of the Gospel," was the reply; "but what little money I have shall be given you."

A few shillings was all he had.

"Have you not a watch?"

"Yes."

"Well, then, give it to us."

In taking his watch from his pocket, his saddle-bags were displayed.

"What have you here?" was the question again.

"I cannot say I have nothing in them but religious books, as I have a pair of shoes, and a change of linen also."

"We must have them."

The pious preacher dismounted. The saddle-bags were taken possession of, and no further demand made. Instantly the preacher began to unbutton his great-coat, and to throw it off his shoulder, at the same time asking, "Will you have my great-coat?"

"No," was the reply; "you are a generous man, and we will not take it."

He then addressed them as follows:

"I have given you every thing you asked for, and would have given you more than you asked for: I have one favour to ask of you."

"What is that?"

"That you kneel down, and allow me to pray to Almighty God on your behalf; to ask him to turn your hearts, and put you upon better ways."

"I'll have nothing to do with the man's things," said the ringleader.

"Nor I either," said another of them.

"Here, take your watch; take your money; take your saddle-bags; if we have anything to do with you, the judgment of God will overtake us."

So each article was returned. That, however, did not satisfy the sainted man. He urged prayer upon them. He knelt down; one of the robbers knelt with him; one prayed, the other wept, confessed his sins, said it was the first time in his life he ever did such a thing, and it should be the last. How far he kept his word, is only known to Him to whom the darkness and the light are equally alike—to Him whose "eyelids try the children of men."

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**Insect Duration.**—Some have their duration in proportion to the duration of a leaf—some to that of a flower; and others to that of a plant. Earthworms live three years; crickets ten; bees seven; scorpions from seven to twelve; and toads have been known to arrive even at thirty—wasps and spiders, on the other hand, live but one year; an ephemeron, in a flying state, only one day.

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**Insect Motion.**—The mite makes five hundred steps in a second, or thirty thousand in a minute. Allowing the horse to move at an equal ratio, he would perform one thousand and twenty miles an hour. The journey from London to Birmingham would then occupy but six minutes and a fraction.

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**Changes in the Human Frame.**—The body is constantly undergoing change in all its parts: probably no person at the age of twenty has one single particle in any part of his body which he had at ten, and still less does any portion of the body he was born with continue to exist in or with him. All that he before had has entered into new combinations, forming parts of other men or of animals, or of vegetable or of mineral substances, exactly as the body he now has will be resolved into new combinations after his death.

—Lord Brougham.

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**Rules for the Young.**

Dear children, while you sojourn here,
Be these three rules your guide:
Your great Creator love and fear,
And nothing fear beside.

Do unto others as you would
That they should do to you:
For evil rendering only good;
For railing, blessings too.

No action do, howe'er concealed,
Which you would blush to own;
Remembering all shall stand revealed
Before the judgment throne.

Thus pure and bless'd your lives shall
And, through eternity, [prove,
A God of holiness and love
Your great reward shall be.
Religious and Missionary Intelligence.

Oriental.

German Evangelical Mission, in the Canara, Southern Maratha and Malayalim Provinces.—The ninth report which has just appeared is a very interesting document.

It thus commences:—“The fourteenth year of our Mission having passed, we beg to present the customary report. It is, this time, our pleasing duty to set out with sincere and grateful acknowledgments of the generous liberality with which the extraordinary appeal, we were compelled to make last year, has been responded to by our Friends, in a manner far exceeding our highest expectation. Upwards of eighteen thousand rupees have been contributed to the funds of our Mission. Heartily thanks to all our large-hearted Brethren and Friends, and praise and glory to Him, who has remembered the necessities of His servants and supplied them out of the treasury of His Grace.”

The notices of converts and inquirers connected with the different stations are well worthy of attention.

Mangalore.—“Two adults only, a man and a woman, and 14 children have been added to the church, by baptism. We have at present twelve persons under regular instruction. The Lord seems to gather a little flock at our outstation, Uchilla. The people there, are more willing to hear the word than in any other place. The man whose baptism has been mentioned above, is from that place. Two young men there (one of them a Fisherman, the other a Toddy drawer), have been impressed with the truth and have joined us. Both of them had to undergo a hard struggle. Two young men, who expressed a desire to become Christians, and two Christian families, have settled on our little Colony, Bolmah, in the course of the year. But we have been under the painful necessity of removing one of the families on account of the fall of its head, a man in whom we placed great confidence. In August, Enos was placed there as a Catechist, to help on the Christians, and to preach to the heathen in the vicinity.”

Mulki.—The work at this station is much impeded by the demonolatry of the natives. Two young men have been received into the Catechist Class during the past year; one had to be excluded on account of grievous misconduct. Thus the number of Prepandi is now nine. The Epistles of Paul to the Romans, Corinthians, and Galatians have been carefully expounded, and, in the Old Testament, the Psalms and Proverbs have been explained in the same manner. Three hours a day have been devoted to the exposition of these parts of Scripture, the scholars taking notes in the course of the lessons which they receive in the mornings and forenoons, and entering them into their books in the course of the afternoon. Besides, they have read Krishnamacharya’s Canarese Grammar, the second half of the work, and the first thousand of a collection of Canarese proverbs, printed at the Mission Press, in 1848. The catechist class is under the zealous and able tuition of Mr. Moegling.

Dharwar Station.—We have been permitted, say Mr. Layer and Mr. Albrecht, in the course of the past year, to admit into the church of Christ, ten adults, and two little girls. Six of these are Tamuliens, and four belonged to the Lingaties. Up to that time, we had only now and then been permitted to baptize a Tamulian, still we longed for the time in which the Lord would open a door to us, among the Canarese population of this district. By the conversion of these four persons, this longing desire of our heart has been fulfilled. These four converts are: an old Linga priest—a young man, formerly a cloth shopkeeper—the wife of a headman of a village, who still is a heathen, and the daughter of respectable heathen parents, who have given their consent to her being married to the young man, mentioned above. The Linga priest, whose name is Peter, is an old man, though still strong and of an energetic character. He formerly led a wild and vagabond life; at the same time he was a dreaded sorcerer, and much sought for as an exorcist. He was convinced, some years ago, of the falsehood of the Hindu religion, by the reading of such passages of Canarese Shastras, whose authors reject idolatry and caste, and prophesy of the establishment of true religion. At the same time, he was advised by two other men, who despised the worship of idols and keeping of caste, to practise these...
doctrines by joining those, who, though in secret, assembled to eat meat and eggs, and drink spirits, by which they believe all men to be of one caste. He propagated these doctrines and gave such feasts, to which he invited people of different castes, on which occasions, verses, alluding to the folly of idolatry and caste, were sung. Some years ago he heard of us from others and began to feel interested in what he heard; a year and a half ago, he heard the gospel preached by one of us, on a missionary tour. At that time he was a disciple of the priest (mentioned in the last report), who had come, with many of his followers to us, to become a Christian. But as that man continued to delay this step, the Linga priest resolved to make the beginning himself, and to separate from the rest. So he joined us. He has been with us for upwards of a year, beginning himself, and to separate from the rest. So he joined us. He has been with us for upwards of a year, and gladdens our hearts by his sincerity, and his zeal in making known the way of salvation to others. He is willing to do the meanest services in the garden, etc. and lives very frugally. He has also been the means of bringing us into contact with some of his former disciples and acquaintances, and we have reason to hope, that some of them may follow his good example.

"The second young man, a native of Siray, was first made acquainted with the Gospel, by a friend of his who believed it, but had not renounced caste. He was fully convinced of its truth after a short time. A pious gentleman taught him further, and brought him to us, to be more fully instructed and baptized. He has been with us for four months, and we cannot but rejoice on his account. Dr. Layer, writes thus: On the 10th of October three Lingates, two of whom were priests and one a money-changer, made their appearance at my window. On my asking them the reason of their visit, they replied that, by the reading of our books, they had been convinced of the folly of idolatry, and that they wished to become disciples of Jesus Christ. But this was impossible in their own village, on account of the persecution to which such a step would expose them, they had come to ask us to allow them to live with us. The above-mentioned young man had some time previously given me an account of these men, but I was both astonished and rejoiced to find, by many conversations that I had with them in the course of four days, that they were not only seeking, but had already found the truth. They had been led to the faith in the following manner. People of their village, who had received tracts from Missionaries in distant villages or on pilgrimages, brought them to one of the priests (who was well versed in their Linga Shastras), requesting him to read these tracts, and to communicate the contents to them. He did so; and by this reading, was gradually convinced of the truth of these books. The other priest, his brother, and the money-changer, read them too, and received similar impressions. From that time all the three tried to procure as many tracts as they could. They read them with great zeal, and talked them over, and were more and more convinced of the truths they contained. About six months ago they were confirmed in their faith by the young man, who visited their village. He daily conversed with them, during his stay of twenty days, gave them the Gospels and Christian books, and even induced them to go with him, to a temple at some distance, where nobody could observe them, and there to kneel down with him in prayer to the living God; thus converting an abode of Satan into a sanctuary. I was astonished to see how much knowledge of divine things they had acquired. They knew by heart long passages of tracts, and were acquainted with all the leading events related in the gospels. They showed, moreover, such a clear insight into the articles of the Christian faith, the doctrines of the Trinity, the fall and redemption of man, the necessity of the new birth, etc., that I can fully approve, what a pious gentleman, after having repeatedly conversed with them, has told me, viz.; that they give the impression of being Christians of some years standing. The confession of their faith in Christ, and of their hope of salvation through him was such as one only hears from those who are rooted in the faith, by grace.

"On seeing and hearing all these things, we could not but say, "What hath God wrought!" Not by might nor by power; but by my Spirit," saith the Lord God of hosts. Zech. iv. 6. These men had only once seen and heard a missionary, and that was six years ago, and at a time when they were indifferent about what they heard. "The young convert, Nagappa (a weaver from this place), whom the Lord had given to us at the close of the last year, was exposed to many temptations, after having left his relatives. One of his sisters, and more especially his
mother who is very much attached to him, visited him frequently and tried by flattering promises to bring him back from a way, which in their eyes was not disgraceful. They told him, that he could not marry the girl to whom he had been engaged—how miserable he would be, if the missionaries were to leave Hoobly, etc. Although we, of course, admonished the young man, first to seek the kingdom of God and his righteousness, he was left to his own judgment and inclination. When his relations saw that their promises and threatenings, far from making any impression on him, only gave him the opportunity of proving to them the folly and sinfulness of their idolatrous practices, out of the word of God, and even from their own religious books, they tried other means. They pretended that they only wished him to leave our house and to return to theirs, without changing his religion. This might have appeared very harmless; but we were well aware, that they wished only to get him into their power again, in order to ruin him, or to send him to a distant village, where he would be entirely prevented from having any intercourse with us. The young man remained firm amidst all these temptations. So they gave him up for lost, and have since visited us less frequently. When we exhorted them to open their eyes, and to lay hold of salvation, they invariably reply: Is it not written in your Shastras, "Thou shalt honour thy father and thy mother;" why then, do you cause children to leave their parents? Your religion is good for you; ours for us; you have come only to spoil our caste. The word of Christ, "He who loves father or mother more than me is not worthy of me," is a "hard saying" to them.

Malasamundra. — "Our Christians (write Messrs. Kies and Stangers), walk in the light of the word of God—and still we have always to watch over them, particularly over the Tamil family. The three men at Shakote, and another one, the headman of a village in the vicinity, who has joined them long since, assembled almost on every Sunday, in the temple, to read the word of God together. They often visit us here, with the exception of the headman, who was laid up for a long time with a very painful disease, which prevented him from moving: he is now nearly well, by the use of medicines which we have given him. His disease was attributed, by his friends and relations, to the vengeance of the idols whom he has left off worshipping; when I went to visit him on his sick bed, I found that such talk did not confound him, but that he bore his sufferings with patient resignation.

Cananur.—"Since that gracious visitation," writes Mr. Hebich (from the 16th September to the 17th October, 1847), when it pleased the gracious Lord to pour upon his little church here at Cannanore—upon black and white, His Holy Spirit, hallelujahs have filled our hearts and our houses, by day and by night. The most striking feature of God's holy and gracious ways in His native church here, in the last year, was that it pleased Him to take into His heavenly mansions, four babes, twelve children, two women, and John; these all died in the faith, and all expressed a desire to be with Jesus.

The second great feature of God's holy and gracious ways in his native church here, is that four of the little boys gave themselves up to the work of the Lord. They were last year in that gracious season, converted to the Lord, by His Holy Spirit. I, therefore, on Lord's day, the 23d October 1848, seeing that I cannot keep them, gave them up accordingly, spirit, soul and body, into the keeping of my God and Master, in the presence of the two congregations, where they also publicly was baptized in June, and not long after her baptism, married to Christian, the converted priest. The priest who joined Br. Hiller, on his journey, still remains with us. We do not yet know, whether, or when, we shall be able to baptize him. The way of the kingdom of God appears too narrow to him; but we dare not make it broader, to please him.
gave their spirit, soul and body up unto the keeping of the Lord, confessed their faith in the Lord Jesus, the Son of God, and their great desire, to serve him faithfully unto death by his grace. Amen. To the praise of the Lord be it told, they have, since that time, been vessels by which the Lord refreshed us all. Their names are: Daniel 16 years, little Joseph 13 years, George 13 years, Herrmann 13 years.

On the 7th October, 1848, we had again, through God's grace, a missionary meeting of both congregations, at our Chirakal station. It was a day of great blessing for us. The Lord was powerfully amongst us. Our brethren, the seven Catechists, also addressed us; and our great theme was, Christ crucified, the Son of God; and particular reference was made to that great and glorious time in which the Lord, by His Spirit, quickened and revived so many of us to His own praise. Amen.

Tellicher.—(Messrs. Gundert and Muller.) "The state of the congregation is not as pleasing as we might have expected, a year ago. The time of awakening in the end of the year 1847 was followed by one of lukewarmness, occasioned by want of brotherly love in the congregation. Those who are being prepared for baptism do not show a very great desire for heavenly things; still we have good hopes for some.

"We get a similar impression on turning to the congregation at Anjarnandi; here are but few, in whom spiritual growth is visible. Old sins such as the lust of the flesh, drunkenness, and anger have appeared again in some. We have more pleasing prospects with regard to the outstation, Chombala.

Wadagara is another outstation in the south; Catechist Matthew is still waiting for some fruit of his labours, which, we hope, may appear ere long. The word of God is regularly read in a Tier family, and their superstitions and idolatrous practices are gradually discontinued. Also a Nair, a man of some regard to the outstation, consequence among his neighbours, is idolatrous practices are gradually discontinued. A Nair, a man of some regard to the outstation, consequence among his neighbours, is idolatrous practices are gradually discontinued.

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Musulmani of respectable parentage, was baptized by Mr. Ewart, at the Native church, Cornwallis Square, after openly making a profession of her faith in our Lord and Saviour Jesus Christ, as the only Mediator between God and man, and the only Redeemer of sinners. As she did not understand Bengali well, on account of having been, for most of her life, in the Upper Provinces, Bhirari Lal, one of the Catechists, who knows Hindustani well, interpreted all the questions, and offered up the concluding prayer, in that language.

Umdah has been brought to the knowledge of the Gospel by the instrumentality of Mrs. Chill, whose husband is the Head-master of the Bansberria school. The young woman's husband had deserted her, and for a time, she was left desolate, and a prey to many temptations. At length she found a refuge with Mrs. C., who carefully instructed her in the truths of the New Testament. The fruits of the truths imparted, began, by and by, to be manifested in various ways; and after a time she expressed a great desire to receive baptism, and came down to Calcutta for that purpose, in the beginning of April last. It was deemed advisable, however, by the Missionaries, who had conversed with her, that a farther period of probation should be allowed. This was acceded to by herself; for she did not so much desire immediate baptism, as to be recognized as one who had professed her faith in the only Mediator, and was a candidate for baptism. She continued firm, and anxiously and attentively received farther instruction from her kind protectress. In the beginning of July, Mr. Ewart and others had renewed opportunities of conversing with her, and at length felt satisfied that she ought to be received into the church.

**Baptism in Connection with the Scotch Church.**—A young man of the name of Dwarkanath Dey, a pupil in the General Assembly's Institution, has after a fair inquiry into the truth of Christianity, been led to embrace the Christian Faith. The young man, after making a public confession of his faith, was baptized at the Institution, on Saturday, the 15th instant, by the Rev. James Ogilvie. We are told that the convert is an intelligent person, and knows thoroughly what he is about.

**Death of Ishwar Chandra Das Dr.**

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In our May number we had the great gratification of announcing the reception of two Hindus into the church of Christ—a young Brahman, and a middle-aged man, by profession a Sarkar, who had never received an English education. Of these Brethren, the young Brahman is pursuing his studies at the Free Church Institution, and giving satisfactory proofs of his sincerity. The other, after having gone out and in amongst us, for a short space, showing his desire to know, and hear, more of the love of Immanuel, and giving many satisfactory proofs, that the hopes cherished and expressed concerning him at his baptism were, in all probability, to be fully realized—at length experienced the afflicting hand of God, and was prostrated by disease. The best medical advice was procured, but his disorder was too strong for the skill of man, and he sunk under it.

Some time before his death he was prevailed upon to go to the Native Hospital. After going there, he seemed for some time, at least to the non-medical judgment, getting better; and even, latterly, there were hopes cherished, till the very last, that he might recover. It was delightful to witness his patient resignation and Christian cheerfulness, even when suffering most. He liked, too, to hear of Jesus, and the mansions of rest which he had gone to prepare for his disciples. And he ceased not to place his hopes on the sure mercies of God, his reconciled Father in Christ Jesus. But his time was short. A large abscess had formed on the liver. On Thursday, July 26, some of the native brethren were, for a time, beside him. He conversed with them cheerfully, and seemed not worse than usual. In the course of the ensuing night, however, his troubles terminated; for the Lord, whose grace had led him to turn into the paths of peace and hope, summoned him away.

Here is another call to us to persevere in our work. We know not what a day or an hour may bring forth.

**Prize of Rs. 300 for a Tract on Hindu Caste.**—We direct the attention of our readers, especially those of them who have given attention to the Caste question, to the advertisement regarding it, on the cover of this Number. Caste is a most formidable obstacle in the way of evangelizing India; and we do hope that the friends of the
Gospel, who are qualified by their acquaintance with the subject, will come forward to the help of our Calcutta brethren, in their present endeavour to aid in undermining its fatal influence.

Cochin.—We have been requested to state, in reference to the Scottish Church, mentioned in our issue for August as having been lately erected there, that about one-eighth of the required funds were obtained in this country, chiefly in Cochin itself. The “Home Committee,” made a very liberal grant.

Baptisms at Narsapoor.—“Those who rejoice in the progress of the Lord’s work in this idolatrous country, and in hearing of sinners and heathens turned from darkness to light, and from the power of Satan unto God, will be glad to hear that five more of the Natives of Palcole, and the adjacent villages here, were admitted into the Church of Christ by baptism, on Lord’s day, August the 26th. Two others, not natives of this part of the country, were baptized at the same time. Those of the Readers of the M. C. I. who feel interested in the Lord’s work in this part of the country, are requested to give thanks unto the Lord for this increase to his ‘little flock;’ and to pray earnestly that this little leaven may continue to increase, until the whole lump become leavened.”

Narsapoor, 23d Oct. 1849. G. B.

Obituary.—Died at Panjiteripo on Monday, the 3d of September, Mrs. Mary Aptthorp, widow of the late Rev. Geo. H. Aptthorp, of the American Ceylon Mission. She had been sick for many months, and her death was an expected event. She died, as she had lived, in the faith of the Gospel, resting alone on Jesus.

News and Events of the Month.

The Presidency has exhibited nothing, during the month, of stirring interest. Yet rumours of changes are afoot. Intelligence has been received that the Bishop of Madras has resigned his See, on account of continued ill health; and that Archdeacon Dealtry, of Calcutta, has been appointed his successor. The services of a Minister, for the Mount Road Chapel, have been secured in the person of the Rev. Mr. Sayers. He may be expected in Madras, we understand, by the end of the year.

There are other changes mentioned. The whole of the Malabar Coast is likely to be again placed under the Bombay Government. The promoters of the Madras Railway have sustained a disappointment, in that the Board of Control have, by their measures, arrested the advance of that undertaking—we hope only for a time. On the other hand, the draft of an act for incorporating the Madras Pier Company has been published; and a meeting of parties, connected with the project, announced.

A very important and long disputed question has been settled, so far, by a late determination of the judges at Bombay. They have decided, after much hesitation, that marriages in this country, between Episcopalians, by a Dissenting Minister, or Magistrate, or Commanding Officer, are valid. This seems opposed, however, as has been observed, to the judgment pronounced by the Law Lords, in the case of The Queen versus Miller.

Evil seems to be still looming in China, where the ungovernable hostility of the Canton populace to the British, may provoke to measures that must plunge Britain into war with that country. The late Portuguese Governor of Macao has been murdered; it is believed, by Chinese: and so uncertain are the Portuguese authorities of being able to retain possession of Macao, if attacked by that people, that they are contemplating the propriety of ceding it to Britain.

Europe has again resigned itself to a state of repose. The surrender of
Georgey, and the capitulation of Venice, seem to have put an end to all thought of hostilities. Yet this may be but as the retreating wave of an advancing tide. Popular opinion and popular force may soon again be roused, and manifest more determination than ever to obtain the mastery.

Light is now beginning to be thrown on the French policy in invading Italy. Louis Napoleon has addressed a letter, published in the Moniteur, to Colonel Ney at Rome. Though sent in his name it must be considered as sanctioned by his Cabinet; expressive of their views; and, indeed, the ultimatum of the French Government. The President states in it—"I thus sum up the restoration of the Pope's temporal power:—A general amnesty; the secularization of the administration; the Code Napoleon; and a liberal government. These four measures involve sweeping changes in the Eternal City. The opinion of Pope Pius and his Cardinals regarding them is not yet known. They will no doubt make a desperate effort to retain their priestly tyranny. If restored, however, the Pope of 1850 will not be the Pope of 1848. May the Divine predictions and purposes regarding him be speedily accomplished!

It appears that the French General, Rostolan, liberates, without ceremony, those whom the Cardinals imprison, without reason. There is, therefore, hope for Dr. Achilli, and other 'scriptural' men like him.

At home all continues peaceful. Even Ireland is quiet; a strong proof of which is, that several regiments are to be withdrawn. The chastening hand of Providence, however, seems to be on Britain; if we may so judge from the prevalence of Cholera. She no doubt needs it. There are indications that Popery has influence in high places, it is said. A new silver coin, it appears, of the value of two shillings, to be named a florin, has lately been issued from the mint; the Master of which is a Romanist. The significant words, 'Dei gratia, Fidei Defensor,' are omitted. As Romanists do not believe that our Sovereign is either Queen "by the grace of God," or "Defender of the faith,"—the true faith, in their opinion, being that of papists—the omission has been construed, perhaps justly, into a denial of these two important propositions. But the question remains—By whose authority did the Master of the Mint issue a coin, so abridged in its motto? If any encouragement, given to Popery in high quarters, is not repressed by the nation, we may look for severer chastisements still: which, may a gracious Providence avert!

ECCLESIASTICAL MOVEMENTS.

The Rev. Carl Buch, Ph. D. and Mrs. Buch, arrived in Calcutta, on the 13th instant, to labour there in connection with the London Missionary Society.

The Rev. G. W. Mahon, a. m. Garrison Chaplain, has had leave granted him, by the Venerable Archdeacon Shortland, for three months.

The Rev. J. McEvoy, Kamptee, has proceeded to the Cape of Good Hope, for two years, on account of bad health.

The Rev. Dr. Boaz and Mrs. Boaz have left England, in the Queen, for Calcutta, where they are expected to arrive in January.

The Rev. J. Richards, a. m. (Black Town, Madras), has been appointed Chaplain at St. Thomas' Mount.

The Rev. W. P. Powell, n. c. l., has been appointed Garrison Chaplain, in Fort St. George, Madras.

MONTHLY MISSIONARY PRAYER MEETING.

Agreeably to our announcement, at last meeting, the Rev. W. H. Drew delivered an address, On the Source of a Missionary's Strength, in the Hall of the Free Church Institution.

The next meeting was fixed to be held, on Monday, the 5th instant, in the American Mission Church, Chintadrepettak; the services, chiefly devotional, to be conducted by different Ministers and Missionaries.