

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 3. HALIFAX, NOVA SCOTIA, SATURDAY, OCTOBER 10, 1857. NO. 41.

Calendar.

CALENDAR WITH LESSONS.

Day & Date.	MORNING.	EVENING.
S. Oct. 11	18 Sun. of Trin.	Ezek. 20 Mark 11 Ezek. 24 2 Cor. 10
M. 12	Judith 16	15 Judith 18
T. 13	Wisdom 1	10 Wisdom 2
W. 14	8 Luke 21	4
F. 15	6	6 Gal. 1
S. 16	7	8
S. 17	9	10

a To ver. 39. b Begiu ver. 39.

Poetry.

"DIES IRA, DIES ILLA."

DAY of wrath, that day of burning,
All shall melt to ashes turning.
All foretold by seers discerning.
Oh, what fear it shall engender,
When the Judge shall come in splendor,
Strict to mark and just to render.

Trumpet-scattered sound of wonder,
Rending sepulchres asunder,
Shall resistless summon thunder
All aghast then death shall shiver,
And great nature's frame shall quiver,
When the graves their dead deliver.

Think, O Jesus, for what reason,
Thou enduredst earth's spite and treason,
Nor me lose in that dread season.
Seeking me Thy worn feet hasted,
On the cross thy soul death tasted,
Let such labor not be wasted.

Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution.
Culprit-like, I, heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

Mid the sheep a place decido me,
And from goats on left divide me,
Standing on the right beside thee.
When th' accursed away are driven,
To eternal burnings given,
Call me with the blest to heaven.

I beseech thee, prostrate lying,
Heart as ashes, contrite, sighing,
Care for me when I am dying.
On that awful day of wailing,
When man rising, stands before thee,
Spare the culprit, God of glory!

Religious Miscellany.

From the Colonial Church Chronicle for March.

PROGRESS OF CHRISTIANITY IN INDIA.

THE possessions which have fallen to our lot in India are the most valuable and important that any nation has ever acquired beyond its own natural boundaries. India comprises nearly a million and a half of square miles, an area which is equal to the half of Europe, leaving out Russia; and, though nearly two-thirds of the soil are uncultivated, so thickly peopled are the cultivated districts, that the population of India amounted in 1851 to upwards of 158 millions, (more probably to nearly 170 millions) a population which is twice as great as that of the corresponding area in Europe, and which constitutes nearly a quarter of the whole population of the world.

The smallness of the number of the English in India is very extraordinary, and is a fact which is full of significance. The whole of the inhabitants of India are directly under British rule, or they are inhabitants of "native protected states," in which all proceedings of importance are controlled by a British "Resident." Yet the English in India, to whom the government of 170 millions of Hindoos has been committed, do not number 60,000 souls! The proportion subsisting between the English and the native population, in some of the older provinces of British India, is especially extraordinary: for example, in Tinnevely and Madura; the two most southerly "collectorates," or provinces in the Madras Presidency, amongst a population of more than three millions, the number of Europeans, including civilians and military men, missionaries and merchants, men, women, and children, is under 300, and the Europeans who are directly engaged in the work of government in those two provinces do not number a hundred altogether!

It might also be regarded as a miracle that so many should submit to the government of so few; but, what renders it more remarkable is, that they submit to it, not reluctantly, but peaceably and contentedly. The people of these provinces, as of all the old settled provinces of British India, are more easily governed than the inhabitants of any county in England. There is only one regiment, and that a regiment of Sepoys, officered by Englishmen, in the two provinces above referred to, among a population greater than that of Scotland; and the services of that one regiment have not been required for anything more serious than routine duty since 1809! It is often said that our rule in India rests upon military force; but I believe it depends far less upon force than upon opinion. It rests, doubtless, in some degree on the opinion of the invincibility, in the long run, of the English arms and policy; but in a much greater degree it rests on the opinion which the Hindoos, as distinguished from the Mahomedans everywhere entertain, that the English Government, whatever be its faults, is the best government India has seen for many generations; not equal, indeed, to the paternal governments of the golden poetical age, but more than equal to the government that these prosaic times have heard of. It is a mistake to suppose that the Hindoos feel toward the English the soreness of a conquered people. Those of them who know anything of the history of their nation, prefer to represent matters thus:—"The English never conquered us, nor deprived us of any power or privilege; they merely rescued us from the tyranny of our Mahomedan conquerors; and in all their battles we fought with them, side by side, not against them. We are convinced also, that if the English abandoned the country, it would be a loss, not a gain, to us Hindoos; for the Mahomedans would again get the upper hand, and they would give us a far smaller share in the government of our own country than we now enjoy, besides treating us and our religion with a harshness and bigotry of which the English have never shown us any trace." Occasionally, it is true, the Hindoos indulge in the popular English practice of grumbling; and not without reason, for the pressure of taxation is in some districts extreme, and the administration of justice is still very defective; but, in so far as the latter particular is concerned, it is not the English, but their own countrymen that are blamed, for the fault lies with the subordinate officials, who are invariably natives, and the remedy which all Hindoos would propose is not the expulsion of the Europeans, but such an increase in their numbers as would enable them to make their influence felt in every corner of the country. Mainly and ultimately, however, I doubt not that the rule of the English in India rests neither on force nor on opinion, but on the will of the Supreme Ruler, the Most High, who has raised up England, and confided race after race, and regions to her care, that she might "tell it out amongst the heathen that the Lord is King." It cannot be supposed that Divine Providence has placed England in so high a position, and brought about such extraordinary results, for no other purpose than our national aggrandizement, it was surely in order that we might impart to India the benefit of our just laws, our national liberty, and our progressive civilization, and especially that we might impart to it the knowledge of the religion of Christ, that religion which can alone make any nation good, or happy, or permanently great.

Our duty, as a Church and nation, being generally admitted, I proceed to give some idea of the present position of the Christian cause in India, especially in the Presidency of Madras. Those who are acquainted with India, or who bear in mind the numerous and very peculiar difficulties with which Indian missions have to contend, will not expect me to paint a rose colored picture of missionary progress. Progress undoubtedly has been made, and year by year the prospects of Christianity become more encouraging; but the encouragements are of such a nature as will best be appreciated by those whose experience in some work similar to this has taught them not to despise the day of small things.

It is not very long ago since our Christian government systematically refused permission to missionaries to labor in India, and openly patronised

heathenism. It administered the affairs of all the more important pagodas, and compelled its servants to do honor to heathen festivals; not only so, but I have myself seen idols erected solely at its expense. As might naturally be expected in so unprincipled an age, the immoral lives of most of the English then resident in India was a scandal to the Christian name, insomuch that it became a proverbial expression that they had left their consciences at the Cape of Good Hope. We have reason to be thankful that a very different state of things now prevails. The character of the English in India has wonderfully improved, especially within the last thirty years, and the Indian Government has participated in the improvement. It has ceased to be friend of heathenism,—it has ceased to regard the progress of Christianity as a source of danger. It professes, indeed, to observe a strict neutrality between Christianity and heathenism, allowing every religion professed by its subjects "fair play, and no favor." But this artificial neutrality is verging (perhaps as rapidly as is compatible with the circumstances of India) into an enlightened, prudent solicitude for the peaceful diffusion of the blessings of Christianity. The burning of widows and female infanticide have been put down,—slavery has been abolished,—the "swing festival," and similar cruelties, have been prohibited,—in connexion with all Government business and public works, Sunday has been made a day of rest,—converts to Christianity have been protected by a special enactment, in the possession of their property and rights,—the re-marriage of widows has been legalized,—female education has been encouraged,—a comprehensive scheme of national education has been set on foot, in connexion with which the Grant-in-aid system has been introduced, and missionary schools are no longer excluded from the benefit of Government Grants.

The Indian Government moves forward slowly, but it keeps constantly moving,—it takes no step backwards,—and hence, notwithstanding its characteristic caution, perhaps there is no government in the world which has made greater progress, within the time specified, in moral and social reforms. Whilst we are thankful that the Indian Government as such, has improved so considerably, we have also much reason to be thankful for the improvement which has taken place in the lives of so many members of the Anglo-Indian community. It will be difficult to discover anywhere more Christian piety, in proportion to the size of the community, than amongst the English in India. In every district, in every station, with which I am acquainted, there has been a succession of men who distinguished themselves, not only by their gentlemanly honour and by the purity of their lives, but by their Christian benevolence and zeal; and such persons render most important aid to the cause of Missions, not only by their sympathy and contributions, but still more by the influence of their examples. Whilst the missionary is preaching Christianity to the Hindús, many an English layman is exemplifying to the Hindús what Christianity means: without abandoning "the calling wherein he was called," or violating any principle of official propriety, he is proving to a regiment or to an entire province that the teaching of the missionaries is true, that Christianity is only another name for a holy and useful life, that it must have come from God, because it makes men godly,—and that is an argument which every man can understand, and which no man can gainsay.

Now that teachers of Christianity have free access to every part of India, the old assertion that the conversion of the Hindús is impossible has been proved to be a fable. In many instances the impossibility has been accomplished. It is quite true that in many extensive districts the work has not yet been begun, and that in no district have all the results that have been aimed at been accomplished; but enough has been accomplished to prove to us that the work is of God, and to encourage us to go forward in it with vigour.

We cannot expect in India, or anywhere, to "reap where we have not sown, or to gather where we have not sowed;" desultory efforts in too wide a sphere cannot be expected to produce the same results as systematic persevering labors within manage-