

PROGRESS OF CHRISTIANITY IN INDIA.

FROM THE PEN OF A MISSIONARY.

"Thirty years ago, there was scarcely a Christian, or any sign of Christianity, in Calcutta, whether among Europeans or natives. Now, besides the Episcopal Churches, there are five Dissenting Churches. The Sabbath is also beginning to be revered among the major part of the Europeans, although it is a lamentable fact, that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labors of Missionaries, many are brought to a sense of their duty, and I trust there is an impetus given to the whole of the English population. The churches are well attended: Missionary efforts are in much better repute than formerly, and wickedness that would formerly stalk the streets with the utmost effrontery, is now obliged to hide its head. The number of heathen converts is so many, and of that kind, as greatly to encourage the hearts of Missionaries. The wonder, I conceive, ought not to be that so few are converted, as that so many become Christians. The difficulties are immense in the way against heathen converts. Mr. Pandit is a Christian; in consequence of which his wife has been taken from him by his friends, and kept a close prisoner; he has been separated from her now, I suppose, several years.—There is another individual, who has just come to the Missionaries for protection. Some months ago he signified to his relations, that he intended to become a Christian; and has been kept in close confinement, till a few days ago, he contrived to make his escape.

"There is now in Calcutta a great spirit for hearing the gospel among the natives; in different parts of the city there are no less than six Bengalee chapels in our connection, and many others belonging to other denominations. The places are frequently well attended, and the congregations listen with much more attention than formerly. I have been out with Paunchoo, (who is a most excellent native preacher,) when he has collected a large congregation in the open air, who have listened with great apparent attention and interest. It gives me the greatest pleasure to state, that so far as I have been able to observe, the Missionaries of all denominations here, seem to be zealously devoting themselves to the advancement of the Redeemer's kingdom." *Christian Sentinel*

CAUTIONS IN STUDYING THE PROPHECIES

"Let us guard against private interpretation—against the will of man—against prying with unhallowed curiosity into unfulfilled predictions—against indulging fancy and conjecture. The church has seen, in different ages, the mischiefs arising from this practice. Nothing tends more to discredit the magnificent subject, if any thing could discredit it, than the impertinence of human conceit, especially if united with ignorance and dogmatism, in deciding on unfulfilled predictions; and, instead of waiting for the slow but sure comment of events, and interpreting prophecy according to the general import of the system to which it belongs, rushing in with unhallowed haste, fixing on an interpretation on partial grounds or insufficient evidence, and then attempting to impose upon others the opinions we have espoused ourselves. True wisdom, as well as modesty, appears in the holy and cautious use of the prophetic revelation; which should never be approached but with a recollection that it was written under the inspiration, and must be interpreted according to the entire record and testimony of the Holy Ghost. Then will the practical ends of it be answered. The scheme, so far as it has been accomplished, will fill us with admiration, love, gratitude, and a reliance on a Divine guidance in all future ends. When we read the unfulfilled portions, we shall content ourselves with these holy exercises of faith and anticipation, which they are calculated to excite. In cases where a real doubt may exist, whether the predictions are fulfilled or not, we shall pursue our inquiries with humble fear. In all cases we shall keep in mind that the main use of the prophetic word, is not to establish us as inspired seers—not to enable us to pronounce as our Lord had, on the exact manner of the accomplishment of each prophecy, but to afford us that friendly, though feeble light, in a world where futurity is to

us impenetrable darkness, which may not, indeed, dispel that darkness, but guide and cheer our faith through the midst of it, till the day dawn, and the day star arise in our hearts."

THE KING ON RELIGIOUS TOLERATION.

Mr. Leifchild was one of a deputation from the three denominations of Dissenting Ministers in London, who waited on the King with an Address on His Majesty's accession to the throne, and were most graciously received. The Address alluded to the happiness and protection they enjoyed under the fostering care and parental sway of his beloved and revered Father, and expressed an humble but earnest hope, he would imitate his example, and follow his steps. After His Majesty had read the written answer, and before they took leave, one of the deputation said, they feared they had occasioned His Majesty too much trouble; when the King was graciously pleased to address them in language doubly dear to them as being the genuine effusion of his own heart; he said—"You give me no trouble, my friends; I derive the most heartfelt satisfaction and pleasure from your excellent Address. It will be the endeavour of my life to imitate the example of my beloved Father; and be assured, while I sway the sceptre of these realms, there shall not be the smallest bar to the freest Religious Toleration."

ADMIRABLE APOLOGY FOR A LONG SERMON.—A clergyman one day was so engrossed with his subject, that he exceeded his usual time, and the clock struck one. After pausing a moment, he exclaimed with great energy, "Time reproves me, but Eternity commands me."

From the Journal of Humanity.

PROPORTION OF DEATHS BY INTEMPERANCE.

At the annual meeting of the Pennsylvania Temperance Society held in Philadelphia on Monday the 25th ult. Dr. J. R. Mitchell, in the course of his address delivered on that occasion stated that "one sixth of the deaths reported in the weekly bills of mortality in the city of Philadelphia, were occasioned directly or indirectly by the use of spirituous liquor." The whole number of deaths reported during the year 1828, is 4292; one sixth of which is 715 1-2. Seven hundred and fifteen human beings hurried to an untimely grave in one year in a single city! Statements of the mortality produced by Ardent Spirit in the country generally, to an extent, as appalling as this, have been repeatedly made and published throughout the land, and as far as we have had opportunity to know, they have not been publicly contradicted. These statements are either true or false. If false we do most importunately entreat those physicians of our principal cities and large towns who are known extensively in the country to disabuse the public mind in this particular. If those statements on the contrary are substantially correct, then most certainly, it is time for an alarm to be sounded, louder than any blast which has ever yet been blown. Let the bell of every church be tolled night and day—down with the national flag to half the mast—clothe all the pulpits in black—muffle the drums, and let a dead march be played throughout the land, and all the people put on sackcloth and exclaim, "Woe! Woe!! Woe!!!"

STATISTICS OF INTEMPERANCE.—At the annual meeting of the New Hampshire Temperance Society, the Reverend Mr. Hewitt stated on the authority of Pitkin's statistics, that for twelve years, from 1801 to 1812, for every three lbs. of tea, eleven pounds of coffee, and fifty pounds of sugar, used in the United States, twenty-four gallons, or nearly a barrel of spirits was consumed;—that in the forty years from 1790 to 1830, (supposing the years from twenty-five to thirty to be as for five years preceding) the people of the United States have consumed, in the purchase of ardent spirits, a sum of money greater than the whole valuation of the country in 1799. Gentlemen connected with the New Hampshire Temperance Society, give it as their opinion, that the quantity of ardent spirits consumed in the State now, is less, by one half, than it was five years ago; and that temperance societies save to the State \$2,000 per week, or more than \$100,000 annually.

If you wish your hay got in good order, keep run out of your fields.

DIFFERENCES OF OPINION.—"I will not quarrel with you," said the celebrated John Wesley, "about any opinion; only see that your hearts be right towards God, that you know and love the Lord Jesus Christ, that you love your neighbour and walk as your Master walked, and I desire no more. I am sick of opinions; I am weary to hear them; my soul loathes their frothy food. Give me solid and substantial religion; give me an humble, gentle lover of God and man; a man full of mercy and good fruits, without partiality, and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labour of love. Let my soul be with these Christians whosoever they are, and whatsoever opinion they are of. Whosoever thus doeth the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

GENTLENESS.—Whoever understands his own interest, and is pleased with the beautiful, rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature, to convince us that much of our happiness in life, must depend upon the cultivation of this virtue. The man of a wild, boisterous spirit, who gives loose reins to his temper, is, generally speaking, a stranger to happiness; he lives in a continual storm; the bitter waters of contention and strife, are always swelling up in the soul, destroying his peace, and imparting their baneful influence to all with whom he is connected. He excites the distrust and ill will of those who are acquainted with his character, and but few can be found to wish him success in any of his undertakings. Not so is the influence of gentleness. This virtue will assist its possessor in all his lawful undertakings; it will often render him successful when nothing else could; it is exceedingly lovely and attractive in its appearance, it wins the hearts of all; it is even stronger than argument, and would often prevail when that would be powerless and ineffectual; it shows that man can put a bridle upon his passions; that he is above the vulgar, whose characteristic is to storm and rage like the troubled ocean, at every little adversity or disappointment that cross their paths; it shows that he can soar away in the bright atmosphere of good feeling, and live in a continual sunshine, when all around him are enveloped in clouds and darkness, and driven about like maniacs, the sport of their own passions. The most favorable situations in life, the most lovely objects in nature, wealth and all that is calculated to increase the happiness of man, lose their charm upon a heart destitute of this virtue.

SOCIAL VIRTUE.—The happiness of this life consists much in the interchange of kind affections, and of tender sympathies and mutual condescensions. We must live for each other, and we must encounter many varieties of character and opinion, and must never be weary of making little concessions, pardoning little errors, or even forgiving insults. Whatever fame and splendor may attend commanding talents, we always value most, the virtues that make us easy and happy, and it is pleasing to think how many have been lamented and beloved by their friends, for their kind affections, and amiable and benevolent exertions. Since so very few of us can expect to make this world ring with our name, our talents, or any thing else, why is it not a labor most worthy of the christian heart, to endeavor ourselves to those around us, so that our presence may kindle a smile through the social circle, and our friends may rejoice that they are brought nearer to each other, in their mutual love of us—that in our absence, they may feel that love is wanting, and when our heads are laid low in the grave, they may say with bursting hearts, "We have lost him who always made us happy."

THE UNNATURAL SON.—A farmer in Connecticut, possessing a small estate, was persuaded by his only son (who was married, and lived with his father) to give him a deed of the property. It was accordingly executed. Soon the father began to find himself neglected; next removed from the common table to a block in the chimney corner, to take the morsel of food reluctantly given him. At last, one day, the unnatural son resolved to break the afflicted heart of his sire. He procured a block, and began