

ples that stud the land. The darkness is very thick—a darkness that may be felt.—And where villages are so small that they cannot well support a temple, a Satanic device comes in, which works from year to year with fatal success. The temples are very varied in size, but there is a certain type running through them, which soon enables the traveller to recognise one when he sees it. Another sort of building, however, attracts the eye, and leads to inquiry. This is an edifice with only three walls, quite open in front, except where some square columns support the roof. In the great majority of cases these structures are of granite, and some of them are sculptured. What, think you, is the use of these muntapums (for so they are called)? Once a year or so, the village in which it stands makes a subscription to defray the expense of a visit from the idol. Then the people send to the nearest temple and let the Brahmins know that they are anxious to have the god among them, and make a compact about paying for the honour. When the day appointed arrives, the image is placed on the car with all due ceremony, drawn to the village, and placed in the muntapum for some hours. This, of course, is a time of high privilege in the eyes of these poor blind worshippers. They present oblations, hold a feast, celebrate the auspicious hour with all sorts of rejoicing, and more than a usual indulgence in sin. When one hears of all this, and in remote secluded villages sees these muntapums, which are often, it may be mentioned, erected by a single rich devotee; the natural tendency of the heart is to bring back a report like that of the ten spies.—And, in truth, there is much to discourage. The cities are walled round with black idolatry, and we seemed among the teeming heathen like grasshoppers. But the God of Caleb and Joshua is our God, and we were carrying that two-edged sword of which David speaks in the 149th Psalm, whereby vengeance is to be executed on the heathen, even that of slaying them as heathen, and giving them life in Christ. While sorrowing, therefore, at what we saw, we could go on rejoicing in the assurance that, “the heathen shall fear the name of the Lord, and all the kings of the earth his glory” (Ps. xiii. 15).

COLONIAL CHURCHES.

DEPARTURE OF TEN MINISTERS OF THE FREE CHURCH FOR AUSTRALIA.

On the evening of Wednesday, the 13th of April, a meeting of a deeply interesting character was held in Free St. Luke's Church, Edinburgh. The ten ordained missionaries who have been selected by the Colonial Committee to labour in the work of the gospel in Australia were then, on the eve of their departure, publicly and solemnly addressed.—The Rev. Dr. Makellar, the moderator

of last assembly, presided and conducted with peculiar fervour the opening services. The proceedings were witnessed by a large and deeply impressed assembly, who seemed to feel the importance of the event. Addresses worthy of the occasion were delivered to the ministers and the congregation. The Rev. John Bonar, Convener of the Colonial Committee, stated the importance of the field, and the leadings of Providence in the matter, in an impressive speech, of which the following is but an outline:

At the very time the Assembly and Colonial Committee of the Free Church were proposing to make an extra exertion to raise money to send ministers to Australia, the Australian Synod resolved to raise money for the purpose of procuring ministers from us. Nay, more; at the very time when the way was thus opening as to means—the claims of the colonies seem to have taken hold of the minds of our young men, as well as some of our older ministers—and we have found the minds of some of our best preachers open to consider the question of their choosing Australia as a field of labour. There never was, I will venture to say, any band of ministers who went forth to a distant field with less occasion from anything either in their own Church or in their own prospects in it than these young men. I will read the names of our young friends presently; but I would like to explain previously to doing so, that the committee have connected the name of each minister with a district—more for the sake of definiteness and distinctness, than as settling finally the exact field of his labour. That is a matter for the respective Synods to which they go finally to arrange, and the words of our commission are, “to the place mentioned, or to such other place as may seem more meet to the Synod of the bounds and to the brethren themselves when they are on the spot.” These young men have been all ordained to the ministry for the obvious and important purpose of being able to enter on their duties, even during the voyage, when necessary, in such ships as carry emigrants, and still more, of doing so immediately on their arrival, in whatever district of the country they may go to. I have only farther to say in explanation, that I read their names, not only for the purpose of announcing who the brethren before us now are, but because most people here present have already, and many more will soon have, friends and relations in all the