

IDOLATRY IN INDIA.

REPLY TO THE PRECEDING ADDRESS.

(Concluded from page 317.)

"GENTLEMEN,—I have received from your hands with much pleasure, the address from Madras, and I feel deeply sensible of the generous motive which has led you to honour me with your presence in order to present it, and to express your concurrence in the too favourable estimate of my conduct, which the address conveys.

"It can hardly be necessary for me, I trust, to assure you, that, with the opinions which I conscientiously entertained upon the important subject to which the address refers, my resignation seemed to be an inevitable act of duty, so soon as it appeared, that the expectations with which I entered the public service in India were not to be fulfilled.

"The Hon. Court's despatch of Feb. 2, 1831, directed that native Christians should be relieved from compulsory attendance on the religious ceremonies of the natives, if that obligation existed anywhere within their territory. Their order of February, 1833, established, 'that in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonious observances, the natives should be left to themselves.' And by a small volume put into my hand by the Chairman of the Hon. Court of Directors, before I left England, in which the character and effects of the native worship are fully described, I was instructed, 'that the neutrality of government should be perfect, while on one hand it should not force Christianity on the people, on the other hand it should on no account evince any appearance of approbation towards idolatry.'

"The perplexity which I experienced when I found at Madras a state of things wholly at variance with the neutrality contemplated in these documents, was not relieved as I expected by the reply of the Hon. Directors to the references which were made to them. Their despatch of October 19, 1837, according to the only interpretation I thought it possible to put upon it, left me no alternative but the respectful tender of my resignation, or silent acquiescence in the continuance of our relation with the idolatrous worship, (the dissolution of which was the principle conveyed in the despatch of 1833,) leaving it to time and the gradual growth of knowledge, to separate from its observances whatever might be distasteful to a Christian, a result which I could not profess to expect so long as we continued to administer its revenues, direct its ceremonies, and present offerings to its idols.

"I am firmly convinced, that nothing is wanted to give effect to the favourable disposition in the home government of India, but the use of frank explanation and considerate arrangement with the natives concerned. The Madras Government will then be placed in a posture of neutrality in respect to the idolatrous worship which will greatly tend to raise our character in the native estimation, and be considered satisfactory by all parties.

—P. MAITLAND."

Varieties.

HOPE.

"Hope is a pledge of glorious rest,
To weary mortals given;
We cultivate the flowers of earth,
And reap the fruit in heaven."

What a solace to the care-worn and sorrow-stricken bosom is hope! In the gloom of adversity and affliction, heaven-born hope whispers in accents of peace, that rest and comfort are yet in store. It stimulates us to penetrate the dense clouds which hover over us, and enjoy its promised good, while it is only in prospect. Misfortunes and disappointments encompass us about; griefs and sorrows weigh us down; the heart is drear and desolate—when hope,

angel of mercy, steals into the desponding soul, and, like the soft moonbeams upon the obscure path of the forest, directs our course among flowery meads, and beside still waters. She not only strews her flowers in our pathway through this fluctuating world, but she points to the skies—to the blessed abode of peace, where the fulness of her promised pleasures are fully realized. Surely the hope of rest in heaven is a pledge we will fondly cherish, a flower we shall delight to cultivate, whose odors shall cheer through life, and carry us on smoothly to the elysian fields, where we shall feast upon the fruit in full fruition.

SELF-LOVE.—Self-love, it has been beautifully said, is in the heart like a spring of water in some subterranean cavern, which refreshes no living thing; there is no vegetation on its border, the sun-beam communicates to it neither warmth nor brilliance; it lies cold and desolate in its bed of flint; but the kind affections of the heart pour themselves on our kindred and neighbours, like streams in the valleys, blessed and blessing in their course.—*Dr Belgrave*.

"Soft winds and bright blue skies" (to quote from one of her own letters) "make me, or dispose me to be, a sad idler; and it is only by an effort, and a strong feeling of necessity, that I can fix my mind steadily to any sedentary pursuit when the sun is shining over the mountains, and the birds singing at 'heaven's gate;' but I find frost and snow most salutary monitors, and always make exertion my enjoyment during their continuance. For this reason I must say I delight in the utmost rigour of winter, which almost seems to render it necessary that the mind should become fully acquainted with its own resources, and find means in drawing them forth to cheer 'with mental light the melancholy day.'"
—*Mrs. Hemans*.

Few people know themselves, because they find the study of themselves an employment but little calculated to satisfy either their pride or their vanity.

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