

as though all her vast resources were under the control of one master-spirit, she plants her cathedrals, and colleges, and schools, and nunneries, as if they were to last for ages, at just such a place as will tell with terrible effect in the preparation for the conflict, and in the great battle itself, when it comes.

"Universalism and kindred errors, some of which have 'gone to seed,' and decayed at the East, the enemy of the truth has scattered broad-cast on the luxuriant soil of the West. They are now germinating, and their fruit will be destruction to thousands.

"Infidelity, of a gross, popular kind, is rife among the less informed classes. Other errors, more or less dangerous, have attained a sudden and extensive influence, and demand an antidote."

The remarks that follow, and with which Mr. Cook concludes his interesting Report, contain some useful suggestions respecting the treatment of errorists of every description, to which all would do well to take heed. We have always deprecated that violent declamation so generally practised towards those of our fellow-men who are found under the influence of error, whether it assume the form of Romanism, Socialism, Puseyism, Mormonism, or any other species of error or infidelity. We deprecate bigotry of every kind, and are fully persuaded that the most effectual method of removing error and superstition from the world, is by the exhibition of kindness and sincerity, and by producing the conviction in the mind that we are actuated purely and disinterestedly by a motive of love for the souls of those we seek to reclaim. We fully agree with Mr. Cook, when he says:—

"Shall I be thought presumptuous if I say, that there is reason to fear that there is prevalent practical error in the mode of treating errorists? Like the popular impression concerning drunkards, till within two years, they have been thought to be irreclaimable! To dread and denounce them, or, at most, to refute their errors at arm's length, has been the usual mode. But where have been the efforts, like those of the reformed inebriates in behalf of the intemperate, to convince and save them? Efforts that bespoke the sympathy and compassion of a bleeding heart? Where the self-denying individual exertion, privately to lead the lost sheep to the fold of Christ? Where the yearnings of a regenerate soul over the ravages that sin and error have made on an immortal being? Errorists must be approached in the Bible way. The harsh, and by us unwarranted sentence, 'depart, ye cursed!' must give place to the authorized invitation, 'Come!' 'The Spirit and the bride say, Come.' And let him that heareth say, Come. And let him that is athirst come. And whosoever will, (Romanist, Universalist, Infidel,) let him take the water of life freely."

"The system of itineracy for all classes, is like the day-spring from on high. One reformation has been effected by it, in connection with the press; and another may be. What God accomplished by Luther and Melancthon, in writing; and by 'colporteur' who knocked at every man's door throughout Germany, Switzerland, and the Low Countries," in diffusing the writings of the Reformers, may be done again, and must be done quickly. The unassuming colporteur of your Society—with such aid as he may obtain from devoted men—is expected to approach every family of the unevangelized, including errorists of every shade, in his district; as a man and a Christian, to commend the love of Christ and his gracious salvation to all. Error can stand and thrive under the mace and the battle-axe; but it cannot resist the sword of the Spirit, wielded by a skilful but gentle hand, and aimed at the conscience by one whose own heart has been pierced but healed again by the "blood of sprinkling."

The total amount contributed for the relief of the sufferers by the fire at Hamburg, is £258,690.

THE AMERICAN EPISCOPAL CHURCH AND TRACTARIANISM.—The *Episcopal Recorder*, in announcing the appointment of the Rev. Dr. Eastman, of New York, to the assistant bishopric of Massachusetts, makes the following remarks, which contrast strangely with the opinions of certain contemporary episcopal journals:—

"Never, since our American Church was established, has there been a season in which there appeared upon our ecclesiastical horizon such dark and portentous signs of evil as within the last three or four years. It seemed as though 'the enemy' was literally 'coming in' upon us 'like a flood.' And, blessed be the Great Head of the Church, never has there been a season in which 'the Spirit of the Lord,' by the marked dispensations of His Providence, has seemed more manifestly to 'lift up a standard against the enemy' than during this period. Who could have anticipated, a very few years since, that such men as Elliott, and Lee, and Johns, and Eastburn, would have been in rapid succession elevated to the Episcopal chair—men of the most fixed and decided evangelical principle—that of the most open and avowed opposition to Tractarianism! Truly God careth for his Church—and He hath the hearts of all men in his hands."

The Rev. Doctor, it is expected, will accept the call which has been made, to the Rectorship of Trinity Church, Boston, as well as to the assistant Bishopric of the diocese.

THE SABBATH—NOBLE EXAMPLE.—Thos. Shore, Esq. of Petersburg, Va. lately resigned the office of Post-master, "which he had held for more than thirty years," in consequence of "the necessity imposed upon him by the laws of Congress, to devote the Sabbath day to purposes wholly secular." The Postmaster General, in his reply to Mr. Shore's letter, says, "If I had a Thomas Shore at every Post Office, I should hope to succeed in making this department, with all the difficulties it has to encounter, useful, acceptable and popular. . . . You will believe me when I say to you that I regret your resignation. May that Providence who has guided you thus far, smooth your future life, and bless you with a continuance of his grace."

"COME OVER AND HELP US."

At the recent meeting of the American Board of Foreign Missions, the following deeply affecting and truly eloquent appeal was made in behalf of the perishing heathen:—

Rev. Dr. SCUNDER, of the Madras Mission, followed. He gave a rapid sketch of the horrors of Heathenism, that was truly appalling, and made appeals to various classes of persons in their behalf, that affected the audience, at various times, to tears. He said, Coming, as I lately have, from a heathen land, I might tell you much of its darkness—much of the miseries of the 13,000,000 of poor perishing men among whom I have long resided—much of 130,000,000 of immortals posting to the judgment, who are destitute of all the spiritual privileges you enjoy; who know nothing of the true God or of Jesus Christ; and who, among the thousands of their temples, have never yet dedicated one to the true God. I could tell you much of their 33 millions of gods—gods of all colors—some white, some blue, some black, some red—gods of all sorts, and shapes, and sizes—gods human and gods bestial—gods holding spears and cups in their hands, and riding some on elephants, some on rats, some on serpents—gods of folly, and gods of wisdom—gods of war, and gods of peace—gods addicted to adultery, and fornication, and lasciviousness, and theft, and every vice named by the Apostle in the Epistle to the Romans—gods addicted to vices

which the Holy Ghost would not even name. I could tell you much of their goddesses—of one, whose wrath can only be assuaged by blood; and who, on one occasion, is said to have cut her own throat to gratify her savage thirst—much, too, of a people, whose business it is to buy or steal their fellow beings to kill them on her bloody altars; and who cut the flesh from their bones, while yet alive, to satisfy her vengeance. And O! I could tell you much—much of the manner in which the poor heathen endeavour to get the favor of their cruel gods—of their wearing iron collars, rubbing their bodies with ashes, counting their beads; of their long and tedious repetitions of vain and foolish prayers, of which they know not the meaning; of their burying themselves in graves dug by their own relations; their swinging on hooks, and the dreadful funeral pile—the fires of which yet burn in more than 20 Indian provinces. I could tell you of one king, at whose death, recently, seven queens, two concubines, one servant, and four female attendants—fourteen human beings, were all burned alive—and of 120,000 infants yearly murdered in Bengal alone. I could show you that every celebrated temple in India is a brothel; and I could speak to you, if I dare, of the unutterable abominations of every heathen religious procession, but I must not. They are too horrid—so horrid, that Abbe Dubois said he never beheld an Indian procession but it seemed to him a perfect image of hell!

But I can point to another picture. There are in that land some bright spots. There is the district of Tennevelly, with its 15,000 native Christians; and the station at Travancore, with 6,000; and a large number more at Tanjore, Tranquebar, and Madras; and in Bengal, hundreds have been lately baptized.

But it is time that I left the Eastern World, and come to you to remind you of a command, of which you have been reminded often before, but of which you never can be reminded too often, until the last heathen has heard of a Saviour's love; it is our Saviour's last command to go into all the world, and preach the Gospel to every creature. This, I maintain, makes every believer a preacher or a missionary in person, or bids him to provide a substitute. And this duty devolves on the American churches in a peculiar manner; for, I believe, there is no other nation on earth that has, at this moment, so many well qualified young men for the work—young men full of wisdom and of the Holy Ghost, who might speedily enter the missionary field. It is not going too far to say there are 100,000 pious young men in the American churches; and that at least 10,000 of these have all the necessary qualifications for this work. What did I say? 10,000 young men in these churches qualified for the missionary work? Is this true? Yes. But what did I hear yesterday? That only five were ready to go? What! while there are 10,000, only five, in all, to be found ready to go? O! thou bleeding, suffering, dying Lamb of God—thou that didst come down from heaven to groan in sorrow, and sacrifice thy life, is this the treatment thou dost receive from the young men of these American churches? No more than five to go forth to proclaim thy Name to the ten hundred millions of the lost! Brethren, I repeat what I said; that last command binds every Christian to be a preacher or a missionary, or to provide a substitute. And shall I hold my peace? I, who have just come from the heathen world, depopulated by them, to bear to you their Macedonian cry, Come over and help us—shall I be silent? I must not—dare not. O! ye poor, perishing heathens, if I forget you—if I fail to plead for you, let my right hand forget her cunning, and let my tongue cleave to the roof of my mouth!

A REBUKE TO CHRISTIANS.—At the celebration of a heathen festival a native has been known to offer 80,000 pounds of sweetmeats, 80,000 pounds of sugar, 1000 cloth garments, 1000 suits of silk, 1000 offerings of rice, plantains, and other fruits. Another has been known to expend \$147,000 upon a single festival, and \$48,000 a year ever afterwards to the close of his life! In the city of Calcutta alone it is estimated that \$2,400,000 are annually expended on the celebration of Durga Puja festivals. The rajah of Nudiyah, in the north of Bengal, offered on the first day of a festival, a large number of sheep, and goats, and buffaloes, and vowed to double the