

no less than in India, as a pure absurdity. A Bishop assured the House of Lords, that the obligation to convert the heathen had ceased from the days of the Apostles, and the proposal to preach the Gospel among barbarous nations, was denounced in the General Assembly of the Scotch Church as highly preposterous. In 1807, England was agitated by a pamphlet from one Indian official, declaring that the mere existence of the Bible Society placed our Eastern possessions in a situation of imminent and unprecedented peril, while another asserted that the mind of man had never conceived a wilder and more dangerous plan than that of instituting free schools throughout Hindustan. In 1812, a Missionary to British India could find no rest for the sole of his foot, except in the Danish settlement of Serampore, or the heathen kingdom of Ava. In 1813, Warren Hastings, the greatest of pro-consuls, complacently told the House of Commons, that he could 'remember a worthy gentleman who bore the character of a Missionary, Mr. Schwartz, in the Carnatic,' and that he had heard of the conversion of one Indian. In the same year, a Member of Parliament, who had been twenty years in India, publicly declared that the Hindu religion was pure and unexceptionable; and even to send out a Bishop and Clergy for the benefit of Europeans was regarded as dangerous. In 1829, the rite of Suttee was protected by law. In 1839, the Government still derived a revenue from the obscene impieties of the Jugganâth festival. Now, in this single year, 1859, the English Government, under the advice and direction of Lord Stanley, the very minister whose deeds and words have been so severely criticised, has ordered the gradual but speedy suppression of the cruelties practised at the Charak Puja, has forbidden the executive to superintend the fulfillment of trusts for idolatrous purposes, and has refused to recognize heathenism in courts of justice by the forms of administering oaths. These acts should, in all fairness, be remembered, before we denounce the Government as unchristian. We can now plant Missions all over the country when and where we will; we can obtain Government help for schools, in which the Bible is taught to every scholar; we can bring our books and our teaching to bear on every class of the population."

So also the *Madras Church Missionary Record* records the recent ordination of eight native pastors, and says that, "through the blessing of God upon the advanced labors of our Tinnevely Missionaries, the number of native clergymen in that part of our South India Missions is increased from nine to seventeen, in addition to six others connected with the Malayalim districts of Travancore.

"It was remarked by the Bishop of Madras, on the evening of the ordination, that 'never since the time of the Apostles had a Christian Bishop been privileged to take part in so solemn and interesting a service.'"

The Bishop of Madras during a recent tour in Travancore, confirmed upwards of eight hundred, and in Tinnevely, of two thousand natives, in connection with the Missions.