

denounced against him who giveth his neighbour drink, who putteth his bottle to him, and maketh him drunken also, that he may look on his nakedness. See Hab. 2: 15. It is no time to talk of profit and loss, unless you can tell what a man is profited, if he should gain the whole world and lose his own soul.

Many considerate men in the habit of selling liquor, sensibly feel, that it stands in the way of piety.—They habitually violate their conscience by doing so, and are conscious, that they cannot become religious men while the practice is continued. They feel, that to go from the day-book filled with charges of gallons, and quarts, and pints, and gills of the liquid fire dealt out to the community, to the pages of that holy book which says, "Be not thou partakers of other men's sins"—to spend six days of the week in a place which is the thoroughfare to perdition, and go on a seventh to the house of God; so nearly allied to the gate of heaven, is a transition too great, and an inconsistency too gross. How can he, who is at least as necessary to the ruin of the souls and bodies of his fellow men, as he, who allows his vessel to be chartered by a crew of pirates, is necessary to the outrages they shall commit on the high seas; how can the man whose shop is a human slaughter-house, where he stands ankle deep in the guilt of blood, expect that, passing from such an occupation on earth, his feet shall cross the threshold of the New Jerusalem above?

But we are by no means convinced that the business of a grocer is incompatible with duty on this subject. Many merchants in the country have ascertained that their losses occurred principally among their rum customers, and that their bad debts were about equivalent to their rum charges. And every where we know, the more liquor a customer consumes, the less money will he have to expend on other articles, aside from the direct impoverishment resulting from habits of idleness and dissipation. Who is likely to buy of you the largest quantity of valuable stores, and pay for them with the most punctuality, the man who lounges in the grog shop, associating with the idle, becomes habituated to vice, loses his love for his family, forfeits his credit among his friends, and gradually becomes a candidate for the almshouse, the penitentiary, or the grave—or the man who is found in his workshop, or in his field, who by his industry obtains a competency, and by his integrity commands the respect of the world and the affection of his friends? It is perhaps not unworthy of notice, that those persons who consume much ardent spirit are proportionably disinclined to the use of other groceries. Few lovers of strong drink manifest much partiality for tea and coffee—and few persons fond of these beverages become addicted to intemperance. The principles of the Temperance Society are commending themselves to the adoption of an increasing portion of the community; and there can be no doubt, that the grocer who should be known to banish ardent spirit from his store, would, from that very circumstance, other things being equal, recommend himself to the patronage and good wishes of very many of the friends of morality in the city. And some grocers have already done so. Determined that their stores shall no longer be the scene of that tipping which is so disgusting to their more decent customers, as well as mortifying to themselves, determined that they will be no longer concerned in a traffic which their consciences never thoroughly approved, and which they are now convinced is totally unjustifiable, they have excluded from their shops both the decanter and the punchoon. Such men, so far from being losers, it is believed, will be gainers by such a course, in both the character of their customers and the amount of their sales. Gainers we know they will be in the satisfaction of self approbation; and, where the sacrifice is made from right motives, in the blessing of the Almighty God, who is not accustomed to let upright obedience go unrewarded, even in this world.

The time for the renewal of your yearly licenses is at hand. It will then be for you to determine, whether you will continue in this pernicious traffic, or will maintain a conscience void of offence, by neglecting to renew them. In conclusion, let us ask you whether you can, in view of all the deplorable evils resulting ultimately from the temperate use of distilled liquors—evils to which you are directly accessory—whether you can, after all the

arguments which have been presented, by your deliberate act in renewing the license, resolve to continue the sale of ardent spirit another year, & thus demonstrate that you regard a little gain more than you do the best interests of your fellow men, and rather than forego a doubtful profit do all you can to perpetuate that system of drinking which the friends of morality are now attempting to abolish. On one of the two sides of this question you must shortly take your voluntary stand, and manifest which you most highly value, conscience or interest—the approbation of God, or the wages of unrighteousness.

MISSIONARY INTELLIGENCE.

ANNUAL MEETING OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

Continued.

The second Resolution—"That this Meeting, deeply affected with the moral degradation and ignorance of a vast proportion of the population of the globe, and recognizing the immediate interposition of divine Providence in the importunate and repeated entreaties for Missionaries both from countries hitherto unvisited by them, and from Stations already occupied, regards it as an imperative duty to become co-workers with God in the extension of the Gospel to destitute myriads of Pagan idolaters, and contributing the pecuniary means of sending forth those zealous and self-denying men whom God hath raised up and prepared for Missionary labour and enterprise"—was moved by the Rev. ELIJAH HOOLE, in the following address:—

I believe that, as a Missionary returned from India, I shall most interest this assembly, and most effectually serve that large family of the human race amongst whom I have been labouring for eight years, by stating a few plain facts which have been established by undoubted testimony, and may be illustrated by my own observation. I shall, therefore, advert directly to the state of the people in India, by which I do not mean their political state; though I may justly observe respecting it, that it is a common observation amongst them, that they are more secure and more happy and peaceful under the British government, than they were under their own princes and conquerors: but I mean their religious situation: and though I can bring forward only what has already been often stated in such assemblies as this, yet it is that which ought to be continually repeated, till the feelings of the church of Christ shall be raised to a proper pitch, and suitable efforts are made on their behalf. There are among them some traces respecting the true and living God, which I am convinced have been handed down from the first ages of the world, and may be found in almost every nation, and every description of people in India. In that language of India to which I paid most attention, the Tamil, I have counted eighty-six words which serve as names of the true God: and it is a singular fact that they are in unison with those in use amongst us, and apply to the same object. The whole is, however, neutralized by the absurd inventions of superstition and the practices of idolatry; and it is a fact, that though there is some faint knowledge of the true God, there is not one temple to his worship; for they have excluded him by acknowledging their three hundred and thirty-three millions of inferior gods. The Brahmins, to a man, have acknowledged the falsehood of the systems which they teach and uphold: but my Lord, the people in general have amongst them some zeal for their religion, and we must not expect that Hinduism, or the idolry of India, will be overthrown in a day. They are continually making large contributions to erect new temples, or to repair old ones; and after all the light which has been spread among the people of India, they are still in the same state, still following their idolatry, and still given to that which is contrary to reason, as well as to the honour of the living God. One of the most awful sights I ever witnessed was that of a vast assembly of sixty, eighty, or one hundred thousand souls engaged in worship before a filthy idol. The people were assembled in a large street in front of a temple, and when, at the sound of their native music, the gates were opened, and the idol was presented on a lofty car, the whole assembly joined in one simultaneous act of worship: falling

down and exclaiming, *Sime. Sime.* If you speak to those idolaters of a Saviour, they refer you to Vishnu, who they say has undergone ten incarnations to accomplish deliverance; but they have no idea of the nature of sin, and of the necessity of being saved from its influence: and there is nothing among them which at all answers to that Gospel which displays the wisdom and the power of God. The Hindoos believe in a sort of divine or supernatural influence. The author I have before alluded to says, "They who approach the feet of Him who moves over the minds of his worshipers, shall lodge happy with him in heaven." But, in general, their idea of supernatural influence regards only possession of disease: they acknowledge nothing which is calculated to lead them to repentance, or a holy life; nor do they believe in an eternal state of rewards and punishments. They do, indeed, conceive that they may exist in another world, but it will only be to return to this; and at the end of the world they expect that all souls will be absorbed into the Deity. They have among them moral precepts, which we cannot but admire. One of their authors says,—"Whatever else is done, let charity be done: whatever else is laid aside, let anger be laid aside: whatever else is observed, let wisdom be observed; and whatever else is maintained, let consistency be maintained." Precepts such as these are treasured up by them in early life; but still such is the demoralizing nature of idolatry which they practise, and the doctrines which they believe, that it is evident the Hindoo system cannot be reformed, but must be destroyed, in order to the salvation of those who are living under its influence. There are means in operation calculated to promote the object; we have Schools, Christian Schools, conducted by Christian masters, men of character and conscience, who instruct the children out of Christian books, and thus lead them to a knowledge of Christ. One instance of the good effects of this teaching I will mention.—A short time before I left Madras, one of the schoolmasters came to me to say, that five of his youths, the eldest and best instructed in the School, had been just undergoing a severe trial. They were the children of Hindoo parents; but by reading the word of God, and by the Christian instruction they had received, they were convinced of the falsehood of the Hindoo religion, and of the truth of Christianity; and were determined no longer to wear the yoke of Heathenism, or to go to their temples. They had, in consequence, been taken to the temple by their parents, stripped, and publicly beaten, and were then removed from the School. Still, however, they remained firm to their principles; they continued to read the word of God, and to visit the master; and they assured him, that when they became of age to be their own masters, they would certainly profess the Christian faith. We have had the pleasure of seeing our chapels filled by the children of our Schools, to ask questions, or to recite their tasks, and to receive instruction. Tract Societies are also established, to promote amongst the people the knowledge of Christianity, I have generally, in my journeys, had one man with me laden with Christian Tracts in the language of the country, and which I have distributed through a district of several hundred miles in extent: and such is the value which the people of the country set upon these Tracts, that they have read them, and then sold them at high prices to others. The Scriptures are also read by individuals themselves, and to one another. But we conceive the public preaching of the Gospel is, after all, the grand means for their conversion; and this we have been enabled to carry on by the countenance of the Government, and the liberality of our friends at home and abroad. Chapels have been erected, which are well attended by our own people, and by the natives; and we have been allowed to go into the country, and call sinners to repentance, setting before their eyes the Lamb of God who taketh away the sins of the world. There are on this platform two persons, one of our own Society, and one of the London Missionary Society, with whom I have repeatedly gone to preach the Gospel of the grace of God. One of them, twenty years ago, was actually smuggled into India; (for Missionaries were not then allowed to enter that country;) but he proceeded into the interior, acquired the language, and has been for many years, most actively engaged in distributing the word of God, and in preaching the Gospel,