

sea shore for 140 or 150 miles, and ask "Where are the Missionaries?" Throughout all that immense extent of territory you will meet with one solitary catechist; and yet India is overtaken and evangelized! About 140 miles south of Madras you come to a region of note in ancient history, known in modern times as the district of Tanjore. There Negapatam and Manargoody are situated—the two stations of this society in that province. Well, Tanjore is in many respects the most favoured province of India. Christianity has been introduced there about 150 years. It was first preached there by Ziegenbalg, and afterwards Schwartz and his successors laboured in that district. It is also a province noted for Brahminism. In many respects the system of Brahminism resembles Popery. While passing through districts of England and Scotland, when I have seen the ruins of abbeys and monasteries, I have remarked how carefully the founders had chosen their sites. If you wish anywhere to find out the richest and fattest portion of English or Scottish soil, or places most picturesque or romantic in point of situation, you have only to seek for abbeys and monasteries.—(Hear, hear.) So it is in India. Brahminism claims brotherhood in this respect with Popery; indeed they are brothers, or sisters, or what you like to call them. (A laugh.)

Family Circle.

The Professing Mother, and her Dying Daughter.

"What manner of persons ought we to be, in all holy conversation and godliness?" This is a question which we should do well often to ask ourselves, seeing what momentous responsibilities are ours. Have we, indeed, to train immortal souls? And is it possible that our inconsistencies may draw them away from the narrow path which leadeth unto life eternal? Yea, even by the indulgence of a worldly spirit, lead our dear children to the brink of everlasting perdition! Awful thought! Even into that fire which never shall be quenched!

Oh, how closely observant are our children of our words, our actions, our very looks! Then, should we not keep a watch over our hearts? "As a man thinketh in his heart, so is he." The state of the heart will influence looks, words, actions—as the fountain will send out fresh water or bitter; then, shall we not keep our hearts with all diligence? How often do we hear of the children of professing parents proving unworthy characters! Far be it from me to say, that it is always the result of the mother's inconsistency, especially when the sons are in question; but, in respect to our daughters, they are always looking up to us for direction and guidance. Is there not, then, great fear, if we are inconsistent, that they will be led astray, unless grace—the grace of God—prevent? And, under these circumstances, what "shame" must cover that mother's brow, who is reproved by her own child!

A painful circumstance in point has occurred under my own observation, and has led to these reflections. The daughter of professing parents was brought to the feet of Jesus, while absent from home; and, on her return, she became the guide and teacher of her younger sisters and brothers—her consistency and lovely Christian deportment were admired by all who revered real piety. On one occasion, being invited to the house of a Reverend Doctor, to an evening party, to the astonishment of her mother, she said, "Mamma, I shall not go!" "Not go, my dear!" exclaimed the mother; "pray, why?" "Because," replied the daughter, "it is to be a quadrille party." "Then, I hope you will write, and explain your reason!" rejoined the mother. "Oh yes, mamma, I mean to do that."

The watchful care of this dear girl over the younger branches of the family was most exemplary, and never was a sister more loved and respected. But it pleased our Heavenly Father to call her early away from this world of temptation; and this lovely and beloved girl was laid on her bed of death, at the very time when her mother had just said, "I think she is getting more like other young people!" having, at last,

induced her child to conform a little more to the world. Doubtless, there was One who loved her too well to suffer her to be drawn into the vortex to which her mother was leading her near, and the voice was heard, "Come up hither!" Deafness, and occasional delirium, soon closed communication with her; yet she was permitted the opportunity of reproving her mother.

On one occasion, being the Sabbath morning, she observed her mother busily employed in dusting, and giving more attention than was due to the ornaments on the chimney-piece and table. Looking affectionately, but sorrowfully, at her, she said, "Oh, my dear mamma, I am distressed to see you caring so much for those things to-day!" Her mother turned round, and looking out of the window, replied, "When you get well, dear, how you will enjoy this window!" The dying girl made no reply; but, a short time after, when her mother again entered the room, she found her child sleeping, with an open book near her, and her hand pointing to the following verses:—

THE DYING CHILD TO HER MOTHER.

Mother, why speak of the things of earth,
Which, brief as the sun of a winter's sky,
And fleet as the hours of an infant's mirth,
Soon pass away?

And thinkest thou, mother, to charm thy child,
By telling of things so false and frail,
Of those gay streams that once beguiled—
And she so pale!

Oh! tell me not of the bright, clear sun,
As his radiance lights up the morning skies;
For, oft as his race has just begun,
His brightness dies!

Nor bid me think of the placid moon,
As she calmly smiles from the brow of night,
And sweetly beams, then wanes, and soon
Is lost to sight!

Oh! tell me not of the far, bright stars,
As they softly steal through the evening shade;
For, though nothing now their lustre mars,
They soon must fade!

Nor tell me now of the gay and young,
Who seem to be joyous or sad at will;
For the heart's wild beatings, the mirthful tongue,
Shall soon be still!

Nor bid me dream of the beautiful flowers,
Whose fragrance perfumes the forest glade;
Though blooming now, in a few short hours
They too must fade!

There are things, dear mother, sweeter far,
Than the music which sighs in the waving breeze,
And lovelier than midnight's brightest star—
Oh, speak of these!

Yes, tell me of Heaven—the home of the blest,
Where all is changeless, and bright, and pure,
Where the soul, escaped from its bonds, shall rest,
Calm and secure!

Oh, point me beyond that star-lit sky,
Where brightens my spirit's long abode—
I shall die—I sweetly then shall die,
And go to God!

But the most affecting scene occurred a short time before this dear, dying girl became unconscious. She requested her father and mother might be called to her; and soon as they stood by her side, she looked most earnestly and affectionately on them, and said, "Oh, my dear papa, are you safe for eternity? My dear mamma, are you safe? Shall—oh, shall I meet you both in Heaven? 'Think of those awful words, 'In hell he lifted up his eyes, being in torments!'" These were her last words, as she passed through the shadowy vale to a congenial home above the azure sky.

What, think you, must have been the feelings and the thoughts of these distressed parents? Must they not have thought that their dying child had some misgivings as to their future prospects, and eternal safety?—Will they meet in Heaven? A day is coming that will reveal secrets; then—yes—then we shall know. But will you be there?—*Mother's Friend.*

Correspondence.

JUDGE MARSHALL'S LETTERS.

The remarks contained in these passages, apply most forcibly to ministers of religion of every denomination. They have, or ought to have, much proper influence with the working and poorer classes; and their example indeed, throughout society, is most impressive and important. For this reason, and, also, most especially, because they are solemnly set apart to be Ambassadors and

Ministers for inculcating and exhibiting truth and righteousness, and every christian and moral virtue, and for discouraging and contending against all manner of evil; and for encouraging, and endeavouring to promote, all spiritual and moral good, they are imperatively called, and bound, to do their utmost, by example, persuasion, and influence, to remove out of the way of the mental and moral improvement of the people, generally, the deeply imbedded, and wide extended barrier of the drinking habit. As the first step towards their fulfilling this their mission, and duly, regarding the subject under review, they must, themselves, entirely abstain from the ensnaring and ruinous drinks, and next, from their pulpits, occasionally at least, and on all other occasions, both public and private, as circumstances may require, inculcate the same entire abstinence as a part of Scriptural and Christian duty and practice. From all which has already been stated, with regard to the drinking hindrance to the diffusion of literary instruction, among the rising generation, in the labouring classes; and from every other consideration and circumstance bearing on the subject, it is evident, that the work of removing that hindrance must commence with the parents. They must, if possible, be induced to abandon the impoverishing and destructive habit; and then the good work, as to ultimate effect, may, indeed, be said, to be more than half accomplished. If proofs are needed, to convince any opponents or doubters, as to the directly favourable tendency and results of the total abstinence reform, in promoting and extending literary instruction and mental improvement, in general, they can be abundantly afforded, as they are constantly accumulating. Even the highest minister of state in the United Kingdom, Lord John Russell, has publicly given his testimony on the subject, in the following important and comprehensive words:—"I am convinced, that there is no cause more likely to elevate the people of this country, in every respect,—whether as regards religion,—whether as regards political importance, whether as regards literary and moral cultivation, than the great question of Temperance." The prize essay, lately cited, gives the following among other testimonies on the subject.—"The second case is that of a Smith, with a family of nine children; although an excellent workman, yet his family were in rags, and scarcely a book to be seen in the house. His poor wife also, was dejected and miserable. Now, however, the children are all well dressed, and sent to school, with their hymn-books and Bibles. The parents, also, attend the house of God regularly." A letter from Scarborough, gives the following instance. "We have one striking case, of the son of a formerly abandoned drunkard, who, in consequence of his father having been some years a steady teetotaler, has applied himself most diligently to study, both at school and at home; has acquainted himself with several languages, particularly Hebrew; has given attention to the drawing of Maps, and to general land surveying; and is now under training for a teacher in a public school. The whole family, previous to the father becoming a teetotaler, were in rags and destitution; and growing up in vice and ignorance." But it is quite unnecessary to multiply similar instances. They could be given by hundreds, from every country where the abstinence reform has, for any considerable time, been established and prevailing.

Some observations will, in a subsequent letter, be appropriately, and it may be hoped profitably offered, to show more fully that not only as to effecting literary instruction, but the moral improvement anticipated to follow, there is an absolute necessity for removing the fatal drinking practice,—the monster impediment to both those desired blessings,—and also, further to prove, that in order to a really improving and profitable, or thorough education of the people, religious and moral instruction and training must accompany the literary endeavours. If such higher instruction is not at the same time afforded, comparatively little of real good will be effected; and in very many instances, as has been frequently found, the mere literary attainments will only make those who have secured them, the more proficient in wickedness, and the more dangerous and injurious to society. Testimonies

and proofs on these points, also, are numerous and convincing. Some of such testimonies may here be appropriately given; but more special and extended arguments and proofs on the points just specified, will be reserved for a subsequent letter, when the principal remedies suggested or proposed for the diminution of pauperism and crime, and other social evils, now so extensively prevalent in the Kingdom, will be formally introduced, and separately discussed and examined.—"Education," says one writer, "without a doubt is the great imperative necessity of the age; but the education of moral feeling, the education of duty, of principle must be the foundation."—"Education," says Cousin, "if not based on religious tuition, is worse than useless. I know a little of Europe, and have never witnessed any good popular schools, where christianity was wanting. He who speaks to you is a philosopher; one looked on with an evil eye; and even persecuted by the priesthood; but who knows human nature and history too well, not to regard religion as an indestructible power; and Christianity, when rightly inculcated, as an essential instrument for civilizing mankind; and a necessary support to those on whom society imposes hard and humble duties, uncheered by the hope of future fortune, or the consolations of self love." "The statement of M. Guerry, is a painful one, unhappily well authenticated, and long known, that the great majority of the licentious females of Paris, come from the northern and most highly improved provinces of France, in regard to literary attainments. Attention has been called to the startling fact, that, in France too, on statistical returns, made some years since, it was found in the whole eighty six departments, that the amount of crime was just in proportion to the prevailing degree of instruction."

In the letters already cited, on the education of the people, the Author, the Rev'd Mr. Parsons, makes the following judicious and appropriate remarks relating to the same points.—"It has been fashionable of late, to judge of the morals of the people, by the reading and writing qualification. Can they read and write? then, forsooth, they are good men and women; but if they are ignorant of these arts, then, of course, they are 'untutored savages.' Nothing could be more false than this standard of virtue." "The accounts from Cornwall, as to reading and writing are very appalling; and yet the same Commissioners inform us, that in some districts, a Magistrate is never wanting; and the Constable and police have nothing to do. Doubtless, the reports from Wales, as to literature, will be dreadful; and yet, the Welsh are the most industrious, moral, religious, and peaceable people in the world. The fact is, reading and writing are mere arts; and it would be just as rational, to expect a man to be pious, because he can weave or spin, as because he can read and write. There are more police-men, soldiers, &c., required in one county in Prussia, to keep that learned population in order, than are needed by the whole of England." Further on, he writes—"We are no advocates of ignorance, in any shape. My work, 'Education the Birthright of every Human Being,' advocates a far larger amount of learning than has been deemed necessary or expedient for the masses. Still in our opinion, education consists, rather in giving good clear distinct common sense ideas to the people—and in producing in them a love of liberty, integrity and religion, than in teaching them merely to read fluently, or write a good hand." The following statements, by Superintendents of the London police, are also of importance, as showing how indispensable it is, to convey the religious and moral instruction, contemporaneously with the literary education, in order to any real or permanent good being effected—"Without complete supervision, Ragged Schools are of no good effect; nothing adequate to the good meant. No doubt there is a great risk run at these Ragged Schools; bad boys, in a cluster, will always corrupt good boys. Worse still with girls. A decent girl must be corrupted among bad girls. Mere reading and writing are a harm to a vicious child. It makes him steal more boldly, because with more judgment, for he sees prices marked. Without moral training it is a harm. The smartest thieves I have met with, and those having the longest