

tures are freely distributed, and the Scriptural education of the young is universal, we have surely reason to expect that the heavenly leaven will sooner or later work in a not less effectual manner, and with not less happy results.

When a person learns, on first becoming acquainted with Tinnevely, that the greater number of the native Christians embraced the Christian religion either from secular motives, or from a mixture of motive, partly secular, partly religious, and when he then notices the imperfections and faults which are apparent in the majority, he may conclude—as some have naturally, but too hastily concluded—that all the religion of the province is unreal. In this instance, as in many others, a little knowledge leads to an erroneous conclusion, a more thorough knowledge reveals results that are as satisfactory and encouraging as the circumstances of the case will admit of.

The real state of things may be illustrated by a beautiful analogy drawn from the *betel* gardens of India. The *betel* leaf is the smooth, pungent, aromatic leaf of a climbing plant, somewhat resembling the pepper-vine, which is almost universally chewed by Orientals, not as a narcotic, but as a mild agreeable stimulant. The *betel*-vine is a delicate and tender plant, which requires much water and much shade; and accordingly, it is trained, not up a naked pole, like the hop, but up the stem of a rapidly growing, straight, slim, leafy tree, called in Tamil the *agatti*, which is planted thickly in rows throughout the *betel* garden, so as both to give the *betel* the support it needs, and to screen it from the scorching rays of the sun, by the continuous shade of its intermingling branches. At a distance, and to a casual observer, the *agatti* alone is apparent, and it might be supposed that we were looking at an *agatti* garden, not a *betel* garden; but interspersed among the *agatti*s planted in the same soil, and fed by the same water is another and more precious plant, whose winding tendrils and smooth green leaves attract our notice when we have entered the garden, and begun to look closely around. It is only for the sake of screening and sweetening the *betel* that the *agatti* is grown, and when the *betel*-leaf is ripe, the *agatti* which supported and defended it is cut down, and either applied to some trivial use, or cast into the fire. Thus it is in our missions in Tinnevely, and in the visible Church in general, which in every country is a *betel* garden, in which “the many” who are “called,” attract more notice than “the few” who are “chosen,” though they are of infinitely less value, and in which “the few” grow up amongst “the many,” undistinguished from them except by the close observer, and are trained up for heaven, in green and fruitful humility under their protecting shade.\*

It is quite certain that God has not left Himself in Tinnevely, or in any place where His word has been preached, and His Church planted, without witness to the saving efficacy of His truth. Whilst He causes “the Gospel of the kingdom” to be “preached in all nations for a witness unto them,” it is evidently His design that it should not ordinarily or always be a witness against them; for He has been pleased in so many instances to accompany it with “the demonstration of His Spirit and of power,” as to prove to all nations that Christianity is from God, and a remedy for the spiritual diseases of the Hindus, as well as of all other races of men.

In concluding this sketch of the *Field*, the *Work*, and the *Results* of the Tinnevely Missions, I wish to remind my readers that so much still remains

to be done, that all that has been accomplished as yet may be described as only a promising beginning. More has been done in Tinnevely than in any other province in India, and yet very much remains to be done, before all Tinnevely is Christianized. Nearly 45,000 souls have been brought under Christian instruction in that one province, but more than 1,200,000 souls remain in darkness still! It is frequently our duty still, in the ordinary course of our labors in Tinnevely, within the limits even of our Missionary parishes, to pass through village after village, teeming with a busy population, in which all classes of society—“old men and maidens, young men and children,”—vie with each other, not in praising and serving God, but in praising and serving devils. Much remains to be done also before every Indian province, or even every province in the Madras Presidency, becomes a Tinnevely; for, with the exception of the three or four most southern provinces, Southern India has witnessed no greater Missionary progress than the Presidencies of Bengal and Bombay. Even in Southern India I could mention twelve or thirteen zillahs or provinces, each with an average population of nearly a million of souls, in all which there is not a single Missionary of the Church of England. In most of those provinces there are one or two Missionaries of other Societies; but in the Hyderabad country, which is connected with Madras in ecclesiastical matters, though politically connected with Bengal, and in which there is a population of ten millions—the great majority of them Telugu people and heathens—there is not a single European Missionary connected with any Protestant communion. There is an excellent native Missionary labouring there, a Missionary of the *Society for the Propagation of the Gospel*, but he can scarcely be regarded as a Missionary to the people of the country. Being himself a Tamil man, he was sent on a special mission to the Tamil people who have settled as domestic servants to the Europeans, and as camp followers in the principal military cantonment, yet the appointment of that solitary native Missionary is all that has been done for the propagation of Christianity in the territories of the Nizam. To hope to dispel the darkness of ten millions of heathens and Mahomedans by an isolated effort like that, is surely little better than if we should hope to illuminate London by means of a single candle stuck upon the top of St. Paul's! I trust, however, that more will soon be done for India in general, and more also for Tinnevely, to which my own mind naturally reverts when I think of the future. Supposing the congregations already gathered in Tinnevely, able to stand alone without foreign aid, which I hope they will ere long be able to do, it will then become only more clearly our duty—and a delightful duty it will be—to lengthen our cords, and strengthen our stakes, and endeavour to gather in more and more of the surrounding heathenism. Hinduism, which wears a calm and tolerant face when it fears no danger, has recently shown, by its combination with Mahomedan fanaticism, and its ebullitions of persecuting rage, that it feels the grasp, and fears the power and progress of its Divine foe. A crisis has appeared in the history of our Missions in India, and the appearance of such a crisis should surely stimulate the friends of Missions, and all desirous of the enlightenment and improvement of India, to help us with all their might. The *Church Missionary Society* has every year of late been devoting more and more of its funds and energies to India, and now that I am about to return to the scene of my own labours, I am truly thankful to carry with me the hope and belief that the *Society for the Propagation of the Gospel* has also commenced to move forward. The additional grant of £3,000 per annum which the Society has recently been enabled to make for the

extension of Indian Missions, provides us with funds sufficient for a considerable advance in each of the Presidencies, and now all that we want is an adequate supply of men of the proper sort. “The harvest truly is great, and the laborers are few,” and without the help of additional laborers, men of piety, devotedness, and energy, the harvest cannot be gathered in. “Say not ye, there are yet four months, and then cometh harvest. Lift up your eyes, and look on the fields, for they are white already unto harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal.” The real work of Missions, the work of winning souls to Christ, is a spiritual work, and can only be done by spiritual men. Living men alone are competent to place “living stones” in the wall of the spiritual temple. But such men are not to be purchased by money; no organization, however perfect, no ordination, however valid, can confer life. If we wish Christian men, animated by the living, loving Spirit of Christ, to be raised up, and sent forth to do Christ's work in India, such men must be sought for in Christ's Spirit, and in accordance with Christ's commands, by earnest prayers to Himself, for surely He is more deeply interested than we can be, in the extension and prosperity of his own work. “Pray ye, therefore, the Lord of the harvest, that He would thrust forth laborers into His harvest.”

#### THE ANGLO-AMERICAN CHURCH EMIGRANTS' AID SOCIETY.

The work of this important and much needed Society is thus spoken of in the leading Article of the *Colonial Church Chronicle* for December:—

The spread of the English race is one of the great phenomena of the present age. However the politician may regard it, the Churchman will ponder deeply the fact that multitudes of our kindred now reside far beyond the range of the Royal Supremacy, far beyond what was once regarded as the limit of our Anglican Reformation. Although our Colonies are more or less sought by our enterprising emigrants, it still remains true, that the United States of America are the great point of attraction. Setting aside the myriads from Ireland and Scotland, it appears that from forty to fifty thousand of the natives of England (including Wales) annually migrate to the great Republic of the West.

To all who look beyond the present moment, this emigration will be a subject replete with anxiety. The vast English-speaking population now arising beyond the Atlantic will at some time powerfully react upon ourselves either for evil or for good. It is indeed a matter which deeply concerns the entire world, whether North America shall hereafter diffuse the blessed influences of Christianity, or the malignant poison of vice and irreligion.

The census of the United States for 1850 enables us to estimate that at the present time, about 400,000 natives of England inhabit the various sections of the Union. These persons have been, for the most part, baptised at our fountains, and in regard to them the charge has been given within our churches, that they should be “virtuously brought up to lead a godly and a Christian life.” The merely nominal Churchman may think that because 400,000 are beyond reach of the Royal Supremacy, they are beyond the reach of their baptismal obligations as members of Christ's Body, which is His Church. But they who have any faith in the Catholic character of our English Reformation will be inclined seriously to ask the question, Whether, on the whole, these 400,000 carry with them the religion of England, or whether they simply add to the existing schisms and ungodliness of America?

The Society which has afforded a title to our

\* This analogy will be found also in “Pettit's History of the Tinnevely Mission.” I have occasionally used Mr. Pettit's words; but the analogy itself struck me shortly after my arrival in Tinnevely, when I stated it nearly as above, in a letter to a friend.