

The Church.

"Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."—JEREMIAH vi. 16.

VOLUME XIII., No. 41.]

TORONTO, CANADA, THURSDAY, MAY 9, 1850.

[WHOLE NUMBER, DCLXX.]

Poetry.

GOD SAVE THE CHURCH.

BY THE REV. H. MONTGOMERY.

God save the Church, and save the Queen;
Mere and Throned have ever been,
By truth revealed, and treason banished.
God save the Church! be this our cry
While we live, and when we die;
For, 'tis her banner we will fly,
The Church is England's glory still.

THE SHEPHERD AND HIS SHEEP.

DEAR MR. EDITOR.—The following hymn by a bereaved mother has captured our heart at least a dozen times. I send it to you in the hope that it may comfort others also.
H. S.
The shepherd took the lambs in his arms and carried to the sheep
In his arms.

The Alpha sheep in valleys graze,
New down soft on their woolly prime,
But when the sun grows brown and bare,
Their shepherd strives to make them tame.

To any shepherds of pasture green,
That lead the lambs to the mountain side,
Where grass and flowers together grow,
And down through into the meadows glide.

But taught can have the wild things
The sheep and the mountain side,
Tough as the shepherd calls and sings,
And ward below the pasture lie.

Till in his arms the lambs he takes,
Along the dusty path to try,
Three, four, five, six, and seven,
The sheep will come o'er rocks and snow.

And in the pasture filled fair,
Runs on me like the south wind free,
The shepherd drops his tender care,
And sheep and lambs together feed.

This parable, by nature blessed,
Runs on me like the south wind free,
Oh, how I wish, that all untried,
Hurry their waters to the sea.

A blissful vision through the night,
Does all my happy senses try,
Of the Good Shepherd on the height,
Or moving up the starry way.

Holding my little lamb so dear,
And, like the lamb on the sea,
Sings o'er his voice along the steep,
Saying, "Arise and follow Me."

WEEKLY CALENDAR.

Date	1st Lesson	2nd Lesson
1st May	1st Cor. 13	1st Cor. 13
2nd	1st Cor. 13	1st Cor. 13
3rd	1st Cor. 13	1st Cor. 13
4th	1st Cor. 13	1st Cor. 13
5th	1st Cor. 13	1st Cor. 13
6th	1st Cor. 13	1st Cor. 13
7th	1st Cor. 13	1st Cor. 13
8th	1st Cor. 13	1st Cor. 13
9th	1st Cor. 13	1st Cor. 13
10th	1st Cor. 13	1st Cor. 13
11th	1st Cor. 13	1st Cor. 13
12th	1st Cor. 13	1st Cor. 13
13th	1st Cor. 13	1st Cor. 13
14th	1st Cor. 13	1st Cor. 13
15th	1st Cor. 13	1st Cor. 13
16th	1st Cor. 13	1st Cor. 13
17th	1st Cor. 13	1st Cor. 13
18th	1st Cor. 13	1st Cor. 13
19th	1st Cor. 13	1st Cor. 13
20th	1st Cor. 13	1st Cor. 13
21st	1st Cor. 13	1st Cor. 13
22nd	1st Cor. 13	1st Cor. 13
23rd	1st Cor. 13	1st Cor. 13
24th	1st Cor. 13	1st Cor. 13
25th	1st Cor. 13	1st Cor. 13
26th	1st Cor. 13	1st Cor. 13
27th	1st Cor. 13	1st Cor. 13
28th	1st Cor. 13	1st Cor. 13
29th	1st Cor. 13	1st Cor. 13
30th	1st Cor. 13	1st Cor. 13
31st	1st Cor. 13	1st Cor. 13

SUNDAY AFTER ASCENSION DAY, MAY 15, 1850.

(By the Rev. G. I. Townsend, M. A.)

THE FEELING (1st Peter iv. 7-11).—This Sunday is called the "Sunday of expectation," or the "Sunday within the octave of the Ascension." The Church commemorates on it the waiting of the Holy Spirit, Master, until they were visited with the outpouring of the Holy Spirit. This day forms a portion of the octave of the Ascension, and partakes of the joy and festivity enjoyed for the celebration of that glad festival. The peculiar design of the services of this Sunday, is to enforce the great duty of prayer upon the believers in the ascension of Christ. The Apostles remained with the blessed Virgin Mother in the holy city, and continued with one accord in prayer and supplication, until they were endued with power from on high. The Church invites her children on this day to lift up their voices in earnest supplication to their ascended Lord, and to entreat that, as on the assembled Apostles, so also on the present members of his mystical body, He will be pleased to send down the influence of his Holy Spirit to comfort them, and to lead them to the same place where the glorified Head of the Church has gone before.—The Epistle of St. Peter is addressed to the Christian converts, whether Jew or Gentile, scattered through the countries of Asia Minor. The Apostle, in this portion of his letter, assures those to whom he writes, that, in the approaching destruction of Jewish people and polity, the power of their bitter persecutors would be soon destroyed; and urges them to soberness, watchfulness in prayer, and to the practice of an ungrudging hospitality, so needful to relieve the wants of the suffering saints. The converts are also exhorted to minister to, and to help each other's weaknesses, in those days of difficulty and disaster, according as they may have received gifts and graces from God. If any minister to the necessities of the poor, let him do so as of the means which God hath bestowed; not in vain glory, but giving God the praise, through our Lord Jesus Christ. The Church, by the election of this passage, enforces upon her people the duty of prayer, in contemplating the ascension of Christ; and points out the best mode of obtaining the gifts and graces of the Holy Spirit, which alone are the fruits of effectual and believing prayer.

THE GOSPEL (St. John iv. 26. to xvi. 4).—This portion of Scripture records the promise made by our blessed Lord to his disciples, of sending unto them the Comforter. The question asked of Jesus by his rejoicing Apostles, after his resurrection, "Lord, wilt thou at this time restore again the kingdom of Israel?" proves that, even after his life of humility, death of pain, and after the conquest achieved over the power of the grave by the Lord of glory, that the Apostles had but very little insight into the spiritual nature of the kingdom, over the hearts and consciences of men, which Christ came upon earth to establish. The Apostles of our Lord had not yet learned to exchange the anticipated splendours of an universal sovereignty for the greater glories of dominion over inward evil. They expected to receive the reward of a faithful adherence to the cause of their Divine Master, in temporal rule and chiefdom, rather than in the subjugation of the pride of life, the love of power, the desire of self-aggrandizement, at the footstool of the cross of a crucified and risen Lord. It was left to the Spirit of Truth to teach this hard lesson. It was the office of the promised Comforter to testify of Jesus, to bring all the words, sufferings, and teachings of Jesus to their remembrance, to instruct them in the nature of the kingdom of the Messiah. The Holy Ghost was sent to teach them what to say when brought before kings for the Word's sake, to support them under afflictions, hatred, and persecution of the world which had already rejected their humble, holy, and Divine Master. The Church, in the relation of this passage for the gospel of this Sunday, points out the promise made by Christ of sending the Holy Spirit; and by relating some portion of his holy office, invites her children to pray for the reception into their own hearts of the comforts of its abundant outpouring.

LEAVING THE CHURCH.

(From the English Churchman.)

Amongst the various protests that have been made with reference to the decision of the Gorham case, there is one that has not yet been put forth, and which we therefore desire to propound in its plainest form to all who do us the honour to read our paper. We protest then, unequivocally and decidedly, with all the energy that we are able, against the notion that there is any necessity for any single individual, whether he be layman or clerk, to leave the Church, or even to leave the ministry on account of what has recently taken place; or, we would almost say, on account of any thing that can by possibility take place. We protest against the notion that it is competent for individual members of the Church to leave her, or "secede" from her at their option; we contend that it is their duty to remain faithful to her, whatever may be the amount of persecution or misrepresentation to which she may be exposed. We particularly deny that it is competent for ministers of the Church to withdraw from those duties which, at their ordination they have undertaken. Such was not the course adopted by our great Divines and Churchmen of the 17th century, in the crisis of Puritan persecution. They did not secede from the Church. Jeremy Taylor, Sanderson, Bull, Heylin, Morley, Hacket, and a host of others, did not desert their post until compelled to do so. When the Long Parliament declared it unlawful to perform the Services of the Church of England, these great men, driven from their Churches, continued to officiate wherever the opportunity was given them. It is recorded of Bishop Hacket, then one of the London Clergy, that when he was reading the Liturgy in his parish Church, he was interrupted by the entrance of a file of soldiers, one of whom presented a pistol to his head and commanded him to desert. "Soldier," said he to you do your duty, and I will do mine;" and so continued the service. This as it appears to us, is the true spirit in which the orthodox Clergy should act if called on.

But, in truth, no crisis has as yet come on us. Our Formularies remain unchanged; we have the free use of our Liturgy, and nothing has absolved us from our Ordination vows, to read the services of the Church, and to teach people according to them. We do not apprehend that any interference is likely to be attempted with our present Formularies. But should it come to the worst, should our Formularies be changed so as to speak heresy, we still contend that it would be unlawful to secede or withdraw from the Church. The Clergy would still be bound to perform the Services in the manner in which they have solemnly engaged to do; they would still be constrained to read the old Services, until positive force obliges them to desert.

Such is our view of the duties of the Clergy, we will not say in the present crisis, for this crisis has not come. We do not think it will, but it may, and we must be prepared for it. Meanwhile, by no means underrate the importance and difficulty of the present junction of affairs. Our counsel would be to do nothing hastily. Individual protests appear to us uncalled for, except a person feels constrained by conscience. In such cases let him not make it in the Church, which we believe is illegal, unless it be as part of his sermon. Let doubts by a knot of persons, however eminent or excellent, we object to for this reason, because their protest will probably be expressed in terms too strong or too weak for the majority. What we want is an expression of opinion by as large a number as possible, in order that public opinion may, at least respect it. Our notion is, that all that is required is a simple protest by the Clergy and others, that they hold the doctrine of Baptismal Regeneration in its integrity, and consider the position that it is possible to make a vital doctrine an open question, to be heterodox, or rather, in fact, non-sensical.

Ample opportunity will, we trust, be afforded ere long, for the clear consideration of the whole question. Meanwhile, we shall have had the opportunity of hearing what the Bishop of Exeter and others may say regarding it.

At all events, let us resolve to do nothing rashly, let us not be carried away by crochets, or private theories, but weigh well the whole responsibilities of our position, and on no account desert the post in which the providence of God has placed us.

CESSATION OF GOVERNMENT SUPPORT TO IDOLATRY IN INDIA.

(From the Colonial Church Chronicle.)

Certain correspondence received from the Government of India, has lately been printed by order of the House of Commons, detailing the measures which have been taken in India to carry into effect the orders of the Court of Directors, for the complete disconnection of the servants of the Government from the support and management of the religious institutions of the natives, whether Mahomedan or Hindoo.

We purpose giving an abstract, for the information of our readers, of the present state of this important question; which we have gleaned out of these voluminous documents, and which will throw some light upon the condition of Hindoism in India at the present time.

We may at once state that we consider the very appearance of these documents, and still more, their general tenor and purport, to afford matter for thankfulness to Almighty God, and of congratulation to all the members of the Christian Church in this land, and not least, to that small and faithful band, who for so many years, through evil report and through good, patiently persevered in opposing the wide-spread and deeply-rooted system of Government support to idolatry in India.

It is surely a sign for good, and the removal of a great hindrance to the preaching of the Gospel in India, that the results we are about to detail have been obtained, at an immense expense of trouble, care and anxiety to the Governments of India and their executive officers, in simple recognition of a great principle, a principle which the growing Christian feeling of this country, the enlightened conscientiousness of the Company's servants in India, and we will add, the higher sense of responsibility on the part of the Court of Directors, and of Government itself in India, render it impossible any longer to gain or dispute.

That principle was this,—that all direct support by Government (other than such as was implied in the terms of particular conventions or engagements, respecting which, once incurred, faith must be kept) given to the false religions or idolatrous systems of British India, is dishonouring to Almighty God, and a scandal to the Christian profession, and that such support must, at all hazards, though with all due caution, be done away with and suppressed.

concerned, they appear to have set themselves in all earnestness, and entire good faith and sincerity, to the task of eventually and completely doing away with all such support in every form, whether direct or indirect. Of this we proceed to give in detail that we trust will be considered satisfactory proof.

The orders of the Court of Directors were sent out to the Supreme Government at Calcutta, and its members were specially entrusted with the duty of seeing that these orders were carried out at the junior presidencies of Madras and Bombay, as well as in that of Bengal.

A letter from the Supreme Government, dated Jan. 7th, 1846, gives an abstract of what had actually been done up to that date.

In the Presidency of Madras, where interference with the native religious institutions had been carried to the widest extent, a complete separation had been effected in regard to the internal administration and the expenditure of the temples, and also the appointment of officers. These had been transferred to native (voluntary) agency. The management of the lands themselves, from which the revenues were derived, had not at that time been given up. But of this we shall speak hereafter.

At Bombay, "with one only exception, if it be one," there had been a complete separation of the officers of the Government from the religious institutions of the natives. In the few cases in which endowment lands had been in the charge of revenue officers, they had been transferred to natives with little difficulty.

In Bengal, the only case of direct interference on the part of the European officers of Government was that of the temple of Juggernaut. The lands belonging to it had been transferred to a native rajah.

An annual sum is still continued in lieu of certain temple lands, which had been resumed by the Government at the time the Company acquired the Province, and which could not be restored. This sum had been reduced from 35,786 rupees, which was the allowance before the recent measures, to 23,321, the endowment existing from such lands at the time the province was acquired. The pilgrim-tax has of course been entirely given up. In the north-west provinces an immediate transfer of management to native agency from the Government officers had been ordered in several cases; in others such a transfer was in process of being effected.

We now proceed to some of the details connected with each of the Presidencies. They are to be gathered from the midst of a most voluminous correspondence on the part of the Company's civil servants. For although the results, as stated above, seem simple enough, our readers must not suppose that they were attained by a simple process. On the contrary, the collectors and other revenue officers had to effect a distinct arrangement in almost every particular case. It serves to open our eyes to the enormous extent of the evil which has been put an end to, when we are told that, in the Presidency of Madras alone, the Government had been concerned in the administration and superintendence of "no less than 7,000 Hindoo establishments, from the famous temple of Barringham to the common village pagoda."

And this," remarks the under Secretary, Mr. Melville, "was something more than a mere nominal superintendence; the members of the Board, and they looked up to him as a regulator of its economies and festivals, as the supervisor of the priests and servants of the pagoda, as the faithful treasurer of the pagoda funds, and the comptroller of the daily expenses of their idolatry." It is probable," adds Mr. P. Melville, "that neither the Court of Directors, when they issued these instructions, nor the Board of Revenue, when they prepared to give effect to them, had any just idea of the number of heathen institutions whose affairs were under the immediate supervision of the officers of Government."

The following is an abstract of what has been done in the principal districts of the Madras Presidency:—

NALLUR.—Here there are 829 pagodas and mosques, whose total estimated income is 75,490 rupees. The superintendence of the 12 pagodas hitherto under the collector has been transferred to committees composed, in most instances, of the priests and the head inhabitants of the village. Vacancies to be filled up either by election or inheritance.

MADRAS.—346 pagodas have been transferred from the collector to Dharmakurtas, who appear to be hereditary trustees.

TAMISOROLE.—116 pagodas have been transferred in like manner. Their annual endowments amount to 157,914 rupees.

TANJORE.—2,874 Hindoo institutions were under the superintendence of the collector. Of these 875 receive money allowances from Government, the rest have land endowments. The lands at present continue to be managed by Government, and yield an annual revenue of 191,477 rupees. The temples have all been transferred.

CANARA.—There are no less than 3,532 Hindoo institutions, and 136 mosques stated by the collector to have been under his management. Their total revenue is 154,634 rupees. 4,279 trustees have been appointed in consequence of the withdrawal of Government management.

SOUTH ARCA.—107 pagodas have been transferred. SALEM.—193 have been transferred; 68 panchgats or committees.

CHIMBORON.—The petty village temples amount to 3,094 in number. Their lands yield 40,200 rupees. These have not been under Government management. 132 large pagodas with an income of 80,000 rupees have been transferred.

TINNEVELLY.—350 pagodas with an income of 223,709 rupees have been transferred from Government to the chief men of the villages.

It is satisfactory to find the following minute of the Board of Revenue with reference to the transfer in a district where, if anywhere, native excitement and discontent might have been expected:—"The Board are gratified at this result, and at the manner, so peaceable and considerate, and so consonant to the feelings of the community, in which it has been effected, in a part of the country where, more than in others, the apprehensions of the people had been roused in opposition to the measure itself."

In the territory of Kurnool there appear to be 2,439 native religious institutions. Their revenues are not estimated at more than 31,369 rupees.

As far as can be judged, Mr. P. Melville reports that the temple lands managed by Government in the Presidency of Madras yield £60,000 a-year; of this £30,000 or £40,000 belong to pagodas in Tanjore and Tinnevelly.

A large surplus has accrued under the good management by a Christian government of the property of the heathen temples. This sum, amounting in all to 800,000 rupees, is to be appropriated first to objects of local utility, bridges, canals, &c., and then to general education.

income of this temple, from offerings, amounted to 109,873 rupees, and the disbursements were not more than 32,528, the balance went into the Government treasury.

It is a gratifying proof that times have changed, and that Government is sincere in its present measures, that this income is now given up! The temple has been placed in the hands of a sole trustee.

CHRISTIAN EDUCATION.

(From the Banner of the Cross.)

Rev. Sir and Brother.—Having just finished studying Bishop Doane's treatise on Christian Education, entitled "Burlington College, Seventh Term," allow me to communicate my thoughts to such as are disposed to read them. The words "treatise" and "study" had been deliberately selected as the truest expressions of the character of this Catalogue, and of reading which it justly deserves. It appears to me that we do not possess, within anything like the same compass, so exact and comprehensive a discussion of the nature and grounds of Christian Education: the duty of the Clergy, Parents, and Teachers of all grades to engage in it; and the glorious results to the Church and the world which its fearless, faithful prosecution will ensure. There are works, indeed, which profess to observe a more rigidly philosophical method of treating the subject, but it may be doubted whether they present any essential point which the Bishop of New Jersey has not embraced within the limits of his unpretending Seventh Term Catalogue. It would not be difficult for an author who discloses in every paragraph that he has sounded the depths and ascended to the height of the subject, to have published, had he so determined, a work of any size or pretensions. But I take leave to express the opinion, that the Bishop has accomplished the more difficult task of exhibiting the results of his own elaborate investigations in a form both within and attractive to the comprehension of all. He has not only realized the "multum non multa," but has descended into the thoroughly practical details of his theme, with that graceful mingling of humour and truthfulness which may be considered the characteristic of this distinguished Prelate's style, in his discourses not strictly theological.

It is pleasant to know that we possess a treatise on the subject of Christian Education, which, by its very style, will reach a large class indisposed to read on such a topic. There are some other subjects, of great importance to the mass of the people, which fall of reaching the many by the garb in which their respected and learned authors clothe their thoughts. One who desires to speak most effectively to the American mind especially on points connected with Christian Education, must not be so elaborate as to be too high, nor so profound as to be too deep, nor as philosophical as to be too obscure for plain practical folk. What is wanted is not the people's admiration but their children; not the tribute of their praise for our learning, but the guardianship of their souls and daughters.

This Seventh Term Catalogue of Burlington College may be read with advantage by Priest and Layman; by Parent and Sponsor; by the Teacher both of the Sunday School and of the Common School; by the Board of the Statesman as well as the Churchman; because the proper education of the young is the great question which all who wish well to the Commonwealth, must desire to see practically adjusted; and after all said, what is the Holy Catholic Church but the divinely and therefore only appointed Educator of man?

I do not write to praise the venerable Prelate whose mind originated and whose vigorous right arm, under God, has built up two noble Seminaries for Christian Education. And yet, methinks, it were a pious work (and quite exciting from its novelty) to speak the truth about one who has been so heartily, systematically, and unjustly anathematized; but if this notice shall induce any one to read Bishop Doane's Catalogue, and from the Catalogue to visit the Schools, and judge for himself whether or not they fairly realize their founder's principles, its object will be attained.

Philadelphia, March, 1850. DEAR SIR.

MISSIONS OF THE CHURCH IN TINNEVELLY.

(From the Colonial Church Chronicle.)

Tinnevelly is a corruption of the Tamil Tirunelveli, which means the sacred rice-enclosure. It probably owes its sacredness in the mind of the Hindoo chiefly to the existence in it of the immense and very ancient temples of Trichendoor, Nelliampalam, Tencaai (the southern Benares), and Palaniam, which are all renowned for their holiness, and in which, from time immemorial, the Hindoo rites and ceremonies have been uninterruptedly performed, without being liable to the frequent decorations which the temples in the northern provinces have suffered, especially from the Mahomedans, and in times of war. A great part of the province, too, on the banks of its two great rivers, the Tambaraparni and the Sittir, is remarkably fertile; and scarcely any thing can be conceived more refreshing to the eye of the weary sunburnt traveller than the bright green fields of young rice occupying the lowlands, on either side of the road, as far as the eye can reach, gently undulating with the evening breeze—a sea of verdure.

The province of Tinnevelly occupies the southern extremity of the so-called peninsula of India, is situated between 8 deg. and 9 deg. 50 min. north latitude, and is of an average breadth of about, I should imagine, sixty miles. It is separated from a lofty range of mountains, very difficult of access and abounding in the most delightful and picturesque scenery. From these mountains the lowlands gently slope downwards to the Gulf of Manasar, which separates them from the Island of Ceylon. On the north, it is met by the district—formerly a kingdom, and one of the holy countries of the south—of Madura, from which it is separated by no natural boundaries that I am acquainted with. Along the coast to the east there are several extensive salt marshes, separated from the sea by long low hills of sand. Interspersed through the province there are also many extensive plains of red sand, called Tails, some of them many miles in extent, as dreary and barren as any of the desert wilds of Arabia or Africa. During the prevalence of the hot-winds, which blow almost incessantly from the west between the months of June and September, these plains are all but impassable from the clouds of fine red sand, which completely obscure the sky; and, as the terrible sun—in India he is indeed terrible—shines upon them, give the distant spectator the idea of mingled flame and smoke issuing from the mouth of some immense furnace. In fact, sometimes for days together, in the neighbourhood of these plains, the raging sand-storms render life almost insupportable. In rain do you shut up every door and window, the glowing particles insinuate

themselves everywhere, inflaming your eyes, parching your throat, and soiling everything around. I speak feelingly on this subject; for there is unfortunately, one of these plains within a very short distance of my own house. Tinnevelly is, in general, an open country, flat and unvaried in its aspect, having a very few detached and barren hills scattered here and there. The southern part of the province is almost entirely covered with palmyra-trees, which grow straight up to the height of from thirty to fifty feet without branches, and terminate in a tuft of large fan-like leaves. They are by no means graceful in appearance, and give a wild and almost savage aspect to some parts of the country. The common saying in the north of the Presidency is, that Tinnevelly is all sand and palmyra-trees; but this, of course, is somewhat of an exaggeration. The population is very abundant, and, on the whole, equally distributed. In general the larger villages and towns are scattered along the banks of the two rivers named above, while the rest of the country is thickly studded with small villages or hamlets, which are very often mere collections of miserable mud huts. A Hindoo seldom builds a good house; and there are reasons for this, which I shall speak of by-and-by. These villages are seldom farther apart from one another than two or three miles. In the northern part of the province, where the palmyra-tree is more rare, the villages are, for the most part, pleasantly situated on the banks of small tanks or artificial lakes, around which a few tamardil, or banyan, or coco-nut trees are generally planted. Many a pleasant day have I spent under the shade of these trees, as they are called, conversing with the people, or examining the children of my schools. Around these tanks there are generally a few rice-fields; while the other parts of the country are cultivated with maize, cotton, and other things which do not require irrigation. The climate of the Tinnevelly district, in general, is very hot, but, I believe, singularly healthy. At my own station the thermometer ranges from 79° to 96° in the shade. In a kind of recess formed by the setting of the ghats on the west, there is a valley called Courtalam, which is delightfully cool and pleasant during the hottest part of the year. There is also there a small cataract which falls from a projecting rock. To this place many Europeans with their families annually resort, from Tinnevelly, Travancore, and Madras. At other seasons of the year, the atmosphere is comparatively cool and pleasant, from the prevalence of the sea-breezes which blow daily; so that for about seven months in the year the invalid has a refuge, and during the other five months, the climate, though very hot, is by no means disagreeable. Still, with all its faults, its fogs, and rains, and frosts, I prefer the English climate.

There are very few Mahomedans in Tinnevelly, their dominion never having been very firmly established in the south; and, as Hamilton remarks, the primitive Hindoo manners and customs are scarcely any where seen in greater purity. Apparently the lapse of twenty centuries has made but very little change. Of the early history of Tinnevelly, very little, of course, is known. In fact, India itself has no real history. As Cousin well says, the Hindoo system, inculcating fatalism, as it does, "must press down the truth, in order to keep the people in the real agent; and so there is no history of man in India, no chronology." It seems certain, however, that Tinnevelly was formerly a part of the great Pandian empire, the capital of which was Tanjore. It was afterwards occupied by a multitude of independent chieftains, the last of whom was subdued in 1601.

About twenty miles to the north of my residence, and in my own missionary district, there are the remains of the last of those strongholds. The foundations of a rather extensive fort may yet be traced; and an old man, happily now a Christian, delights to show where in his youth the cannon were planted, and how the attack was made upon the fort. At a little distance to the west there are the graves of the English officers and privates who fell during the siege; and there is an inscription to the memory of the brave young soldier, not twenty-one years of age, who led the storming party, and fell in the moment of victory. The Hindoo horde, by far the most numerous of those tombs. Very seldom, I suppose, is that very lonely spot visited by one who can read the English inscription. It is indescribably affecting to stand by those almost forgotten graves in the hand of the stranger, and think how soon the memory of man's labours and conflicts fade away. I have scarcely ever visited a place that impressed me more, and many a day has my eye been pitched in sight of it, for about a furlong to the east in the village of Arung-Kadu, in which there is a neat little Christian church, and a small but very promising congregation, which I used occasionally to visit,—a kind of token, so it were, that while man is cut down and withered as the grass, the truth of God shall endure for ever and ever.

On most of the maps of India, the towns of Tuticorin and Palamcottah are marked. These are our London and Liverpool. Tuticorin is the great port, and Palamcottah the European cantonment-station and capital of Tinnevelly. Tuticorin is a large town, inhabited chiefly by native Roman Catholics.—Under both the Portuguese and Dutch governments it was a place of considerable note. It was formerly remarkable for the very productive pearl fisheries carried on there. At present it is chiefly important as a depot for Tinnevelly cotton, which is brought there from the interior of the province, is there cleaned, made up into bales, and shipped for China and England. There are several European gentlemen, connected with various mercantile houses, resident there. It is also a great salt emporium. There are several Roman churches erected, and to some extent endowed by the Portuguese in this place. There is also a large Lutheran church, erected by the Dutch, and now occasionally used for English service. In the neighbourhood burial-ground there is the lofty tomb of the last Dutch governor. Tuticorin might be, and probably will be, a place of considerable importance whenever English enterprise is directed to the thorough development of the resources of the country. Surely some time or other something like colonization will be attempted in India. Palamcottah is the only other station, except the various mission villages, occupied by Europeans in the province, with his assistants, the Judge, the engineers of a regiment of native infantry, the officers of a regiment of the Church Missionary Society. There are many things of considerable interest connected with Palamcottah; but the traveller I shall mention only one, and that is, the tower from the north after passing over vast tracts of country; thickly covered with the monuments of a wicked and debasing superstition, is delighted, as he approaches Palamcottah, with the prospect of a very beautiful spire peering forth from amidst the groves of palmyra and coco-nut trees by which it is surrounded. It belongs to the church of the Holy Trinity, which was erected by the late Mr. Rhyns. The tower and spire, almost featureless in proportion, and very beautiful in effect, were erected in after times

by the resident Missionary, Mr. Pettit. There are a few bungalows at Courtalam and Trichendoor, inhabited for a few months in the year by European visitors. The sub-collector also resides in a village to the west. There are nineteen mission-stations, in which a missionary is or ought to be resident; but sickness and other causes occasion vacancies, which from filling up as promptly as it is desirable that they should. The Mission-stations are scattered over nearly the whole of the province, though the south, below the town marked on the maps Alvir-Tinnevelly, is the part where Christianity prevails the most. The oldest of these stations was formed thirty years ago, and some of them are but now in course of formation.

In those Mission which are somewhat established, there are, in general, a substantial church, a mission-house, boarding-school for boys and girls, village day-schools, and houses for the catechist and schoolmaster. In the villages around, connected with each Mission, there is generally a plain thatched prayer-house, with sometimes a separate school-room, and houses for the native teachers. Some of the churches are exceedingly neat, and even, for India, handsome. For instance, Mr. Best's new church of St. Mark, at Christian-Nagram, is a very imposing early-English building, in perfect taste, with tower and spire, all of the best material and workmanship. Mr. Sargent has also built a very creditable and spacious Gothic church at Suvide-shapuram. Mr. Tucker's immense church at Panavilil, has just been opened. It is a good Gothic building. Mr. Cameron has recently completed three fine churches in his district, in rather a simple style, more approaching to the Italian (a kind of Indo-Lombardo-Byzantine), but still very good and substantial. Mr. Pettit has built a Grecian and a Gothic church in two of his villages. Mr. Thomas has commenced a noble building, of great strength and very elaborate in all its details, which he hopes hereafter to complete, and which is now covered in and fitted up temporarily for Divine service. Mr. T. is a skilful architect; and if he should be spared, he has sufficient funds at his disposal to complete his church as he has commenced it, the Brahmins at Trichendoor, from which his station is but a few miles distant, will no longer be able to triumph in their own stately old temple as the only monument of earnestness and zeal in that part of the country. I wish him, very heartily, success in his arduous undertaking; for really, while the living temples are incomparably the more precious, one would wish that the material temples should not be altogether unworthy of the sacred system which, in the eye of the heathen, they represent. I would neither make the erection of a church the first thing to be done in the formation of a Mission; nor would I omit, when the state of the Mission afforded promise of permanence and extension, to do all that lay in my power to provide for every established Christian village a substantial and decent church, in which the converts and their children might worship God in the beauty of holiness—the ornament and pride of the village, and the best building in the district. In my own district, I have recently finished a very neat, though plain, church at Perthabod, in the erection of which I was aided by Hindoo artists in the vicinity.

Many a friend lamented to me, after perusing my last letter, his intention to forward a very considerable donation, (£200), to enable me to consolidate and extend my educational and other plans. I should indeed be very glad if any one acquainted with Mr. Caldwell's labours—and who that reads the accounts of our South India Missions is not acquainted with them?—would assist him in the erection of his church; and I should very gladly receive and forward to him any such donations.

One word more about churches. When I commenced my missionary work in Tinnevelly, I found at Suvayapuram a small prayer-house, with walls of mud, and roof covered with palmyra-leaves, which had been erected by the few Christian residents there. Its dimensions were, as nearly as I can recollect, 18 feet in length, about 8 feet in breadth, and 6 in height; and it was then quite large enough for my regular, or rather most irregular, congregation. For many months my work consisted chiefly in conducting prayers, and catechizing the people, morning and evening, in this little hut; teaching their children day time; visiting the surrounding villages; staying familiarly, as I had opportunity, with the around me, and instructing my few native converts. For a long time I met with little but lament; but at length one day another, as of the old man of whom I wrote in my last: joined himself to us—led by various motives, but for