

the conversion and salvation of those who hear, may ever vouchsafe His presence amongst you, and that in the day when the Lord of Hosts shall make up his jewels, you and all pertaining to you may be found bound up in the bundle of life by the Lord our God, and fitted by His Spirit to be partakers of the glory of his kingdom for ever.

Believe me to remain,

My dear friends,
Your ever faithful and affectionate pastor,

B. HUNOR.

English Ecclesiastical Intelligence.

INDIA.

It is greatly to be deplored that any persons, whether Europeans or Hindus, should remain content with the empty form, without the substance of godliness; and it should therefore be regarded as a special consolation, that we who have laboured in Tinnevely as Missionaries and as pastors, who "speak what we do know, and testify what we have seen," are able to testify that there is in Tinnevely, an encouraging amount of genuine piety. In each of our little congregations God has "a seed to serve Him." There is "a little flock,"—would that I could say they are not a flock!—of persons who appear to be "called, and faithful, and chosen followers of the Lamb;" and such persons show the reality of their religion by the regularity of their attendance on the means of grace, by their zeal in the acquisition of religious knowledge, by the quiet consistency of their lives, by their devout confidence in God's care, by their conquest over their caste-prejudices, by the largeness of their charities and in a variety of other ways which are quite satisfactory to their pastors' minds. The existence of this class of persons, though they are still a minority everywhere, is an immense encouragement to the Christian Missionary; for it proves to him that the Gospel has not waxed old—has not become effete, as some people affirm—but is still, as in primitive times, "the power of God, and the wisdom of God," to the salvation of every one that believeth. It proves that Christianity is not merely a new dogma, or a new society, but new love, new life; not merely a new patch upon an old garment, or a new garment upon "the old man," but the creation of "a new man" in Christ Jesus.

The existence of a considerable amount of real Christian piety amongst our native Christians, may be inferred from the number of our communicants. In almost every portion of our Tinnevely missions, the proportion apparent between the communicants and the baptised part of the Christian population is very remarkable. Amongst a Christian population of about 48,000 souls, about a third of whom are still unbaptised, the communicants amount, in round numbers, to 5,000. This gives a proportion of about one communicant to every six baptised persons throughout the province. In some villages with which I am acquainted, the proportion is one in five; and if there are not at least one in eight of the baptised inhabitants of a village communicants,—that is, if there are not at least 100 communicants in a village of 800 baptised inhabitants—we are accustomed to think the religious condition of that village deplorably low. We should form, it is true, an erroneous impression of the religious prosperity of Tinnevely if we looked at these facts from a purely English point of view. The Hindus, and other semi-civilised races, have so much less mental independence and self-reliance than the English, and when disposed to act right are so much more teachable, tractable, and submissive, that a pastor's recommendation carries greater

weight, and his influence produces greater effect than is ordinarily the case in English congregations. Hence, if we take an English congregation and an Indian one, which are equal in numbers, and equal, as far as man can judge, in the aggregate amount of their piety and zeal, we shall generally find a considerable inequality in the number of the communicants.

In estimating the value of facts like this, differences in mental temperament are certainly to be taken into account; nevertheless, we should not be doing justice to our Missions if we did not attribute a considerable share of the difference to the system pursued. Our people may be more docile than the English, but our system also is better. It is not the custom in any of our missionary stations, as it generally is in England, for people come to the Lord's Table when they please, and keep away when they please, without any reference to character or preparation, coming unprepared and going away unblessed. We have a godly discipline, and a regular system of instruction and training, similar to that which in this country precedes Confirmation, but generally a good deal stricter. At all our stations in Tinnevely, on the Saturday preceding the administration of the Holy Communion, we are accustomed to hold a "preparation," or preparatory meeting, which all who wish to partake of the communion are expected to attend. From a distance of four or five miles people attend this meeting almost as a matter of course, but people who live at greater distances are indulged with subsidiary "preparations" nearer home. At these meetings the Missionary converses with the intending communicants, catechizes them, explains to them whatever requires to be made clear, prays with them—if need be, warns and exhorts them, or comforts and strengthens them, privately—and endeavors in every way he can think of, to prepare them for the reception of the Holy Communion with a right faith, a reverent mind, and a lively hope. It might be expected that the strictness of this system would deter communicants; and yet so far from deterring them, nothing seems so effectual to increase their number; for persons who would not think themselves fit to come to the Communion itself, feel no scruple about attending the communicants' class, and thus they are gradually led on "from strength to strength," till in due time they venture to come to the Table of the Lord.

During the last six months, that elapsed before I left Tinnevely, wishing to leave behind me something that might be useful in my absence, I put together the prayers, instructions, and meditations which I had been accustomed to supply to my people, month by month, at the preparatory meetings, and gave the whole for publication to our Tinnevely Book Society. The book was adopted and published by the Book Society, and an edition of 3,000 copies of it printed at the Church Mission Press in Palamcottah. May I not say that this is a fact which speaks volumes? In a province where devils were the principal objects of worship, "where Satan's seat was," 3,000 copies of a book intended for the guidance and edification of communicants have been called for, and have been printed and sold. Surely this may be regarded as proving that Christian piety must have made real progress. Allowing a certain abatement for the mental temperament of the people, what remains is so considerable and encouraging, as to warrant our saying, "what hath God wrought!"

In my own district the number of communicants was at first very small. For two years, amongst about a thousand native Christians there was only one person, in addition to a few catechists and schoolmasters, to whom I felt myself at liberty to administer the Communion. Those were days of

darkness and dreariness indeed, and I well remember sometimes saying to myself, "Lord, I am left alone." But it was God's will that I should not always be left alone. After the schools came into full operation, and especially after the pupils who had been educated in our Female Boarding-School began to take their places in our various congregations, as Christian wives and mothers, a great improvement began to take place, and by and by I found myself surrounded with a band of men and women—but especially of women—whose hearts God appeared to have touched.

On the whole, therefore, I conclude, from my own experience as well as from the experience of my Missionary brethren in Tinnevely, that real piety towards God does exist amongst our people, and is the same in kind, if not in degree, with what we observe in more highly favored communities. We cannot expect Hindú piety to be identical in all respects with English piety; but we may expect, and we actually find, that Hindú piety is as sincere and real, after its kind, as English, and as much superior to the merely nominal religion by which it is surrounded. Many a person in Christian England, though without God in the world, and without a particle of love for the Saviour who died for him, exemplifies by his high sense of honor and gentlemanly integrity, what the indirect influences of many ages of Christianity can effect; place beside him a recent convert from heathenism, and though the latter has been awakened to spiritual life by a vital spark from on high, and be sincerely desirous of following his Saviour, it is well if he does not suffer in our estimation from comparison with one who has so greatly the advantage of him in point of external circumstances. In estimating the sincerity of the Hindú Christian, we should compare him, therefore, not with the nominally Christian Englishman, still less with the real English Christian, the highest style of man, but with the nominal Christian Hindú, or with the subtle, cringing, apathetic, conscienceless heathen himself, the inheritor of the concentrated poison of a hundred generations of heathenism. The Gospel does not all at once eradicate natural dispositions and national failings. Our Indian converts, though they have become Christians, have not become Englishmen; they remain Hindús still, and that means much. But whatever their failings may be, a counteracting impulse has been brought to bear upon them, and they have yielded themselves to that impulse, so that we have no fear respecting the final result. Both "the leaven" and "the lump" may be inferior to what we have now in England; but the difference between the Indian leaven and the Indian lump is equally marked and decided, and we may regard it as equally certain that in due time the lump will be pervaded by the leaven. The Indian leaven itself also is probably destined to improve in strength and virtue.

It is well known that many of the tribes of Northern Europe were converted to Christianity by the sword, or by other methods not more creditable to any party concerned in the conversion, and that the Christianity thus introduced was deeply tinged with the superstitions and errors of the times; yet in a few centuries the Christian leaven wrought so mightily as to purify itself from the impurities and corruptions which had originally been combined with it, and to form in the Northern nations a manliness and truthfulness of Christian character, previously unknown in the world. Reasoning from analogy, in a district where the people have received the Gospel from, on the whole, a higher order of motives, where the faith introduced is that which was "once delivered to the saints," without superstitious admixtures, and where the Holy Scrip-