

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	Oct. 25	Joel 1	Luko 11
M.	26	Ecclus. 6	12
T.	27	8	13
W.	28	Job 24, 25	14
T.	29	Ecclus. 10	15
F.	30	12	16
S.	31	14	17

* The Athanasian Creed to be used.

Poetry.

THE CALL.

Thy night is dark: behold the shade was deeper,
In the old garden of Gethsemane,
When the calm voice awoke the weary sleeper,
"Couldst thou not watch one hour alone with me?"

O thou, so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy little trials,
To count all earthly things a gaudy loss?

What if thou always suffer tribulation,
And if Christian warfare never cease;
The gaining of the quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this dark hour only,
This one dark hour, before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest,
And Peace may fold her wing o'er hill and valley;
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,
With him who trod the wine-press all alone:
Although thou find no human hand to aid thee,
No human soul to comprehend thine own.

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in their consecration,
Lying by that high faith to thee so dim,
Declaring before God their dedication,
So far from thee, because so near to Him?

Canst thou forget thy Christian superscription,
"Behold, we count them happy which endure?"
What treasure wouldst thou, in the land Egyptian,
Refrain the stormy water to secure?

Poor wandering soul! I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking,
Some landward path unto an island shore.

The cross is heavy in thy human measure,
The way too narrow for thine inward pride;
Thou canst not lay thine intellectual treasure
At the low footstool of the crucified.

Oh, that thy faithless soul, one great hour only,
Would comprehend the Christian's perfect life—
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation,
The Father yieldeth back a thousand-fold
In the calm stillness of regeneration
Cometh a joy we never knew of old.

In meek obedience to the heavenly Teacher,
Thy weary soul can find its only peace;
Seeking no aid from any human creature,
Looking to God alone for his release.

And he will come in his own time and power,
To set his earnest-hearted children free:
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

Religious Miscellany.

From the Colonial Church Chronicle for March.
PROGRESS OF CHRISTIANITY IN INDIA.

Further south, on the same coast, there are the interesting Missions of the Church Missionary Society in the native states of Travancore and Cochin. I have not been long enough in India to remember the commencement of those Missions, but I have twice visited their principal stations, and on the occasion of my second visit, after an interval of nine years, found both the number of missionaries and the number of native Christians under their care

Continued from last week.

nearly double. It was particularly gratifying to find that the now converts who had been gathered in were not like the first converts, proselytes from the Syrian Church—an old and interesting, but corrupted, Christian communion,—but were direct accessions from heathenism, especially from classes of heathens that had never been reached. Amongst those newly-reached classes are the "Hill-kings," a race of rude aboriginal mountaineers, living mostly in trees, and rarely before seen by any European eye. The Church Missionary Society's Missions in those districts, comprise 5,400 converts, who have to contend with greater difficulties than any other native Christians in southern India, in consequence of the heathenism of the Malayala people being the most intense and fanatical with which I am acquainted, and the government of the country being heathen.

Further south still, in the Tamil portion of the Travancore country, are the Missions of the London Missionary Society, the most important and successful Missions of that Society in India, and which in the list of Indian rural Mission rank next to those of the Church of England in Tinnevely. In connexion with those Missions there are upwards of 18,000 converts to Christianity, nearly all of whom speak the same language as our own converts in Tinnevely, belong to the same castes and classes, and may be regarded as the same people; and though in point of numbers they are considerably behind our Tinnevely Christians, yet in education, public spirit, missionary zeal, and liberality in contributions to charitable objects, they have made in proportion to their numbers, at least equal progress.

I now come, last of all, to Tinnevely, the province in which it was my own privilege to labour during the greater part of my Indian life. Tinnevely is the most southern province on the Coromandel coast, lying immediately to the south of Madras, and though a peculiarly hot, sandy, and unattractive region, it claims to be regarded by the Christian with peculiar interest; for there the eye and heart, wearied with heathenish sights, are gladdened by the sight of the largest, the most thriving, and the most progressive Christian community in India. The only Missions anywhere in the East which are said to be equally progressive, are those of the American Baptists amongst the Karicus in Barmah; but as I am not personally acquainted with those Missions, I am unable to say whether this representation is correct. In subsequent communications I hope to describe more fully the Missions in Tinnevely; it will suffice at present to say, that in that province alone, through the united instrumentality of the Church Missionary Society and the Society for the Propagation of the Gospel, 20 missionary districts have been formed; Christian congregations have been established in 627 villages; 42,000 persons—men, women, and children—have been rescued from heathenism and brought under Christian instruction, of whom 26,000 have been baptized, and 4,500 are communicants; 10,000 children are receiving instruction in Christian schools; 11 converted Hindus have been admitted to the ministry of the Church of England; and now, amongst other signs of approaching maturity, considerable progress is being made by the native Church towards the support of its own institutions without foreign aid. It is true that much remains to be done before our Christian community in Tinnevely is in all respects worthy of the Christian name, and that there, as elsewhere, Christian profession and public spirit are not always accompanied by personal piety. It is also true, that in that province alone more than a million of souls remain heathens still; but it is necessary, and very consolatory, to bear in mind that in what has already been accomplished there is much reason for thankfulness, and that the degree in which old things have already passed away is an encouragement for us to hope that in due time all things will become new.

At a former period it used to be said that it was impossible to convert the Hindus. Now that the possibility of their conversion has been proved by the conversion of a considerable number, the point of attack has changed, and it is asserted that all the conversions that are spoken of are valueless, for there is no sincerity in Hindu Christianity. They who say so, whatever be their own ideas of Christi-

anity, take so little interest in the diffusion of its benefits, that they are content to remain profoundly ignorant of what missionaries are doing, and of the real condition of the native Christian community. It is a significant fact, that when persons of this class are awakened to spiritual life, they invariably make the discovery that there is a reality in Missionary labours which they had not expected to find: the more they know, the more they are gratified. In a subsequent paper I shall endeavor to give a fair estimate of Hindu Christianity, and to prove that, whatever be its defects, it includes a large amount of real sincerity; but I may here remark that the liberality with which the religious members of the Anglo-Indian community contribute to missionary purposes is a pleasing testimony to the reality of the work which is going forward. Though the English in India do not number more than 60,000 souls, the great majority of whom are private soldiers, the average amount which is contributed in India for the promotion of Missionary objects has been estimated at about £40,000 per annum. The list of contributors will be found to include the names of many judges and magistrates, heads of departments and governors, men of high official standing and of long Indian experience, who, testify, not only by their contributions, but oftentimes by their counsel and co-operation, their estimate of the importance of the work. There is something instructive also in the proportionate amount of their subscriptions. If the eye runs down a list of Anglo-Indian contributions to any missionary object, more donations of 100 rupees (£10) will be discovered than of sovereigns in this country.

It is an interesting feature of real missionary work everywhere, and certainly not less so in India than in other parts of the world, that it is carried on with so small an admixture of party spirit. In Tinnevely, for example, we may confidently say, "Behold how good and joyful it is for brethren to dwell together in unity." Generally, the Society for the Propagation of the Gospel and the Church Missionary Society have chosen different and distant spheres of labour; the former labouring chiefly in the Colonies, the latter exclusively amongst the heathen; but in India the spiritual care of our own countrymen being provided for by the East India Company's Ecclesiastical Establishment, aided by the efforts of Additional Clergy Societies, the Society for the Propagation of the Gospel is set free to labour, like the younger society, amongst the heathen alone, and in Tinnevely, the missionaries of both societies labour not only in adjacent districts of the same province, but in one and the same department of work. Under these circumstances some antagonism or jealousy might possibly have been apprehended; but so far from anything of the kind ever having appeared, I only wish that all Christ's ministers in this country were labouring in their Master's cause with anything like equal harmony and brotherly cordiality. Two Bishops of Madras, the Bishop of Calcutta, and the Bishop of Victoria, have observed, and recorded their gratification in observing, the good feeling which exists, and the last public expression of that feeling which took place before I left Tinnevely was one which was peculiarly interesting to myself. The missionaries and a few of the European catechists of both societies met in my house for prayer and conference, and for the transaction of business connected with various societies which are supported in common; and on that occasion I had the pleasure of receiving twenty-eight guests, of whom nineteen belonged to the Church Mission, and nine to the Society for the Propagation of the Gospel. Seven of the guests were native clergymen. Whatever differences exist, or are supposed to exist, between the two societies, they relate, not to actual missionary work, but to preliminaries; and when once those preliminaries are settled, when missionaries of either society have actually been appointed to a station, and their work is commenced, no appreciable difference remains.

All labour alike under episcopal superintendence, with the same purpose in view, in the same spirit, and in substantial conformity to the same principles of action. The only strife which I ever observed between the two societies was of a friendly, Christian sort, which conduced greatly to the advantage