

## DR. DUFF.

In the *Record* for December, we gave some account of the Dr's. movements, in a letter from his daughter. From the *Free Church Missionary Record*, for December, we take the following additional particulars, believing that they will be interesting to our readers. Speaking of Travancore, the Dr states that the population is about 1,250,000; of these, about 150,000 are slaves.—It is the most Brahman-ridden country which Dr. Duff has visited. The present Rajah is a man of an enlightened and liberal mind, who can speak and write English with fluency, and is somewhat acquainted with English literature:—

"There is, in the capital, an English school supported at an expense of about £500 annually, by the Rajah, in which the English Bible is not only permitted to be read, but is *actually read*, by all the higher classes—composed of Brahmans, Nairs, and other high castes. The Rajah himself has read the Bible, and does not hesitate to praise it as full of all manner of excellent instruction. Having, through Major Sheriff, the present truly excellent commanding British officer, who enjoys the Rajah's confidence, signified his wish that I should call at the palace, I did so; and instead of being detained a few minutes, as I expected, I was there two hours and a half, the Rajah himself going round and showing every thing in the palace and gardens, and freely conversing all the while about all manner of subjects. His intelligent inquisitiveness was only paralleled by his frank and free communicativeness. As he so singularly unbended himself, I ventured to offer some hints and suggestions relative to the present condition of things in Travancore. With a promptitude which won one's heart, he admitted the evils, deplored them, and expressed his earnest wishes and hopes with reference to a gradual amelioration. Surely a prince so amiable and well disposed—a monarch so intelligent and enlightened—placed so singularly at the head of the most antiquarian Brahminical government in India, ought to be the object of special prayer with all Christian people who become acquainted with the striking peculiarities of his mind, and character, and position. Were he to maintain his present enlightened views—to cherish his present liberal spirit—to strengthen and consolidate his present intentions and designs—to remain exempt, as now, from the vitiating taint of blinded bigotry and prejudice—and to enjoy the counsels of a wise, judicious, Christian British resident—there is no saying to what extent, in some new conjuncture of circumstances, and under a gracious overruling Providence, he might be instrumental in breaking the iron rod of a crushing Brahminism, establishing liberty of conscience and action, and, generally, in paving the way for the effectual introduction of the blessed gospel of salvation.

"I have dealt mainly in generalities, since I could not enter into details without being too lengthened; but there is one fact which ought specially to interest the Christian's heart, and quicken the Christian's prayer, in behalf of his Highness of Travancore. Before parting with him, he said I must see his children, and hear how they read English. His two sons and daughter were then introduced. Of the former, the younger was between four and five, and the other about nine—the princess being about six years of age. The younger of the princes was just beginning his alphabet; the elder read and explained an English book with considerable care, while the little princess spelt words of one syllable remarkably well. A more simple, unaffected, amiable group of children, it would not be easy to find. The perfect modesty and unforwardness, and yet perfect ease and frankness, of their demeanour, had an unspeakable charm; and the fond and affectionate familiarity exhibited between

themselves and their royal father was so contrary to all I had hitherto associated with the stiffness, and coldness, and distance of Oriental etiquette, that I felt under the momentary illusion of the whole being part and parcel of the economy of a *Christian house*, rather than the regime of an Asiatic palace. Altogether, I left the Rajah with general favourable impressions of an indelible character, and have not ceased to pray for him; and on his behalf would I entreat now the prayers of all who may come to know the interesting and hopeful peculiarities of his mind and character, in conjunction with the astounding difficulties of his position."

In the Dr's. narrative we find an apt illustration of the fact, that the pure christianity of the Bible will not blend with any spurious system.—Our reforming ancestors, aware of this fact, made a clean sweep of the rubbish that ages of darkness and superstition had introduced. The Dr. visited the Church of England Mission, and represents the missionaries as very earnest and noble labourers.

"From Cochin I retraced my steps, though more inland, to visit the Church of England Mission stations among the ancient Syrian Churches of Travancore, Cottayam, Pullam, and Mavelikarra. The interest which was awakened in behalf of these Churches, throughout all Christendom, by the Researches of Dr. Claudius Buchanan, has long been matter of ecclesiastical history. It would require many sheets, and not a fragment merely of my last, to relate the rise and progress and failure of the great experiment of the Church of England, by entering into an intimate alliance with the Syrian Church, to inoculate the latter with a renovating infusion of the true Christian life. But though the admirably conceived and admirably conducted experiment of attempting to raise the fallen Syrian Church in its corporate capacity, as such, has signally failed, it has only led the Church of England Missionary Society to adopt what experience has proved a healthier and more promising system of operations; and that is a system of teaching and preaching which aims at detaching individuals from the Syrian Church altogether, and incorporating them with a purer—just the same as in the case of Papists and Heathen; for I have ample evidence to prove that, except in the non-recognition of the Pope, the Syrian Church has now endorsed every error and antichristian dogma of Popery."

On his return to Calcutta on 6th August, Dr. Duff found his family and colleagues in good health, and the Institution prospering. On the 7th, he writes to Mr. Tweedie, and makes the following powerful appeal in behalf of the foreign missions:—

"Of home news I have as yet learnt little. Two items which I have gleaned have at once gladdened and distressed me. It is a matter of unspeakable consolation to me that the business of the theological professorship has been so peacefully and amicably disposed of: My prayer is, that the Lord may abundantly strengthen the hands of all the professors, and that the New College may prove a nursery of "plants of renown," that shall diffuse the seeds of righteousness broad-cast over Scotland and the world. The distressing item is, that which relates to a felt or threatened necessity of curtailing our missions for want of pecuniary means. I could understand the question being raised as to the relative importance and promise of different places of labour, and the propriety of transferring mission funds from less hopeful to more hopeful localities. For, when we cannot at once overtake all, we are bound, in the exercise of the faculties which God has given us, and from a scriptural interpretation of the leadings of Providence, to select the field most open to culture and most prolific in the promise of a rich harvest. But to abandon any one field altogether, without any

transfer of the resources lavished upon it to any other—in other words, to abridge the amount of substance and labour consecrated to the highest and noblest of all enterprises—would be a melancholy retrogression! Woe be to the man—woe be to the Church, that, through want of self-denial, or any other reprehensible failure in Christian grace, will calmly and deliberately make up its mind to do less for God and his holy name than heretofore! From our beloved Church may the Lord, in mercy avert this woe! I cannot bring myself to believe that the people who, by their self-discarding liberalities and sacrifices, have filled the four quarters of the globe—wherever Christianity has extended—with the report of their achievements—I cannot bring myself to believe that such a people will allow their zeal in the great cause of missions to languish, or their liberalities to abate. Rather would I expect that, when once the home machinery is completed, she would fairly work it, not for their own benefit alone, but, in equal or proportionate degrees, for the spiritual renovation of a guilty world. *The work—the great work—the greatest of all works intrusted to man—the evangelization of the nations—now claims, demands, not a continuance of former prayer, and effort, and liberality only, but a tenfold, yea a hundredfold, increase of them all!* These are not mere words of course; but, in my own deliberate judgment, the words of truth and soberness. Of the magnitude of the work itself, and the comparatively little that has yet been done for it, I have soul-overawing impressions which I find it vain to attempt to communicate in words. Oh for the breaking up of the vitrified crust of carnality and lateness that now envelops and impedes the glow of the spirit-life in the souls of the great body of Christian professors!—Yours, &c.

Id a letter dated September 7th, Dr. Duff states that the London Society, constrained to reduce their stations, have given up, with the approving consent of the directors and all interested, the important missionary station of Chinsurah to the Free Church. Chinsurah was the capital of the Dutch possessions in this part of India. It forms an important centre of operations in a vast field. It is the seat too of one of the largest Government Colleges, and has been occupied as a missionary station for fifty years. The Mission Chapel, a substantial edifice, was built at an expense of £1000. On the 20th August, Dr. Duff, accompanied by Mr. Mackay and Mr. Lacroix, opened the chapel in connection with the mission, and administered the sacrament to twenty-five communicants. On the Monday following, an English school was opened, into which 350 promising youths have been admitted. The taking of Chinsura does not at present add to the current expense of the mission.

## SABBATH DESECRATION.

LETTER FROM THE REV. MR. MACGREGOR, OF GULLEH.

We cheerfully give a place to the following letter from our friend, who will be gratified to hear, that at the late meeting of the Synod's Committee, it was resolved to wait on His Excellency the Governor General, with the view of pressing upon his attention the solemn importance of the subject, with a special reference to the anticipated Post Office regulations. His Excellency received the deputation with the greatest readiness, entered into a full consideration of the matter submitted, and declared his hearty concurrence in every suitable measure for protecting the day of rest.