

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 5. HALIFAX, NOVA SCOTIA, SATURDAY, OCTOBER 17, 1857. NO. 48.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	Oct. 18	18 San. a. Trin.	Daniel 8; Luke 4
M.	19	19 St. Luke, Ev'g.	Wisdom 11; Gal. 5
T.	20	20	19; 19
W.	21	21	7; 18 Eph.
T.	22	22	17; 18
F.	23	23	19; 9
S.	24	24	10; 8

Proper Lessons for St. Luke Ev'ng.—Morning, Eccles. 61—Evening.

Poetry.

THE HAUNTED CHAMBER.

In thy heart there is a chamber,—
None but God and thou hast seen it,—
Darken'd by the sombre shadows
From the folds of thought that screen it.

On its walls are many pictures
Painted by the hand of Time,
Sketches of these mystic regions
In the Infinite sublime.

There are portraits of the faces
That have passed away from earth,
Glimpses of those sunny places,
Sacred to thy childhood mirth.

Of the homestead, old and mossy,
Close beside the meadow green,
Where the brooks like threads of silver,
Wound their graceful curve between.

And, it is a haunted chamber,
There the ghosts at midnight stray,
Silent as the stars that wander
Down the white-pav'd Milky Way.

You behold the light forms trembling
In their pure robes like a bride,
And they look so like the living
You forget that they have died.

You forget the marble features
Of the friend you laid to rest,
You forget the pale hands folded
On a pulseless, soulless breast.

But you see him slowly walking
Mid the glow life's sunset weaves,
When his lips dropp'd farewell blessings
As the trees their autumn leaves.

Thus comes he long since departed,
Reaching out his hands to thine,
And his lips unto thee murmur
In a tone which seems divine.

In this chamber stands a mirror,
Mem'ry's lamp hangs overhead,
Throwing down a soften'd radiance
On those pictures of the dead.

In its clear depths we distinguish
What we were, and what we are,
There our inner life reflected,
Shows us hideous or fair.

Oh! 'tis in this sacred chamber
That we learn a solemn truth:
As in links of spirit union,
Age is joined again with youth.

Religious Miscellany.

From the Colonial Church Chronicle for March.

PROGRESS OF CHRISTIANITY IN INDIA.*

Indian Missions may be divided into two classes, viz. the educational, or those which endeavour to reach the higher classes by means of superior English schools; and the popular, if I may use the expression, or those which endeavour to reach the community at large (though practically, in most instances, they reach the lower classes alone) by means of vernacular preaching and vernacular education. The great English schools, or colleges, established in Madras, Calcutta, and Bombay, by the Scotch Presbyterians, stand at the head of the former class; at the head of the latter, which includes almost all other missionaries' efforts, we may safely place the missions of the Church of England in Tinnevely.

It cannot be doubted that the endeavour to diffuse Christianity among the higher classes of the Hindoos is one of very great importance, for the institution of caste gives the higher classes greater influence in India than in any other country; but

from Swartz's time till very recently nothing was done for them by any missionary society. They could not be reached, at all events they were not reached, by any of the agencies formerly at work: and up to the present time it is only by means of an English education of so high an order as to be an attraction to them, that these classes have, in any degree, been brought within the range of Christian influences. This plan originated with Dr. Duff and the Scotch Presbyterians; more recently by some other missionary societies in some of the principal Indian cities, not only the science and literature of the western nations, but also the truths of the Christian religion, are daily taught by men of the highest ability to thousands of the most intelligent of the Hindú youth. This educational system had only just been introduced into Madras when I arrived in 1838, and had not yet borne fruit; but about one hundred persons belonging to the higher ranks of Hindú society have now been brought by it into the Christian fold. It is true that this number is very small, compared with that of the converts connected with the other system of Missions; but it is to be borne in mind that they belong to a very influential class, a class in which no other system of means has borne any fruit whatever; and that, as the converts of this class have had to fight their way to Christ through many persecutions, many of them have risen to a peculiarly high standard of Christian excellence and devotedness. It is a very interesting circumstance, that through the influence and example of this class of converts, Christianity has begun to spread amongst persons belonging to the same social rank who had never been at any missionary school at all, or who have been educated at schools from which Christian teaching is carefully excluded; and it would appear that in Calcutta this new class of converts is now more numerous than the former. It is also chiefly owing to the influence of English education that so many social reforms are now making progress amongst the higher classes of the Hindús.

This educational department of missionary effort is far from being the only one which claims our sympathy, as some of its advocates appeared at one period to suppose; but it is certainly one of very great importance; and I may be permitted to say that it does not appear very creditable, either to the English people or to the Church of England, that the Scotch Presbyterians have been allowed almost to monopolize the Christian education of the higher classes of the Hindús. The Church of England is, undoubtedly, doing a great work in the rural districts; and in Benares, Mussulipatam, Palamcottah, and a few other places, the Church Missionary Society has established English schools for the higher classes; but it is much to be wished that the English Church put forth more of her strength in the cities—the seats of government and commerce—and contributed, what she has not yet done, her full share of effort towards the Christianization of the high-caste Hindús. The inequality at present existing is to be rectified, not by other bodies of Christians doing less, but by the Church of England doing more.

The Society for the Propagation of the Gospel has been led by such considerations recently to establish a Mission for the higher classes in Delhi; and more recently still it has resolved, at the representation of the present excellent Principal of Bishop's College, Calcutta, to make that institution useful, not only for the training up for the ministry of those who are already Christians, but for the still more necessary work of converting educated heathens to Christianity. In the Presidency of Madras it has not yet done anything in this direction, though it has three institutions for the training up of catechists, schoolmasters, and native ministers; but I trust it will not be much longer the only great missionary society in that Presidency which leaves to their fate the higher classes of the heathen youth. The Vepery Mission Grammar School, an institution established by this Society for the education of the Indo-British youth, did much for the improvement of that class, at a time when no other society did anything. That school has fulfilled its mission and has now ceased to exist; but I hope that something will be established in its room, more directly tending to the diffusion of Christianity

amongst the heathen. A few years ago I would have pleaded for the establishment in the same buildings of a thoroughly good English school, for the benefit of the Hindú youth, to be taught, not by ordinary schoolmasters, but by thoroughly qualified, devoted English missionaries; but at present what appears to be more urgently required,—what appears, indeed, to be the great want of all the Presidential cities at present—is an organized system of means for bringing Christian influences to bear upon the minds of those Hindús who have received a superior English education already, either in missionary or in Government schools, but who still continue heathens. This class of persons may be numbered by thousands; and every member of the class can be reached through the medium of the English tongue. Here is a door of usefulness standing open, an extensive and rich field of labor lying vacant: which Society will have the honour of first entering in?

The other class of Missions, the popular or parochial, as distinguished from the purely educational, expend much money and effort on education, especially on the education of the children of the poorer classes in the vernacular languages; but they may properly be regarded as a separate class, inasmuch as they labor for the benefit, not of the young only, but of the people at large; and the schools they establish are connected with, and subordinated to, Christian congregations. With the exception of a few hundred at most, the entire body of native Christians may be claimed as the fruit of this system which has been much more productive than the other of present, visible result.

In the city of Madras itself there are about 2,600 converts in connection with the various Protestant Missions; but when we leave the Presidency and travel southwards, we shall find a much greater number in almost every province.

In the rich and populous province of Tanjore, in connexion with the Missions of the Society for the Propagation of the Gospel, which were founded by the venerable Swartz, there is a native Christian community, comprising about 5,000 souls; and about half that number are connected with the revived Lutheran (Leipsic) Mission of Tranquebar. In those old Missions, Christian life and missionary zeal had sunk to a low point, in consequence of the retention of caste distinctions; but within the last fifteen years the Gospel Propagation Society's mission in Tanjore has been greatly purified and invigorated. The parochial system has been introduced and the native congregations, brought under efficient superintendence; education has made rapid progress; one of the best training seminaries in the country has been brought into operation; caste, the source of so many mischiefs, has been repressed; and though, in consequence of these reformations, especially in consequence of the systematic discouragement of caste, the numbers of the Christian community have been diminished, the gain to the Christian cause has been more than equivalent.

Further south, in the adjacent province of Madras—a province peculiarly rich in historical associations—the American Board of Missions, a Presbyterian and Congregationalist Society, has occupied the field in great force. I remember the commencement of that Mission, and happened some years after to travel through the province. At that time not a single convert had been made. On returning to this country three years ago, on my way from Tinnevely to Madras, I again passed through the district occupied by that Mission, and found that the number of native converts had increased in the intervening period from nil to between 4,000 and 5,000. The interesting and hopeful movement which is going forward in that province appears to have originated in the influence of Tinnevely Christianity. This was admitted by the American Missionaries themselves, and two of their number were deputed a few years ago to visit Tinnevely, and go from station to station, for the purpose of making themselves acquainted with the details of our missionary system. In the same province there are several old congregations connected with the Gospel Propagation Society, and an interesting offshoot from that Mission has recently been established amongst the Poliaris of the Palney Hills—a poor, long-oppressed, simple-minded race, to whom the

* Continued from last week.