

## Missionary Intelligence.

(From Wesleyan Notices Newspaper, Feb. 1851.)

### Wesleyan Missions in Continental India.

**THE MYSORE:—COONGHUL.**—Extract of a Letter from the Rev. Joseph Morris, dated Coonghul, November 21st, 1850.

Coonghul, although it has been one of the Society's Stations for the last nine years, has had less of continuous Missionary labour than any other in this Mission. During several years, there has been no resident Missionary. No Christian church has as yet been formed; and our efforts have still to be exclusively directed to the instruction and conversion of the heathen. The talook (or district in charge of the Almildar) of Coonghul, included in a circuit of about fifteen or twenty miles around the Mission-house, contains a population of forty-three thousand, distributed over nearly six hundred villages and hamlets. In these there are about seven hundred heathen temples, in more than five hundred of which the homage due to the one true and living God, is paid to dumb idols, and the abominable rites of a degrading superstition are practised under the venerable name of religious worship. In the talook there are about six hundred Bramins, Ministers of the Hindoo religion; and temple Priests, Bramins, and Shoodras, about four hundred. There is one Jain temple, having a Priest, under whom are several disciples. Of Mussulmans there are about three thousand, who have forty houses of prayer. In the town of Coonghul, a new Roman Catholic chapel has been lately built—built within the walls of the old one;—a fact which does not therefore say much for the advance of Romanism in this place. Priests from Mysore and Bangalore come hither occasionally. I understand, they complain greatly of the obstinacy and hard-heartedness of the Canarese people. Their people are all Tamulians, having for a time employment in Coonghul. Here, then, Satan still has his seat; and deluding error, in its various forms, still holds its sway. Externally, Hindooism is far less powerful than it once was. There are more than a hundred heathen temples in the neighbourhood that are in ruins, and entirely abandoned. The larger number of those having idols and Priests are in great part supported by grants of land made in former times. I believe, also, that its hold, as a system, on the minds of numbers of the better-disposed, is loosened and gone; but still, from caste prejudices, from the crimes and sins it either sanctions, or for which it offers such easy terms of expiation, the masses of the people cling to it with fearful fatality. There are few, however, in Coonghul and its neighbourhood, who have not heard again and again our testimony against idolatry, and our statement of the Gospel plan of salvation. The people are willing to hear, and ready enough to dispute. As the common objections are not difficult to be silenced, we generally secure a quiet hearing for the Gospel. We have some common ground with all: all readily admit the sinfulness of man; that sin must be atoned for; and that without a Mediator sinners cannot come to God: our business is therefore to show them the utter uselessness of their washings, ceremonies, and pilgrimages to take away sin, and the folly of putting their helpless idols in the place of the true Mediator, Jesus Christ.

Our Canarese schools are well attended; and it is encouraging to observe the correct acquaintance with the facts and doctrines of the Gospel which these schools are the means of imparting, not only to the boys, but to the adults, of the villages in which they are established. The people are accustomed to resort to the school-rooms to hear the Scriptures and Catechisms read. Five of such schools, however, are all that our means allow, though it costs but about eighty rupees a year for the support of each. Extended vernacular education in these parts remote from large cities and European influence, would be of great aid to the Missionary. The Mysore Government makes a liberal grant for an English school in each of the four divisions of the country, two of which are under the care of our Missionaries. These schools, as well as the Mysore

Rajah's school, are the means of giving to numbers of youth not only a knowledge of the English language and elements of European science, but of Christian and Gospel truth. Several youths from these schools are in Government employ in this neighbourhood. One of them came to me the other day for an English Bible. He said he wished to possess an entire copy of our Shastras. I said, "How can you, you have been so well instructed in the Christian religion, remain an idolater, fold your hands and make prostration to a senseless and helpless idol?" He said, "I do not worship idols. These people, who know nothing, do as their forefathers did; but it is all idle and vain." "If so," I said, "why do you not leave such a vain and useless system?" I then explained to him the nature and object of Baptism, told him that God required all who professed to believe the Gospel to be true, to come out from their idolatrous neighbours, and urged him at once to forsake Heathenism, and come into the true way. The cursed bondage of caste holds such a one back; nevertheless, it was not difficult to see that the truth had an influence on his mind. This lad had been used to long familiarity with the truth, and is one of the instances in which we see the great value of the school-room in our Mission-work. Indeed, unless some extraordinary outpouring of the influence of the Holy Ghost on India take place, in answer to the prayers of God's people, the means of teaching in the school-room must be greatly enlarged ere we shall see any extensive change for the better in the moral and spiritual state of any class of natives. It would be a glorious and hopeful thing to see a Christian school in every one of the towns and villages of this country, in which there are now either no schools at all, or those in which, besides the alphabet and arithmetic, the boys read nothing but idle or filthy tales. As the attention of Government has long been turned to this subject, it is to be hoped that some general plan will be soon adopted, which shall insure at least instruction in geography and true history, in the place of the crimes and debaucheries of the Hindoo gods. And why should not they be instructed in Government schools in Christianity, too? The people are everywhere willing to send their children to Mission schools. If the same amount of money which is annually given to heathen establishments in this country were given for the better education of the people, the cursed dominion of idolatry and its licentious priesthood would soon vanish.

## Correspondence.

### JUDGE MARSHALL'S LETTERS

(Continued from Athenaeum of the 26th instant.)

#### Injuries from Intemperance. THE CHURCH.

The injuries to the spiritual interests, are, undoubtedly, the most deplorable of all the ruinous effects of the use of intoxicating drinks. Viewing the numerous instances, continually exhibited, of the evil results of that use, it might have been supposed, that religious professors, as a precautionary duty, and, especially, in compliance with the gracious commands to circumspection and watchfulness, as regards themselves, and to benevolence, and good example towards others, would have refrained entirely from the baneful habit. But, alas, it has not been so, either in the United Kingdom, or any other country, and the consequences have been, that notwithstanding all the superior motives which should have influenced, and been binding upon such professors, and with all the high and holy safeguards with which they are favoured, very many of these have become wretched castaways, ruined for time and eternity; while, a still greater number have lost the love and zeal they once possessed, and are but as withered branches, having, it may be, a name to live, while in reality they are dead, as to spiritual power and usefulness. It is a sorrowful employment, to exhibit the evils which have afflicted the Christian church, in all its departments and interests, through this awful scourge, which, more than martyrdom, or the fiercest persecutions, has blighted and destroyed the bloom of piety, the influence of religious example, and retarded and prevented the extension of

the Redeemer's Kingdom. The interests of sacred truth, however, require, that this description, especially, of the ruinous results of the drinking custom, should be set forth, at least in a general form, as being the most deeply injurious of all. It is requisite also, as a solemn warning and caution to all such professors, who have a lively regard for their own safety and Christian advancement, and cherish a desire for the spread of pure and undefiled religion. What will here be given, therefore, as well as all which may be found in other parts of these letters, on this most important topic of the general subject, will not, it is hoped, be viewed by any, as an un-called-for exhibition; much less, as proceeding from any wanton disposition or desire, to depreciate the character of such professors, in general. I trust it will candidly be viewed, as is sincerely intended, rather as a kind and friendly warning, from a brother professor, who has received much saddening information on the subject; and who earnestly desires the advancement of the divine Kingdom upon earth, the happiness of all his brethren in the church universal, and the real welfare of the whole family of man. The exposure of such evils, though grievous to the view, will, doubtless, in some degree at least, contribute to future good, in the way of restraint and prevention. Moreover, in essaying to exhibit the numerous varieties of afflicting effects, from the pernicious source under consideration, it would have been inconsistent and improper, to have omitted this class of them, the most destructive and deplorable of all. In this place, however, only some brief particulars will be given, as to this form of injury; and more enlarged information and details, will, more appropriately, be afforded, in a subsequent letter, which will treat of the general state of religion in the United Kingdom. To proceed then in an orderly manner, regarding these injuries to the Church, we may notice:—

**First.—Neglect of religious means.** The sale and consumption of intoxicating drinks, cause this evil to a most grievous and ruinous extent, in the United Kingdom. The following, among many other testimonies, are decisive on the point:—"The drinking customs of England are a great stumbling-block in the way of the people receiving the gospel." It is the duty of every Christian to remove that stumbling-block out of the way.—*Rev. J. Sherman.* "Drinking, keeps myriads from the house of God, banishes the Bible from their houses, destroys their character, burns up the body, and damns the immortal soul.—*Rev. B. W. Noel, M. A.*" "Temperance Societies are formed to put an end to a sin that empties our places of worship.—*Rev. J. Bennett.*" The following particulars have been ascertained and made public, by some of the Temperance Missionaries in London,—“In one court, consisting of 60 families, or about 300 persons, it could only be ascertained that four families, or about 20 persons, attended any place of worship, while only eight possessed the Scriptures—of 11,371 families, visited by the missionaries during the first eight months of the mission, 3,505 were found to be without a bible in the house. Assuming five persons, as the average number of each family, the total number thus visited, will amount to 56,855 persons, of whom 17,525 never read, nor hear read, the word of God, and are in all probability as ignorant of its general contents, as of the statute-books of the realm.—It was not because these people were without the means of purchasing a Bible, that they were without one, but the sole cause was, their intemperance, in perhaps every instance.”

**Secondly.—Sabbath Schools.** Vast multitudes of children are withheld from these schools, through the intemperance and consequent disregard of their parents, and their inability to furnish them with suitable clothing, in which to attend; and instead of being placed under the light and influence of the living and saving truth, the children are left to the unrestrained indulgence of their naturally depraved propensities, and speedily learn to drink and swear, violate the sabbath, in various forms, and sink deeper and deeper in profanity, guilt, and hardihood. Thus, being first contaminated themselves, they, in turn, assist to contaminate and ruin their more youthful associates. But even as to those who are favoured with that mode of instruction, how very few, comparatively, are really or ultimately profited by it. These

schools have been called nurseries for the church, and, doubtless, if the children instructed therein were faithfully warned and cautioned, both in the school by the teachers, and out of it, by parents and guardians, against this and every other enticing and evil influence; and if the latter would perform their duty to the children, by restraining them from modes and scenes of temptation and wickedness, a large proportion, sooner or later, and, most probably, some of them early, would, through the divine goodness, and according to numerous encouraging promises, be received into the bosom of the church, and adorn her courts, and the walks of life. But, alas, what a different scene has the subsequent course of many, and indeed, even far the most of them presented. The following, are among the numerous proofs of this melancholy truth. "A Sunday School teacher, having made enquiry into the characters of the first hundred scholars, admitted into the school, discovered, that of 65 only, whose characters were fully known to him, 38 were confirmed drunkards. At that time, one had caused the death of his mother, at a public house; and five had been transported. Out of the entire hundred, only two had joined themselves to Christian churches." The Rev. W. R. Baker speaks of the master of a village school near London, who, on looking into the characters of 130 persons, then living in the village, whose names appeared in the register of the school, ascertained that 91 were open drunkards." I have lately examined the roll book of a Sunday School, says a certain writer, and the register of a church, both accurately kept, during twenty years. The number of children admitted to the School, during this period, has been 2164—the new members of the church have been 150!! and but half of these, or 75, came from the Sabbath School! A pious teacher not long since, showed me the names of about 60 scholars, who had been under his care in a Sabbath School; he had traced the course of them all, and found, that one half had been ruined by drinking!" The Rev. W. Wight, B.A., says; "There was, a few weeks since, placed in my hands, a document drawn up by an individual who is not an abstainer, being an account of eight Sunday School teachers, and seven out of the eight had been ruined from this cause, nor need we wonder at these statements, when it is considered, that into only one, of the many tea gardens in London, 4 or 5000 persons, (chiefly young,) have been known to enter on a Sabbath evening; and numbers of these, continue drinking intoxicating liquors until midnight."

**Thirdly.—Members of Churches.** Of the extent of the injuries and ruin among these, in the various denominations, in the United Kingdom, from the same destructive cause, the following testimonies, among numerous others, have from time to time been recorded, in various publications. The Rev. W. R. Baker has stated, that "he has now had nearly 20 years' experience in the ministry, and the result of his observation and experience, is, that full five sixths, (or 84 out of every 100) of the cases in which Christian professors have been expelled from Christian communion, or have been obliged to withdraw from it, have been cases of intemperance." "There has scarcely been an instance requiring from me the exercise of church discipline, or the exclusion of members, which did not arise from the use of strong drink."—*Rev. John Campbell, D.D.* "Let our church books be examined, and we shall find, that nineteen out of twenty, of every act of backsliding and apostasy, may be traced directly or indirectly to drinking."—*Rev. B. Parsons.* "Ninety cases out of every hundred, calling for church discipline, are through strong drinks."—*Rev. Mr. Dickenson.* The pastor of a Church in Northamptonshire, has publicly stated, that every case of exclusion from that church, during the last fifty years, has, by reference to the church books, been traced to intemperance. It is estimated that about thirty thousand, if not more, members of Christian churches in Great Britain, are, every year, ejected, whose fall may be traced to the habitual use of intoxicating drinks.

**Fourthly.—Ministers of religion.** Even in the sacred and deeply responsible ministry itself, not merely a few, but very many in all, in the United Kingdom, have fallen and been degraded and lost, from the same sensual and ruinous practice. Here, also,

the proofs and have m sacred order would not the faults of or any other

"The Re one month ministers suspended I have my ey popular an who are no drink has si Nearly al found on t the last fit of intoxica Dr. R. G. mentary C all, of perso generally, a others, yiel He answer several cle of intemper ing expell gross intem dior. I kn indulgence, know sever their churc with their they depen

"I reme I was able ters of the ry great di ards, or so ing, that were great —L. Wood

In the Sense," b Curate, is former edit thor has re in the cou the followi man and h her more v from the f previous N ard. I w Church, a half off. ( neighbour

It is but many of the periods sev hand, howe my journe heard of a perance of tions, and known to t try, who, i make any on the sub is engaged coffee-hous the kingdo of seven in three year in the hot were more came into a state of Temperan last, is an which, as much emp "Is there of secular tions, as al a minister calling, as from the s all. The space, as The ordin October, a ond mem before the of gross a No fewer charged a all the co same artic dinner, em language-incongruit frequently and broad