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Poetry.

For the American Presbyterian.
LIFE IS LIKE A FLOWER.
BY J. B. MORRILL.
In you sweet vale, but yesterday,
There bloomed a fragrant flower,
Surpassing all that e'er I saw,
In wood or garden bowyer.
I've sought it in the vale to-day,
But oh! I found it dead;
The blooming flower of yesterday
Has met its destined lot.
Alas! just as it human life,
Uncertain and unknown;
A spirit may be here to-day,
To-morrow may have flown.
Such was the fate of one I knew,
She bloomed but for an hour;
When death's untimely blast was blown,
She withered like the flower.

Correspondence.

For the American Presbyterian.

INDIA.

LETTERS FROM A NATIVE CONVERT.

My Dear Editors:—A letter just received from India brings two items of intelligence connected with our missionary work there, which may interest some of your readers. The letter was written by *Bankrishnanpuri*, or as his name is generally Anglicized in the *Missionary Herald*, Rev. R. V. Maduk, who is now pastor of a native church in the city of Bombay. You will excuse his imperfect English, and prefer his own language to any digest of it which I could make. His first paragraph refers to a recent rebellious movement by a class of people called *Nagbers*, subjects of a native prince in Georral called the *Gakwar*. Speaking of this movement, he says:

"The *Bunzas* and *Marrwadis* of this city (two of the mercantile classes of Bombay) have all put on a great mourning for the distress and calamity which has come on their great God in *Dwarak*, in the kingdom of the *Gakwar*. The *Nagbers* raised a rebellion, and collected in the Fort on the island of *Dwarak*. The *Gakwar* could not subdue them, and so gave them into the hands of the English, who sent a small force and took the island—destroyed the Fort and temple, and plundered the whole of it, and broke the gods of gold and silver. The wealthy and respectable *Bunzas* sent a deputation to the Governor to complain about this great calamity his force brought upon the gods, and to ask for redress. The Governor promised to return to the worshippers all the property of the temple that had been brought away, except the private plunder which the soldiers had got. The *Bunzas* and others are going to raise several *lacs* of *rupees* (a *laca* equals \$50,000) to restore the distressed god to his former splendor. How foolish all this! But poor, benighted as many of them are, they do not see this. O when will these people cast their idol gods to the moles and the bats, and worship the only true God, and believe in the only true Saviour, that they may be saved, and use their now wasted money for his glory? I hope the time is not very far. The great revivals in your country will bring blessings from God, who hears prayer, upon this land also. There is now more of a spirit of prayer in this country. In every city, daily prayer meetings are held. Here in Bombay, three daily prayer meetings are held, two in English and one in *Mahratta*. So in *Poona* and in *Ahmednuggar* also. May these dry bones be soon raised to life."

This paragraph brings to view two incidental results of the late terrible mutiny. One appears in the necessary destruction of idols and temples when the rebels have fled to them as their strongholds, and which ought to convince the people of the utter impotence of their gods, and the futility of their superstitious rites and worship. But the result most gratifying to those who wait and pray for the conversion of the millions in India, pertains to the character and spirit of British rule in that land. Events connected with this meeting are revealing to the nations the fact that the alliance between the British Government and their false religion is one of sheer policy, existing more in appearance than reality, and may not prove permanent. In this instance of the destruction of the famous temple and idols on the island of *Dwarak*, large and influential classes of the people petitioned the British Government for redress, and doubtless with pretty sanguine expectations that their petition would be heard and granted. But the government only restores so much property as had come into its own possession. It interferes not with the private plunder of the soldiers, and makes no pledge to restore the temples and idols to their former splendor. Now all the past policy of the British Government, in building and repairing temples and supporting idolatry, furnishes abundant precedents for the petitioners to plead, and doubtless encouraged their hopes that Government would repair their losses. Its refusal to do so may well lead them to feel that the painful days of *Hindoo* idolatry have gone by. The longest bulwark of idolatry in India for the last century has been the prestige, power and patronage of the British Government. Let these be withdrawn, and the inherent weakness of idolatry in the presence of true science and Christianity would speedily become apparent.

That the tone and spirit of British legislation in India are gradually changing, is matter for profound gratitude to God, and gives ground for hope for the more speedy progress of Christianity there. This change is likely to slow and slight, obtains only by struggling against resolute opposition, and is visible only to those who watch anxiously for the signs of progress there. But it is none the less real, and we trust it marks the high purpose of God to hasten the evangelization of the millions of that land. The remaining paragraph of the letter in question develops this change in the government in its bearings on native converts. Cruel have been the disabilities resting on these converts through all the period of British rule in India. Not until 1850, did the British pass an enactment guaranteeing their civil rights; and to what extent it has remained a dead letter since,

may be somewhat inferred from this one fact brought to view in the following extract, viz.:

"Mr. B.—(a missionary) at the solicitation of our native Christians, spoke to the Governor about their being allowed to take water from the public wells and tanks. The Secretary of the Governor said he thought there was no objection to their doing so, as the law says those who change their religion do not lose their former rights. Our brethren accordingly took water from the public tanks; when hundreds and thousands of *Hindoo* and *Mohammedans* came to hinder them. A great row was made, and all the shops in the city [Ahmednuggar] were closed. They petitioned the Magistrate to prevent the Christians from polluting their water. The Magistrate would not interfere. They telegraphed several petitions to the Government (at Bombay). The Magistrate also wrote to the Government. The final decision of the Government came in favor of the Christians. God be praised for His goodness in inducing the Government to acknowledge the rights of the Christians so boldly and justly. I hope you are going soon to return to India. With our united kind regards to you and to Mrs. W.

Yours, very truly,
R. V. MADUK.

I make no comment on this strange fact, that until the present time native Christians living under British rule in India, and most of them really British born subjects, have been kept in a social position so far below the common and high caste *Hindoo*s, and prevented even from procuring water from the public reservoirs. Doubtless some will be ready to share in the feelings of good Bishop Heber, when he exclaimed, in view of these disabilities imposed on native converts by the British in his day, "Surely in matters of our own religion we are the most lukewarm and cowardly people on the face of the earth!" But let us rather rejoice that the hearts of both rulers and people, kings and subjects, are in the hands of the Lord, and He can cause even the wrath of man to work out His praise. His work is prospering in India, and one blessed evidence of this fact is, that God has magnified his own truth by raising up such native preachers and pastors as the writer of this letter.

May this week of prayer be ever memorable in the history of the church in India and throughout the world, and let me suggest that one special subject of prayer may be, the native converts in *heavenly lands*, and especially those of them who, like this brother, are helpers and co-workers with us in efforts to win their idolatrous friends and countrymen to Christ.

Yours truly,
R. G. WILDER.

To the Ministers, Elders and Members of the Presbyterian Church, in the Western Church Extension Department.

Your attention is earnestly requested to the following STATEMENT:

In accordance with the word of God, and the nature of the case, the Constitution of the Presbyterian Church places the management and control of the Missionary work in its own Ecclesiastical hands. In Chapter 18th of our Form of Government is this language: "The General Assembly may send Missionaries to any part to plant churches, or to supply vacancies." Acting in view of these provisions and of the necessities which had arisen, our General Assembly, at its session in 1855, appointed the Church Extension Committee.

To this Committee was assigned the function of employing exploring Missionaries for planting churches in our rapidly settling territory, and also the founding of churches in cities and large villages.

During the first year of its existence this Committee had at their disposal only a very limited amount of funds; but they made a good beginning.

The General Assembly of 1856 commended the Committee to the confidence and liberality of the churches, and requested the churches to bring the cause of Church Extension to the notice of their respective Presbyteries.

The next year the available means of the Committee amounted to \$5,000. They employed 14 Missionaries. The Assembly of that year recommended to all the churches the vigorous prosecution of the principle,—"THAT IT IS OUR RIGHT AND DUTY TO CONTROL AND MANAGE OUR OWN BENEFICENT OPERATIONS."

The necessity for the solemn and repeated affirmations of this self-sustaining principle arose mainly from the fact that the Society, through which for many years we had performed the larger part of our Home Missionary work, was gradually assuming the entire control and management thereof, and claiming them as its own inherent right. To this assumption the Assembly felt they could never give place—no, not for an hour. The ultimate effect of yielding to the assumption, and of allowing the claim, would have been to deliver the whole Church, bond hand and foot, into the hands of a civil corporation. Its immediate, instant effect would have been the entire destruction of the whole Church Extension scheme, the necessity and great utility of which had been affirmed by four successive General Assemblies.

The report of the Assembly in 1857 and in various ways, the great, general principle which has been mentioned, the Assembly took care specially to commend to the churches that specific development and practical application of the principle called Church Extension. They did both on account of the inherent importance of that work, and because it was directly and specially endangered by the outside assumption and claim, to which reference has been made.

Committee are now instructed to address themselves, comprises the following particulars: 1. The employment of Exploring Agents. Such agents are greatly needed, one at least in each of the thirteen Synods, which lie west of Pennsylvania and Virginia. Besides the territory lying within the present limits of these Synods, there are immense regions beyond, which we should hasten to occupy before the ever active enemy of all good has thickly sown them with the seeds of error and false religion. Such are the territories of Nebraska, Dakota, Washington, the Lake Superior region, and the State of Oregon.

It is, and we ought to know it and awaken to the high destiny,—the special mission of our Church to go wherever in our country there is free soil; and wherever, as in Missouri, the curse of slavery is passing away. Our sister denomination, which rejoices in the name of *Old School*, is from her territorial position, her history and course for the past 25 years—if not from her creed and polity—vastly better fitted than we are to go into those parts where slavery is regarded as a divine institution.

It is necessary we should perform this exploring work in our Ecclesiastical, or denominational character, because it involves at every step Ecclesiastical acts, especially the organizing of churches. This work we cannot commit to the Society, because (a) they return to be controlled by us; (b) they are not actually, though in name, members of our denomination; (c) they are not actually, though in name, members of our denomination; (d) they are not actually, though in name, members of our denomination; (e) they are not actually, though in name, members of our denomination; (f) they are not actually, though in name, members of our denomination; (g) they are not actually, though in name, members of our denomination; (h) they are not actually, though in name, members of our denomination; (i) they are not actually, though in name, members of our denomination; (j) they are not actually, though in name, members of our denomination; (k) they are not actually, though in name, members of our denomination; (l) they are not actually, though in name, members of our denomination; (m) they are not actually, though in name, members of our denomination; (n) they are not actually, though in name, members of our denomination; 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