

Correspondence.

LETTER FROM INDIA.

MY DEAR BROTHER MEARS:—We have just had a little specimen of British Hindu Royalty. Since the people in this kingdom rebelled, and were subjugated by the British in 1844, our young king, Shivaji, has been kept under a kind of tutelage, and allowed to exercise no power.

You will remember that, in the great Sepoy Rebellion of 1857, this was the one place, in the limits of the Bombay Presidency, notorious for a violent outbreak at that time. Shivaji stood faithful to the British, that is, he did not join in the rebellion; and, as a kind of reward for his fidelity, they promised to restore him to power.

The fulfilment of this promise has been long delayed. Last year it was given out that the Governor Sahib was coming from Bombay to honor the occasion; the delay was for his convenience. At length, however, the day was fixed—the 18th of this month.

A day or two before the event, a Government order was issued to the 44,000 people of Kolapoor to clean up their houses. As we passed along the streets the evening of the 17th, it was not a little amusing to see all the old women and some of the young ones, engaged in this "house-cleaning" operation. It consisted in washing the mud walls, next to the narrow streets, with a fresh mixture of mud and cow-dung, and then ornamenting them with little dots and stripes of white, red, and yellow. The white paint was simply lime, whitewash, and the same, with the addition of a little coloring powder, served for the more gaudy decorations. The work was done in the most indifferent and slovenly manner, merely sufficient to obey the order; and yet I was assured by one high in authority, that the amount of lime used raised its price to four times its ordinary value.

The day was not wanting in military display, but no Governor Sahib came, even the political agent was absent, and represented by Major Anderson, his assistant.

Having been duly invited by an English note, from this gentleman, sent by the hand of His Highness' most faithful old "Nank Duffedar," my good wife unhesitatingly decided that I must go. Reaching the palace with the little band of European officers connected with the regiments stationed here, we found that both regiments had preceded us; and passing through long files of these soldiers, we came to the entrance of the palace where the young king and Major A. stood to receive us; and having done so, they immediately led the way, through dark passages and up a very narrow dark stairway, to the Durbar Hall on the second floor, already crowded brim-full of natives decked out in holiday finery. Near the centre of this Hall, we were seated in two rows of chairs facing each other, the Rajah occupying the post of honor at one extremity, with Major A. on his right, and Col. P. on his left. Both these officers were large, portly men, and with the little Rajah between them, glittering with jewels and diamonds, they set off the superiority of the Anglo-Saxon to these puny Asiatics, a la Punch.

I expected some performance worthy of the occasion—at least some statement in English or Marathi, announcing the restoration of the kingdom to the young Rajah. Not one word of the kind. There was music, and the disgusting performance of three dancing girls. After an hour of this stupid entertainment, we were sprinkled with rose-water, perfumed with oil of the precious sandal wood, wreathed with garlands of flowers, and then the Rajah and Major A. rose and led the way back down the dark stairs, and to the palace entrance, whence all hastened away in the utmost confusion.

What an opportunity for making the moral and elevating power of Great Britain felt by these grovelling Asiatics, and yet wholly thrown away. Not one word said to impress the young king with a fitting sense of his new responsibilities, not one ennobling sentiment uttered, and the Rajah and his subjects left to infer that the most acceptable entertainment they can propose for their Anglo-Saxon conquerors is a *nautch* of lascivious dancing girls!

BRITISH POLICY IN INDIA ABSURD AND UN-CHRISTIAN.

I came away from the palace oppressed with a feeling of extreme sadness. I passed idol shrines which have been repaired and ornamented at Government expense, with the special sanction of British officers. Here in this dark land, for 250 years the representatives of the most Christian nation on the globe, have pandered to the grovelling superstitions of these idolaters, building and repairing their temples, directing and supporting their idol ceremonies, and virtually becoming ministering priests at their idol shrines. O what a price has been placed in their hands! What a vantage

ground for elevating and blessing these idolatrous nations! And yet how sadly neglected and perverted! Under the wretched plea of religious neutrality, they have put a ban upon their own faith, and entered into league with idolaters to protect and support their rebellion against the living God.

I would not overlook the benefits of a mere secular education, from which the Bible and all Christianity has been expurgated; but even this was neglected for some two hundred and fifty years of British rule in India, and is still most meagre, reaching only a few of the higher and more wealthy classes, and leaving the masses in the most debasing ignorance—not three in a hundred able to read their own language.

I would not overlook the benefits of railroads and telegraphs, which are rapidly intersecting all parts of this land; but even these are shorn of their moral power by unworthy concessions to the idolatrous superstitions of the native workmen—carrying sheep on the first train that climbs the Ghats, to sacrifice to some idol god in honor of the event. What wonder that multitudes of these idolaters cling to their idols with more intense devotion, feeling that their past remissness has given a chance to their British conquerors to outdo them in costly offerings, and thus win from them the favor of these same idol gods!

But we must not include all Englishmen in the condemnation here implied. Let us never forget that there are noble, earnest, Christian men, both in England and here among the British officers, who deprecate the wrong position of the government, and the great iniquity thus perpetrated, as sincerely as any missionary. And let us not fail to thank God that the number of such men, in positions to influence the India Government, is constantly increasing.

THE NEW RAJAH AND MISSIONS.

Does the question arise in your mind, How will this restoration of the young Rajah to power affect the missionaries? We do not anticipate any change. The native Durbar and the Rajah himself have always seemed friendly.

The forcible seizure of our house in our absence by Gen. Jacob for military uses, together with his foolish oath, declaring no missionary should be allowed to live here again, undoubtedly had an unhappy effect upon the native government and people, and their wrong impression was in a measure confirmed by the sale of our Chapel shortly before our return, effected as it was by the Political Agent, the highest British authority in the kingdom. How could they help inferring that the British Government was opposed to the mission? The fact that the Political Agent had the property sold at the order of the Board, they probably never knew. And if we should tell them so, how could they understand the possibility of such an order to sell a Chapel, which we still need every day as much as when we built it? The natives were evidently posed by these untoward events; and the wonder is, that they received us as cordially as they did. But time rectifies much that is wrong, and corrects many wrong impressions. The native government and people have seen us recover our house; they have seen the limits of the military camp, which were enlarged to bring the house more absolutely under Gen. Jacob's control, contract again, and leave us in our former position. They have seen us resume our preaching and schools in different parts of the city; and while noticing our forbearance in regard to our former chapel, they have seen us purchase another site immediately adjoining it; and when the Mussulmans remonstrated and petitioned the government and the Political Agent, to interdict our building upon it, they have observed that such petitions have been unavailing. If we are enabled to go on with our work and complete our chapel, we trust the wrong impressions that had obtained will soon be erased and forgotten.

You will also bear in mind, that though the government of the kingdom is now conducted in the name of "His Highness, the Rajah," yet the change is more in name than in reality. The young Rajah has no business habits, and I fear will give no attention whatever to the government and interests of this kingdom. His minister is the choice of British officers. A British Political Agent still holds supervision. The Rajah has no power of life and death; all weighty matters must still be referred to the Governor in Council at Bombay; and this native government, like all protected States, must heed the wish, and adopt the general policy of the protecting power.

I confess I feel a strong sympathy for the young Rajah. Were he possessed of suitable force of character and governing qualities, and disposed to apply himself to business, I should sincerely rejoice in this restoration of power. As matters are, I confess to some misgivings. Faithful as the Rajah and his minister may be to the

English, his subjects are restive, and this kingdom has been the hot-bed of intrigue from time immemorial. It will not surprise me to find their intrigues breaking out in overt acts, which may, ere long, give occasion for the English to resume the government, and more absolutely than before.

TROUBLE ON THE FRONTIER.

Several tribes on our Northern frontier have long been troublesome; and two months since, Gen. Chamberlain, with a force of some 6000, was sent to chastise them. A correspondent writes from the camp:

The combined British and Swatzees led on by the Hindustani auxiliaries, have been quiet since their determined attack at dawn of the 30th October. Four times have they furiously and boldly assailed Sir Neville Chamberlain's position, and four times have they recoiled from the desperate shock. The orders are don't discourage their advance, let them come on to your bayonets before you fire; and often they have bravely come on and closed with our troops; but always to be discomfited. They have shrunk from the Enfields of the pale faces, and have been met hand to hand by our 1st, 3d, 6th, 20th Punjab Infantry and 4th Gorkhas, by all of which corps the enemy has been overthrown. And each regiment boasts one or more standards taken in fair and desperate fight. But our General is only anxious for them to come on again. Never has he caught hill men so close in his previous expeditions, and now they all round him like autumn leaves. The regiment most distinguished in camp is beyond all doubt the 1st Punjab Infantry under Major Keyes, unfortunately wounded, and the 20th Punjab Infantry under Brownlow. Two better officers are not to be found. Our casualties amount to 213, including three European officers killed and five wounded, whilst the enemy have lost at least 500 killed and 1,500 wounded.

Of the Pandics slain in the conflict he adds: "Neither English nor Pushtun will bury them, so their bodies are thrown down the khuds to rot!"

Another correspondent says: "Their country will probably be annexed; but when border tribes act as these Trans-Indus Rapparees have been acting, there is no other course but to bring them under the watch and police control of our own officers. The punishment of annexation has, in this case, become necessary. If such a course be effected, it will have a most excellent effect on the other hill tribes."

Query:—Were these tribes strong enough to invade British India with 500,000 men, and demand the half of it as their inheritance, would these British officers cry out "peace on any terms," and concede the demand to prevent the horrors of war and blood-shed?

ANOTHER PRESBYTERIAN CHURCH.

Ground was broken, on the first of this month for laying the foundation of a new church in this city of Kolapoor. We have 252 costly idol temples here but no Christian Church or chapel; and having labored under this difficulty two full years, we feel that we must have one place in which to worship the true God. We have not half the means necessary for building it, and may have to stop midway in the work, but we have begun it, trusting in Him for whose service we build it. We would apply for a loan to the Committee of your \$100,000 "Church Erection Fund," but fear we could not furnish satisfactory securities. But if you have any committees or individuals who are willing to "lend to the Lord," and let Him repay it, we will thank God on their behalf. And let us share your prayers, that we may be enabled to build up here a spiritual church, with polished, living stones reflecting the image and glory of Him who redeemed them. In the service of the Gospel.

Yours sincerely,  
R. G. WILDER.  
P. S. Our Viceroy, Lord Elgin, is dangerously ill, not expected to recover. Kolapoor, India, November 25th, 1863.

SACRED SYMBOLS.

BY REV. DANIEL MARCH.

IV. THE PALM TREE.

Ps. 32: 12. The righteous shall flourish like the Palm Tree.

The Palm, as seen by travelers in the lands of the Bible, arrests attention in the distance by its tall, straight, column-like trunk, and its surmounting crown of luxuriant and graceful foliage. Its clean feathery branches, beautiful as the plumes of the bird of Paradise, never trail in the dust, never interlace with the branches of other trees, never become entangled with creeping vines, are never defaced with moss or mildew, never mingle with the rank and noxious vegetation of the marsh or stagnant pool, though it basks in the same sunshine, and derives support from the same soil. Apart from all the trees of the wood, the Palm stands alone, tall, pure, ever stretching heaven-ward with its yearly growth, ever welcoming the sun, yet not weeping like the willow in darkness; flexible and bending before the storm, yet again when the storm is past, rearing aloft its graceful form as bright and beautiful as ever in the blaze of the broad noon, and the fading light of the

golden eve. So stands the Palm as seen by the pilgrim who follows the track of the wandering tribes, or surveys the land where they found their promised rest.

And the righteous man, the servant of God, lives apart in a pure and divine separation from the world. Faithful found among the faithless, he keeps his loyalty and his love, while the passions and the pollutions of the multitude swell and roar around him; outrageous as a sea. If he bends before the storm, it is only to rise with new strength and beauty; to his wonted stature when the tempest has expended its fury, and the darkness of the night of sorrow has broken into new day. He stands as a beacon to mariners on a rocky coast, a fountain to pilgrims in the desert, a shout of victory amid the roar of battle. His presence is the promise of success; his life a continual victory; his death the greatest triumph! Yet sceptical scoff at the power of faith and the purity of religion; let sophists with perverse ingenuity, set reason at variance with revelation; let the selfish and the gain-seeking barter their souls for gold; still so long as there is a good man in the world to live for God, the truth of the divine word shall be demonstrated with power, and unbelief shall be put to shame. By his silent separation from the evil of the world he shall testify against it, and by the serene and sustained superiority of his faith he shall overcome its power. Animated by the spirit of his Master, he can mingle with men in all the walks of life, and go through all the haunts of wickedness upon errands of mercy and love, and yet keep his garments clean. Under his cultivation, the moral waste in the city and the wilderness, brings forth immortal fruit, and the dark homes of the vile and wretched are cheered with the joys of paradise restored. However the wicked may rail on him in the day of their prosperity, the words of men welcome his coming in the dark hour of affliction, and eyes dimmed with the shadows of death look on his face as if it were the face of an angel. Life is precious to him, and the self-denying work of beneficence is full of joy, because love attracts him to every duty, and faith gives him the foretaste of heaven. The world is beautiful to him, because it is the work of his Father's hand; and his emancipated spirit walks abroad through all the pleasant things brought forth by the sun, and delights amid the beauties and glories of creation as if they were all his own.

The Palm grows from within outward. The new deposit of woody matter, which is to enlarge its dimensions and increase its strength, comes directly from the vital process, which is going on at the heart. Though the surface may seem hard and rigid, yet the central portion of the trunk is soft and pliant, and at the same time full of that mysterious and ever-acting vitality, which is the source of strength and growth to the whole tree. With the other and larger class of trees, the process of growth is the opposite of this. In them the heart may be hard as stone, and utterly dead, while the outside appears green and flourishing. The whole vitality of the tree may be employed in giving the surface the appearance of life, while the heart is utterly gone, and the trunk is nothing but a shell.

The spiritual life of the righteous man has its seat in the heart, and displays its power from within outward. He is not indeed as yet "vital in every part," sanctified in his whole body and soul and spirit; but the warmth with which his system glows is fire from heaven, and it has been kindled upon an altar where the flame shall never go out; and that altar is his renewed and consecrated heart. However his external aspect may at times seem rigid and cold, there is always warmth and tender sensibility within. The outside of the cultivated and decorous worldling, is the best of him. While his branches are green, and he spreads his foliage in glorious beauty to the sun, he is so utterly dead in the very soul and centre of his spiritual being as not to possess the slightest symptom of vitality, where the new life of love to God should have its pure fountain and perpetual spring—in the heart.

And the universal church of Christ in the world, lives and grows by the same law which governs the spiritual life of the individual believer. The elements of its power come from within itself, and not from the world. And the church must be made strong for the entire conquest of the world, by living expansion from its own centre of life; and that is Christ himself. It is not the world that is to enrich and strengthen and save the church; but it is the church which is to enrich and save the world, or both will be lost together. The streams of salvation must flow from the church outward, to water the desert and make the waste blossom as the rose. The church forgets its mission and its glory, when it seeks to propitiate the powers of this world by a reerent distrust of its own truth, or a feeble hesitancy in asserting its high claims, in the name of Christ, to the loftiest endowments of intellect, and

the utmost resources of nations. From the heart of the church of Christ alone can go forth the vitalizing influences which can save the world from utter corruption, decay and death. And the world can secure to itself permanent growth and prosperity, only by taking to its own heart that divine principle of life by which the church and all the children of God live.

EXPOSITORY PREACHING.

BY W. M. CORNELL, LL. D.

In my first article, "On Hearing the Word, in speaking of Expository Preaching," I remarked, "there was no other kind of preaching, but this of Exposition, till the third century after Christ;" and added, "this may be worth considering by those who preach written sermons." One of your correspondents, since, in a well-written communication, has taken exception to this brief remark, and commences by saying, "One story is good till the other is told." This old adage is generally true; and I have no doubt but that mine will be good after his is told. I will, for convenience, divide this writer's objections into distinct heads.

1. He thinks expository preaching is not the best kind of preaching, because "it fails utterly of coming into general use in the labored Sabbath performances of pastors—it is almost entirely repudiated in the chief assemblies of the church," &c. This may be very true. But what does it prove? Has this able writer yet to learn that numbers are no proof of being in the right? Because Pagans and Romanists outnumber all others, is it evidence that they are in the right? And suppose nine-tenths of the pastors of the present day preach written sermons, (for it seems this was the "dash," or dart which took effect,) is this proof that they are in the right? Besides, as he has expressed a doubt as to some of my statements, I must be allowed to doubt his views. I do not admit that the "great facts respecting the pulpit," the known results are on his side. By no manner of means. On the contrary, I maintain that in proportion to the number of those who have preached expository and even unwritten sermons, the telling effect of the pulpit has been in favor of my position. Take the whole body of the "Reformed" and "United Presbyterians" of our city. They almost never preach a written sermon, one not expository; yet where will you find more numerous hearers or more stable churches than Rev. Drs. Wylie, Dales and Steele's? Or, I may come still nearer, even into the very fold of the good brother, (for he has given me his name) and ask, where is the church or people fed with more intelligence? Where, "the lips of the priest" who "keeps" more "knowledge," or deals out more, than Rev. Albert Barnes? But, how many written sermons does Mr. Barnes preach in a year? How many Sabbaths pass without an expository sermon?

A correspondent of the Congregationalist in the issue of Jan. 1st, 1863, says, "Rev. Albert Barnes remarked at a meeting of the ministerial association, when the question of science to the pulpit was under discussion, that were he to live his life over again, he would devote half of the Sabbath day ministrations to expository preaching." "He regards it the most Scriptural and effective method of presenting the gospel to the public."

Mr. Barnes is surely a wise man on this, as on other subjects; and, I might well let the matter rest here. But as, my brother, this kind of preaching was the way in which Christ and his Apostles preached, I must say a word more. The passage which he has himself quoted of Paul's "reasoning out of the Scriptures, opening and alleging," &c., shows conclusively how he preached. I do not wonder that he should have said, "in much of the preaching of this day, there is not enough expounding of the Scriptures." Amen.

Now, how did Christ preach? Look at Luke iv: 16-22. Did not this great preacher expound this Scripture from Isaiah? Look at Mark xii. See how he confounded the Sadducees. Moreover, who would have expounded that Scripture correctly, if Christ had not said, "God is not the God of the dead, but the God of the living." They erred, "not knowing the Scriptures." If the Scriptures were more expounded, fewer would err.

When the Bible was even falsely expounded by the devil, Christ discomfited him by quoting Scripture in its legitimate meaning. If Christ's preaching was not in the main, expository, then I do not know the meaning of the term.

We have seen how Paul preached. Now let us look at Peter's preaching, on the day of Pentecost. I do this the more readily, as this is one of the long sermons to which my brother critic has called attention: "These are not drunken." How does Peter prove this? "It is that which was spoken by the prophet." Then he quotes Joel. Then, he tells his hearers what kind of a man Christ was; what the Jews had done to him, how God had

raised him from the dead, &c. Then, he quotes what David said, and expounds and applies it to their case.

This is what I call expository preaching. In almost all religious discussions and controversies, the difficulty has arisen from not properly understanding terms. Those who have discussed points, have meant different things by the same name. If, by this means, by expository preaching, preaching without study, he means a very different thing from what I mean by it, and I am led to believe such was his idea, because he says expository preaching tends to "belittle the mind." I agree with him, if he means ignorant preaching, or preaching without study.

Let me give an illustration of what kind of expository preaching my brother seems to me to have in his mind. In early life, I had a neighbor, (and he was the only expository preacher I ever knew to fail) who used to write his sermons. But, if he had written one during the week, and it was a rainy Sabbath, or there were but few present, he would say, I have written a sermon, but as there are few present, I will expound the Scriptures. He would then take a whole chapter and talk away at random. When he thus expounded, his service was always half an hour longer, than at other times. The result was, that those who staid at home used to say, they could always tell whether the minister had a sermon or not. If none, he kept them the half hour longer. These long expository sermons came so often, that the people could not endure them, and he had to go.

I fully admit that such expository preaching "belittles the mind," and starves the soul, and ought to send any minister out like the itinerating "Levite," seeking a place to sojourn. But, I fully believe that the best way, the most Scriptural way, the most useful way of preaching is to expound and apply Scripture; it will take more cogent arguments than my brother has yet adduced to make me believe that such preaching is calculated either to "belittle the mind," or make feeble churches."

PRINCES IN CHRIST'S TRAIN.

Our minister gives us, at Monthly Concert, an abstract of the progress of the gospel during the month in Christendom and heathendom. This is always interesting to the friends of Christ; and indeed, from the freshness and variety of the news, to every intelligent person. I have noticed that the subject of interest is never the same for two successive months. Christ's chariot of revolution rolls onward.

This month the power of individuals for good seemed to be prominent. He mentioned the gift of the site of a church in Philadelphia by one gentleman, the donation of a lecture-room and school-room all complete by another, the donation of a Mechanics' Institute by Sheriff Baillie, and the appropriation of £20,000 by the city of London to build houses for the poor. All this is the news which has reached the parson's study-table in a single month. Doubtless it is not half what might be told.

The recital of the personal influence developed on the side of knowledge and religion was still more remarkable. The Minister of Education in France has soundly castigated the Polish journals which desired a bigoted education. The merchants and gentlemen of Calcutta, Hindoo and European, have resolved on the erection of a Duff testimonial, and consulting Sir Charles Trevelyan, Dr. Duff's steady friend and ally in the cause of English education in India, he recommended a splendid hall bearing his name as one of the sides of the quadrangle of the new university in Calcutta. Then we heard of the Emperor of Russia decreeing an effective system of national education for Russia. Next of the Adjutant-General of the United States preaching the gospel as follows to the freedmen, white and black:

"Abote' all, trust in God, whose power has led you out of the dark valley of slavery into the sunlight of freedom, and whose boundless love is ready to do so much more for you and for us all, that no heart can conceive and no mind can measure His beneficent care. Carry your sorrows and your sins to the foot of the cross, and in your hour of need and anguish call on the blessed Saviour for comfort and protection, for He will never fail to answer the prayer of a contrite and humble heart. Your religious instincts are strong and controlling. Give them full rein. Do your whole duty to each other, and live in the fear and love of that God who reigns over all, and who at the last day will judge you and me, and all of us, and give every one his just and exact reward."

This is a new and blessed style of military orders. He concluded the list of Princes in Christ's train by the announcement of the appointment to the government of India, and the sway of the destinies of 150,000,000 of heathens, of the faithful and intelligent friend of missions, Sir John Lawrence; and by beseeching prayer for him and for each of the others named. Is the millennium actually dawning? Are the kingdoms of this world becoming the kingdom of our Lord and of his Christ? WATCHMAN.