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CALCUTTA CHRISTIAN OBSERVER.

No. 78.—November, 1838.

* * The entire profits arising from the Sale of this Publication will be devoted to the
CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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Calcutta :

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I. That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

The Editors of the C. C. O. will feel obliged if their subscribers on removing from one station to another will kindly drop a line to the Publisher, informing him of the change. This will save much trouble, expense, and disappointment to both parties.

EDITORIAL NOTICES.

Favors have been received from "Prerita,"—"B. Banáras"—"Ambrose Probus"—"Germanus"—"J. A. S."—"φίλος"—"G. M." and "J. S."—Our good friend G. M. has our best thanks; his communication will be of service.—We crave the indulgence of F. B. and J. M.; their papers shall appear next month.—The reply to Q. next month. We beg to assure our Romanizing friends that the motto of the C. C. O. is "Both sides;" and so long as we have the conducting of it, the practice shall accord with the motto: all we entreat is that *measures* and not *men* be kept in view. We beg leave to put our friends in remembrance that the year is drawing to a close, and the time for obtaining new subscribers at hand: we hope that our readers will not fail to make an effort on our behalf.

We shall feel obliged by such of our subscribers as have not done so before, forwarding their subscriptions for the *present year* as early as possible.—J. A. S. has our warmest thanks for his cordial support of the interests of the C. C. O.

The Missionary prayer-meeting will be held at the Circular Road Chapel on Monday the 5th of November, service to commence at half-past 7.

The Committee of the Religious Tract Society will meet for the despatch of business on Wednesday the 13th of November, at the Union Chapel House at 9 o'clock.

THE BENEVOLENT INSTITUTION.

The managers of the above Institution regret to state that from a variety of unavoidable causes its funds have fallen very much into arrear; the present debt is about 5000 Co.'s Rs. The larger portion of this is actually owing to the superintendent, the Rev. J. Penney, who, from a desire to continue the school in an efficient state has out of a very limited income paid for some time past all the incidental expenses and salaries of assistants.

The managers hope that a service of twenty years, (which period Mr. P. has laboured in the school,) together with the large amount of good effected through his instrumentality not less than his kindness in this instance, will induce the Christian public to assist the managers, in making a special collection for the purpose of removing the debt, and placing the Institution in a healthy and vigorous state. We shall be happy to convey any donations for this purpose to the managers.

COMMISSION AGENCY.

NOTICE.—Orders from Residents in the Mufassil, for every description of Supplies, will be received and executed on the most moderate terms by the undersigned, if accompanied with a remittance, or reference for payment on their Agents in Calcutta.

G. C. HAY.

Calcutta, No. 99, Dharamtallah,

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 78.—November, 1838.

I.—THE VISIBLE CHURCH; or *Suggestions as to ONE CAUSE of the apparently little success connected with Missionary labour in India.*

The substance of Missionary work is to preach the “glorious Gospel of the blessed God.” In the diligent discharge of this duty there are three important ends involved:—1. Our own *personal* discharge of duty—for, this “dispensation of the ministry is laid upon us;”—yea, “woe is unto me if I preach not the gospel.” 2. We seek to extend the *glory* of our great Redeemer, making known to all men how able and mighty he is to save, that they believing in him may glorify him too as a Saviour:—that is, we desire to see our Lord glorified in the work of *actual*, as well as proffered, salvation. 3. Our third great end is, to see our sinful perishing fellow-men *saved* from sin and wrath, and invested with life eternal. True *conversion* from idols to God, from Satan to Christ, from sin to holiness, from hell to heaven, from damnation to salvation, is the desire of our hearts, the prayer of our souls, the labour of our persons, the aim of our lives. In this result is the grand end of our ministry fulfilled, and the travail of Christ’s soul satisfied. It is therefore but right and natural that the Christian Missionary should pause and occasionally consider what progress has been made in this work of conversion of souls to God;—and if need be, enter into fellowship with Isaiah when he said, “Who hath believed our report, and to whom is the arm of the Lord revealed;”—with the holy and plaintive Jeremiah, “Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?”—with the blessed Jesus when he contemplated Jerusalem, in which he had so long ministered, and *wept* saying, “If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes!”—Now, is it

not admitted that there is much cause to mourn over the state of things in this land? Has not the gospel been preached in many parts of India, and those, generally speaking, the most influential? Have not many faithful servants of Christ lived, testified and died in this land, especially within and around this its metropolis? Yet, is there not amongst almost all our Missionaries a general complaint as to two trying circumstances: 1st, The comparative *fewness of converts* to the gospel of Christ; 2nd, The general *weakness* of those few, with a small exception?—Do not some suffer as much from anxiety and sorrow about their converts, as others do from a Jeremiah-like grief over the prevailing unbelief and impenitence of the unconverted. These are things here taken for granted, because admitted by those who from age, experience and observation are best entitled to speak on such a subject.

Now when there is a want of success in the work of which God has said that it is *his own*, must we not immediately trace this to a *restraining of that divine power* by which the gospel is rendered effectual unto the salvation of sinners? We may enumerate a thousand circumstances operating as obstacles in the minds of those whom we wish to convert to Christ; but we can never mention any greater than that which is innate and universal in fallen man, even *spiritual death*;—there is in every true conversion a *resurrection* from the dead—and therefore to the power which overcomes death and produces life nothing else can be difficult. The divine power is restrained—but *why*? This is a *practical, a vital* question—on the element involved in it may be instrumentally dependent the salvation of millions; and in this case, as in many others, a knowledge of the disease may lead to the discovery of the cure. May the Lord our God grant such a blessed result!

In such inquiry we are not without precedent. The Old Testament furnishes us with a multitude of examples. Whenever the people of God were unsuccessful to any amount, and prospered not as *they*, who had the Lord at their head, might expect to prosper, they were ever led to connect this disappointment or defeat not with any thing in their *enemies*, but with something in *themselves*; and *that* something invariably was *SIN*. It is needless to make quotations in a matter so well known to every Old Testament reader. Take but these words as an expression of this principle; “Behold, the Lord’s hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear;—but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear!” One evident proof of the truth of this principle was, that whenever the ancient church of God acted upon it,

and made confession and repentance of their sin, then the Lord was pleased to shine upon them and again to prosper them in their ways and over their enemies. The Christian visible church is a *spiritual theocracy*:—the Holy Spirit of God is said to dwell in it, even as the Lord Jesus Christ is said to be “head” over it; without then walking abroad into the world, let us confine our observation to the inquiry, is not the *present state of the visible church* in this as in other lands sufficient to account for that restraining of Divine power in connexion with the church’s operations amongst the heathen, over which we profess to mourn? By the visible church is meant here generally the mass of baptized persons, not excluded by the church from its privileges, or who have not themselves renounced their Christian Baptism.

I. First then we assert as to the present state of the visible church, taken as a whole, that there is *no evident distinction between it and the world*;—they run into each other, and have not so much as a boundary line between them. No doubt, there are some divisions in the church, more pure than other divisions;—and there is a large remnant, a multitude of detached individuals in all of these, whose garments are not defiled: but we now speak of the grand mass who *represent* Christianity, and who both claim and receive the name of Christians. Christ said of his Church, that “they were *not of the world* even as he was not of the world”—that is, he identifies his church with himself as to separation from the world. If however the separation between those two bodies has ceased in practice, then there is a visible falsification of the words of the Redeemer, and the very foundation of his intercession is declared before the world to be a lie; and so the prayers of such a visible church is obstructed by substantial blasphemy, and her efforts, *as a whole*, are blighted by heavy guilt. Individuals indeed, whether men or churches, who protest against this state of things and separate themselves from it, do deliver their own souls and obtain a separate although limited blessing:—but still, there lies the great mass of baptized persons, called Christians, the professed body of the Son of God, without any visible separation from the children of Satan, the slaves of hell! And if Sampson will dwell with Delilah and sleep on her knees, it is well that his eyes should be put out and his strength go from him, until the men that feared him once now bring him forth to make sport to their god: and is it not reasonable to expect that, in so far as the spiritual subjugation of the world to the church is concerned, that promised event, on a glorious or striking scale, should be delayed until the church and the world are seen as two opposing armies in battle array?—When the visible

church in Calcutta, or in India, shall shine forth in the beauty of Holiness, and shall eject from her the world and its beggarly elements, then will the Lord look upon his redeemed Bride as of old, and give her the nations as her dowry. But for God to honour the mass of the visible church at present, were to honour the world too, and to permit Satan to wear the Redeemer's crown for a season. True indeed, these observations are general, and may seem indefinite;—each body of Christians may deny their application to themselves; but still they are admitted, as a *whole*, and this is all that is here sought for. True also, there is a faithful remnant in the Church; and so there is a corresponding remnant from among the Heathen granted to them; yet this seems only to confirm our assertion, as to the displeasure of God, and consequent withdrawal of His power in conversion, being connected with the adulterous intercourse of the Church with a wicked world. Every one who sees this state of things and who does not mourn over it, and protest in his own sphere against it—who for the sake of his own worldly interest, or ease of mind, or honour amongst men, does wink at it, or excuse or justify it, is a partner in the guilt which it entails before God, and is answerable in his place for the awful consequences.

II. When we advance beyond that which is general to that which is *particular*, we meet with a class of men adhering to the visible church whom yet we can call by no other name than that of *Practical Apostates*. They are men who have been baptized into the name of “the Father, the Son, and the Holy Ghost,” and who without ever openly renouncing that Baptism or the name of Christian, have yet successively and practically renounced all that is involved in true Christianity. Some of these apostates deny the *Deity* of Jesus Christ, or make light of it as an indifferent doctrine; they barter the *atonement* of our blessed Lord for the popularity of worldly reasoning;—the *person* of the Holy Ghost they blaspheme by denying his existence, save as a mere influence, just as the atheist would tell us that God is but goodness:—His *work* of regeneration they scoff at as unreasonable and absurd; and the fruits of that work, even true holiness, they nickname for their sport. They believe *salvation* to be in any way that a man chooses to believe or imagine; and *damnation* is a word by which they blaspheme over their cups, or at which they smile with scorn as at a child's bug-bear. *God* himself they strip of all holiness and righteousness, and then clothe their idol in a benevolence that smiles over sin, the great plague and curse of the universe, and that will introduce the vilest sinner without change into Heavenly glory and blessedness. Some of these men live in the perpetual viola-

tion of the *sabbath*, making it a day of secular business, of literary occupation, of sensual enjoyment, of rural recreation; scorning the idea of any thing divine or sacred being connected with that institution. The preaching of the *Gospel* is to them an occasional "Sunday theatrical" on which for some purpose of curiosity or friendship they may at times attend; they join in the posture of devotion, but with most God-insulting hypocrisy; they listen to the preacher, but with all the contempt or insensibility of a conscience seared as with a hot iron. Some of these men lead a life of whoredom or of adultery; they boast of their superiority to the ordinary laws of morality and endeavour to propagate their sentiments by the licentiousness of their productions or conversations. Intemperance too, and a glorying in its effects, are not uncommon among such;—to be excited by wine, and to brutify an immortal soul; to speak under such circumstances, the words of profanity, ribaldry and blasphemy, and afterwards to repeat and embellish all these by the tongue or by the pen, are with them, but as "the ox drinking water."—How many of these men are to be found in society, who would not for a moment be supposed to be unbaptized—who in common parlance are called Christians—who will demand Christian Baptism for their infants, aye and obtain it too within the visible church—who sometimes, if they desire it, may be found at the table of the Lord, "eating and drinking damnation to themselves," and bringing wrath upon the church that wilfully admits them. "These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities, what things they naturally know, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity when they feast with you, feeding themselves without fear: clouds they are without water, carried about with the winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame: wandering stars to whom is reserved the blackness of darkness forever. These are murmurers, complainers, walking after their own lusts and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. These be they that separate themselves, sensual, having not the Spirit."—Such is the picture or image of these *practical apostates* given us in holy writ;—how true it is, let observation tell. So long as such men exist within the visible church, and so long as they are not spoken, written, and acted, against:—so long as it is tolerated to call them Christians, and they are permitted to enjoy any of the seals of such:—

so long as Christians seek their company, desire their partnerships, promote their influence, encourage their efforts, or enjoy their productions :—so long must the visible church, before the heathen, and in the sight of God, be considered as identifying itself with a gross and abominable apostacy. And is there not reason to fear that this is done to a very great extent? Look and see!

III. Within the circle just described, do we not find next in order professing their adherence to Christianity, a class of *gross hypocrites*. Those are men who are ever ready to profess Christianity as their Creed, when pressed on the subject;—who profess faith in its doctrines, and admiration of its precepts. They generally also declare their approbation of its institutions, and their willingness to promote its ends. They say, that they are well-wishers to the “good cause,” and desire to see it flourish every where, and that it is their decided wish to see all their fellow-men under the influence of what contributes so much to the welfare of society as “our religion” does. These men will generally attend the House of God once on the Lord’s day, and profess so deep an interest in what they have heard as occasionally to enter on a minute criticism of all they have heard; and in granting such attendance, they even express a deep and benevolent interest in the effect of “good example” upon their inferiors in age, rank, and religion; and, would not have it supposed that it is because they need instruction, or are dependent on the ministers of Christianity, that they vouchsafe such formal or occasional attendance. The Bible is a book to be found in their libraries, or splendidly bound on their drawing-room tables; and on the same principle on which the jewelled cross is now become the badge of show and riches, on the persons of those whose love of sin and the world it is at the very moment condemning; so may the Bible, clothed in purple and gold, be seen shining amidst the multifarious ornaments that load the tables and cabinets of the “unprofitable servant,” and the “unjust steward.” These men of whom we speak, and who are held in high esteem amongst many, are still but *gross hypocrites*. They love not God in their hearts—not they—they know not even what it means to love this invisible Being. The world is their supreme God—from it they take law, and by it they are guided. That world is their arbiter, and not God. Take an example too often occurring: suppose two men, (for surely such *barbarians* are not *gentlemen*) would run the risk of God’s curse and eternal damnation by subjecting themselves to *murder* and *suicide* in the settlement of some silly quarrel; such hypocrites on hearing of it will thus talk, saying, “Certainly duelling is bad, and we

wish it were done away with, but in the meanwhile such is the custom of society, and a man *must* conform to it, or else suffer the penalties attendant on violating the laws of Honour—what can he do?" That is, these hypocrites blaspheme God by insinuating, that his laws are dishonorable; for, that obedience to them certainly is so; yet they profess to other men, on other occasions, that they hold Christian morality to be paramount. These men love not Christ in their souls—that is a matter of which they think not. Gold is their beloved object, their Christ; for this they labour alone; night and day are their thoughts occupied about it; concern about the preservation and increase of property takes the place of all thought about the salvation of the soul from sin, and of the person from Hell. The absolute and unceasing right of God over the manner of obtaining their property, they do not in practice recognise, whilst they call Him "Lord" with their lips. To be enriched by the vile abominations of Indian idolatry and the sacred prostitutions of the temples, involves to their seared conscience no matter of doubt;—to be enriched by the sale of a murderous drug, involving the prolonged deaths of myriads or millions in the designed use of it, and the possible murder of many more who are bound by the laws of another empire to prevent by force its introduction there—to be *so* enriched, is to them a matter of course! Oh gross hypocrisy! these men profess to be *Christians!* Followers indeed of the Son of God, who in his love for our bodies and souls died for us!—But, to be brief, consider the violent unsanctified tempers of some of those men;—and the slow, smouldering, and cherished revengeful disposition of others;—consider their proud, haughty, and overbearing behaviour to their inferiors, and their deceitful, mean and fawning deportment to their superiors;—consider how they will praise and condemn the same characters in different circumstances in order to promote their own objects; and how they will profess devoutness and attentiveness in the house of God, and manifest immediately afterwards the most thorough repugnance to all that is holy by turning their eyes, their ears, their lips, their hands to that which is carnal and worldly. Behold their total indifference to the spiritual condition of those who are perishing around them, and their utter insensibility to the cries of eternal misery sounding in their ears—how they arrest all reasoning as to whether there is more safety in a dying, accountable and guilty fellow-creature entrusting his eternal destiny to his God and Saviour Christ, to a sinful impostor Muhammad, or to a devilish non-existence Krishna!—weigh all these things, and say whether those men in whom they are found be not indeed gross hypocrites, in making any pretensions

to the Christian name—and whether a visible church, which has it in her power to know and expose such men, is not identifying herself with gross hypocrisy in the sight of God, so long as she tolerates either publicly or privately their right or claim to Christian name or privilege. Hear the Spirit of God by the Apostle Paul—“ I wrote unto you in an epistle not to company with fornicators : yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters ; for then must ye needs go out of the world : but now I have written unto you not to keep company, *if any man that is called a brother* be a fornicator, or *covetous*, or an idolater, or a *railer*, or a *drunkard*, or an *extortioner*—with such an one, *no, not to eat !*” Is this clear and explicit canon acted upon privately and publicly, within the visible church in India ? Let us again look and see !

IV. Next after the class just described we find a class whom we can call by no other name than that of *wretched backsliders*. They are generally speaking an unhappy race of men ; they feel that they are fallen and degraded from a former condition ; and their conscience at the same time smiting them with a sense of guilt they are in spite of every painful effort which they make ever wretched in their minds. They have still habitual convictions of truth and duty, but they love not their own convictions, therefore they fly from them to the temporary expedients of the world around them. They go therefore into company which they do not love, they seek amusements which they do not approve of ; they enter into a sort or amount of business to which they have no heart, and they yield themselves to a kind of reading which they condemn even whilst they are its victims. They go to the house of God, but they dread what is faithful, and they cannot appropriate what is gracious ;—they are attracted by the pure Gospel, and yet feel as if they would escape from its power. Prayer, as to the form, remains ; but it is a palace in ruins : the reading of the Bible has not ceased to exist, but it is like the fitful flickering of the dying candle in its socket. Christian society is preferred in conviction, but shrunk from in practice ; and when it is accidentally encountered there is a cold reserve in manner, and a strange inconsistency of topics. They have too much of their former religious habits, for the world to hail or confide in them ;—they have too much of the world’s ways and words, for true Christians to love them or to trust them ;—and in the consciousness of meriting these things, they acquire a painful habit of suspicion and distrust, and are constantly tempted to a twofold course of hypocrisy—on the one hand to sacrifice their convictions for the favour of the world, and on

the other to disguise their experience for the fellowship of the church. Now what is the effect of all this? It brings dishonour upon the Christian name to see a man thus oscillating like a pendulum, thus wavering like a wave of the sea, as if in Christianity there were no certainty of truth, no reality of experience:—as if it were not peace for the conscience, joy for the heart, light for the understanding, love for the whole soul; but only a mass of cold, chilly, dark, dreary, miserable convictions, misgivings and self-upbraidings. Does it not lead to slanderous and most injurious insinuations against the religion of our Lord and Saviour Jesus Christ, to see men who in their professions identify themselves with that blessed One, inconsistent in all their ways, miserable in all their pursuits; seeking happiness from Mammon and from God, and obtaining from neither;—now going to the theatre with the “fools that make a mock of sin,” and then to the church, with those who mourn over it;—now giving of their money for the diffusion of the Bible and the Gospel, and then expending their property on the billiard table, and the horse-race;—now sitting down to receive bread and wine at the table of the Lord with miserable misgivings of soul, and then going forth to join the intemperate and unclean and to pledge them in the “cup of devils,” amidst the secret upbraidings of their soul;—must not the sight of all this be to the manifest dishonour of Christ, and to the increased unbelief of many worldly spectators. And how many such persons exist amongst us? men who ere they came to this land had apparently dedicated themselves to God? who seemed to themselves, who were deemed by others, true Christians? who were at least externally scrupulous, so as to leave no trace of suspicion against them—but who have forgotten and forsaken their “first love,” and who are now pressing down the visible church with another load of guilt under the aggravated form of wretched backsliding?—Why are not such men dealt more faithfully with? True, it is difficult to detect and convict such—but is all done that *could* be done? Are they discountenanced and warned as they might be? Does the Lord’s Table, does the Baptismal font, bear witness to this?—Let us search and try, lest we be guilty in this matter.

V. On advancing a step further we discover a class of *inanimate professors*. These seem in a state of religious vegetation, so much so that they might be designated Christian vegetables. They have a name, they make a profession of religion, they exist passively in the midst of its forms and services; they read, they sing, they pray, as others do:—when their company is favorable to religion, they will join in its favour; when religion is attacked, they are either silent, or

they endeavour to explain away to make peace; they will venture to speak of "good ministers," excellent sermons, "valuable institutions," "most interesting publications" in religion—sometimes they will venture, perhaps, in a half whisper, to drop a remark upon the innate wickedness of men, the providence of the Almighty, the great benefits of Christianity, the importance of being religious, the desirableness of Christian education; but such is usually the limit of their spiritual activity. Thus do they live from year to year, going through a round of forms, phrases, and notions that seem to profit nothing; they are called Christians, and we cannot do otherwise than treat them as such until by some overt acts they declare that they are not what they profess to be;—but still like "border-men" they leave in our minds a painful uncertainty as to what side they would be found to join, suppose any warfare to arise for Christ's sake. Where is the personal devotedness of these men to God? Can any man discover it by word or action? Where is their personal love to Christ, of whom they profess that by his blood they are redeemed from eternal perdition? Do the world ever suspect them of any such wild and enthusiastic love—have they any grounds for suspecting them of it? Where is their total surrender of themselves to the inhabitation of the Holy Spirit, and where is their humble, contrite and circumspect submission of themselves to his inward grace and guidance? Would men ever know from such persons that there is a Holy Ghost? Do they ever manifest to the people of the world any thing like separation of heart and nature from their follies and vanities? Where is their activity on behalf of God's cause in the world? Do they ever make any personal exertion in the matter? Nay the whole world of men, women and children may pass into eternal damnation for them, unless a few religious phrases, or a few unneeded rupees, can save them! Poor formalists, lifeless professors, what a poor life ye lead! like the shellfish in the bottom of the ocean, like the lichen on the surface of the stone! see ye not what guilt ye contract by this low course of yours? Are ye not telling men that ye are Christians, and do they not look to you for living Christianity?—they look then to the record of your religion, and turning to you again they say, "Your religion is a lie, either in yourself, or in your book!"—Is it a light thing to bring suspicion on the word of God, that it is only a directory for a lifeless profession; or upon the cross of our Lord Christ, that it is but the symbol of cold formality and sinful compromise? Nay lift your eyes once more, and behold him who suffers there, and whose name you have assumed; behold the inextinguishable love to God, the unexhaustible compassion for man, the inconceivable hatred of sin, the unflinching opposi-

tion to the world, and the unquenchable thirst for the joy that was set before him at his Father's right hand;—behold these consuming the man Christ Jesus on Calvary—there behold thy standard—thence learn thy sin—from thence gather thy guilt as a lifeless professor—then count up thy guilt to this hour from the beginning of thy profession;—and then say, is not the visible church of which thou art a member—perhaps a high official one too—loaded and encumbered with a mass of such professors as thou art, and is she not therefore oppressed with corresponding guilt? Let us search and try.

VI. Lastly, we come into the innermost circle of all, consisting of that remnant who not only do love and fear the Lord, but who give scriptural evidence of their genuine Christianity before men. Here our souls are happy to find the image of Christ, the fruits of the Spirit, the nature of our Heavenly Father manifested in a thousand forms amongst the company of our brethren. Here we find spiritual ministers, godly elders and deacons, holy and faithful church members—persons in whose converse we have communion with Christ himself. They are indeed a remnant—we fear a very small remnant—but they are proportionably precious in our sight—and we rejoice in believing that they are the salt of the church, the seed of the tree. But even, amongst this blessed number, is there not much to displease their heavenly Father—much to prevent his smiling openly upon them, or rewarding them publicly? Is there not much to draw upon us his rebuke, and to cause him to restrain even from his own people, even in their dearest objects and highest and best undertakings, the power of his Spirit? Is there not a falling away in secret personal prayer? Is there not a neglect of the habitual private reading of the scriptures? Do not too many give way to unholy tempers, to unchristian language, to inconsistent expressions of wrath towards our degraded fellow-creatures in this land? Are there not other evident besetting sins, as the love of money, fondness for shew, vanity of manner, lying in wait for praise, undue devotion to worldly literature, sectarian exclusiveness, ecclesiastical haughtiness, worldly gossiping, forgetfulness of the sabbath, fraternal jealousies, &c.—are there not these, and other such besetting sins to be found, amongst those who are clearly and undeniably disciples of Christ? And are those sins mortified and denounced as they ought to be? Is there humility or contrition of spirit on account of them? Let us consider and examine how it is with us in this matter; even on the supposition that we are children of God, let us search our ways and see whether we are not individually adding to the heap of guilt already accumulated from other quarters. True, we may be personally

justified, and yet be ecclesiastically condemned and punished in this present life ; we may be built on the foundation Christ, and yet the multitude of our works may be consumed as wood, hay and stubble ; we may ourselves be saved, and yet God in His displeasure may refuse to honour us in the salvation of others. Oh that the people of God would remember that one wedge of forbidden gold in the whole camp may cause Ai to prevail after Jericho has been taken !

What is our conclusion then from the whole of this statement ? It is this :—

I. That the Visible Church amongst us is in an unscriptural and unchristian state in many respects ; containing within her pale, the baptized world, practical apostates, gross hypocrites, wretched backsliders, lifeless professors, and too many inconsistent christians :—

II. That God cannot but be displeased at this state of things in His Visible Church, especially in the sight of the Heathen, by whom His holy name is every day blasphemed because of these things :—and that being displeased, He withholds that power of His Holy Spirit by which that Gospel (which is the Spirit's special ministration) is left ineffectual :—

III. That however it may please God in His great mercy to honour individual persons or churches with a measure of success for reasons righteous and approved in His sight ; and however he may be pleased to manifest His grace in places where the inconsistencies of His Visible Church are *not* seen, that in general, and especially in this vast metropolis, we have no reason to expect any *signal* interposition of Divine power until there be a revival, reformation, and renewed sanctification of the Visible Church of Christ in this land :—

IV. That it is evidently the duty of all who would not be found hindering the conversion and salvation of their perishing fellow-men, to look first to *themselves* and not to the heathen ;—to put away every thing that is displeasing to God ;—to promote the same work among all to whom their influence as men or ministers extends, as they shall answer for it to God at last ;—that so the mountains being levelled and the valleys exalted, the voice may at length be heard, “ Behold thy God !”

“ O Lord, though our iniquities testify against us, do thou it for thy name's sake ; for our backslidings are many ; we have sinned against thee. O the HOPE of Israel, the SAVIOUR thereof in the time of trouble, why shouldst Thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night ? Why shouldst thou be as a man astonished, as a mighty man that cannot save ? Yet thou, O Lord, art in the midst of us, and we are called by thy name ; LEAVE US NOT !”

J. M. D.

II.—*The State of Converts from Idolatry a Motive to continued Exertion and Prayer.*

To all who are endeavouring to promote the kingdom of Christ in India.

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,

During the last forty years the claims of the idolatrous inhabitants of India, arising from their moral and religious condition, have been frequently and powerfully pressed on the attention and sympathy of the Christian Church. Appeals have been made and responded to in the raising of funds—the sending forth of missionaries—the translation and circulation of the Scriptures—the preparation and dissemination of religious tracts—the establishment of Christian schools—and the extensive preaching of the gospel throughout many parts of this large and populous country. By the blessing of God on these means, much divine knowledge has been diffused—many persons have been converted,—and the gospel continues to prove mighty, through the Spirit, to the pulling down of the strong-holds of idolatry, and to the gathering in of souls to the Redeemer. For these things we ought to thank God, and, from these tokens of his mercy, to derive encouragement to proceed with renewed energy in our work of faith and labour of love, till all know the Lord, from the least to the greatest. Much, very much, is still to be effected; and we ought in no respect to permit what has been done to render our minds seemingly blind to the *almost all* that remains to be accomplished; or to induce us to imagine that we may now, if ever, safely leave the work in the hands of the converts, in the assured hope that they will carry it forward to its completion. In my humble opinion the state of the native converts in this country, to say nothing at present of the condition of others, while it ought to excite in us the most fervent spirit of praise to God for his mercy to them, should in an especial manner teach us that a vast amount of missionary labour, faith, and prayer is still required, in order that what has been gained may not be lost, and that the desired consummation, the conversion of this entire Continent, may be fully and speedily realized. This is what the Christian Church, I trust, aims at, and, in obedience to her Lord's command and depending on his aid, wishes to accomplish. The principles and conduct of many converts, if we view things in the broad light of divine truth, afford abundant evidence that the people of God have not hitherto laboured in vain, and in connexion with the promises of scripture, they have the most heart-cheering encouragement to proceed in their work of beseeching men to receive the offers of mercy. But as conflicting opinions are entertained respecting the real state of native converts, and the part they are prepared individually to act in the moral regeneration of India, I take the liberty of making a few remarks on these subjects, and of submitting them to the serious consideration of the Christian public. In doing so, I intend to confine my observations entirely to the case of converts from heathenism. Not that I view converts from Muhammadanism, Judaism, or Popery, as having no

claims on the Churches, but solely from the simple fact that among such I have had no personal experience. The state of converts from the various forms of heathen idolatry, which abound in this land, is the subject which I wish to bring prominently forward, and their claims on the continued exertions and prayers of the Churches what I am anxious to impress indelibly on the minds of all who fear God, and seek the good of their fellow-creatures.

It is not easy, I am aware, for persons who live where Christianity is the prevailing religion of a country, and where its civil institutions are not as a general thing contrary to its spirit, to form a just idea of the real state of converts from heathenism, either as to their progress in the divine life, the sufferings they have to endure, or the sacrifices they are constrained to make. I conceive however that even those who have never sojourned in a heathen land have no valid excuse for sheer ignorance on these matters. There is much in the Bible which bears directly on the subject, and which ought to be attentively considered by the people of God. Yet it cannot be denied that many persons in professedly Christian countries, and some even in India appear to have formed very untenable ideas concerning the moral state of heathen converts in this land. Hence one class of persons entertain expectations regarding their efficiency to carry on the work of God throughout the whole country, even if left to themselves, and view them as possessing a degree of scriptural knowledge, stability in the faith, moral courage, and spirituality of mind, which, I humbly conceive, neither the history of the Church, nor the promises of God's word, soberly interpreted, warrant us to expect in a people so lately turned from idolatry. I do not deny that there may be individuals among them who have reached a very high degree of boldness in the faith, and who, comparatively speaking, are filled with the Holy Ghost. It is the duty of all to endeavour to attain to this measure of the stature of Christ, but alas! few in any place or under any circumstances seek after the enjoyment of this exalted privilege. I speak of these converts therefore as *a body* of professed believers on the Son of God, scattered through the country, respecting whom there is reason to hope, in the judgment of Christian charity, that they have been turned from darkness to light and from the power of Satan unto God. The principles and conduct of many of these persons afford, in my opinion, as good reason to hope that a work of grace has been commenced in their hearts as any converts from heathenism gave to the apostles in their day. Some of them have made sacrifices for the name of Christ and his cause, which, to say the least, are very far beyond what those in professedly Christian countries, in the present age, are called to perform; and they are standing fast in the faith of the Gospel amidst scenes of opposition and moral pollution, which, depraved as man is, cannot be experienced but in a heathen land and in the society of idolaters. Yet generally speaking they have many serious defects both in their intellectual and moral character.—Another class of persons think and say that because these converts cannot be trusted in every thing, do not in every iota act up to their word, do not regulate their households in all things in accordance with our ideas of propriety, do not fully

evangelize their families and neighbourhoods, and do not go from place to place preaching the gospel, planting churches, and doing all without the least reference to them for advice or assistance—therefore they are not Christians—not sincere in their professed attachment to the Saviour—but are in reality mercenary in all their views and actions. In short, that nothing has been effected which is in any respect equal to the sacrifice of money, time, labour, and life which has been made,—nor what affords the least encouragement to continued effort. But this view of the subject is, I conceive, equally as incorrect as the former. Let us consider some of the facts of their case, and then, on a sober review of the whole, draw our conclusions. This plan will preserve us from extravagant expectations on the one hand, and from fell despair on the other; whilst it will invest the grace of God displayed in the conversion of so many heathen with a lustre and glory peculiarly its own, and urge the disciples of Jesus to persevere in their benevolent endeavours to make it known to all men by motives and encouragements which every true Christian can well understand and fully appreciate. May the Lord grant us his rich blessing!

Consider *the previous state and character of these converts*. What the Apostle said to the converts at Ephesus is strictly applicable to converts from heathenism in this land—"Remember that at that time ye were without Christ, having no hope, and without God in the world." Hindus have no idea of God but what they find in the images they worship, the fables they hear, and in the forms of idol service they perform. Those images, fables, and forms, bring before them nothing respecting the Maker, Preserver, and Governor of all things, but materiality, weakness, impurity, cruelty, and sensuality. The mind, till called to look to God through his works and word, is absolutely destitute of all associations respecting him as a Spiritual, Omnipresent, Omniscient, and Holy Being. They also speak of many millions of additional gods and goddesses, whom it is their duty and interest to serve; and the idols to whom they present offerings, and from whom they seek and expect favours are of every shape, size, and number. Superstition and idolatry so pervade their minds, and are so interwoven with the whole framework of society, and so incorporated with all the transactions of every-day life, that nothing can be done without a marked reference to some filthy god or abominable rite. They also labour under the most fatal apprehensions respecting the true nature of the present state of existence, and the duties they owe to each other, as members of private, social, and public life. The commands of their own religious books are frequently contradictory, puerile and vicious. Many parts of them are so full of abominable allusions and descriptions—so indelicate that they cannot possibly be translated into the English language. Hence the people consider all sin as the play-thing of the gods—or as what may be washed away by bathing in water—going on a pilgrimage—presenting a mess of food to a few priests—drinking the water in which one of them has dipped his toe, or by some other silly act. Generally they view all their actions and consequences as the result of a blind fatality which cannot be prevented, and thus are led to consider themselves as not accountable beings.

The priests are considered by the common people as gods, and the priests look down on them as mere beasts of burden; and among all classes females are frowned upon from the cradle to the grave. A Hindu, as such, is a misanthrope—deaf and blind to all the claims of his fellow-creatures. The prevalent morality of the country is such as was common in heathen Rome in the days of the Apostle Paul, and which is so graphically described in the first chapter of his Epistle to the believers in that imperial city. Their ideas of a future state are also contradictory, puerile and gross in the extreme, and exert a most debasing influence on their minds and on society at large; and the only place of conscious happiness after death, of which they have any conception, must remain without description and without a name. Truly the former state of these converts was that of great spiritual darkness, and their previous character, arising from their ignorance and false principles, a compound of selfishness and gross delusion.

Consider *the state into which these converts profess to have been brought, and the character they now endeavour to sustain.*—Through the instrumentality of divine truth by the agency of the Holy Spirit, they have, to a considerable extent, obtained scriptural views of the character, law, and government of the true God—of their own individual responsibility, and the duties they owe to Him and to their fellow-creatures—the nature and consequences of sin—of heaven as the abode of perfect purity and endless happiness, and of hell as a place of absolute turpitude and never-dying misery—of the way of Salvation through Christ,—and their obligations to live to the praise of Father, Son, and Spirit; and have given a certain degree of evidence that their hearts are influenced by these leading truths of revelation. Professing to have renounced as false, ruinous to man and dishonourable to God, the system of idolatry in which they were educated, and to have embraced by faith the Lord Jesus Christ as the alone Saviour from sin and wrath, they have given up their caste, been baptized in the name of Father, Son, and Holy Ghost, and are in the habit of joining in all the ordinances of the gospel with the other members of the particular Church to which they individually belong. Many of them have apparently received the gospel with great sincerity, profess it with ardent zeal, and in several instances their endeavours to diffuse the truth and to maintain a consistent conduct, have been richly rewarded by some of their relations and friends joining a Christian congregation. The greater part of these converts maintain themselves as formerly by various kinds of manual labour. Some of them are usefully employed as readers of the Scriptures and tracts, under the care of European Missionaries, and are supported as such by Churches or individuals in Britain and elsewhere; and a few, chiefly in Bengal, are valuable preachers and pastors of Christian churches. These are all pleasing considerations. Candour however requires me to state that some who once made considerable professions of attachment to Christ and his cause have turned back to the world, and either become open apostates, or have sunk down into entire spiritual apathy; and all Missionaries have to lament over the fickleness and failings manifested not only by a few, but by the greater part of converts from heathenism. Instead

of going forward in an even and steadfast course of obedience to God, and becoming daily more holy, humble, and devoted to the Saviour and the advancement of his kingdom in their own hearts, the church, and the world, they at one time display great changeableness, want of thought, forgetfulness of obligation and weakness of understanding; and at other times they manifest much obstinacy, apparent ignorance and recklessness of consequences, disregard of Scripture authority, and a hankering after worldly enjoyments and the applause of their fellow-creatures. Thus, in many instances they make the good cause to be evil spoken of, injure the peace and retard the progress of their own minds in the knowledge and love of God, hinder the spread of truth in their families and neighbourhoods, and often grieve and disappoint those whose bowels yearn over them in the Lord, and who can in some humble measure adopt the language of Paul when addressing the believers at Thessalonica—"Now we live if ye stand fast in the Lord"—now we can enjoy life if we behold the fruit of our labours and travail for your good in your steadfast attachment to Christ and his cause. Such without entering into particulars, is the state and character of these persons, and such generally speaking, is what we might have expected: neither am I aware that any Missionaries in India have given occasion to anticipate a higher standard in converts.

Consider *some of the disadvantages under which these converts still labour*.—Many and great are their failings. This is readily conceded. They acknowledge it themselves, and some if not many of them, are labouring, in the strength of divine grace, to rise above whatever is detrimental to themselves or the cause of God. Their circumstances however are peculiar, and this ought constantly to be remembered both by those who are disposed to fasten upon them the charge of hypocrisy, and also by those who imagine that we may and ought entirely to trust to them as the alone instruments in the conversion of India. Many of their imperfections are more the result, I conceive, either of previous or present circumstances and associations, than of hypocrisy, enthusiasm, or settled depravity of heart; and thus their case is one of commiseration, exertion and prayer, and not of disregard, suspicion, or despair. Without in any respect despising the exertions of the Churches, I must remark that comparatively few of the natives of India have as yet had the gospel fairly brought before them—still fewer have received it into their hearts—and of these few scarcely any have had their minds imbued with the Scriptures in their early years, received a liberal education, or witnessed the consistent, holy and heavenly conduct of devoted Christians. Their habits of thought, intercourse, and conduct have all been formed on principles diametrically opposed to divine truth. The prevailing religion of the country, the civil institutions of high and low, rich and poor, priests and people, together with their domestic arrangements and friendly intercourse, are all on the side of idolatry, based upon its principles, and insinuate themselves into every action of private, relative, and public life. Hence, time and punctuality to the exact period of fulfilling engagements, which in the estimation of Europeans are almost every thing, are in their view, from previous habits, of little or no account.

Truth has fallen in the streets, and falsehood tramples it in the mire, in many instances under the mask of religion and the patronage of a dominant priesthood. Deceit in all its forms and impurity in all its debasing influence flow through the length and breadth of the land, and pollute and harden the minds of young and old. Hence converts to the gospel are subjected to very considerable trials and painful privations in mind, body and estate, and in many instances are almost excluded from social intercourse and the enjoyment of the comforts of relationship and consanguinity. Generally they lose all human prospect of supporting themselves and families, of marrying their children, or putting them into trade. All regard them as enemies of the gods, the religion of their forefathers, the caste to which they formerly belonged, and the games, shows, feasts, and processions of the land. In society, they see nothing but frowns, or the smile of ridicule or contempt. Many have been cast off by their relations and friends—refused leave to live in the town or village even on their own property, or follow their worldly occupation—been burnt in effigy—and their caste, which is the only badge of honour, being gone, have been treated as the offscouring of all things—loaded with opprobrious names, and considered as unworthy of any favour. As the heathen are not generally restrained either by a sense of modesty, regard to their own character, or the ties of relationship, their abuse, upbraidings, and “cruel mockings” are often very trying, especially as the nearest and dearest relations often become the ringleaders in such scenes. These mournful remarks, and many others which might be made, are strongly confirmed by every day facts, unless under some peculiar and rare circumstances. Even where all is most favourable many things are daily occurring calculated to harden the heart—deaden the conscience—blunt and stupify all the sensibilities of the soul—to hinder the progress of the mind in true holiness, and if possible to drag them down to final perdition. If all the members of the family are not converted, which is seldom the case, those who remain heathens, glory in seeking and obtaining opportunities of teasing and grieving those who have become Christians. Other relations stand aloof, or approach only to molest and injure. In the house, the shop, the street, the exchange, the town, the country, they see and hear nothing in the shape of morality, but what has already been referred to as described in Paul’s first Chapter of his Epistle to the Romans. And they have to live, not only among their own people who are polluted and debased by the countless abominations of idolatry; but in a land where, in many instances, the very name of the true God and the holy religion of Jesus are every day blasphemed by the sins of many who call themselves Christians, and on account of the connexion of a professedly Christian Government with the superstition and idolatry of a people “mad on their idols.”—Is there no danger of the conscience which has been awakened to feel the claims of the God of heaven being again lulled to sleep by the care manifested, in many instances, by the higher powers to repair the temples, collect their revenues, and pay the priests of “the gods of the earth?” May not the ear, which has been opened to listen to the voice of truth, be stunned, and the understand-

ing which has in a measure been enlightened to contemplate the excellencies of the Saviour, be again enveloped in gross darkness by the roaring and smoke of British artillery and other foolish and sinful compliances in honour of Muhammadan festivals and Hindu gods or goddesses? Add to this the fact that as yet their means of spiritual improvement are extremely limited. The greater part of those who have embraced the gospel, know only the native language. Hence they are almost entirely dependent on the public ministration of the word, while the paucity of missionaries, their multiplied engagements, distance, personal or domestic afflictions, and many other circumstances often deprive them of this privilege. They have few religious works, especially of an experimental nature, to peruse, and still fewer of an entertaining character, adapted to render the exercise of reading an agreeable recreation, as well as the means of intellectual and moral improvement. A translation of the whole or a part of the Scriptures, and a few religious tracts, containing the leading facts, doctrines, and duties of the Bible, together with a Catechism, a manual of devotion, a few Christian hymns, a refutation of some of the absurdities of Hinduism, and a brief statement of the evidences of divine revelation, generally form the library of the native Christian or teacher. Besides, the languages of India have not been long employed in the expression of divine truth, and almost all the works on Christian Theology which the people now happily possess, have either been translated or composed by foreigners. These circumstances render it almost certain, notwithstanding all the care and labour employed on these compositions, that in several instances both simple and compound words have been introduced, phrases used, idioms followed, and figures employed, which either do not convey gospel truths in their undisguised simplicity, purity, and glory to the native mind, or which often exceedingly perplex the anxious inquirer, or render reading irksome and unattractive. Much, I imagine, is yet required in order to present moral and religious truth to the minds of this people in its most easy dress. Simply to increase the number of books is comparatively an easy task; but in every instance to communicate the *whole* truth, and *nothing* but the truth to native minds, is still attended with many difficulties, notwithstanding all that has been done to smooth the path of duty, and involves both writers and revisors in a weight of responsibility as solemn as the eternal destinies of immortal souls. It also requires to be mentioned that these people as yet know comparatively little of the deep depravity and amazing deceitfulness of the human heart—of the influence of former evil habits—of the power, cunning, and artifices of Satan and his emissaries to ruin their souls—of the insinuating nature and fearful consequences of any one indulged sinful disposition—of the absolute necessity of watching against all iniquity in thought, word, and deed—of continuing instant in prayer—of not grieving the Spirit, but cherishing his motions in the soul—of studying divine truth in all its references and of imbibing the disposition, receiving the rebuke, resting on the promise, performing the duty, or shunning the danger which its spirit and connexion present to them or inculcate upon them:—in short, they are comparatively ignorant of what it is to live

by faith on the Son of God, and, in the strength of divine grace—of carrying on an uncompromising warfare against sin, Satan, and the world. Their reading, as we have already hinted, has had a greater bearing on facts, doctrines, and precepts than on the hidden life of God in the soul; and the examples which they have had of individuals living a holy and consistent life, and dying supported by the consolations of the gospel have been exceedingly few, and in some instances altogether absent. Truly their circumstances are particular and not at all calculated to strengthen and deepen good impressions, or to raise these “little children—these babes in Christ—to the stature of perfect men”—or to fit them for becoming able ministers of the New Testament. The grace of God must begin, and carry on the whole work. This all true Christians acknowledge, but in this land it is seen as with a sun-beam.

Having stated these few facts respecting native converts, allow me next to direct your minds to the inferences which force themselves upon our attention from a sober view of the whole case.

Keeping in view the foregoing statements, together with the fundamental law of our nature, which renders our minds subject to perpetual modifications from the minds, sentiments and conduct of others, and our own means of improvement, is it a thing to be *wondered at* that some professed converts have gone back to the world—that many of them are fickle,—occasionally join in scenes which are improper,—are deficient in energy of character—do not display in all cases a strict regard to the simple truth—mispend precious time, sometimes instead of fulfilling an engagement at the appointed hour of 10 in the forenoon, do it at 3 in the afternoon—are easily gulled and led astray—do not possess much self-respect, and occasionally manifest something of a mercenary disposition, and a low state of spirituality and uprightness of mind? Was there not much of the very same spirit and conduct manifested by many converts from heathenism in Apostolic times? Are there not many things recorded in the Epistles which directly bear on these points, and which were no doubt written for the information and guidance of the Church, in all ages, in dealing with converts from heathenism? The evils referred to scarcely ever appear in gospel churches, nor even in civil society, to any great extent, in countries where Christian principles and morality have been prevalent for any lengthened period. Indeed, to those who understand the nature and number of the disadvantages and difficulties under which the natives of this land have to contemplate, embrace, and profess the gospel, and especially to those who have seen the practical operation of these obstacles for any length of time, it will *not appear wonderful* that some have openly apostatized and many others become cold and languid in their souls, but *truly astonishing* that a single conversion has taken place, or an individual convert remained stedfastly attached to the truth as it is in Jesus. “Not unto us—not unto us, O Lord, but unto thy name be all the honour!”

From the above remarks it must be very apparent to all considerate persons that the people of God must not only continue, *but if possible,* GREATLY INCREASE THEIR EXERTIONS, in order to secure a full reward

of what they have already attempted, and to insure the gradual progress of the work through the length and breadth of this land. Parents must devote more of their beloved offspring to the holy and honourable work of making known the gospel to this people. More pious youth, from love to Christ and compassion to souls, must present themselves saying, "Here are we, send us"—the Churches must raise funds to send them forth and support them in the field of labour. Missionary, Bible, Tract, and School Societies must go forward with renewed ardour in their benevolent enterprise. All the people of God of every denomination must turn their attention more devotedly, prayerfully, and unwaveringly towards this vast Continent, so numerous in population, degraded in morals, and ignorant of religion, but open for the communication of the knowledge of the gospel in all its freeness and fulness. There is abundant room and work for all without one class interfering with another, and in due time, if they faint not, all will reap a rich harvest, in the entire overthrow of idolatry, the establishment of the kingdom of Christ, and the salvation of millions of immortal souls. But as yet none of the converts are qualified to be left to their own resources. They all require reiterated instruction in the things of God, and demand much attention from missionaries in order to lead them forward as individuals in the way of life, to promote their prosperity as Churches, and to urge them forward in making known the gospel throughout the land. On this latter point I quote the language of another. In shewing the necessity of more missionaries for India, the Rev. W. Campbell, of Bangalore, says, "You will tell me, in reply, that we have plenty of native teachers, and therefore it is unnecessary for you to leave your home, your friends, and your country. I concur most fully and cordially with you in the necessity—the absolute necessity—of raising up native teachers;—and the history of my missionary career will bear me testimony, that I put the greatest value upon them, as the instruments of evangelizing India. But their number and qualifications cannot be a substitute for your lack of service in this morning of the day. No. Take a battalion of sepoys, native soldiers, alone, and send them forth on a campaign where their march is opposed; or to storm a citadel, where they are exposed to toil, danger, and destruction; and what would be the consequence? Such is the influence which a long course of oppression, of despotism, and (of idolatry) has had upon their race, that they are timid and cowardly in the extreme, and the probability is, that they would, in the hour of trial, turn their backs on the enemy and flee. But let that same battalion be under the command of British Officers—let them be led on to battle, and animated in the struggle, by the bravery and the courageous example of our countrymen, and they advance to the action with courage—ascend the breach in triumph, and march through scenes of carnage and death, to victory. Our native teachers partake of the character of their countrymen. Though they are Christians—and many of them declare the gospel with zeal and boldness, yet, standing alone, they would make but a feeble assault upon the strongholds of the enemy, and a heartless stand in the day of trial and calamity. No! ye children of freedom, and ye spirits of the west, they

want you to be their leaders to battle and victory ! They require you to 'teach their hands to war, and their fingers to fight.' They need you, not only to give them wisdom and understanding, not only to instruct them in science and philosophy, and religion, not only to establish seminaries for their advancement in knowledge and grace ; but to support them in the day of trial—to animate them by your example in their attacks on the bulwarks of Satan, and to go before them, if it be necessary, to the breach, to the prison, or to the grave !" My own experience and observation induce me to add, that were they left alone, not many of them under the *most favourable* circumstances, would in all probability, remain stedfastly attached to their work and to the truth for a whole year ; and but very few of them, I fear, are qualified to be thrown entirely on their own resources for a single month. With very few exceptions, all the Christian ideas they possess have been derived from the missionaries—the books they read and the discourses they deliver, have been composed or suggested by these teachers—they repeat their words and often copy them as entire models in prayer—and few of them are qualified of themselves to speak or write on any new subject or to follow out a new train of ideas, which the reading of the Scriptures, or the passing events of providence might suggest. They would thus be compelled to repeat again and again the same ideas in almost the same words. By this means, however interesting and valuable the subject, the mind becomes weary of viewing it always in the same light—the ear of hearing the same sounds, and even the tongue of uttering the same forms of speech. Thus weariness, languor, and deadness take possession of the whole man. Every stone in the path of duty becomes, in his sickly imagination, an impassible mountain—a brick-bat, or a broken tile passing his head or falling near his feet, a sure indication that the people in such a district are unworthy to hear the word again—a lowering state of the sky a decided proof of an approaching hurricane, earthquake, or land-flood, and therefore he ought not to leave his home till the storm subsides and the heavens become clear. And if some of them should continue in the work, but not attached to the truth, the consequences would be still more melancholy. In this case they would go through the land circulating additional poison in the place of Christian facts, doctrines and precepts. Man is disposed to go to extremes, and the history of the propagation of the gospel, in heathen nations, both in ancient and modern times, proves that in nothing is this more common than on religious subjects, and that nothing is held with so firm a grasp as errors grafted on truth or deduced from it by false inferences or vain reasonings. Generally speaking these readers require to be under the constant care of a European missionary who knows the language well, —who has deeply studied the native character, who can frequently go out with them to the various places where they read and speak to the people, and who can teach them by example as well as precept how to state truth and refute error. By these means they will prove invaluable helpers in the renovation of India ; but standing alone, or permitted on all occasions to do as they think proper, little good can be expected, and in some instances much harm may be feared. Many of

the Hindu youth who are now coming forward into active life, have been more or less acquainted with divine truth from their infancy, have seen something of Christian morals, and, all things considered, some of them have received a liberal Christian education. Should the Lord be pleased to call them by his grace, we may reasonably expect that they will be much more efficient agents in the evangelization of India, than many of those whom the necessity of the case has hitherto obliged several missionaries to employ. Every race will no doubt exceed the former in spirituality, intelligence, zeal, and stedfastness, and thus, under the blessing of God, hasten on the renovation of the whole Continent.

By this brief review we are forcibly taught what *a deep and abiding claim both missionaries and converts have on the sympathies and prayers of all the people of God.* Missionaries are often exposed to the malice of wicked and unreasonable men—frequently far separated from Christian society and counsel—surrounded only with idol gods, idol priests, and abominable idolatries of every kind; and daily and hourly exposed to the duplicity, ingratitude, hard speeches, determination to lie, to cheat and defraud, with many other species of the wickedness of a people sunk in idolatry. It is little conceived by those who dwell in a professedly Christian country, and enjoy the society of many true believers, what a tendency in many instances the conduct of idolaters has to disgust the mind, and to blunt and deaden the best and holiest feelings of Christian Missionaries. But of all these things and their mournful consequences the people of God ought to be well informed, and fervently to pray that Missionaries may be preserved from every thing which has a tendency to hinder the progress of true religion in their own hearts, the church or the world—that they may live, and walk and pray in the spirit, speak the word with boldness, fidelity, zeal, love to souls, and purity of motive—cherish the converts as “little children—as new-born babes,” as far as tenderness and attention go; and that while they are “instant in season and out of season,” in their work of faith and labour of love, their whole dependence for success may rest implicitly on the promised influences of the Holy Spirit. The moral failure of a missionary, whether by adopting unscriptural principles, imbibing the spirit and maxims of the world, or falling into open sin, is one of the most awful catastrophies which can take place in the church, and the very idea, the very possibility of such an occurrence taking place, ought to make the ears of every Christian to tingle, and the whole church of Christ to quake to its utmost limits, and to impress every disciple of Jesus with the necessity of instant, fervent, and believing prayer in behalf of all who are on the high places of the field, and exposed to all the machinations and assaults of the great enemy of God and man. *We are men, not angels.* Therefore under a deep sense of our infirmities and unfruitfulness, the hardness of the hearts of the heathen, and the various hinderances which impede the progress of the gospel among them, *pour out* your souls before God. He will not despise the cry of his redeemed children.—Neither are the claims which the converts have upon you of a less important and pressing character. You acknowledge the claims which new converts have on your attention, even in countries where

the truth has long been professed, and where its general influence has raised the standard of morality among all classes. How much more needful to feel the claims which converts from heathenism have upon you! Around them is no standard of scriptural morality—they have a standard of morality to erect—every thing unites and conspires to shake their faith, pollute their hearts, darken their minds, and to drag them into error, sin, and misery. They themselves were very lately borne along by the stream of abomination which flows through the land, are still surrounded by many and powerful temptations to apostacy, and are comparatively only half acquainted with what is sin and what is holiness.—What reiterated instruction they require from missionaries—what a deep share in the sympathies and prayers of God's people do they demand! How ought you to wrestle with God on their account!

It must certainly be apparent to every unprejudiced mind, notwithstanding all the infirmities, follies, and sins of many native converts, that a vast amount of real good has been effected in India by means of the exertions of the various bodies of Christians engaged in communicating the gospel to its bewildered inhabitants; and there is abundant encouragement to go forward with increased energy in the path of duty. Many souls have been truly converted to God,—many useful native teachers raised up—school-masters prepared—the public mind considerably aroused to examine the claims of Christianity—the scriptures and tracts extensively circulated and perused—and the facts, doctrines, and precepts of Christianity, made known by the living voice, are operating by their combined influence throughout many parts of this extensive country, and raising the tone of morals, weakening idolatry in all its ramifications, and preparing the way for the universal reign of the Saviour. How different the state of things now compared with what it was 40 years ago! How highly has God honoured his people in enabling them to do so much for the advancement of his kingdom in this heathen land! With what strains of gratitude ought we to praise him for all the good effected by our instrumentality, however variously engaged in the great work! Thus, while a regard to the glory of God, our own consistency as the disciples of Christ, the command of Jehovah, the fear of not receiving a full reward of what has been wrought, the condition of the heathen generally, and the moral state of converts particularly, urge us to make the most strenuous exertions for their present and eternal good,—the consideration of what has already been effected, the opening prospects before us, the word and oath of God, the mediatorial character and kingdom of Jesus, and the promised influences of the Holy Spirit, unite to confirm our faith and to direct our longing minds to the final consummation of all our labours and prayers, in “the kingdoms of this world becoming the kingdom of our God and of his Christ.” In the sure and certain hope of the speedy approach of this blessed period, may we all have grace to perform the work and to bear the trials assigned to us by Infinite Wisdom with a single eye to the glory of Father, Son, and Spirit, to whom be ascribed equal and eternal praises. Such, Dear Brethren, is the sincere prayer of your obliged friend,

Surat, July, 1838.

ALEXANDER FYVIE.

III.—*The Exportation of Coolies.*

Since our last mention of this nefarious traffic it has been progressing apace, in every thing which can render it odious in the estimation of all right thinking and upright men. In *Europe* the exporters or slave-dealers have succeeded in obtaining the advocacy and support of lord Glenelg, who, by some species of hoodwinking, has been transformed from the eloquent advocate of the emancipation of the old slave trade, into the author, defender, and legalizer, of the new traffic in the flesh and bones of his fellow-creatures. Lord Glenelg has introduced a bill into Parliament, called the "East Indian Laborers' Bill," the professed object of which is to protect such of the natives of India as may "repair" to the former slave Colonies of Britain as "free emigrants;" we use the polite phraseology of his lordship. It is perfectly superfluous to repeat that the coolies are *not* free emigrants, they do not know whether they are bound, the consequences of their departure, or the nature of their future labor or reward. If they did, unless the *native character be completely changed, they would never go.* Besides what protection can this or any other law afford to the exported and helpless stranger in a strange land, and amongst such men as many of the planters of slave colonies are? And what protection can these poor people expect from such magistrates as we read of in the West Indies, and other slave colonies? What protection can they expect there, when even *here* in the midst of justice, and in our very streets, they are kidnapped, imprisoned, escorted on board ships by Government servants, and ill treated. With such facts staring us in the face here, what a farce is such a silken law as this which calls such a going to a slave colony "repairing" to Mauritius, &c. and speaks of affording protection to the "free emigrants." The framers of this law are so alive to the interests of the coolies, that bráhmans and gods are to be shipped with the expatriated. O tempora, O mores! Bráhmans and gods for the Dhán-gars! Maulavis and priests for broken down khitmatgárs and masálchis!! Our slave proprietors seem to advance in their ideas of rendering their serfs happy, for they will add the abominations and degradations of idolatry and the fury of Islamism to the other horrors of slavery; but the idea of one bearing the name of *Grant* framing a law for exporting idols and bráhmans and originating a law for the creation of a new slave trade, is indeed overwhelmingly afflictive. We regret to see that the Court of Proprietors have agreed to the principle of the bill, though several of the more humane of their number expressed themselves strongly against it. We were struck with the fact

that no one fairly defended the bill in the discussion, though it was passed by a large majority. We suppose this was done on the principle of an old premier who said in reference to the slave trade "let the *saints* waste their indignation, we have the majority." But the tide may turn. While there is this to discourage in Britain, there is much to excite our thankfulness. That mighty giant in the cause of humanity, lord Brougham, aided by the noble band of philanthropists who have abolished the slave trade, and supported by a vast religious constituency, has taken up the cause of the injured cooly, and will, we doubt not, aided by information from this country of an authentic nature, effect all that we can desire. So much for Britain.

The state of things here can scarcely be more lamentable. Every kind of respect for the feelings of humanity appear to be set at complete defiance. In the face of the strongly expressed and almost unanimous opinion of the public, the kidnapping, the shipment and ill-usage of the coolies goes on, as though the exporters felt themselves strong in the force of an order in council; and, as if they were determined to set all public feeling at defiance, they bring down their free emigrants from the hills, parade them in our streets, escort these willing emigrants to the ship by Government chaukedárs, imprison them in the heart of our city, brand or mark them, force them away against their wills, stow them in some instances more like beasts than men, drive them overboard into the river, tow them astern at the Sand Heads, flog them on the voyage; and add to this catalogue of miseries, the robbery and chicanery to which they are exposed from the original trepanners, the dafádárs, sarkárs and all the host of harpies who prey upon their simplicity and weakness: and, again, add to this their separation from their native hills—from their wives and families,—the sacrifice of their little liberty, and all the miseries of a bondage-emigration or rather expatriation, and you have a syllabus of the miseries of these poor unfortunate and deluded beings. We speak openly and plainly, because we fear we have (in our former remarks) been a party, in inducing the idea that the vigilance of a benevolent and active police might do much to ameliorate their condition here and at the Mauritius; but even this we are obliged to abandon. No police is sufficiently active or vigilant, much less an Indian police, to cope with the industry and ingenuity of slave-dealers; and it is no disparagement to the most benevolent and active superintendence to say this, for they have baffled and thwarted the very Lords and Commons of Britain! and have obtained the very chaukedárs of Government here to guard and imprison the coolies in Calcutta. Who can cope with such wickedness?

Our serious, candid and deliberate impression is, that nothing but the prompt and entire suppression of the traffic can save thousands from irretrievable slavery, and this Government from lasting shame. We do earnestly and respectfully press it again upon the attention of the legislature, that the expatriated coolies do not and cannot understand the contract into which they are said to enter, for if they do sign it they are surely more suited for the walls of a lunatic asylum, than even to be associated with the monkey race; for what rational man, for the mere sake of going thousands of miles to work from sunrise to sunset, would sign a contract which served not himself but only his employer, which is the case in the paper facetiously called the cooly contract. We cannot omit, on this occasion, to call the attention of the public to the evident countenance which the exporters seem to receive from those who ought, at least, to throw every obstacle in the way of the trade, if it were but in compliance with the feeling of the public. There have now been gross cases of violence, imprisonment, &c. &c. brought to public notice; what steps have been taken for the punishment of the offenders? We do not mean the poor miserable native helps, on whom all the odium of these unfortunate transactions are thrown, but the principals. What steps did the magistrates take when the man was suffocated on the *Hesperus*? What vigilant inquiry succeeded the report that several men had been driven overboard on their passage down the river? What steps were taken in reference to more than one native who had been kidnapped, but escaped to make his complaint before his superiors? Were the vessels detained until the matters were cleared up? Who moved, when one firm told the magistrate they had imprisoned a man or men, and would set him or them free when they pleased? Did the Government, as a paternal Government, render prompt aid to defend the men who were found in bondage by Messrs. Hare and Clarke? Is it true,—is it possible that the very chaukedárs of Government were holding these men in durance vile? What answer was given to a Mr. Brown the exporter, who had imprisoned his Dhángars when he asked for chaukedárs to *escort* them to the ship? Was he refused and treated with the contempt he merited? No—he obtained them. Verily not only do ill weeds grow apace, “but ill deeds.” But we must forbear, though on such a subject it is impious to be calm. The feeling is evidently on the side of the exporter, and not on that of the expatriated; for the answer invariably returned to remarks offered on the subject of their oppression and injustice is, Oh, but they (the coolies) have broken their contract, and Messrs. A. or B. will suffer—they will lose

some 10 or 12,000 rupees. To those unaccustomed to slave-dealing nonchalance this may appear very odd; but, we fear, it is uniform with the whole practice of the slave colonial family. Every thing, every law must bend to their interests. What right has any man to flog, or force, or imprison the meanest of our fellow-subjects because he has broken a contract? For what purpose have we her Majesty's Supreme Court? For what the Company's legal tribunals, for what our magistrates? For what our wholesome and impartial laws? Why all these, if the slave-dealer can judge and punish at discretion? We have only to suppose one of the firm of A. or B. driven on ship-board, flogged, one of them to die in the river from confinement, or to be towed astern at the Sand Heads under a vertical sun,—we have but to suppose Messrs. Hare and Clarke discovering them glorying in red topees and flannel jackets, but sighing for liberty in the midst of Calcutta, guarded by brijobásís and chankedárs—we have only to suppose any one of these cases to be the case of any of the cooly-expatriating firms, in order to realize the sensation, the indignation, the fury of feeling that would exist in every mind, especially if such an argument should be adduced as this. Oh, but if Mr. A. or B. be not flogged or imprisoned, &c. the exporters will lose some thousands of rupees—would not the universal cry be—Let their money perish with them, Mr. A. or B. shall be free. Is it the ignorance, or color or religion, or what in these coolies that makes the difference? They are men, and, though degraded, have not the less love and attachment to their country and families, which are as dear to them as to others, nor the less respect for that which is dear to all, their civil liberty. Yet we strongly suspect the first proposition would be, should the traffic be stopped, that the exporters shall be remunerated by the British public.

It may be said (for it has been asserted) that the cases referred to are isolated cases—admit this, are they the less odious on that account. Remember they are the only ones which have come to light, we know not of all the miseries which have been endured and borne in silence. But supposing they are the only cases, are they not enough—these men are represented as *free emigrants*. Now what would be thought in England of 165 free emigrants stowed away in a space of 26 feet! What a sensation would it create if a man should die on board a ship in the Thames, because, while under the influence of a fatal disease, he was not permitted to breathe the air of heaven. Would not all London resound with execrations both loud and deep, if a report even obtained that a number of men had been driven into the river by harsh treatment,—would not, in fact, any one

of the reports about the sufferings of these people, if connected with free English or Scotch or Irish emigrants, have roused the lion of a free people, and excited the indignation of an incensed nation? What does this prove, but that there is no similarity between the free emigrants of Britain and the poor deluded incipient slaves of India, "repairing" to the colonies of free England? The expressions employed in connexion with this trade "free emigrant," "apprentice," and the like, are as great an insult to language and humanity, as the attempts, made to cast an air of ridicule over the whole catalogue of miseries endured by these people, is callous and unmanly. We neither respect the motives of the former party, nor envy the feelings of the latter, and we can say of a truth "O Lord let us not come into their secret."

We cannot but call the attention of the Supreme Government to another important topic:—Who are the parties thus inflicting injury upon their fellows, and entailing a lasting scandal on their neighbours and the British name?—who are the cooly merchants? What proportion do they bear to the whole number of our princely and liberal merchants?—what is their standing in the mercantile world? What interests have they at stake compared with the honor and character of Britain—in a word, what are the interests at stake both here, at Mauritius, and in Guiana; what are they all combined, when put in the scale with the interests of the thousands exported and now exporting?—what compared with the character of Britain and this Government, and the people of this city?—We may still suggest to the same source our strong suspicions, that while we are fighting the battle here, and a few hundreds are being carried away in spite of our efforts, that the retired and unprotected native ports on the Coast are not left unvisited and uncursed by the traffic; for we hear there are more coolies in Bourbon and Mauritius, to say nothing of other places, than can be accounted for by all the shipments from all the regular ports put together. The chief reason assigned for exporting our Indian laborers is the unwillingness of the Africans to labor in a free condition. Now we do most cordially second the proposition of one of our contemporaries to send for the emancipated negroes to India as free servants, and we venture to affirm not only will they disprove the assertion of their task masters, but will prove the best servants and laborers that Indian Society has ever had. We speak from knowledge of the character of the negroes, that even in their worst estate, they are patient, laborious, kind, generous, ingenious, faithful and lively—attributes certainly not possessed by our Indian domestics or laborers. They are ignorant because never taught, and have been most cruelly treated, and hence their

natural temperament has in many cases been changed, and where is the nature that will not change, be the color what it may, if its only reward be stripes and its only ornament chains? We say, relieve the Mauritius of the African incubus, aye but only attempt it and see how soon they will cry out "Oh but the interests of the Mauritius are at stake if you take away our African subjects."

Report states that the coolies have been shipped after being brought from the hills, at the mouths of the Damudar and Rupnarain, that is, beyond the reach of the Calcutta police. If this be true, it is such a flagrant attempt to beard a Government, lenient to a fault to wards the exporters, that it should be at once inquired into and suppressed. This might easily be done by the gentlemen either of the pilot or preventive service.

In looking over the regulations and minutes of Government, intended to suppress former attempts to export the natives of Bengal, (for this is not the first attempt by several,) we have been struck with the contrast which exists between the prompt and effectual steps taken by former Governments for its suppression and the timid policy adopted by the ruling powers of the present day. We can only account for this by supposing that the term "free emigrant" and the "fascinating contract," have rendered the same thing less abominable; for in former times it was stigmatized by the strongest epithets which could be employed, and the parties attempting it were either beyond, or brought to, immediate punishment. We can assign no other reason than the one adduced for the apparently unhappy contrast, for the council of India never was composed of more enlightened, upright and devout men than at this period. May the spell soon be broken, and the spirit of the greatest happiness-principle display itself in protecting the helpless from the grasp of the oppressor, and in protecting the civil liberty of the ignorant natives of India, until they being enlightened shall be capable of protecting it themselves; for the spirit of this equitable principle, we opine, is really displayed, not in the parent letting loose his offspring in infancy and ignorance to be a prey to the wicked and strong, but in sheltering and protecting them until they shall have reached the energy and maturity of manhood. May the Government of India display this spirit on behalf of its expatriated subjects. We take leave of the subject for the present, with one more suggestion to those who alone have the power, to remedy the evils we deplore;—while the Government are discussing the abstract right of the subject to move as and where he pleases, and while they are defending the palladium of Britain's glory, the rights of man as a citizen—the slave, dealers are violating that principle in every shape and at

every hour. While the Government is zealous for the freedom of her subjects the sugar denizens of Mauritius are branding them and their posterity with the impress of accursed slavery. May that God who sitteth in the Heavens protect and defend the thousands already expatriated, from this greatest of all calamities, and so rule the hearts of our rulers that they may cease to sanction in the remotest manner any thing so fraught with evils physical, civil, moral and religious, to vast numbers of our fellow-beings, and that he may make the wrath of men to praise Him, and the remainder of that wrath restrain. Amen.

φίλος.

IV.—*Life of Tyndale.*

[Continued from page 581.]

“ Enemies I shall haue, many a shoren crowne
 With forked cappes and gaye croosys of golde
 Which to maynteyne ther ambicions renowne
 Are glad laye people in ignorance to holde
 Yet to shewe the verite, one maye be bolde
 All though it be a proverbe daylye spoken
 Who that tellyth trouth, his head shal be broken.”

TYNDALE'S OLDE TREATYSE.

No sooner was this volume, the New Testament, published, than the most extraordinary efforts were made to exterminate it. The contemporary opinions expressed as to the merits of the translation, and the narrative of the attempts to destroy it, are intimately blended together. The public will now have an opportunity, for the first time, of forming a dispassionate judgment as to the reasons assigned by those nobles and prelates who sought to destroy it; and of weighing them with those of more modern prelates, highly distinguished for learning and piety, who counted it worthy to be the basis of our present version: a translation which stands unrivalled, and has proved to be the bread of life to myriads now singing the anthems of heaven. Immediately on the circulation of the New Testament, the English prelates were actively engaged in attempts to extinguish and destroy what they alleged to be the light and seed of heresy.

On the 23rd of October, 1526, Tonstall, bishop of London, issued an injunction or prohibition against the New Testament in English. “ Wherefore we, understanding by the report of divers credible persons, and also by the evident appearance of the matter, that many children of iniquitie, mayntayners of Luthers sect, blinded through extreame wickedness, wandring from the way of truth and the catholike fayth, craftily have translated the New Testament into our English tongue, intermedling therewith many hereticall articles and erroneous opinions, pernicious and offensive, seducing the simple people, attempting by their wicked and perverse interpretations to prophanate the maiestie of the scripture, which hitherto have remained undefiled,

and craftily to abuse the most holy word of God, and the true sense of the same. Of the which translation there are many books imprinted, some with glosses, and some without, containing in the English tongue that pestiferous and most pernicious povson dispersed throughout all our diocese of London in great number, which truely without it be speedily forsene, without doubt will contaminate and infect the flocke committed unto us with most deadly poison and heresie, to the grievous perill and danger of the soules committed to our charge, and the offence of God's divine maiestie. Wherefore we . . . command that within thirtie days. . . under pain of excommunication and incurring the suspicion of heresie, they do bring in and really deliver unto our Vicar generall all and singular such books as containe the translation of the New Testament in the English tongue."

On the 24th of February, 1527, Sebastian Harris, curate of Kensington, was proceeded against for heresy, he having the English Testament translated by William Hochyn (Tyndale), presbyter, and brother Roy.

Not contented with calling in these dreaded volumes, the bishop attempted a wholesale destruction of them by a stratagem in which he singularly outwitted himself. Being acquainted with a merchant named Packington, who was on friendly terms with Tyndale, he employed him to buy all the copies of the English Testament. "The bishop thinking that he had God by the too, when in dede he had (as after he thought) the devil by the fiste, said, gentele maister Packington, do your diligence and get them, and with al my hart I will paye for them, whatsoever thei cost you, for the bokes are erroneus and naughte, and I entend surely to destroy them all, and to burne them at Paules Crosse. Tyndale sold him the books, saying, I shal geet moneye of hym for these bokes, to bryng myself out of debt, and the whole world shall cry out upon the burning of Goddes worde. And the overplus of the money that shal remain to me, shal make me more studious to correct the sayd New Testament, and so newly to imprint the same. And so forwarde went the bargain, the byshop had the bokes, Packington the thankes, and Tyndale had the money." Afterwards, more New Testaments came thick and threefold into England. Sir Thomas More questioned George Constantine, a prisoner for heresy, how Tyndale and his friends were supported; and he frankly told the lord chancellor, "It is the bishop of London that hath holpen vs, for he hath bestowed emonge vs a great deale of moneye in Newe Testamentes to burne theim, and that hath been and yet is our onely succour and comfort." The destruction of these books, according to Lord Herbert of Cherbury, was on the 4th of May, 1530: this is an error, for it certainly took place in 1528. Tyndale seriously asks, what Tonstall had done for Christ's church, that he was made bishop of London and then of Durham. "Was it that he burnt the Newe Testament, callinge it *doctrinam peregrinam*, straunge lernynge!?"

Necessity drove the Reformers to a secret circulation of these silent destroyers of popery: notwithstanding the active exertions of More, Wolsey, and Tonstall to prevent it, they were extensively distributed. Richard Herman, a merchant of the staple at Antwerp, was a consi-

derable exporter of the prohibited books to England, at a great sacrifice of his fortune. Dr. Barnes and Mr. Fish dispensed them in London, Mr. Garret at Oxford, and pious reformers in every part of the kingdom: all this was done in confidence seldom betrayed.

In January, 1527, the Bishop proceeded into Essex, to discover how far his injunction had been obeyed. His course was marked with terror, many poor prisoners for heresy were examined before him. John Tyball deposed, that he first saw the New Testament in English about April, 1526, and at Michaelmas following came to London, and bought one for three shillings and two-pence of friar Barons, requesting that he would keep it close; that in conversation the friar made a twyte of the manuscript copies, and said: "A point for them, for they are not to be regarded toward the new printed Testament in English." John Necton deposed, that vicar Constantine, in November, 1526, directed him to Mr. Fish, of whom he bought twenty or thirty copies of the great volume; that Constantine had fifteen or sixteen of the biggest, and sold five or six to persons in London; and that about Easter, 1527, he bought of G. Usher, servant to the parson of Honey-lane, eighteen New Testaments of the small volume; and that about Christmas, 1527, a Dutchman who in Easter following was a prisoner in the Fleet, offered him 300 copies for 16*l.* 5*s.*: this was probably John Raimund.

Awful were the torments inflicted upon those who, in disobedience to the proclamation, dared to read this proscribed book. An aged labourer, father Harding, was seen reading by a wood side, while his more fashionable neighbours were gone to hear mass. His house was broken open, and under the flooring boards were discovered English books of holy scripture: the poor old man was hurried to prison, and thence to the stake, where he was brutally treated, and his body burnt to ashes.

The rigour with which these books were suppressed, would naturally excite a strong desire to possess them. It was also calculated to awaken an intense interest in examining their contents. Imminent danger attending the enjoyment of religious observances has a tendency to exalt the mind to the happiest state of feeling which those privileges are capable of producing. Such must have been the case with poor old Harding, who had been imprisoned some years before on the charge of heresy, and knew that there was no mercy extended to a second offence; yet in secret, by the wood side, with the Testament in his hand, he took repeated draughts of the water of life; or, secluded in his humble cottage, he raised the floor, found the precious but forbidden book, and richly enjoyed the heavenly food. With excited feelings, he might imagine that the voice of the inspired writer was peculiarly addressed to him, "Eat O friend, drink, yea drink abundantly, O beloved." The most powerful or learned of men might envy such moments, enjoyed by a poor old persecuted labourer.

Many were fined, imprisoned, and put to death for reading the New Testament. Lawrence Staple was persecuted in 1531 for concealing four copies in his sleeve, and giving them to Bilney, who was burnt. Staple saved his life by abjuring. The sentence of the court

of Star Chamber upon John Tyndale, a merchant of London, a brother of the martyr, and Thomas Patmore, a merchant, was mild in comparison with that on Harding. It was, "That each of them should be set upon a horse, and their faces to the horse's tail, and to have papers upon their heads, and upon their gowns or cloaks to be tacked or pinned with the said New Testaments and other books, and at the standard in Chepe should be made a great fire, whereinto every of them should throw their said books, and farther to abide such fines to be paid to the king as should be assessed upon them." The fine, according to Fox, was to a ruinous amount. What a spectacle to the citizens,—two of their wealthy and honourable Lombard merchants treated with indignities, imprisonment and fine, for having the New Testament in their possession! In mercy the progress of the reformation was slow: had it been a rapid revolution, the spirit of retaliation might have produced most awful consequences.

The persecution was extended by the influence of Wolsey to Antwerp. Richard Herman, a merchant and citizen, "for that he dyd bothe with his gooddis and pollicie, to his great hurt and hynderans in this world, helpe to the setting forth of the Newe Testament in Englysshe," was expelled for his freedom in the company of British merchants. Queen Boleyn made an order for his restoration under her hand and seal, May 14, 1535.

Hollinshed, the historian, with great simplicity states the natural result of prohibition. "Diuers persons that were detected to vse reading of the New Testament, set forth by Tindale, were punished by order of Sir T. More, who helde greatly against such bookes, but still the number of them dayly encreased."

The burning of God's word was advocated by the church of Rome, and approved by one of her ablest defenders, more than fifty years after it was perpetrated. Dr. Martin, reader of divinity to the College at Douay, says: "The Catholicke church of our countrie did not il to forbid and burne suche bookes which were so translated by Tyndal and the like, as being not in deede God's booke, word, or scripture, but the Diuels word." To which Fulke replied, "Neither can your heathenish and barbarous burning of the holy scripture so translated, nor your blasphemie in calling it the Deuils worde, be excused for any fault in translation which you have discovered as yet, or euer shall be able to descrye."

Tyndale frequently adverts to the burning of the New Testament, and he anticipated with pious resignation the fiery test by which his faith was to be tried. "Some man wil aske paraenture why I take the labour to make this worke, in so moch as they will brunne it, seinge they brunt the gospel. I answeere in brunninge the New Testamente they did none other thinge then I loked for, no more shal they doo if the brunne me also, if it be God's will it shall be so." At the close of one of his most interesting tracts, he says, "Whoso fyndythe or redythe this lettre, put it furthe in examynacyon, and suffre it not to be hydde or destroyed, but multiplyed, for no man knoweth what proffyt may come therof. For he that compiled it, purposyth with Goddes helpe to mayntayne vnto the deathe, yf neade

be. And therefore all Christen men and women, praye that the worde of God maye be vnbounde, and delyuered from the power of Antichrist, and renne amonge his people. Amen."

Great zeal was manifested to decry the translation as heretical. Bishop Tonstall declared that there were more than two thousand heresies in it. If he meant that there were more than two thousand texts in the New Testatment against popery, it would be difficult to controvert his assertion.

The prior of Newnham Abbey, in 1527, wrote to the bishop of Lincoln, relative to opinions called heretical, held by George Joye, of Peter College, Cambridge. The first heresy of which he complained was, that a simple preacher might be the means of a sinner's conversion, and had the same power of binding and loosing as a pope, cardinal, or bishop. The prior also says, "that the scripture in Englysshe wold make sedition, brede errours and heresies, and so be euell." Joy replied: "Wo be to you that say that the thing which is good to be euell, and that which is sweet to be bitter."—"Thus is the holye, cleare, good and swete gospell of Christe helyed and blasphemed of you. It is only unsavery, kovered and darke to you that peryshe." Fuller, referring to the hostility of the monks and prelates relates a melancholy instance of those feelings having extended to a civil officer of the corporation of London. "When Tyndale's translation came over to England, O how were the popish clergy cut to the heart. How did their blear eyes smart at the shining of the Gospel in the vulgar tongue. Hall heard the town clerk of London swear a great oath, that he would cut his own throat rather than the Gospel should be read in English, but he brake promes and hanged himself."

Robert Ridley, a priest, wrote "to maister Henry Golde, chaplayne to my lorde of Canterbury," a letter in which he uses language in all probability current at the time. "No man would receave a gospell of soch damned and practised heretikes, thow it wer trew." From his remarks, he must have read the edition with glosses. He charges Tyndale with having in his preface treated moral conduct with indifference. The marginal note which directs to the paragraph so captiously criticised is: "A trewe christyn man beleueth that hevyn ys hys alrede by christes purchesinge, and therefore loveth, and worketh, to honoure God only, and to drawe althinges to God." The point at issue was this: The duty of man being to love God with all his heart, and his neighbour as himself, whether he could do more than his duty, and by such works of supererogation merit the forgiveness of past sins, and even set over some of their meritorious works to the account of others. This Tyndale denies, ascribing all the merit of the forgiveness of sins to the Saviour only; and he maintains that the happy, holy influence of a good hope through faith will cause the sinner so freely pardoned, to devote himself to the glory of God by promoting the happiness of man. Thus he argues: "As no naturall sonne that is his fathers's heyre, doeth his father's will because he wolde be heyre, that he is alreddy be birth:—but of puer love doeth he that he doeth. And axe him why he doeth eny thynge that he doeth, he answereth: my father bade, it is my father's will, it pleaseth my father.

Bond seruantes worke for hyre, children for love; for there father, with all he hath, is theres alreddy. So doeth a christen man frely all that he doeth, considereth nothyng but the will of God, and his neighbours wealth only. Yf y live chaſte, I doo hit nott te obteyne heven therby, for then shulde y doo wronge to the bloud of Christ: Christes bloud hath obteyned me that. Nether that y loke for an hyer roume in heven, then they shall have whych live in wedlocke, other then a hoare of the stewes, yf she repent." These are sentiments totally opposed to the inference drawn from them by the angry priest. Ridley then proceeds to find fault with the text: "by this translation shal we losse al thes cristian wordes, penaunce, charite, confession, grace, prest, churche which he alway calleth a congregation. Ye shall not neede to accuse this translation. It is accused and damned by the consent of the prelates and lerned men. And commanded to be brynt both heir and beyonde the see, wher is mony hundreth of them brynt. So that it is to layt now to offer reson why that be condemned, and whiche be the fawte and errorrs. Shew the people, that ye be maid to declare vnto them that these bowkes be condemned by the Cownsell, and profownde examinacion of the prelates and fathers of the chirche." The reformers were victorious in argument. The only triumph (if such it can be called) of the enemies to the spread of scriptural knowledge, was the burning such as they could not silence in controversy, however unimpeachable their morals, bright and holy their piety, and useful their lives.

Sir Thomas More entered most heartily into the controversy with Tyndale, and displayed a fertile wit and great genius in defending the Church of Rome. He well knew that he had no chance with such an antagonist, either from scripture or reason, and he shielded himself in tradition, antiquity, miracles, and mystery. He asserted that the written word was not the whole revealed will of God, but that the unwritten traditions of the church are of equal authority. His mode of *arguing* to prove this important point is "*I take it*: that the worde of God vnwryten is of as greate authoryte as certayn, and as sure, as ys hys worde wryten in the Scrypture, which poynt is so faste and sure, pytched vpon the rocke, our sauour Cryst hymself that neyther Luther, Tyndale, nor Huskyn, nor all the hell hounds that the deuyll hath in his kenell, neuer hytherto could nor, whyle god lyueth in heuen and the deuyll lyeth in hell, neuer hereafter shall (barke they, bawle they neuer so fast) be able to wreste it out." When he speaks of the opinions of the reformers on other points, he uses language equally charitable: "all apparycyons they mocke at, and all the myracles they blaspheme, and say the deuyll doth all,—as yf the deuyll had (with) his owne handes marked eche of them an .H. in the forehede with a fayre hote yron fet out of the fyre of hell." These are the words of the learned, witty, and eloquent More, who, upon any subject but religion, may be justly called a great man. Tyndale destroys this visionary castle of Tradition, by a simple but irresistible argument, the sum of which is, that the written word of God is his revealed will, perfect as its Divine Author, with whom it was impossible to misstate or omit any thing, and who has declared all those to be cursed who add to or diminish from his will so revealed.

The great Lord Chancellor More published nine volumes of controversy against Tyndale and Barnes, seven of which are against Tyndale: four of these are in folio. To an antiquary, these tomes are peculiarly interesting. It is a conflict between two men possessed of giant minds, in decided opposition to each other. Tyndale is chaste; More licentious: Tyndale liberal, but devout; More a bigot. Tyndale triumphed in argument; and More contrived to have him imprisoned.

The character of this powerful persecutor of Tyndale presents to us an extraordinary compound: he was a witty companion; a gloomy fanatic; a beloved relative; a religious tyrant; an enlightened statesman, who ably argues against sanguinary laws; a bigoted persecutor, who imbued his hands in the blood of the reformers: a philosopher who, on every Friday and saint's eve, scourged his own body with whips made of knotted cords, and then, as a further punishment, wore a hair shirt next to his lacerated skin. So persevering and extensive were More's efforts to destroy Tyndale, that his biographer compares the exiled reformer to a hunted hare with twenty brace of greyhounds after him. The dignified clergy, delighted with these efforts to support their falling hierarchy, raised the sum of five thousand pounds, which they pressed upon his acceptance; but he nobly refused to take one penny. He foresaw that the Reformation would prevail, and thus addressed his son: "I beseech our Lord, that some of us, as high as we seme to sitt vpon the mountains, treadinge hereticks vnder our fete like antes, live not the day to be at league and composition with them."

More's most able work against Tyndale, was the first which he wrote, called *A Dialogue*. It represents that a nobleman sent his friend to Sir Thomas More, requesting assistance to counteract opinions which were gaining great ascendancy in the country against the Romish church. These were "of pylgrymagys—ymages—prayer to saints—myracles—tradicions—infallibility—cruelty to hereticks—burning the New Testament—and prohibiting books, called Lutheran." It is evident that all these topics were shrewdly controverted throughout the kingdom. The spirit of inquiry was gone forth, and was working out the great reformation in spite of every obstacle. The most important of these subjects, is the burning of the New Testament; an atrocious deed, to defend which this dialogue was written. He thus introduces the prevailing opinions: "The people say that all this gere is done but onely to stoppe menes mouthes, and to put euery man to sylence that wolde any thyng speke of the fautes of the clargye. And they thynke that for none other cause was also burned at Poules crosse the New Testament late translated in englysshe by Mayster Wylliam Huchyn, otherwyse called Mayster Tyndall, who was (as men say) well knowen or he wente ouer the see, for a man of ryght good lyuyng, studyous and well learned in scrypture, and in dyuers places in England was very well lyked, and dyd gret good with prechyng. And men mutter amonge themselfe that the boke was not onely fautles, but also very well translated, and was deuyssed to be burned, because men sholde not to be able to proue

that suche fautes (as were at Poules crosse declared to haue bene founde in it) were neuer founde there in dede, but vntruely surmysed. And yet suche as they were, some men saye, were noo fautes at all, yf they hadde be so translated in dede, but blame layed and faute founde with thynges nothyng faute werthy, onely to deface that holy worke, to the ende that they myghte seme to haue some iuste cause to burne it. And that for none other entente, but for to kepe out of the people's handes all knowleges of Crystys gossell, and of goddys lawe, excepte soo moche onely as the clergie themselfe lyste nowe and than to tell vs. And that lytell as it is and seldom shewed, yet as it is fered not well and truly tolde, but watered with false gloses, and altered from the trowth of the very wordes and sentence of scrypture only for ye mayntenaunce of theyr authoritye. And the fere lest this thyng sholde euydently appere to the people, yf they were suffered to rede the scrypture them selfe in theyr own tonge was (as it is thought) the very cause not onely for whiche the newe testament translated by Tyndale was burned, but also that the clergie of this realme hath before this tyme, by a constytucyon prouyncyall prohybyted any boke of scrypture to be translated into the Englyshe touge, feryng men with fyer as heretyques who so sholde presume to kepe them, as though it were heresy for a crysten men to rede crystys gossell."

These admissions are deeply interesting: they show that the laity throughout the kingdom were strongly excited. The picture of public opinion, thus drawn and published, is from the pen of the champion of popery, and, as it tells against his own party, we may naturally conclude that he has not exaggerated. The character of Tyndale, exhibited by his persecutor, is as highly honourable as it is faithful. In the third book of the Dialogues, More attempts to defend the burning of the New Testament, by declaring that it was full of errors. "To tell all wold be to reherse the hole boke." "To search for one faute wold be like studying where to fynde water in the see." At length his budget of errors is opened, and *three* heresies are proclaimed: "the prestes of Crystes chyrche he calleth senyours—Chyrche he calleth congregation—and charyte he calleth alway love." These objections were unworthy the pen of a scholar, and are highly gratifying to the friends of the Reformation. Tyndale's immortal work was subject to the severest scrutiny of the brightest scholars of the age, men of the keenest penetration, and his most decided enemies: but the pure gold defied their research for alloy; and, in the absence of serious errors, the critics found unreasonable fault with words, because they would have preferred others nearly similar, (no more diversity of meaning, to use an expression of Coverdale, than between *fourpence* and *a groat*,) if not synonymous. Sir Thomas frequently betrays a degree of blind hostility, disgraceful as the system in which he had been educated. Tyndale's rule of obedience to the king was: "A crysten man is bounden to obay even tyranny, yf it be not agaynste his fayth, nor the law of god, tyll god delyuer hym thereof." In reply to this, More displays a captious

littleness, totally opposed to his native genius : he admits that the Apostle expresses exactly the same idea,—“ ‘ we muste rather please god than man,’ which is well sayed of the apostle, but to be said of Tyndale, a heretic, it is a playne exhortacyon to rebellion.”

The word senior was taken from the vulgate Latin. Tyndale acknowledged that it was not sufficiently explicit, and that he should prefer the word *elder*. This gave so much offence to the punning Lord Chancellor, that he likens it to a man blind of one eye, putting out the other to amend his sight. The term which gave most offence was “congregation,” used instead of church. In using this term, he was justified by his learned sovereign—the defender of the faith—Henry the Eighth, who in a proclamation, and in the six articles penned by his own hand, combines the two words thus—“ *the congregation of the church of England.*” Tyndale and the king were right in using the term congregation, because the common acceptation of the word church was neither the building in which worship was conducted, nor the body of christians who worshipped, but it was limited to the clergy, who were called the church. It is now very properly altered to church, a term by which we understand all those whose faith and practice constitute them christians.

More also complains, “ that at the tyme of this translacyon Hychens (Tyndale) was with Luther in Wyttenberge, and set certayne glosys in the mergent, framed for the settinge forthe of the vngracious secte.” He finds fault, that “ confession he translath into knowledgyng—Penance into repentaunce ;” and he sums up all the errors as springing from this principle : “ For he wolde make y^e people byleue that *we sholde beleue nothing but playne scripture*, in whyche poynte he techeth a *playne pestylent heresy*” !! The faults are, in his estimation, such that “ as it were as some done to weue a new web of cloth as to sow up euery hole in a net, so were it almost as lytell labour and lesse to translate y^e hole boke all newe then attempt to correct it.” He admits, however, “ that a nother man translatinge the testament, and beyng good and faythfull, myghte haue vsed happely those chaunges wythout euyl meanyng or any suspicion thereof.” To bring these absurd notions to a climax, he declares, that “ yt is enough for good cristen men that know those thynges for heresy, to abhorre and burne vpe his bokes *and the lykys of them with them*” !!! This was the spirit of popery : has it changed? If it has, it was not infallible : if it has not, may such a system never again desolate our happy island!

Sir Thomas not only endeavours to frighten the people from reading Tyndale, by the threat of burning here and hereafter, but to supply the place of argument, he calls to his aid a ghost to establish his charge of heresy. Unfortunately for him, the poor shade had been so roughly treated on a former attack, that he very prudently refused to venture a second time : “ When I desired Origene to take the payne to come and be wytnesse wyth me in thys mater, he seemed at the fyrst very well content. But when I tolde hym that he sholde mete with Tyndale : he blessed hymselfe and shrauke bakke, and sayde he had leuer go some other waye many a myle then onys

medle wyth hym. For I shall tell you syr, quod he before thys tyme a ryght honorable man very conyng and yet more vertuose, the good bysshoppe of Rochester, in a great audyence brought me in for a wytnes agaynst Luther and Tyndale, euyn in this same mater aboute the tyme of the burnynge of Tyndalys euill translated testament. But Tyndale, as soon as he herd of my name, without any respecte of honestye, fell in a rage wyth me, and also rated me, and called me starke heretyke, and that the starkest that euer was. Thys tale Orygene tolde me, and swore by saynt Symkyn that he was neuer so sayed vnto of suche a lewde felowe synnys he was fyrste borne of hys mother, and therefore he wolde neuer medle wyth Tyndale more. Now, indede, to saye the treuth, yt were not well done of Tyndale to leue resonynge and fall a scoldyng, chydyng, as yt were a bawdy begger of Byllyter-lane. Fy for shame, he sholde fauored and forborne hym somewhat, and yt had bene but for his age. For Origene is nowe xiiij. hundred yere olde or there aboute, and this was not much aboute vij. yeres synnys." This story, told on the credibility of the Lord Chancellor of England, must have produced its effect on the populace, to whom it would be rehearsed by the priests with all gravity as words of truth and soberness.

It is amusing to hear Tyndale accused of calling hard names, by one who was a perfect master of the art of abuse. An intelligent papist who, in 1533, published that rare volume, "Salem and Bizance," complains very seriously that More calleth those with whom he differed "sometyme desperate wretches, sometyme sterke heretykes, and other whyles he calleth them the blessed brotherhode, or the news broched bretherene, or the euangelical bretherne, and the principal doers he calleth potheded postels, naughtee bretheren or heretike brethern—these be strange names deuised after a merueilous railing fashion, wherein I thinke verely he dothe not as he wolde be done to."

Tyndale was, at times, severe in his language, but it was a justifiable and even needful severity; thus referring to unmeaning ceremonies, he says, "a man will as soon gape while thou putttest sand as holy salt in his mouth, yf thou shew hym no reason thereof he had as leyffe be smered wyth vnhalowed butter as anoynted with charmed oyle, yf his soule be not taught to vnderstande somewhat thereby." This was a poser to Sir Thomas, whose anger dictated his reply: "Ah blasphemouse beste, to whose rorynge and lowynge no good crysten man can with out heuynes of herte gyue ere. Now foloweth yt also that yf the sacrament were as good vnmynistred as mynistred to who so euer is not taught the proper signyfycacyons of the outwarde token in the sacrament, as Tyndale here vnder a blasphemous iestyngge fasshyon telleth vs: then foloweth yt, I saye, that there was neuer chyld crystened synnys crystendome fyrst begane but that yt hadde bene as good to haue lefte it vncrystened, and neuer to haue let water touche yt, because yt coulde not be taught what the water signified." This must have been a grave subject to those who considered that the neglect of parents as to this ceremony would be visited upon the soul of the child in eternal misery!!

More was exceedingly desirous that the people should not read or

examine the works of Tyndale: his great forte was ridicule and angry abuse, but he sometimes resorts to persuasion. "I wolde aduise any man neither to rede these heretykes bokes nor mine, but occupy theyr myndes better, and standynge fermely by the catholyke faith of this .xv. C. yere, neuer onys muse vppon these newe fangled heresyas; but if at the parell of daynger to burne both here and in hell, he cannot hold his yechynge fyngers frome theyre poysoned bokes, then wolde I counsayle hym in any wyse to rede therwith such thynges as are wrytten against theym." "Besyde the bookes of Latyn, French, and Douch an innumerable sorte. There are made in the Englysshe tonge. Fyrst, Tyndales new testament, father of them all, by reason of hys false translatyng." "Tyndales heresies farre exceed and passe: and incomparably offende the maieste of our Lorde God, than all the settinge vppe of Bell, and Baal, and Belzabub, and all the deuyls in hell." More, as keeper of the king's conscience, seriously said, "That the king would lose his own soul if he suffered Tyndale's Testament in his people's hands." The violence of this language shows the weakness of his cause, and the poverty of his argument in attempting to defend the Romish church. It is in delightful contrast with the opinion formed by a modern papist, justly esteemed for his liberality and candour, and eminent as a profound scholar. "With respect to Tyndale's translation, it is astonishing how little obsolete the language of it is, even at this day; and, in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it. The criticisms of those who wrote against it (we are sorry to find Sir Thomas More among them) are generally too severe, often captious, and sometimes evidently unjust." He adds: Burning suspicious books is the readiest way to multiply them: as persecuting for religion is the surest mean of propagating it."

[To be continued.]

V.—*The whole Bible in Hindústání—Roman Character.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I feel great pleasure in informing you, and through you the Christian Public of India, that the Banáras Missionaries of different denominations had a meeting yesterday evening, when it was resolved to publish a *Hindústání Bible* in the English letters in *one neat vol. 8vo.* The Rev. Messrs. Wilkinson of Gorakhpúr, Smith, Buyers, Leupolt and Shurman of Banáras, have already engaged in the translation. The Rev. Messrs. Bowley of Chunár, Mather of Mirzápúr, the American Missionaries at Allahabád, Saháranpúr, Ludiana and others, will likewise be invited to assist in this most important work, in order that Missionaries of all denominations and Societies may feel inter-

ested in the translation and use it in their schools and Churches. It is well known that some years ago the Missionaries at Banáras could not agree in translating the New Testament so as to satisfy all parties; it is hoped that before the Old Testament has passed through the press they will have exchanged and adjusted their various opinions on some points so far as to be able to get up a translation of the New Testament, likewise, in which all parties will acquiesce. If this should not be the case, the Old Testament only will be published *for the present*. May the spirit of wisdom, love and forbearance be abundantly poured out upon the translators of God's holy word!

All persons who have long wished for a *Hindústání Bible*, in one neat volume 8vo. are now earnestly requested to inform the Banáras Missionaries, as soon as possible, how many copies they want for their respective stations, in order that it may be ascertained how large an edition will be required. For Banáras alone one thousand copies are wanted. It is expected that an edition of many thousand copies will be subscribed for.

When it has been ascertained how large an edition of a whole *Hindústání Bible* in one vol. 8vo. is required we intend to request the Calcutta Bible Society to publish it for us; but if the Committee should think "better to follow in the beaten track of ages,"—better to expend enormous sums upon huge volumes of *parts* of the scriptures in the letters of Persia, than to patronize a whole *Hindústání Bible* in one vol. 8vo. in the letters of Old England and all Christendom, then must they act according to the dictates of their own consciences; but a *Hindústání Bible* in English letters we *must* have. If they will not listen to our representations, we must immediately publish such an edition ourselves. We do not say this to offend the Committee of the Calcutta Bible Society, for which excellent Institution we entertain the highest respect, but simply to inform our friends in every part of India *plainly* and *fully* that a whole *Hindústání Bible* in one vol. 8vo. will be published *at any rate*. This, I am sure, will be good news to many.

How different would Indian society at present be if the English conquerors had from the beginning, introduced their language and their letters! But we may do it now. The Church Missionaries at Banáras will soon have under their charge about 300 orphans; the London Society's Missionaries about 100. We find it very difficult to provide them with useful school books in the English letters, but how difficult would it be to provide them with books in the letters of Persia? To prevent, however, all misunderstanding, I beg leave to say that we teach all children to read and write both the Persian and Dewanágari letters.

Yours, &c.

J. A. S.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last we gather from the public prints that the new Bishop of Madras has arrived in India. May he possess both the spirit and practice of the meek and excellent Corrie!—The Rev. Messrs. Pfander and Kreiss, formerly Missionaries of the Basle Society in Georgia have arrived in Bengal and are now making arrangements for the reception and establishment of their brethren appointed for northern India.—The Rev. L. Lessel of the London Missionary Society has been appointed to Berhampore.—We understand that the Rev. W. Start of Patna is expected next cold season with a large reinforcement of Missionaries.—The Rev. W. Spry, Chaplain H. E. I. C. arrived on the Seringapatam.—The Rev. W. S. Mackay, arrived in safety at Madras and has again sailed for Sydney. His health is partially improved by the voyage.—The Mission at Singapore has been re-inforced by the arrival of five American Missionaries. They are at present to devote themselves to the education of native youth.—The Rev. W. F. Wybrow has proceeded on a tour of inspection of the Church Missionary Society's stations in Upper India. He is we believe accompanied by the Rev. J. Weitbriecht.—Rev. Messrs Schneider and Hoehle, and their partners arrived on the Plantagenet. Our newly arrived brethren belong to the Church Mission. May they long be preserved to labor in this dark land!

2.—PERSECUTION IN BURMAH.

We are confident that our readers will be excited to prayer on behalf of the infant church in Burmah on the perusal of the following intelligence, nor will they be led less to admire the valuable and disinterested conduct of the Karen chief. Would that many in more favored spots would imitate his cheering example.—The Karens have lately suffered further and greater persecution. One who was not a Christian, was carrying away tracts through the city gate in a small covered basket, when the gate-keeper asked him what he had in his basket; he said sugar, shewed symptoms of fear and quickened his pace, on which the gate-keeper ordered his basket to be examined. Finding tracts, he immediately called an officer and began writing down his name, place of residence, &c. A Bengali Christian at whose house the Karen Christians who visit this city find a home, accompanied by two Karen lads, went to intercede for the man at the gate-keeper's, when the two lads also were seized. The Bengali told the gate-keeper that their master was not far off. He said, "then let him come and take away his men." The Karen chief came and was also seized. All four were thrust into prison in irons and in stocks. They were kept there 6 days and then taken out to the great pagoda to cut grass: meantime the determination of the rulers seemed to be to make a public example of them as they said to put a stop to the progress of the foreigner's religion in the country. We greatly feared that they would suffer martyrdom, but providence mercifully interposed. Mr. Edwards, Secretary to the Residency, after unwearied effort and solicitation, obtained their release as a matter of mere favor to himself. One day Mr. E. was interceding on behalf of the Karens; he told the Governor that the teachers were very feeling people and could not bear to see their fellow-creatures suffer wrongfully. The governor shewed great surprise, and said "Why, do not these teachers get two or three hundred Rs. a month, and how is it that they should feel for their fellow-men?" A true specimen this of Burman philanthropy! One-fourth of the above

sum is we believe quite enough to turn the head of a Burman, and make him a Pharaoh in miniature.

We have already noticed the readiness of the Karens to receive the gospel in the love of it. Were religious toleration enjoyed here, in no part of the world could the missionary thrust in his sickle and reap with more encouraging success than among the Karens. The chief mentioned above, came down from the Bassein district. He has been recently converted, and, that he might not be encumbered by the cares, and drawn away by the temptations of his chiefdom, gave up that office, and devoted his time to reading Christian books, that he might be able to teach his countrymen the Christian Religion. For some days before he left his home to proceed to Rangoon for more books, he stated, that his house was thronged with listening crowds, that he kept some one reading aloud the books all the time, not interrupting them even at meal times. He came down to get more books and returned sad to think he had failed in his object, after having suffered more than a fortnight's imprisonment.

We have been favored with the following short extract from a letter from Rangoon of a very recent date which gives, we believe, a very faithful description of the real political state of things.

“ Affairs in Burmah are still in a dubious unsettled state. The demonstrations of respect paid to the Resident on his first arrival here were so far as they went a good sign of the disposition of the Burmans towards amity and peace, but unfortunately they were of short duration, and terminated in downright insolence. But as I am no politician I will not attempt the detail. It is hoped the Resident will be received at the court in a proper manner. It is our heart's desire that missionaries may be allowed freedom of the press and of speech in Burmah, but I fear there is little hope under this despotic government. However it is a comfort to think that the reins of universal government are in the hands of One who can turn the hearts of kings whithersoever he will. Oh! is it not an unspeakable comfort to know that Jehovah reigns, and that Jehovah and Jesus are one! and, believing this divinely precious truth, how sweetly can we rest the responsibility of the conversion of the heathen on Him; while his constraining love sweetly impels us on in the exercise of all our powers of soul and body to this glorious work.

3.—RE-OPENING OF CUTTACK CHAPEL.

The above place of worship was re-opened after considerable enlargement on Sabbath day, Aug. 19, 1838. The following brief notices of its history may not be unacceptable to the readers of the Observer.

Sixteen years ago when the General Baptist missionaries entered the province there was neither minister nor chapel in Orissa, nor was any public divine worship in honour of the living God observed throughout the whole length and breadth of the land. The missionaries (Messrs. Bampton and Peggs) immediately opened their houses for divine service and a considerable portion of the limited community attended their ministry. It was not however until the year 1826 that we were enabled to erect our first house of prayer. The ground was given to us by one of our hearers and was formerly the site of a temple dedicated to Mahádeb. During the Mahratta rule this temple was allowed to fall into complete ruin, and some of the old stones served for a foundation for our Christian sanctuary. The first stone was laid in May 1826, and the chapel opened the following November by Messrs. Lacey and Sutton. At this time the missionaries had not been cheered by a single native convert, nor had their message been avowedly received, by more than three or four individuals. From that time however additions of Europeans, East Indians and natives have continually been made. So that the whole number baptized is about 105,

of them about 60 are pure natives. These are irrespective of members added from other churches and occasional communicants of other denominations. The whole number of members added is about 140 persons.

For some time past we have been much incommoded for want of room, especially at our native and communion services, and consequently solicited the aid of our friends towards erecting a larger building. It was our intention to build on a more eligible spot, but we were refused it; our only resource was therefore to improve the old one and by somewhat enlarging it make it more convenient and healthy. Our chapel was nearly pulled down and we have made it more than double its former size, so that for the present it accommodates our audience comfortably. Through the liberality of our kind friends in Calcutta as well as nearer home the whole expense is nearly met, and we would embrace this opportunity of tendering them our most grateful acknowledgments.

And may we not be allowed to add in reference to all such benevolent efforts, the closing remarks of a late anniversary discourse—That there is, at least, one view in which the foregoing particulars are interesting. They shew that in this little house of prayer many, from different parts of the earth, have been cheered on in their way to heaven. A benevolent mind would luxuriate in the thought of opening a spring of water in some parched desert where many a thirsty traveller might, through subsequent years, refresh his wearied frame; but shall not the Christian feel superior delight in opening a spiritual fountain in this heathen wilderness where many a way-worn fellow-pilgrim shall from age to age drink of the streams of salvation? Oh yes! and whatever may become of the present supporters of this little church, may not the hope be indulged, that when we are laid in the dust, succeeding generations of Christians shall arise to repair and enlarge this house, or rather that they will build a more substantial temple which shall serve as the spiritual banqueting house of successive myriads till time shall be no more?

THE CUTTACK MISSIONARIES.

P. S. It may be added as a somewhat unusual event in the history of missionary life in India, that the same two brethren who were engaged in building and opening the Chapel at first, were spared to return together and re-open it at the end of twelve years. To them at least this is a circumstance calling for renewed gratitude and devotedness to Him "who holdeth our souls in life."

THE MAY MEETINGS.

Feeling anxious that our subscribers should enjoy, (in such a degree as it is in our power to provide it,) a portion of the pleasure we have ourselves experienced from the perusal of the account of the Anniversary Meetings of the principal Religious Societies held in London during the month of May, we have transferred to our pages an outline of their operations, together with a few of the most stirring and intelligent speeches. The length to which these extracts have extended obliges us to omit our usual portion of intelligence. We hope, however, that the interest excited by the extracts and speeches will be a sufficient excuse for deferring it at least for a month.

1.—RELIGIOUS TRACT SOCIETY.

The thirty-ninth anniversary of this valuable institution was held; S. Hoare, Esq., in the chair. The following is a summary of its labours during the year.

“ The Report referred to the operations of the Society in China, Malacca, Penang, and Java, and the grants made for the publication of religious tracts. In Burmah the paper sent out by the Society had been found most useful, but though its missionaries had three presses continually at work, they could not meet the demands of the natives for religious tracts. The Society has made a special grant of 1,000*l.* for the publication of books for native Christians in India, and for supplying with libraries the colleges established by the Calcutta Committee of Public Instruction ; in addition to which, 1,678*l.* had been voted to the different Societies labouring in that country. Upwards of 116,000 publications have been sent to Australasia, and the missions in New Zealand have been supplied with printing paper. The Rev. John Williams, on his departure for Polynesia, received from the Society 24,000 copies of ten works for young people in the Tahitian and Rasolonga dialects. The Society has continued its efforts for South Africa, Madagascar, and Spanish America. Upwards of 80,000 tracts have been sent to the West Indies, and 216,632 to the British American colonies. In France a variety of useful works are in progress, particularly a *Commentary upon Scripture*, and translations of Dr. Wardlaw’s *Lecture on the Socinian Controversy*, the *Life of the Rev. H. Venn*, and the *Reformed Pastor*. In Spain and Portugal a considerable number of tracts have been distributed, and the Societies in Germany and Russia are actively engaged in the diffusion of scriptural truth. The grants made to Scotland, Ireland, and other home objects, amount to 2,075,168, in addition to 513 libraries of the Society’s works, voted to Day and Sunday-schools, union-houses, and other important objects. The publications circulated during the year amount to 15,939,567. The total benevolent income of the Society is 5,721*l.* 18*s.* 10*d.*, its grants 8,184*l.* 9*s.* 9*d.*, being 2,462*l.* 10*s.* 11*d.* beyond the amount of such benevolent income. The sales in the year were 49,284*l.* 9*s.* The Society’s total receipts 62,054*l.* 9*s.* 2*d.*”

Mr. Woodward of the Church Mission, referring to China said :—

“ He was happy to find that the attention of Christians was directed to that vast empire, the population of which, according to the most correct returns, was three hundred and sixty millions. China boasted of her knowledge, her science, her skill in arms, and even of her having had for ages at her control the power of the press ; but what had China done with all her resources, even in adding to her own national greatness ? The female character was sadly degraded ; the most unfeeling conduct was manifested towards the sick and dying, and vices the most awful and degrading prevailed ; yet there was hope for China. The devoted Morrison had said, that nothing was more likely to benefit China in the way of religious instruction than small tracts. It was not from the least desire to undervalue the Bible that Morrison had made that statement, but because he knew that the possession of a large volume would excite suspicion and lead to danger, while a small tract might be easily concealed. Gutzlaff also had stated instances in which his tracts had been eagerly received, and read with attention and profit. Much stress had been laid on the amazing power possessed by the solitary despot who ruled that immense empire ; and it was spoken of as presenting one of the most formidable obstacles in the way of the success of exertions to christianize the people. But that very circumstance was cheering. Let a tract find its way to that despot, and let it be blessed by the Spirit of God to his conversion, the very fact of his despotic power might lead the mandarins and a whole empire at once to receive the truth ; and success would become much more likely than if the empire had been divided among twenty or fifty princes. (Cheers.) It was said that Confucius had predicted that light was to visit China from the West. An emperor supposing that by the West was meant India, sent for

a Buddhist priest, in order to spread that light. In consequence of the preaching of that solitary priest, nearly four hundred millions had become Budhists! Surely, then, if Christians exerted themselves, the arms of Budhu might be turned backwards, and the power and grace of Christ be proclaimed from one end of the empire to the other. Mr. Woodward then referred to the operations of the Society at home. The agents of infidelity were very active in the circulation of their poisonous and soul-destroying principles, and were dropping their irreligious and obscene tracts in the way of servants and others, to a considerable extent. He earnestly recommended the system of *tract-dropping*, and related some instances in which it had led to the conversion of individuals, and to extensive good. He then proceeded to notice some of the objections which were usually urged against the Society and its operations, such as its bringing together persons of various communions of religion, the insignificant appearance of many of the tracts, and other objections, and concluded by the expression of an earnest wish that the Society might prosper, and be the means of abundant good to all the nations of the earth."

The Rev. Merle D'Aubigne, from Geneva, said, speaking on the same subject:—

"Reference having been made to China, he observed, that in a French newspaper he had seen it stated that the Roman Catholics had three bishops in China, and three general vicars, together with many priests, and several thousand converts. There were three convents, or houses of instruction, one in Paris, one in Naples, and one in Portugal, where missionaries were prepared for that purpose, and it was said, that if only one Constantine, one Emperor of China, became a Christian, three hundred millions of people would become Christians also. That was the statement which was made. But he would say, if China was to be converted, let it be to true Christianity. (Hear.) The Roman Catholics had, it was supposed, about one thousand missionaries in China, and they (the Protestants) had only two or three. Men, and Bibles, and tracts, must be sent in abundance, before any great result could be effected. Much had been said about France and Switzerland. He trusted that Dr. Wardlaw's work against Socinianism, which had been translated into French, would be blessed to many, not only to Socinians, but also to Roman Catholics, who, though nominally Christian, needed much instruction in the truth. As to tracts, there was one tract which he was most anxious to recommend; a tract which each might carry with him—which could give no personal offence, which would be received with readiness, which would not cost the Society one penny, and which would greatly impress the minds of many; that tract was a Christian life (much cheering); a truly Christian life—a life of love, of humility, of holiness, of celestial virtue. ('Hear,' and cheers.) He could relate many pleasing instances in which that tract had been blessed. In the *Sociétés Évangéliques* of Geneva and Paris, colporteurs were employed, who went with Bibles and tracts into every village, like so many pioneers preparing the way through the forest for an army. One of those colporteurs went into a house, and began to read to the company. The master was very angry, and desired him instantly to quit the place, loading him with much abuse, and calling him an imposter. The colporteur meekly replied, that he was no imposter, but sought only their good. He began to weep, while he told them that he was a servant of Him who was crucified for sinners, amongst whom he was chief; and that he was happy to be exposed to shame and to reproach for his dear sake. He left the house; but a young Romish

priest who was present followed him, and took him by the hand, telling him how greatly he had been struck with the loving and tender spirit he had manifested. They went together to a room, where the poor Protestant and the young Romish priest kneeled down together, and prayed earnestly to the Lord for a blessing on their souls. (Cheering.) Such was the influence of a holy life, even where books and tracts would be rejected. He then related some passages in the early life of Professor Tholuck, who had gone to Germany a Rationalist, but who was brought to embrace a genuine Christianity, in consequence of witnessing the holy life of an aged baron, with whom his lot was cast. Such were some of the effects produced by the tract he had spoken of; he wished all present to go and do likewise. (Cheering.)”

2.—CHURCH MISSIONARY SOCIETY.

The thirty-eighth anniversary of this Society was held on Tuesday the 1st of May, the Earl of Chichester in the chair. The Report stated the funds to be flourishing but that the expenditure had greatly outrun the exchequer. The following is a syllabus of the Society's operations.

“ In West Africa a new missionary who had been sent out, had met with a most favourable reception. The missionary stated, in a communication to the Committee, that several of the natives had crowded on the beach to welcome his arrival, and as he proceeded to his place of destination, he was hailed by several little native children belonging to the missionary school, who cried out as he passed, “ New white man—new missionary—thank God.” From south-east Africa, the Rev. Mr. Owen had transmitted the most favourable accounts of the progress of the mission. In the Zoolu country the king of which, Gingaun (as we understood), had first been tyrannically disposed, had at length been induced to give the missionary a most favourable reception, and had, with several of his people, heard the missionary preach, through an interpreter, Jesus and the resurrection. (Hear, hear.) In the Mediterranean mission, and in those of Asia Minor, Calcutta, and Northern India, the accounts of the progress of the Society were most favourable. In mentioning the statements transmitted as to the Madras and Southern India mission, the Report expressed the deep regret which the Committee felt at the loss sustained by the Society in the death of that excellent prelate, Bishop Corrie, to whose usefulness they were much indebted for promoting the objects of the Society. In Madras, as in other parts of India, there had of late sprung up an extensively-increased desire amongst the people for the benefit of education. In Tinnevely, the Committee regretted to state, there had arisen some differences and troubles which had tended to retard the missionary progress; but still, notwithstanding, it had pleased Almighty God to bless the labours of some by the addition to the faithful there of 200 from heathenism. From the Bombay and Western India mission, the excellent Bishop of that district had forwarded the most favourable accounts. The report next stated that the Committee had presented memorials to the Directors of the East India Company, and also to the Board of Control, respecting the abolition of the pilgrim-tax, and there was reason to hope that these applications would be attended with a favourable result. In Ceylon, the Committee were glad to have to state that the happiness of this mission had now been continued for more than twenty years, in the greatest unanimity and concord, the mission had derived most important advantages from the increased knowledge, experience, and ability of the native agents. In China, the Committee regretted to state, that the

systematic opposition of the Chinese Government had created great obstacles to the progress of the mission. In New Holland some obstacles had arisen, as also in New Zealand, from intestine wars among the Aborigines. In some of their recent sanguinary contests, 500 had fallen, and that destruction of human life had been followed by the most horrible and revolting scenes of cannibalism; thus showing what man is without the light of the Gospel, and showing also the effects and evil influence of some who were Christians only in name. Notwithstanding these obstacles, the Committee were glad to be able to state, that in some of those districts the missionary cause had made considerable progress. In the West India mission, the Committee had to acknowledge the receipt of 1,000*l.* from Government, towards the promotion of negro education; yet the Society had to expend immense funds in following up that object. In Jamaica they had six missionaries and twenty-five catechists; and their exertions had been blessed with very great success. The North-western American mission had, the Committee rejoiced to say, received signal proof of the Divine aid on its labours. In conclusion, the Report stated, that the Committee, in surveying the different missions in connexion with the Society, had to rejoice and give glory to God for the success with which, on the whole, he had been pleased to bless their labours. (Hear.)”

We have but room for the speech of the Hon. and Rev. Baptist Noel; which we have selected for its fearless exhibition of the actual state of the Heathen world.

“The Honorable and Rev. B. Noel seconded the Resolution. When he considered the momentous influence such a meeting as this might not only have on this Society, with all its extensive ramifications through the country, but likewise upon the spiritual interests of different nations, he felt deeply the amount of the responsibility attaching to every one called upon to address the Meeting. They were not met to amuse one another, or even to excite holier and better feelings which might improve them for a moment, and then pass away; but to excite one another to Christian conduct, and to strengthen, if possible, those principles which they had deliberately adopted, and which he trusted were deeply implanted in their very nature. It would be pleasing to trace the progress of this institution in various countries, and to speak of those triumphs of the missionary cause with which it had pleased the Great Head of the Church to bless its labours. But he proposed to dwell on a less pleasing theme, the amount of necessity for the interposition of Christian men in the missionary cause. Not as yet was society pervaded, as it ought to be, with a sense of the magnitude of the need of heathen nations for missionary exertions; not as yet were great numbers of those who did engage in that work adequately impressed with that necessity. Perhaps it would not be useless if from time to time this necessity was pressed on our attention. It was said occasionally, that there was no vast difference between the Christian and the Heathen population in the East, and that therefore missionary exertion was not so much needed. If that statement proved anything, it proved, not that Heathenism had given way to Christianity, but that large numbers of professed Christians had been allowed to sink into Heathenism. (Hear, hear.) Poetic pictures were sometimes drawn of the innocence, kindly feeling, social habits, and just views of the Deity entertained by Heathens, as though they were not indeed inferior to Christians. He wished the picture were true; but if it were found to be the contrary, ought not all their energies to be employed in the great work of missions? (Hear, hear.) To prove the necessity of missionary exertion, he would not ask those who wished to sit down and enjoy a life of ease, but those who had had an opportunity of judging the case, and

their concurrent testimony was as important as it was conclusive. The missionary Duff, had been an eye-witness of the scenes which he had described in the hearing perhaps of many in that Meeting. There were others, also, who had spoken and written on the horrors and abominations of Hindoo idolatry. He had examined the testimony of the historian Milner, whose sagacity and diligence could not be denied, but who could not be suspected of exaggerating the case for the purpose of showing the necessity of Christian missions. He had looked at the testimony of Ward, a not less intelligent or experienced witness, who laboured many years as a missionary in Hindustan himself, and collected information from other missionaries. He had read the work of Pegg, who had collected various authentic documents on the subject; and he had studied the work of the Roman Catholic missionary Dubois, on the customs and manner of the Hindoos, which had been long considered a standard work: that writer was eager to apologize for the Hindoos, and was certainly no friend to missions, because he had declared that the time of missions was past. He had also read long extracts from their own books, stating the nature of their religion, as affecting their national character. He had also conversed with many missionaries who had laboured in Hindoostan; and the concurrent testimony of all was entirely contradictory of those statements of the imaginary innocence of the people. The Hindoos furnished not an unfair specimen of a Heathen population; and on investigation it would be seen how far they bore out the statements made by some, that they had just views of God, that their worship was seemly, that their religious customs were becoming, that they were under the influence of a priesthood which was leading them to virtue and knowledge, that they displayed the domestic affections, and that the social virtues were found to exist amongst them. He would ask, what were the gods which they worshipped? Without exception, all their principal deities, even by the statements in their own books were proved to be stained with the most atrocious vices: they were murderers, adulterers, liars, and thieves, according to their sacred histories which were read with avidity and devoured by a congregated people, forming their sacred literature. Those books were not like those received from God, calculated to give just views of his holy character and government, and to exercise a holy influence over the mind whenever read; but they were filled with legendary narratives of a licentious description, and calculated only to brutalize and degrade the mind. The worship of such gods as were recommended in such books must be of a kindred character. Their worship was not the adoration of the heart, but consisted in snapping of fingers, clapping of hands, frequent genuflexions and grimaces, and in reciting licentious songs. Nor was that all: one god was supposed to be pleased if the worshipper passed a small frame through the flesh on each side, and kindled a small fire in them, and then walked through the admiring crowd. Another devotee would penetrate his tongue, and then pass through it a living asp, and, as the reptile hissed from his mouth, exhibit himself to the admiring worshippers. There were various other torments: one man thought it his duty to please his god by sitting under the blazing rays of a tropical sun, between four large fires, which from time to time he stirred and augmented. Another in the cold season would sit up to his neck in water till he was brought nearly to death. Another thought to recommend himself by drowning himself in the Ganges. Mothers offered their children to the sharks, except so far as they were stopped by the British Government; and it was well known that thousands were crushed under the wheels of Juggernaut. Others with hooks passed through the muscles of the back were hung up, and kept swinging in the air, till perhaps they were killed on the spot, in order to please one of

their sanguinary goddesses. Their worship then, instead of improving the heart and the mind, was calculated only to send them back to their families equally licentious and cruel as their deities were. But it might be said that the evils of their books and worship were counteracted by the teaching and example of a moral priesthood. Alas! all who knew Hindoostan knew that their spiritual rulers and teachers, the Brahminical sect, were equally guilty. The greatest crimes that came under the cognizance of the judicial tribunals were frequently committed by Brahmins. That priesthood, having almost divine honours, the very dust of whose feet was eagerly collected by crowds of devotees, who would also drink the water in which a priest happened to put his foot, as a remedy for all disorders—these men were guilty of the grossest vices. Many of them were the greatest polygamists in the country; and a priest of one sect of the Brahmins would marry into forty or fifty families for the purpose of living a life of idleness and vicious indulgence, never owning their children, and thus living until they passed into eternity. How then could these people be anything but vile? With regard to the domestic affections, let it be remembered that the female children were frequently destroyed in infancy; or, if they grow up to womanhood, it was only to be ill-used and oppressed. With the exception of those brought up in the missionary schools, not a woman could read or use her needle; their life was one of hard servitude and drudgery; they must not eat with their husbands, they must not speak to the other members of the family, their own children insulted them, and from the cradle to the grave they were unhappy. The sick were treated in the most barbarous manner. The children of a sick man would take him down to the side of a river and stop up his nostrils, mouth, and ears with mud, and thus strangle him. Sometimes the sick were left to be destroyed by the scorching rays of the sun; and sometimes they were half devoured by insects before death. As to the social ties, the Brahminical religion shows some indulgence to persons of the same caste, but for others none. A boat's crew may be sinking in the Ganges, and others who witness it, instead of attempting to render the slightest aid, only laugh at their shrieks. If a house be on fire, they will not stir a step to save the inmates of another caste. When a poor man has made a pilgrimage of a hundred miles, and lies by the way-side exhausted, and dying of fatigue and want, hundreds and thousands of Hindoos will pass him and never ask about his necessities, or offer him help. Mr. Grant, the father of the present Noble Secretary of State for the Colonies, had recorded that lying, theft, dishonesty, treachery, and servility was the universal rule to which there were but few exceptions; and that it was no longer in India thought to be a disgrace to be dishonest and detected. The Abbe Dubois says, a Brahmin told him that a Brahmin was an ant's nest of lies and impostures. What, then, he would ask, were the prospects of such a people in eternity? If the word of God declared that without holiness no man shall see the Lord, how could these poor beings reach that eternal world in safety, when everything combined to make them radically, profoundly, and universally unholy? (Hear.) If the Almighty had declared, that all idolaters shall have their part in the lake that burneth with fire and brimstone, what was to become of them who, not liking to retain God in their knowledge, bowed down to three hundred and thirty millions of idols? If the Lord had said that 'This is life eternal, to know thee the only living and true God, and Jesus Christ, whom thou hast sent,' then where was the prospect of life eternal to those who had not the least glimmering of the knowledge of the Saviour of mankind? If the word of God declared, that as many as sinned without the law must perish without the law, then what hope was there for

the millions of India, not one of whom appeared to have the least regard to natural conscience, or even minded the little light that still remained respecting their duty, but were day by day, hour by hour, and moment by moment, sinning without the law? If the word of God declared those Heathens to be by nature the children of wrath, even as others, where was the rational hope that they should be the children of his love, and pass into his presence in peace? If that word declared that Heathens are without God and without hope in the world, where could be found any ground on which to place that hope, or how could that be any thing but a delusive imagination with which we might cheer our own desponding heart, but do them not the least good, if we believed that there was any hope, in the face of the positive statement of the word of God, and all experience and knowledge of the state of that people? Again, what hope was there that they should pass into eternity in peace, unless the gift of the Gospel of Jesus Christ was carried to them by Christian humanity? (Hear.) If it were a hopeless enterprize we might, perhaps, be excused, if we should hide the odious truth from our minds, by drawing a glittering veil over features too hideous for us to gaze on; but if, thanks be to God, every thing proved that the enterprize was any thing but hopeless, and there was every thing that should stir us up to animation and activity (hear), could we despair, when the Saviour had said, 'Go ye into all the world and preach the Gospel?' (Applause.) Could they despond, when Christ himself commanded them to pray the Lord of the harvest to send forth labourers into the harvest? Could there be a question about successful issue, when they considered not only what God had promised to do, but what he had already wrought? True, the missions already established were miserably weak compared to the extent of the object. Where there were five missionaries there ought to be ten, and where there was but one, five; but still there was not a spot on which it had not pleased God to bless faithful exertion with encouraging success. (Applause.) He was astonished when he considered how much God had effected by such feeble energy, because it was not the misfortune of the Heathen nations but our crime, and he wondered that the Lord had allowed his blessing to attend what they had done, so little was it, and so late and tardily had it been performed. (Hear.) Yet God had blessed missionary labours, and caused even a nation to be born in a day. The narrative of Mr. Williams showed what could be accomplished by persevering labours, and what a hold Christianity had now got in the islands of the South Seas. In the Society Islands, New Zealand, and other parts of the globe, he saw most cheering prospects. There was, even in the Colonies themselves, much to encourage. True it was that Bishop Corrie had been removed, but there was Bishop Wilson, and the cheering reflection that the Bishop just going to the See of Bombay, was animated with the same spirit, and that the successor of Bishop Corrie was anxious to promote the object of this Institution to the utmost of his power. There was, therefore, much to encourage them to go on. There was at home an increase of missionary spirit, which had been the result of the book published by Mr. Williams, for it was a work which told on the popular mind, and showed the doubting world that Christian missions must succeed. The Resolution insisted on the necessity of native missionaries, and they could not expect to accomplish their whole object by European agency alone. Two things were necessary; information and persevering prayer. In becoming acquainted in detail with the operations of missions, they would be best able to rebuke false and fanciful objections, and to turn enemies into friends. By information our minds would become so imbued with the missionary spirit, that we should be almost ready to enter

into the work ourselves. We could not witness good examples, and the Heathen made happy for time and eternity, without wishing ourselves to be missionaries. But there were other reasons,—information would enable the members and collectors of Associations to extend their usefulness and many of his Rev. brethren, in their respective parishes and villages, throughout the country, to collect their flocks, and rouse them to missionary exertion, not by merely repeating again and again principles which having been once promulged should be acted on,—but by meeting them monthly, and distributing a knowledge of the facts and operations connected with the Heathen and the missions. All exertion, however, would be fruitless, without prayer for the interposition of Divine grace. In addition to much knowledge, there should be eminent piety. The sense of obligation for their own spiritual privileges and Divine hope, should arouse all to the work. Ministers might find in their congregations holy and devoted young men, fit for the work, so that they might no longer complain that the Universities sent out so few missionaries, but both from them and other Institutions, many would be supplied who would fill up the ranks, and go forth. Thus united, they might anticipate those extensive and beatific triumphs which had been spoken of by the Noble Chairman. If we should not tremble for the fate, or doubt the bravery of an host of our countrymen going forth to engage in physical war in a good cause, much less should we fear for our missionary band. Conscious that they were sent by the express command of God; that the cause was not only good, but sublime; that their weapons were of celestial temper; that they were engaged in a warfare in which they must never throw down their arms till death, and then only to leave them to be wielded by their children, and conscious that God had pledged himself for our success; only let us pursue that course which he had marked out, how could they doubt? How much rather ought they to exult! I believe, said the Honorable and Reverend gentleman, we may be honoured to do a great and benevolent work in the earth: that it is our privilege to carry to the ignorant, knowledge; to the superstitious, truth; to raise the degraded, to give liberty to the captive, to plant wholesome constitutions where they were never known, and a hope full of immortality in those blighted deserts and dwellings that are now without God and hope, and to prepare for a welcome in the eternal world from many of our sable brethren and sisters rescued from sin and misery, that they may share with us through a boundless eternity the same salvation, and live with the same glorious Deliverer, to whom, I trust, we all are prepared to consecrate our days."

3.—LONDON MISSIONARY SOCIETY.

The forty-fourth anniversary of this Society was held on the 10th of May: E. Baines, Esq. M. P. in the chair.

"The Rev. W. Ellis read an abstract of the Report, from which it appeared that the South Sea mission had been favoured with many proofs of Divine compassion and support. The Chinese still excluded the ministers of reconciliation from their country. In India the revival of piety at some of the most important stations encouraged to perseverance. The progress of the Siberian mission, as compared with former years, was satisfactory. In the Ionian isles education was vigorously advancing, and the interests of religion, especially at Corfu, appeared to be taking deeper root. In Southern Africa the peace of the colony continued unbroken. The mission in the West Indies partook in the general advancement, though some

of the most valuable labourers, including the Rev. John Wray, father of the West Indian mission, had been removed by death. The darkness which hung over Madagascar at the last anniversary still remained. The following was the number of missionary stations and out-stations belonging to the Society, in different parts of the world, missionaries labouring at the same, &c. &c.

	Stations and Out-stations.	Missionaries.	Assistants, Native, &c.
South Seas.....	50	29	74
Ultra Ganges.....	5	7	4
East Indies.....	319	49	388
Russia.....	3	3	1
Mediterranean	1	1	—
South Africa and African Islands	36	28	23
West Indies	41	18	15
	<hr/> 455	<hr/> 135	<hr/> 505

“The Directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to sixty-one individuals. The number of churches was 93, communicants 7,347, and scholars 36,954, being an increase on the year 1837 of 9 churches, 932 communicants, 2,732 scholars. In relation to the funds the Directors had to report that the amount of legacies received during the year had been 3,740*l.* 6*s.* 8*d.*, being 4,037*l.* 5*s.* 8*d.* less than the amount of legacies received during the preceding year. The contributions for the ordinary and special objects of the Society, of which the items would be specified in the larger Report, had been 66,514*l.* 16*s.* 1*d.*, making, with the legacies, a total of 70,255*l.*, being an increase beyond the income of the last year of 5,882*l.* 3*s.* 7*d.* The expenditure of the year had been 76,818*l.* 16*s.* 11*d.*, being an increase beyond the expenditure of the previous year to the amount of 13,658*l.* 7*s.* 9*d.*, and an excess beyond the income of the past year of 6,563*l.* 16*s.* 11*d.*”

“The Rev. Arthur Tidman said—The resolution which I have the honour to propose to the Meeting is this—

“That this meeting has heard with satisfaction and pleasure the abstract of the Report which has been read; that it presents to the Directors its congratulations on account of the greatly augmented operations of the Society; and that it cheerfully pledges itself to meet, by renewed and zealous exertion, the heavy additional expenditure which must result from the proceedings of the past year.’ That most interesting document which we have just heard, assured us that in the forty-fourth year of the Society’s operations, many events of interest and importance have occurred, unknown in its previous history; and whatever expectations may have been thus excited, I will pledge myself on the part of those who heard the details that we have not been disappointed. When did the friends of modern missions ever listen to a record of events so calculated to awaken their gratitude, to expand their hopes, and to stimulate their zeal? That this Society should have employed, including those adopted and those sent forth, nearly a hundred additional agents within the limits of a single year, is a new thing in its history. I hope it will be but the first of many such years. Another new thing! We have a vessel of our own in which our beloved brethren are now ploughing the mighty ocean to the far distant isles of the South, and this little sanctuary of the waters has been purchased, not out of the ordinary resources of the institution, but with the extra free-will offering of the Christian public. (Cheers.)

Another new thing in our history ! This enterprise has not only received the generous contributions of many of our liberal-minded nobility, but we have had the generous aid, also, of the first municipal body in the first city in the world—(Cheers)—and that aid has been given under the firm conviction that the best and only effectual method to civilise the savage, to restrain the tyrannical, and to elevate the degraded, is to send the Gospel throughout the world. (Cheers.) There would be no end of these novelties if I were to go through them. (Laughter and Cheers.) But they are all as delightful to our hearts as they are new to our ears. How altered are our circumstances to-day from those meetings which some of us were accustomed to attend in the days of our boyhood and our youth. The fathers of this institution, whose names are embalmed in our affectionate remembrance, and whose works follow them, for many a year could only announce the tidings of bitter disappointment. One year, my elder brethren can remember, though some of us were then, perhaps, in our cradles, they had to tell the churches that their faithful band of missionaries were captured by an enemy; another, that their self-denying and laborious agents were harassed and annoyed, and almost forbidden to proclaim the glad tidings to the Caffres and the Hottentots; another, that the doors of India were shut and barred by British hands against the heralds of the Cross; another, that all their missionaries, with the exception of two, (one of whom I am happy to see in this assembly to-day,) had been forced by persecution or discouragement to leave the islands of the Southern Seas. These were years of mourning, lamentation, and woe; but we have met together to-day not to sigh over the withered blossoms of our hope, nor merely to refresh ourselves with the fragrance these flowers exhale; but we are assembled (thanks be to God, the Author of all good) to feast richly on these fruits of life which he has granted in such profusion and variety, as the reward of our anxiety, our toil, and our prayer. (Cheers.) If it should be imagined, from what we have heard, that there is at least one exception to this scene of fertility and beauty—if it should be said that there is one island over which the keen blast of persecution has just passed, and left behind it irreparable desolation—I cannot subscribe to such a sentiment. No; we have just seen a new thing indeed in the history of the Society, but we have seen, even in that act of murder, new evidence to the divinity of our faith; we have seen that the Gospel which we propagate, with all our conscious weakness and imperfection, can make the saint, and sustain the sufferer. We have seen that the Gospel, applied, by the power of the Divine Spirit to the heart, is sufficient still to make poor, feeble, unbelieved woman, the calm, the dauntless, the triumphant martyr. (Cheers.) It is true that that fair land of promise has been severely stricken by the blast, but let us not forget that the tree of life is planted there; and though the branches may be torn by a rude and ruthless hand, when the race of persecutors shall have passed away, that tree, the germ of which is indestructible, shall thrive, and grow, and wave its branches over their dishonored ashes. (Hear, hear.) We are told that when the multitudes were brought forth to see that foul deed, and when the property of the martyred saint was presented to tempt the violence and selfishness of the soldiers, there was not found a hand to touch it—it was a sacred thing. (Hear, hear.) If I rightly understand that conduct, it was language of the heart that the lips dared not express; and I entertain no doubt that some who came to see the martyr bleed, went home to learn the faith in which the martyr died. (Cheers.) The blood of the Demarara martyr proved the seed of the church; and the blood which has newly stained the soil of Madagascar will hereafter bring forth fruit

thirty, sixty, yea, a hundred-fold. Christian brethren, remember those that are in bonds as bound with them; but rejoice that while the iron hangs around their neck, it leaves the spirit free; rejoice that they were counted worthy to suffer for the Lord's sake, and pray that others, now driven to the glens and caverns of that island, waxing confident by their bonds, may become bold to speak the word without fear, so that the things that have happened in Madagascar may turn out rather to the furtherance of the Gospel. (Hear, hear.) We have been carried with breathless velocity, by the abstract of the Report, around the world; and we have been permitted only just to glance at many lovely fields on which a seraph might delight to linger. I think this assembly will not be unwilling to retrace their flight, and glance again, although we can give but a glance, at some of those delightful scenes. We first caught sight of the distant islands that bestud the Pacific. And those islands, though most remote in space, are perhaps the nearest to our hearts. They were dear as objects of pity to the fathers of this Institution, by their moral transformation they are dearer still to us; and by their advance in knowledge, piety, and truth, they will be still dearer to our children. (Cheers.) In the exhibition of Polynesian piety, there are two things characteristic of the very best times of the Christian Church, diffusiveness and heroism. In that most charming of all charming productions, in that book that may be called, *The Acts of the Apostles of the Islands of the South*, our beloved brother who has so lately left us has presented exhibitions of renewed and sanctified humanity, before which many of us should sink into the dust of insignificance and self-abasement. Of that book a Christian Bishop has lately said in this place with equal candour and judgment, "I would rather part with half the folios of the fathers of my library, than with the volume of the missionary Williams. (Hear, hear.) One is glad to see such an exhibition of candour and true wisdom in contrast with the miserable sophisms and bigotry of that party whom it was intended kindly to rebuke. (Loud applause.) In the islands of the Southern Seas we have seen exhibited the true principle of apostolic piety. 'Freely they have received, and freely have they given.' They have sent their property, to the value of thousands, to our treasury; and what is better far, they have parted with their best men, and parted with them gladly, to spread the Gospel in the regions beyond them. And thus we are reminded, even in our own degenerate times, of a little fraternity who had turned from their idols, and received the Gospel but a few months before, and who were then struggling for their existence with their persecutors; but of whom it was said, 'From you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad.'" We find some maintaining—I will not say controversy, for they have it all on one side—but we find some maintaining not dignified, argumentative, and fair discussion—of that we should have no cause to complain—but in the spirit of angry vituperation and party sarcasm, we find some discussing the grave question, *What is the best means of sustaining and extending the blessings of Christianity?* (Hear, hear.) Let us not lose our time or our temper in entering into such discussions, but let us work on in that way in which God is working with us mightily. (Hear, hear.) We find others making higher pretensions to the exclusive authority of propagating the Gospel, and referring (strange inconsistency, that with such political prejudices there should be so much ecclesiastical sympathy)—(Cheers)—but we find them referring to the authority of Rome for their credentials. We do not wish to seek the seals of office in that quarter. (Laughter and cheers.) We desire no letters of commendation thence; we point to the islands of the South—(Loud

cheers)—there are our epistles known and read of all men. (Renewed cheers.) But, turning from the South to the islands of the West, let us take a glance there. Those islands have their claims, their distinct peculiar claims, on the Church of God in Britain. They appeal to our justice no less than our religion. There we, as a part of this guilty nation, have inflicted wrongs—deep and deadly wrongs—which admit of no restitution but in the liberty and glory of the Gospel. (Cheers.) We have heard it said, for the 999th time, that the negro, forsooth, is too dull to learn; too nearly allied to the brute to receive instruction. To-day we have visited the schools of Demarara, and have seen the lamented and enlightened Governor of that colony suspending the medals of merit around the necks of little negroes, who, with glistening eyes and lighted countenances, looked up, and seemed to say, ‘This is a new thing in Demarara.’ (Cheers.) We have heard it said just as often that the negro is too lazy to work. Money would have no attraction for him. The whip, and nothing but the whip, would make the negro toil. (Hear, hear.) Let it be known by this assembly (for it was not mentioned in the Report) that the congregation of our late lamented brother Howe, in which there was not a single white man, contributed in one year more than 200*l.* for the spread of the Gospel. (Loud cheers.) That is not a solitary case; other congregations of coloured people not quite so numerous have contributed in the same, and I think I might affirm, in a still larger proportion. And when the day shall come, which I trust is not far distant, when industry shall have fair competition—(Loud cheers)—and when labour shall have an equitable reward, then, I venture to predict, that at least the churches of that colony will not only be self-supported, but that they will prove valuable auxiliaries in the missionary cause. (Loud cheers.) If additional evidence were wanting, we have that evidence this morning, that all the benefits which the generous public of Britain intended to secure for the negroes, in the cheerful payment of 20 millions sterling—that all the blessings of education, religion, and immediate freedom, might be enjoyed not only without danger, but with the highest possible advantage to themselves and to the colonies. (Immense cheers.) I am quite aware that I am not this morning addressing an Anti-Slavery Society. (Cries of “Yes, yes.”) A friend says he thinks I am. Well, I recal the sentence, because, according to the interpretation that would be given of that sentiment, I do most cordially concur, and say that every society founded on the principles of the Gospel of Christ, breathing the spirit of Christ, and seeking the honor of Christ, must be an enemy to slavery in every place, and in every degree, and in every form: (Loud and long continued cheering.) But what I meant to say was this, that instead of attempting to arouse the honest and righteous indignation of this assembly against that system of modified bondage falsely called freedom, I should rather call them to rejoice that, notwithstanding the serious impediments it has left to the spread of the Gospel, the Word of God is not bound, but has free course, and is glorified among them. (Cheers.) I cannot, however, but seize—(and I think you will not begrudge the moment I so employ)—I cannot but seize the passing opportunity to express my thankfulness to God—and I am sorry, in so doing, for the presence of one gentleman* in this assembly—to express my gratitude to God, who has put it into the heart of one of the earliest and most active friends of this Society to do honour to his Christian principles, by declaring that his servants shall not only have the name of liberty, but that they shall be free indeed) (Loud cheers.) Of the pecuniary sacrifice involved in such a determination, I will say nothing, because I am sure that those greatly miscalculate who calculate on the side of losing. The master who acts uprightly and generously will find his ample compensation in the fidelity, affection, and

* Alex. Hankey, Esq.

industry of his servant. (Loud cheers.) But of the moral courage displayed in such an action I might say much, and I would say, but for the regretted presence of one behind me. I know that our valued friend does not seek, and I am quite sure that he does not require the commendation of any man. No; the man that shall rise on the 1st of August from his pillow, with a conviction that the blessing of the thankful and the prayers of the free are descending on him, can desire no higher recompence, can taste no purer joy. (Reiterated cheers.) Although I have already too long detained you, I should deem myself most criminal if I could overlook one land of missionary effort, compared with which the population of every other field of our exertion, with the population of our own empire added, will sink into comparative insignificance—I look to India—to India, which demands all the resources of the Christian church, and would amply repay its noblest exertions. I have been speaking of some new things in the history of this Society, but that a handful of islanders, distant many thousand miles, and separated from the mighty continent by rolling seas—that a handful of islanders so circumstanced should exercise direct authority or a paramount control over nearly 200 millions of their fellow-creatures, is a thing unknown in the world's history—the wonder of the world's old age. (Hear.) And what is to be the end of this mystery in the operations of Divine Providence? The politician looks, and perhaps looks no farther than the glory of that little land, which is a mere speck in the mighty waters. But the Christian will look to the honour of Him who worketh all things after the counsel of his own will, and at whose bidding nations and empires rise and fall, flourish and decay. We have often lamented, and we have lamented again to-day, that China is not open; and deep and sincere is our grief that its massive gates are still unbarred. But India is open, and to India the providence of God points the church of God as the present field of its noblest efforts, and the destined field of its brightest achievements. Sir, I seem to see the sacred hand of God guiding and directing us thither with as much distinctness as though we were following the pillar of cloud by day, and the pillar of fire by night. (Hear, hear.) But anxious as we are to see India obedient to the faith, we disclaim, utterly disclaim the imputation, that we wish to see her subjugated by the power of coercion. The mercantile princes of Leadenhall street, who reiterate this charge, do not know the best friends of India, and strangely misrepresent the best portion of their countrymen. No; glad as we should be to see the heathen turning from their idols—thankful as we should be to see them filled with holy indignation, casting their idols to the moles and to the bats—we should be among the first to raise the loudest remonstrance against the man who would dare to force the idolater from his false gods, or attempt to tear a base and senseless idol from the temple of its votaries. No; that is not our plan—we are not quite so wicked as to wish it—we are not quite so mad as to think it practicable, if we could desire it. (Loud cheers.) The only power which we wish to employ for the subjugation of India is the force of truth—the only influence with which we would assail idolatry, is the influence of tenderness and persuasion. We would just remind those who so strangely libel the church of God, that India is no stranger to coercion! The coercion of the cannon and the bayonet has been tried there! (Hear, hear.) They know by whom, and for what purpose. And India is no stranger to coercion still; or why are our noble-minded countrymen compelled to desecrate the Christian Sabbath, and to perform military honours to the rites and absurdities of Mahomet? (Hear, hear, and cheers.) India is no stranger to coercion still; or why—why are our countrymen compelled, upon penalty of loss of rank, to add to the splendour and pageantry of an idol's train? India is no stranger to coercion still; or why is the native soldier, if he renounce his idols and become a worshipper of Christ, compel-

led to forego the honours and emoluments of his profession? India has been no stranger to coercion of a baser kind. It was but yesterday that the police of India went forth among the villages of Orissa, armed with the whip, and with the authority of the most honourable Company, and compelled the villagers to yoke their shoulder to the car of Juggernaut. And what has brought that system of abomination to an end, but the loud remonstrance of the Christian public? (Cheers.) What then do we want of the civil and military authorities of British India? To use a phrase that some of our friends on the other side of the Irish Channel might employ,—all we want them to do is, just to do nothing—(Laughter and loud cheers)—but to maintain in matters of religion a strict neutrality, an honest, fair-dealing non-interference. We say—let the Bible and the Shastras work their own influence on the minds of the people; let the Brahmin and the missionary have a fair field and no favour. (Loud cheers.) We say, let Hindooism and Christianity be left to the voluntary principle of their respective votaries. (Cheers.) We say, do this and we ask no more, extend liberty, just and equal liberty, to all; to the idolater no less than to the Christian, but to the Christian no less than the idolater. (Immense cheers.) If the Government of India would volunteer us their patronage to-day, I am quite sure that we should dread much more than we should desire it. (Applause.) If you, Mr. Chairman, were to put that question, I can venture to assure you that there would be as many hands against the motion as there will be in favour of the one I have proposed. All we want, and what by calm but persevering Christian efforts we mean to obtain—(Cheers)—all we want is this—not that the Government of India shall throw over our feeble cause the broad shield of their protection—not that they should send our missionaries into the bazaars armed with the staff of their authority; but we say:—‘Sirs, no more appoint the priests to the altar—no longer lavish wealth upon the gaudy trappings of the idol and his car—render not the name of your religion infamous by appointing base women to occupy the temple. (Cheers.) We say, touch not the unclean thing, neither bless it at all, nor curse it at all; but if you see Dagon stricken before the ark of Jehovah, stretch not out your hand to his rescue.’ (Great cheering.) Let not the priest have to bless the Christian for the salvation of his god, but if the god cannot save himself, let him fall, and let him perish. (Loud and long continued cheering.) I have transgressed too largely on your time and patience, and will only add another thought, and in doing that we can assure those who ought to be our auxiliaries as men, although we do not want their alliance as a Government—in speaking of their mournful opposition, we can assure them, that we do it ‘more in sorrow than in anger,’ but as men, we feel our country disgraced, as Christians we feel our God dishonoured, his righteous frown incurred and his awful curse provoked, by this most unprincipled alliance with the monstrosities and obscenities of Hindoo worship. But while so speaking of men, let me not forget the debt of gratitude we owe to the God of missions, and to India’s God. Few and feeble as our efforts have been compared with India’s vast demands, yet God has condescended to honour our inadequate exertions. When the missionaries of Christ landed on that continent less than half a century ago, they found the people everywhere sitting in darkness, gross darkness that might be felt. We cannot say that the darkness is past, but (thanks be to God) India’s midnight hour has long since passed; the star of the morning has long since risen, and shines brightly; or if its brightness seem to wane, it is only, as we turn to the distant horizon, where the line of living glory is every moment growing broader—where noiseless grandeur and almighty strength, the light of the world is shining brighter and brighter to the perfect day. The rev. gent. then sat down amidst reiterated cheers.”

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of September, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Maximum Temperature observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at sun set.				Rain Gauge.									
	Barometer.	Temperature.			Barometer.	Temperature.			Barometer.	Temperature.			Barometer.	Temperature.			Barometer.	Temperature.			Barometer.	Temperature.												
		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.		Wind.	Of the Mer-cury.	Of the Air.		Of an Evap. Surface.	Wind.	Of the Mer-cury.		Of the Air.	Of an Evap. Surface.	Wind.		Of the Mer-cury.	Of the Air.	Of an Evap. Surface.		Wind.	Of the Mer-cury.	Of the Air.		Of an Evap. Surface.	Wind.							
1	29.680	81.5	77.5	78.0	Cm.	.717	79.8	78.0	78.0	Cm.	.712	79.5	77.9	78.0	Cm.	.690	81.5	81.0	80.5	Cm.	.674	82.0	82.0	81.9	Cm.	.680	81.5	80.0	80.0	Cm.				
2	.760	82.0	78.8	78.8	Cm.	.800	82.6	84.7	84.0	s.	.792	83.5	87.0	84.0	s.	.757	83.7	86.5	85.5	s.	.740	83.5	85.9	85.0	s.	.750	82.7	80.8	80.6	Cm.	0.46			
3	.778	81.5	77.4	78.3	Cm.	.810	84.5	89.4	86.0	s. e.	.790	86.5	92.5	87.4	s. b. e.	.740	86.7	93.0	88.0	s. b. e.	.701	85.6	91.2	89.0	s.	.707	82.7	82.5	82.0	Cm.	0.20			
4	.700	82.0	79.0	79.0	Cm.	.744	86.3	91.0	86.8	w.	.730	86.4	91.5	86.8	N. W.	.680	85.5	93.0	87.0	Cm.	.650	87.0	91.5	88.7	w.	.655	86.5	88.0	87.0	Cm.				
5	.706	82.2	78.9	79.0	N. E.	.742	86.5	89.0	86.0	E.	.730	85.9	88.8	85.0	N. E.	.690	86.2	93.5	86.8	E. b. N.	.664	86.0	88.9	86.3	E.	.671	85.8	87.0	86.0	Cm.	0.19			
6	.696	82.0	78.0	78.5	N. E.	.732	85.3	87.7	83.0	E.	.720	87.0	88.5	85.0	E.	.653	83.7	87.0	82.5	E. b. N.	.620	83.4	86.0	82.2	E.	.626	83.0	85.5	82.0	E.	1.14			
7	.670	82.0	77.9	78.0	E. b. N.	.717	84.1	85.0	83.0	F.	.697	85.5	87.2	85.0	E.	.660	86.0	86.5	85.3	E.	.610	84.0	85.0	84.5	E.	.616	83.5	83.0	82.7	Cm.				
8	.684	83.5	79.0	79.2	F.	.720	86.1	85.7	83.8	E. b. S.	.654	87.2	88.0	86.3	s. b. e.	.623	88.0	89.5	87.0	s. e.	.600	86.0	87.3	85.5	E. b. s.	.609	84.0	85.5	83.3	Cm.	0.16			
9	.630	83.0	78.9	79.2	E. b. N.	.666	83.5	86.0	83.6	E.	.645	84.0	88.5	84.5	s. b. e.	.620	84.5	87.0	83.4	s. e.	.598	84.7	86.5	85.7	s. e.	.606	83.0	84.1	82.3	Cm.				
10	.650	83.3	78.9	79.2	E. b. N.	.696	85.5	88.0	84.6	E.	.680	86.6	91.0	87.0	E.	.630	86.2	88.0	86.0	s. w.	.606	86.5	86.5	86.8	s. w.	.610	84.5	86.0	83.9	Cm.				
11	.630	83.5	79.0	79.5	Cm.	.680	84.0	84.5	82.8	w.	.680	80.9	79.0	81.8	N. E.	.640	81.0	79.3	80.0	Cm.	.602	81.7	80.0	78.0	E.	.622	81.6	78.0	78.0	s.	0.44			
12	.646	82.0	79.5	79.7	Cm.	.670	83.8	85.0	83.0	s. w.	.660	84.1	87.5	85.0	s. w.	.636	85.0	87.5	85.8	s.	.600	84.9	86.8	85.0	Cm.	.606	82.0	78.9	80.0	Cm.				
13	.650	81.6	79.0	79.2	s.	.650	83.7	84.0	84.0	s.	.627	81.0	81.0	81.0	s.	.600	80.0	80.0	80.0	s.	.588	78.5	78.0	78.0	s.	.670	81.2	80.0	80.9	s. e.	0.24			
14	.730	81.8	79.0	79.5	E. b. S.	.760	80.7	83.0	81.2	s.	.752	81.5	84.2	81.5	s.	.700	83.5	85.0	82.0	s.	.681	82.0	84.0	81.7	s.	.690	81.8	83.0	81.0	Cm.	0.78			
15	.788	81.5	78.8	79.0	s. e.																													
16	.794	84.4	78.5	79.5	s. e.	.836	83.2	88.5	84.7	s. w.	.820	84.0	93.0	86.8	s. w.	.794	86.0	95.2	87.5	s. w.	.760	85.9	91.5	86.6	s. w.	.770	84.5	86.2	85.8	Cm.				
17	.830	83.3	80.0	80.5	s. e.	.858	84.4	90.0	86.0	s. w.	.850	85.3	88.0	87.5	s. w.	.817	86.9	91.0	87.0	s. w.	.790	82.0	82.2	83.0	Cm.	.790	84.0	83.0	83.0	s. w.				
18	.837	84.0	80.8	80.8	Cm.	.884	86.5	90.9	86.8	E. b. N.	.867	87.3	93.0	89.0	E.	.798	87.5	91.0	88.6	Cm.	.760	86.8	89.9	88.0	s.	.766	84.4	85.7	84.0	Cm.	0.63			
19	.827	83.9	80.0	80.3	Cm.	.867	85.9	90.0	83.9	s.	.852	86.5	90.0	85.7	s.	.790	84.3	82.0	80.5	s. e.	.788	84.5	81.9	80.4	s. e.	.794	84.6	84.5	84.0	Cm.				
20	.810	83.5	80.7	80.9	Cm.	.854	85.6	90.5	85.0	s. e.	.790	81.5	79.8	79.0	Cm.	.760	81.8	80.0	79.5	Cm.	.740	82.0	80.0	79.7	Cm.	.746	81.8	79.8	79.8	s.				
21	.810	82.2	79.0	79.0	Cm.	.850	84.0	88.5	84.5	s. e.	.840	85.2	87.2	85.0	s.	.774	86.9	93.0	87.0	s.	.760	86.5	90.0	86.8	s.	.770	82.5	81.5	81.0	s.	0.16			
22	.780	82.5	79.1	79.3	Cm.	.871	85.5	89.0	85.3	s. w.	.796	86.9	91.0	86.5	s.	.754	87.9	91.0	86.8	s.	.730	87.5	88.0	85.8	s.	.740	85.2	85.0	83.2	Cm.				
23	.716	82.2	79.0	79.5	Cm.	.767	82.0	81.3	82.0	Cm.	.758	84.4	86.0	83.2	s. w.	.720	85.3	89.5	84.5	s. w.	.700	85.7	87.9	84.0	s. w.	.709	84.9	84.7	83.0	Cm.	0.13			
24	.748	83.7	80.0	80.2	Cm.	.782	84.9	86.1	84.0	s. w.	.762	85.6	91.4	87.0	E.	.716	86.0	86.0	84.5	s.	.716	85.5	85.0	84.5	Cm.	.720	84.7	83.5	83.0	Cm.				
25	.748	83.0	80.0	80.2	Cm.	.798	85.4	86.9	85.0	E.	.782	85.3	88.5	85.0	w.	.750	82.4	75.5	77.3	s. e.	.750	82.7	77.0	76.0	Cm.	.770	82.3	76.9	77.0	Cm.				
26	.760	82.0	79.0	79.5	Cm.	.800	84.1	87.0	84.9	w.	.782	85.0	87.5	85.3	w.	.748	84.6	84.5	83.2	s.	.760	83.2	78.0	81.0	N. w.	.772	82.7	80.0	80.0	Cm.	3.10			
27	.765	82.0	78.9	79.0	Cm.	.822	85.3	90.8	86.3	s. w.	.810	87.0	91.0	87.1	s. w.	.766	87.0	92.5	88.0	s. w.	.755	86.0	89.2	87.3	s. w.	.772	85.5	87.0	85.5	Cm.	03.8			
28	.820	82.2	78.9	79.2	Cm.	.885	86.4	89.5	86.0	s. w.	.842	86.4	92.5	87.0	s. w.	.809	87.8	93.7	88.8	s. w.	.790	87.0	91.8	88.0	s. w.	.795	85.7	87.8	86.0	Cm.				
29	.829	81.9	78.7	79.0	Cm.	.896	86.7	91.5	86.9	N. E.	.876	87.2	93.7	87.6	s. e.	.840	87.0	92.5	86.6	E.	.825	84.0	81.0	81.0	s.	.830	83.3	82.5	81.2	Cm.				
30	.842	83.0	79.0	79.0	Cm.	.875	85.0	90.0	86.3	N. E.	.866	85.6	93.6	86.9	E.	.840	86.4	93.5	88.7	E.	.820	86.0	91.9	88.3	E.	.827	82.3	81.5	82.0	N. E.	0.15			

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J. W. ROBERTS.

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