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A table of contents for the *Calcutta Christian Observer* can be found here:

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CALCUTTA CHRISTIAN OBSERVER

No. 82.—March, 1839.

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

CONTENTS.

Page	Page
I.—A short Account of the Life and Death of the late Rev. J. Penney, 121	2.—Examination of the Assembly's School at Fort Gloucester, 167
II.—The Oratorio, 132	3.—Report of the General Assem- bly's English School at Puna for 1838, 169
III.—Journal of Missionary labours in the district of Olassa, 142	VI.—Australia.—2, 170
IV.—The state of Missionary feeling in the father-land: an address de- livered at the Monthly Missionary Prayer Meeting at the Lal Bazar Chapel, on Monday evening, Fe- bruary 4th 1839. By the Rev. James Kennedy, 152	REVIEW.
V.—Education, 163	Marshman's History of Bengal, .. 173
1.—Third Annual Examination of the General Assembly's Institu- tion in Bombay, <i>ib.</i>	MISSIONARY AND RELIGIOUS INTEL- LIGENCE.
	1.—Missionary and Ecclesiastical Movements, 176
	2.—Memoranda of the Month,.... 177
	3.—Report of the Native Female School Society in connexion with the London Missionary Society, <i>ib.</i>

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EDITORIAL NOTICES.

Favors have been received from "W. Yates"—"J. M. D."—"φίλος"—"Cin-surensis"—"James Kennedy"—"J. Lacey"—"J. A. S." We beg the indulgence of our friends for deferring one or two papers of long promise; they will we hope appear in our next.—We shall esteem it a peculiar favor if our good correspondents would endeavour to forward their favors, so as to reach us at the latest by the 15th of every month.—The favors of "Tarkika" and Mr. Thompson, have been mislaid, we hope to lay our hand upon them before next month.—Our Subscribers will please to bear in remembrance not only that their subscriptions for 1839 are due, but those also for 1838!! The subscriptions of several of our far away friends are in some cases in arrears for a long long time, we shall therefore feel obliged by a prompt remittance; otherwise, however much opposed to our wishes, we shall be obliged to advise our publisher to discontinue sending their *Magazines*. Owing to the press of matter, we have been obliged to omit nearly all the missionary and other news for the month: it will appear in the next number.

The Monthly Missionary Prayer Meeting will be held on Monday Evening the 4th instant, at the Circular Road Chapel; service to commence at $\frac{1}{2}$ past 7 o'clock.

The Committee of the Christian Tract Society will meet for the despatch of business on Tuesday Morning, the 12th instant, at the Union Chapel House, Dharamtala.

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D. E. MALLOCH.

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 82.—March, 1839.

I.—*A short Account of the Life and Death of the late
Rev. J. PENNEY*.*

If God had not designed to raise man to an amazing height of glory, he would not, in all probability, have marked the beginning of his existence in his entrance into, passage through, and exit out of life, with so much insignificance, vanity, and degradation. The grandeur of the end, contrasted with the meanness of the beginning, serves to display the exceeding riches of divine grace. It is on this account that some of the most exalted characters have been raised from the lower walks of life, and that not many wise after the flesh, not many mighty, not many noble are called by divine grace. Our beloved brother, the late Mr. Penney, was in early life, with a young brother, left dependent upon the care of a kind mother, who supported him entirely by the fruits of her own industry, in the great city of London. He had not the unspeakable advantage, which many too lightly appreciate, of having pious parents. I have heard him often lament that he was the only one of the family brought to an experimental acquaintance with religion: and in this respect may we not say: "Is not this a brand plucked out of the fire?"

He was a pattern to all young persons of the manner in which they ought to honour their parents. Though he devoted much to the service of God, he did not say to his mother, "It is a gift by whatsoever thou mightest be profited by me;" but as soon as he was able, contributed to her support and continued to do so to the day of her death. It was a familiar observation of his, that he never knew any good to come of children that were unkind to their parents, and that he had uniformly observed that those who were kind, were prospered by divine Providence in the after parts of their life.

It pleased God at an early period in life to make our friend acquainted with that Saviour whom to know is life eternal.

* This account of our excellent brother is taken from the sermon preached on the occasion of his death by his friend and fellow-labourer, Rev. W. Yates, in the Union Chapel, Dharamtallah.—ED.

ly reduced to practice in the after part of his life, that we shall readily be excused for inserting the substance of it in this place. The reader being made acquainted with the fact that the advice here given was embodied in the life, will be able by it to form a better estimate of that life than by any thing we could advance. The substance of the address was as follows.

MY DEAR BROTHER,

You have for several years professed to know and fear the Lord and have felt an attachment to his cause. You now more particularly profess to give yourself up to God, and to the prosperity of his Church. It was a Gracious Providence who led you to Shrewsbury and placed you where you now stand. You have witnessed a good profession before many spectators, who consider you as set apart to a most important, arduous and interesting undertaking. We have had no one from this Church who has been so called before. Your desire for yourself and our earnest prayer to God for you is, that you may occupy your station honourably, pursue your calling usefully, and finally end your work gloriously. And now suffer me, my very dear brother, as your affectionate pastor, to intreat your attention, and to request that you will ever bear in mind the important advice and direction which I intend to enforce from the following words of the wise man.

Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and he shall direct thy paths.—
Prov. iii. 5 and 6.

Notice, my brother, the words in connection with our text. How kind is every sentence! and how worthy of attention is every expression! May every part, and particularly the portion we have selected be deeply engraved on the fleshly tables of your heart, that you may be enabled all your days to reduce to practice this holy admonition, to the praise and glory of his grace, who hath called you out of darkness into his marvellous light.

In the text there are *four* things to be noticed. *First*, an exhortation to a hearty confidence in God. Trust, &c. *Secondly*, A caution against self-sufficiency, Lean not, &c. *Thirdly*, Divine direction respecting the whole of your conduct. In all thy ways, &c. *Fourthly*, A promise of Divine guidance. He shall direct, &c.

I. You have an exhortation to place implicit confidence in God—you are wholly and unreservedly to trust in him. Remember that there can be no confidence in God without knowing him. To rely on God without a knowledge of his holy character would be presumption. Trust must be founded on knowledge, as it is written, "Blessed are they that know thy name, for they will put their trust in thee." May this confidence and this blessedness be yours. Remember that to trust in God you must trust in him alone, by giving up every other reliance. "Let no other trust intrude." "Cursed is he that trusteth in princes." You have always needed the help of God, and know something of the vanity of leaning upon creatures. But in the situation and character which you now stand, you will have especial need to cultivate this Christian grace. How necessary that you should have faith in God to support you under all your trials, and all your sacrifices. You will soon witness the awful majesty of God on the wide and troubled ocean. You will soon be in the midst of strangers in a strange land, and alas! in a heathen land. You may be called to suffer oppression, persecution and temptation. But in the midst of all these

things you are called upon to confide with the whole heart on the mighty God of Jacob.

If you, my dear brother, put your whole trust in the Lord, then the blessing of the Lord will accompany you. You shall be as Abraham when he left his Father's house—you shall be as Ruth when she left her kindred—you shall be as David when he contended against Goliath; as the Hebrew children when they refused to bow down to an idol, and as Daniel upon whom no manner of hurt was found, because he trusted in God—you shall lack no good thing—you shall not be moved, neither shall you be ashamed or confounded. Trust therefore in the Lord with all thine heart.

II. You are faithfully cautioned against self-sufficiency. "Lean not to thine own understanding"—which supposes that there is in us a proneness to think highly of our own understanding and of our own plans. There is nothing more dangerous to ourselves, or more heinous in the sight of God, than the pride of preferring our own limited understanding to the infinite wisdom of our heavenly Father. It is the two evils spoken of by the prophet, viz. the forsaking of God and the hewing out to ourselves broken cisterns, which instead of affording consolation in time of need, will only be productive of sore disappointment and mortification.

There are many men wiser than ourselves from whom it will be well to receive counsel, and from what I know of your temper, I conceive that you will readily yield to your seniors and superiors in the work. You are entering on a work where others have preceded you and will therefore, I am persuaded, feel it both your duty and pleasure to honor, to love, to consult, and I need not say to submit to them, who are older, and capable of affording you advice. But take care that you do not trust to an arm of flesh—your seniors however excellent are but men, and are not to be *entirely* trusted. If any man lack wisdom let him ask of God—let him diligently inquire at the temple, and from the oracles of divine truth—he will then learn the will of the Lord concerning him, and will refrain from leaning to his own understanding. While you are thankful for the friendship and counsel of your brethren, forget not to seek divine direction, that the blessing of the Lord may be with you to make you happy, useful and beloved by your brethren.

III. You are directed through the whole of your future and daily conduct—in all thy ways acknowledge Him. You are exhorted to acknowledge God in the *Church of Christ*, by growing in grace, and knowledge, that you may be a pillar in the house of God. The cause of Zion must be espoused by you. Zion must always be near your heart, and occupy your thoughts. If I forget thee, O Jerusalem, let my right hand forget its cunning, &c. must be your language. Let the afflictions of Zion be your afflictions, and her prosperity be your joy. You will acknowledge God in your *Schools*, by your activity, and anxiety for the welfare of your pupils, and more especially you will be concerned for the salvation of their souls. Teach them the commandments of the Lord, teach them their state by nature and practice. Speak to them of the love, the mercy and the power of Jesus to save to the uttermost. *Feed my lambs.*

You are called upon to acknowledge him in *public life*, both before the righteous and the wicked. Let the righteous see that you are on the Lord's side, and that you aim at his glory in all you do—let them see that you are his servant, and that your heart is in his work. Let the wicked know that your heart is not with them, because your speech and conduct reprove their evil deeds. Be ye separate and touch not the unclean thing. In your *private life* you are particularly directed to acknowledge him as a husband, a relative, and as a friend. Be careful that while employed in cultivating the vineyard of others, you neglect not your own. Remember

that declension in all the important duties we have mentioned commences in the closet, and without a strict attention to this duty you can never glorify God in your body, soul, and spirit, which are his. It is in the closet we acknowledge past mercies, and our dependance on him for future good.

IV. For your encouragement here is a gracious and sure promise—a promise on which you may rely, and which remains for you to plead with every difficulty and overcome every obstacle. *He shall direct thy paths*, through all the darkness and mazes of this sinful world. As the God of *providence* he will order your steps, and supply your necessities. “The earth is the Lord’s and the fulness thereof.” As the God of *grace* he will lead you to living fountains of water. He can do more than you can ask or think. No good thing will he withhold from them that walk uprightly—from them that wait on him. If we acknowledge him in all our ways, he will acknowledge us in return, by communicating his grace which will save us from evil. He will direct you where to go, and when to go. He will make the path of duty straight and plain before you. He will guide you by his watchful eye, and unerring counsel. You shall hear a voice behind you, saying, This is the way, &c. He gave to his people Israel a cloud by day, a pillar of fire by night.

He will not only shew you what he would have you do, but he will afford you wisdom and strength to do it. He will bless you in your deeds. Having directed you to a sphere of labour, he will sanction those labours, so that you will not complain that you have laboured in vain.

If you persevere in acknowledging God, he hath promised to continue his goodness, and will make your path as the just, which shines brighter unto the perfect day. He will never leave you nor forsake you, but will keep you by his power, through faith unto salvation.

This promise will follow you to the valley of the shadow of death, where if you confide on Him he will lift upon you the light of his countenance, so that you will fear no evil.

Happy will that day be when he will receive us *all* to the paradise above, with “Come ye blessed of my Father,” &c. Having guided us by his counsel, he will receive us to glory.

Conclusion. With these observations, my dear brother, I now commend you to God, to the gracious care of our heavenly Father, praying that the good will of him who dwelt in the bush may be with you. May the blessing of the Lord God Almighty be upon you. May the atoning blood of Christ purge your soul and keep your conscience clean. May the Holy Spirit seal you, and may great grace be upon you. Remember frequently the text, and reduce it to practice. Amen—Farewell! Farewell! dearly beloved in the Lord—Farewell!

Mr. Penney arrived in India on the 1st of February 1817. He was sent out by the Baptist Missionary Society at the request of the Brethren at Serampore, and for the express purpose of taking charge of the Benevolent Institution, though left at liberty in connection with that to engage in any other department of labour that would not interfere with it, and that might be for the advantage of the Mission. I had no acquaintance with him previous to his leaving England, but became intimately acquainted with him on his arrival here, and had the opportunity and privilege

of knowing and witnessing his deportment both in private and public from that time to the hour of his death, through the long period of two and twenty years. In what I have advanced of the commencement of his course, I have stated to the best of my recollection what I have heard him relate in different conversations; but in what I now advance, I speak as an eye-witness, and there are many present who can confirm my testimony. His character, his conduct and his end form altogether one consistent piece.

His predominant qualities as a man were goodness, uprightness, cheerfulness and activity. His countenance was the index of his heart, and was always adorned with the smile of benevolence, which bespoke the favourable regard of all who conversed with him. Honesty of intention, singleness of aim, and uprightness of mind were conspicuous in all his actions. He was clear as the running stream, transparent to the bottom. His temper was uniformly good. During a residence of ten years with him under the same roof, I do not recollect receiving from him one frowning look, one angry word, or one unkind deed. No one could accuse him of inactivity, and though he was not so minute in the distribution of all his time as some, he was constantly employed in doing good. His favorite studies in his leisure hours were Algebra, Botany and Conchology, but he never suffered these studies to encroach on the duties which he owed to God and men.

As a husband, a father, and a friend he was invariably kind. In the former of these relations I have seen it, and in the latter as often felt it. So invariably kind was he always to me, both in temporal and spiritual concerns, that to ask a favour seemed more like conferring an obligation. When nature and grace both unite their powers to sweeten the temper of man, what a compound of amiableness, loveliness and philanthropy do they make him!

In his character as a Christian were displayed sincerity, and love, zeal and consistency. He had a deep-rooted aversion of all hypocrisy, and a perfect hatred of it in matters of religion. This impression was so strong that it saved him from many of those unhappy feelings which he would otherwise have experienced from the knowledge he had of the depravity of human nature. His heart did not condemn him and therefore he had confidence toward God. He was a lover of all good men, and one who delighted in the triumphs of redeeming grace, by whomsoever they might be obtained. He was forward in every good word and work to the extent of his power, and the good he did in one place was not marred by the evil he did in another. He was not the saint abroad and the

tyrant at home ; but was a regular steady light, reflecting, as a star of the first magnitude, the lustre of divine truth on all around him.

His efforts as a preacher of the gospel were only occasional, till he lately took the charge of the Bethel. In all his discourses simplicity and order were observable. There was often much point in his observations, which told remarkably well on the honest character of the sailor, and which invariably secured his attention. He was always an acceptable preacher, and had his education and practice been made to bear directly upon this work, there is no doubt he would have been one of the first order. But it was as a teacher of youth that he was most distinguished. In this capacity he was admired and loved by all who came under his instructions. He formed a high estimate of the importance of his work, and this is always essential to inspire the mind with ardour and perseverance in a difficult undertaking. The light in which he viewed it, may be seen from the following extract made from one of his sermons.

“ Another legitimate part of the work of the Lord is the instruction of children. We will not call it as some do a secondary consideration, but a primary one, because the work of the Lord cannot prosper without it, any more than a fire can be kept up without fuel. Educating the rising generation, training them in the fear of the Lord and guiding them in the paths of virtue and piety is indeed the work of the Lord ; nothing bids fairer for the future welfare of the Church than the attempt every where made to impart to children moral and religious instruction. It will not only better the moral condition of society, but promises to perpetuate to future ages the name of our adorable Redeemer. It will prove a blessing to millions unborn, when our bones are mouldering in the grave, and when our spirits are with God. David says in the language of prophecy, “ Thou shalt arise, and have mercy on Zion, for the time, yea, the set time to favour her is come ; for thy servants take pleasure in her stones, and favour the dust thereof.” Children are these stones, and his servants take pleasure in them when they adopt means to instruct them in the way of the Lord. This is the first process by which they are shaped and prepared for a place in that building which shall be to the praise and honour of our Redeemer, who is the chief corner-stone. By these means we shall erect a superstructure, more magnificent and beneficial than the temple of Solomon. No part of the work of the Lord is more interesting and encouraging, for we have seldom to say, unto whom is the arm of the Lord revealed ? The toils and labours of this department meet with a rich reward. The tender plants under our fostering care grow up under our eye ; they bud, they take root, they blossom, and bear fruit. What has proved more beneficial than Sunday Schools ? How many plants have they introduced to the Church, to the ministry and to the missionary field. One of the most useful and zealous missionaries now in the field with us once related the following circumstance in his life. ‘ When a youth as I was one day wandering about the city in which I lived on a Lord’s-day heedless and careless, passing down one of the streets, I was

arrested by the sound of singing, I went to the door to listen, and while riveted to the place with attention, one of the teachers entering laid hold of me and thrust me into the room. I was soon noticed by the other teachers, and placed in a class. It pleased the Lord to bless the instruction. I joined the Church, the Church called me to the ministry, and when in the ministry my soul yearned for the salvation of the heathen. The simple circumstance of thrusting me into the school was the turning point in my life, and although I could never afterwards recognise the hand, yet whoever he was, he was to me an angel of light.' This is not a solitary instance: many more are on record. The Methodists, a numerous and useful body of Christians, have acknowledged that nothing has proved more beneficial to their denomination than their schools for the sons of ministers. It has furnished them with efficient members, faithful ministers and with zealous missionaries. Our brethren at Ceylon have seen the goodness of the Lord in this department of labour. One of the most useful men in this country though but little known except to our respected East Indian friends was a Mr. Burney. To say that he was the means of the conversion of a hundred persons would be saying too little. If the Christian Churches in this country expect to vie with the Churches in Europe and America, more must be done in training up our youth, and instructing them in the truths of the Gospel, that the man of God may be thoroughly furnished for every good work, that there may be a seed, a generation to serve the Lord, and that the work of the Lord may appear unto his servants, and his glory unto their children. All then who are engaged in preaching the Gospel, and instructing the rising generation, are engaged in the work of the Lord."

The secret of our friend's success in teaching, appears to have lain in the rare union he exhibited of authority and kindness. He let his pupils know that he was their master, and he made them to know equally well that he was their friend. By his authority they were led to try to do right; and by his kindness they were made afraid to do wrong. It is nothing but the combination of these qualities, with competent knowledge, that will make a successful teacher. All these our friend possessed, and hence the high esteem he justly secured among all his pupils, and the satisfactory proof they have given of it since his removal.

Beside his Missionary brethren, the immediate circle of his friends, the following Institutions or Bodies will severely feel his loss. The Benevolent Institution of which he was so many years the teacher. The Bethel which he had undertaken to supply on the Sabbath. The Baptist Auxiliary Missionary Society of which he was the active Secretary. The Church in Circular Road of which he was a worthy Deacon. The Ladies' Society for Female Education of which he was the President, and the Juvenile Society of which he was always the zealous friend. For a man that was living to Christ in so many ways to be removed, though it may be to his eternal gain and to the happiness of the Church above, is a great affliction to the

Church on earth. When he preached in this place* on the first day of the new year, little did we imagine that the light which was burning and shining in the midst of us was so soon to be extinguished. But the deed is done; and since he who has done it, loves his own cause better than we do, and is able to raise up other instruments to accomplish his purposes, we bow with submission to his holy will, and to the inscrutable dealings of his all-wise providence, and say, 'The Lord gave and the Lord hath taken away, and blessed be the name of the Lord.'

The removal of our friend was very sudden. The disease by which he was removed was the spasmodic cholera, which is very rapid and painful in its progress. Elijah conveyed in a chariot of fire scarcely disappeared more suddenly, or entered more quickly into his rest. The day in which the cold hand of death was laid upon him was his birth-day—and it was a very singular coincidence of events that his birth, his arrival in India, and his death should all have taken place on the same month and on the same day of the month. On that day I was invited to dine with him. I met him a little after four in the afternoon, in good spirits apparently, though I afterwards learned he was suffering at the time, and vainly wished him many happy returns of the day—never for a moment thinking that was to be the last birthday he would keep, and much less fancying that it was to be the last day of his life. While sitting at the table I observed he partook of no food, and asked the cause. He replied he did not feel well, and shortly afterwards retired from the table. Mrs. Penney first went to see what was the matter, and came and asked me to see him. From the coldness of his hands and head he appeared to me like one death-struck. Medical aid was immediately called in, and every means used to check the disease and produce a reaction in the system, but all without the desired effect. The sickness and some other symptoms of the disease were arrested, but the cause still continued to work internally—and under it our friend was in great pain and exceedingly restless through the night, and at eight o'clock in the morning expired.

The first remark that he made to me after he lay down on the couch was, "I shall not go down any more." This alarmed me at first, though I afterwards found by his repeating it, that he meant only to say he felt too prostrate to go out again that night. Being in great pain he could speak only at intervals. While under the paroxysms of pain he said several times, "It's hard work." Once he said, "Well there is a country where there is no pain, for there will be no sin *there*." As the disorder increased I asked him if he thought he was going? He replied,

* The Union Chapel.

“ Yes, I suppose I am, it is rather unexpected ; but it is of no consequence, for I suppose death always comes unexpected at last.” I asked him at another time how he felt in the prospect. He answered, “ I am not afraid to die, I have no elevated joys in the prospect ; but I have a firm hold on Him who is able to save.” I inquired of him again whether he found the promise true and the grace of Christ sufficient. He said, “ Yes, sufficient to prevent all murmuring. Sinner as I am, what have I but that grace to trust to : by that I am what I am.”

To the doctor early in the morning he observed, as he had done to me, that he was not afraid of death. To one who came to see him he said, “ So you have come to see how I behave myself at last.” To another he said, “ All is well—all is well.” Perceiving that life was drawing rapidly to a close I asked him once more if he had any thing he wished to communicate before he left us. He replied, “ Take care of my wife and children—I commit them to God. Let brother Ellis take charge of my papers in the tin box. To Lucy I leave what I have. That is all—and so my affairs are soon settled.” After this he continued gradually to sink away till at length he expired in peace without a sigh or tear or groan. ‘ Blessed are the dead who die in the Lord.’

Allow me now, my friends, to apply this solemn warning of divine providence. There are many young persons present who have lost a teacher and a guide, and will you not now reflect on the instructions he gave you while he was with you ? Will you not recollect his address to you in this place on new year’s day, and the devout prayers he then offered that you might be as plants growing up in youth, and that you might be as corner-stones polished after the similitude of a palace ? Remember that you will hear him no more, but you have yet to meet him at the bar of Jesus, and if you despise the Saviour and neglect his gospel, he will be a swift witness against you ; but if you put your trust in him, and prepare to meet your Judge, he will then say, Behold, Lord, here am I and the children which thou hast given me.

Are there not some thoughtless sinners here ? Learn then from this sudden death, that it is time for you to prepare to meet your God. You may fall as suddenly as our friend, and what then will be your condition ? Will you not in hell lift up your eyes, being in torments ? Here is an example of the uncertainty of life. Suppose God should give you only twelve hours, and those hours of severe pain, do you think you would be prepared ? Alas ! it is to be feared you would not. Then now attend to the great work of your salvation, and seek

the Lord while he may be found, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither you are hastening.

This event speaks loudly to all the professors of religion, and to them it says, Be ye also ready, for the Son of man cometh at an hour when ye think not. Gird up your loins, quit yourselves like men and be strong. Be diligent that you may be found of him in peace, without spot and blameless. Yea, give all diligence to make your calling and election sure: for if ye do these things ye shall never fall; but an entrance shall be administered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Build up yourselves in your most holy faith, and praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Finally, be stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

II.—The Oratorio.

"Abhor that which is evil."—"Abstain from all appearance of evil."—"Whatsoever is not of faith is sin."—"He that doubteth is condemned; because, not of faith."—"Prove all things."

These are plain and direct statements of holy writ. They declare the duty of every believer in the Bible, in regard to EVIL. Does evil exist? "*Abhor*" it, in its very nature and principle. Is evil under any appearance, or of any kind, presented to you for participation or commission? Then "*abstain*" from it. Is there any thing proposed to you of which you have no "faith" or persuasion that it is right before God? then to do that thing, in that state of mind, is *sin*. And what is the consequence of such sin? You are "condemned" for it in the sight of God; and on this plain ground, that to be indifferent about the right or wrong of an action is itself an evil principle. Words cannot be plainer or more direct than these, as to the duty of Christians, in regard to the evil which exists and abounds in the world. Let any man who regards the revealed will of God as the supreme standard of his heart and life, of his principles and his actions, of his enjoyments and pursuits, turn to these passages for himself, and he will find, that, in their original connexion and evident application they mean what has now been said—they are found in Rom. xii. 9, 1 Thess. v. 22, Rom. xiv. 23.

Now let us apply this to the subject of this paper. If the ORATORIO be evil, then a Christian is bound to abhor it—if it be presented to him, then is he bound to abstain from it—if he attend it, not being convinced that it is a right thing, he sins—and if he so sin, he is condemned of God; and surely no good man would purchase, or desire to purchase, his pleasures at such a price. Those therefore

who would please God, whilst desiring to please themselves, will certainly inquire, "Is the Oratorio a good or an evil thing? Am I sure that it is right to attend it? Can I go to it without doubt, judging by all the light which I have, or can have on the subject? Have I reason to believe that God will justify or condemn me in this proposed act, taking His revealed mind as my standard of decision?"—This leads us naturally to the last passage prefixed, the divine command, "*Prove all things*"—that is, in application to the Oratorio. "Prove it"—"make proof of it," as is done to metals—bring it to that test of Christian practice, to which all things shall be brought on the judgment day and by which alone we can with certainty now judge:—if it abide that test, then receive it; if not, reject it.

Now here our subject divides itself into two parts—the *first*, what is the Oratorio? and the *second*, what saith the Law regarding it?—In the first, we may consider the *elements* of the case; and in the second the *merits* of the case.

I. The *Oratorio*, says one of the most popular of our lexicons, "signifies a kind of sacred drama, generally taken from the scriptures, and set to music." This is a definition which will not be disputed. The word is Italian; and at once points out to us the origin of the thing itself, which was devotional, or connected with Church-worship. In a land where the devotion of the senses was mistaken for that of the Spirit, and where "the lust of the eye, the lust of the flesh and the pride of life," soon became ministers of the altar, music was carried out beyond its just proportions, and in various forms absorbed the devotions of men. The land of "Opera" gives name, as well as origin, to the "*Oratorio*:"—the former however was purely secular, the latter was purely religious;—the one was designed for the theatre, the other only for the church. In process of time the Oratorio has been sundered from its primary relation to the House and worship of God—it is conjoined with the Opera in its objects, and all its concomitants, so as to be distinguishable only in name and subject;—the same orchestra performs them, the same auditors attend them, the same programme contains them, the same day includes them, the same motives in attending them are avowed—the play, the concert, the ball, the Oratorio, are but *one* now in the eye of the *world*.

Still however the Oratorio maintains the *internal* character given in the definition. It is a kind of "sacred drama"—a continuous representation in words, of certain events or objects revealed in Holy writ, and generally in the very words of scripture:—the verbal is accompanied by musical representation, in which it is attempted, by the power of music, to convey certain ideas corresponding with the character of the words, or of the action described in the words. Thus in the grand Oratorio of the MESSIAH by Handel, there is a continued verbal and musical representation of the history of our Lord Jesus Christ from His birth to the final judgment, and to the Halleluiah Chorus of the redeemed in Heavenly Glory—and this is given in about fifty texts of *scripture*, selected as the most descriptive, and put toge-

ther in the most effective manner, the whole being set to music of the highest order. The effect of such a composition is strictly dramatic; if we only substitute the idea of verbal and musical action, for that which is scenic and personal. The same principle applies to the Oratorio of the CREATION, only its words are not so literally scriptural, although the subject of representation is equally sacred and holy. The successive scenes of creation—the productive energy of the Eternal Spirit of God—the sublime words of Jehovah, "Let there be light"—and the grand first truths of religion as declared in Ps. xix., "The Heavens tell forth the Glory of God," &c.—are successively introduced in this sacred opera. The musical representation of Chaos in this piece, with all its grand concords and splendid discords, is considered as one of the highest displays of representative music, and as one of the nearest approaches of sound to sight in the communication of ideas.

These two Oratorios are placed by general consent at the head of all sacred music with which we are acquainted;—and, by the advocates of such musical performances, these are ever pointed to as the noblest and most sublime. Now be it observed, that these embody the two most sacred subjects in the universe, the *Creation* of the world by God, and the *Redemption* of it by the same Glorious Lord as Messiah. Out of the former springs our existence as creatures of the Almighty, with all our relations, duties and awful responsibilities:—out of the latter, springs our existence as Christians, redeemed sinners, heirs of eternal life and glory!—The former event was the revelation of God the Creator—the latter was the revelation of God the Saviour—the former made us accountable, the latter has rendered us salvable. *These* then are the *themes* of our two chief Oratorios—*subjects* divine—*words* sacred—the supreme *object* in both is ALMIGHTY God himself—and the *acts* His works of Creation and Redemption—the *mode*, musical representation—the avowed *object*, the love of music—the *accompaniments* in nine cases out of ten, operatic and orchestral selections—as if by a public and palpable (though silent) index, to demonstrate the latent end of the whole. With the intentions of the composers of these pieces, we have nothing to do—neither have we any thing at present to do with the uses to which such splendid productions *might* be turned, if consecrated solely to the service of God—we now speak of that which has been and now is—and the Oratorio as practised at present, whether in Europe or India, is "a kind of sacred drama, generally taken from the Scriptures, set to music," and performed for *public amusement*, as certainly as the Tragedy of "Othello," the "Comedy of Errors," the Pantomime of "the Magic Rose," the opera of "Der Freyschutz," or the "Overture to Jupiter," or the "Men of Prometheus." In short, the Oratorio is now a *sacred subject* turned into a *worldly amusement*—the *music* alone is sought and considered—and he who would attend the Oratorio as a *devotional* exercise, or a *scriptural* service, would be hailed with the smile of doubt, the sarcasm of scorn, or the gaze of wonder.

II. We have thus considered the Oratorio in its practice—let us now turn to examine its merits as good or evil.

Here we are ready to admit that the *music* of an Oratorio, like any other music in the abstract, is quite lawful and good—that the melody and harmony of sound combined in it, constitute one of the sweetest pleasures of this world, and one of the highest delights of which the senses are cognizant. An ear for music is a sweet gift of God, which his servants in all ages, who have possessed it, have prized, and used in his service. The “saint, the savage and the sage” have alike felt its power—and the sweet notes of the voice, or of the instrument, are witnesses to the goodness of Him who has made *sound* the medium, not of benefit only, but also of pleasure.

We are ready also to admit that the *words* of the Oratorio are not only, as such, unexceptionable, but are of the purest and loftiest description—they are in fact divine—and this is the very burden of our complaint. In this respect the Oratorio is immeasurably above the mass of vocal music employed in our common worldly concerts;—in the latter, song is too generally but the expression of fallen human passion, or depraved human feeling, from which every thing holy or heavenly is carefully excluded—in the former, the language in itself is a part of that very truth which is given to sanctify and save the children of men.

Were the strains of the Oratorio employed for the object of the Bible revelation,—were this even the *avowed* object, as in the public praises of the sanctuary—then might we glory in such a manifestation of love to God and devotedness to His worship. Did men thus meet together to sing, chaunt or recite those words “The Heavens tell forth,” &c., or that grand Heavenly Chorus, “Blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever!”—did our Town Halls resound with such words as these in their very spirit and for their very original object, who that loves God and His Christ, would not rejoice and say, Truly His kingdom is come, for His will is now done and sung on earth as it is in Heaven! All these things we admit, and rejoice in admitting—for we love music above any other mere earthly pleasure of which the senses are cognizant, and we love the words of God far above all music however dear and sweet;—but, this admission affects not the merits of the case now under consideration.

We object not to music, we object not to sacred things; but, we object to and condemn all musical representation of sacred things for mere worldly amusement, for mere musical entertainment. This we hold to be sinful, on this clause of Divine Law, “Thou shalt not take the name of the Lord thy God in vain—for the Lord will not hold him guiltless that taketh his name in vain.” This commandment evidently forbids every light, irreverent and unworthy use of this Blessed name, in whatever form. It forbids all false swearing—all unnecessary oaths for civil purposes—all flippant appeals to the name of the Almighty in common conversation—all hypocritical mention of God in external devotion—for there is a complaint against those who honour Him with the lips, whilst the heart is far from Him;—and where is the right-minded man, who cannot perceive that

when the name of God is used for the mere purposes of musical entertainment, and where the undeniable object is to exalt the powers of music, and not to magnify the power of Jehovah, that in such a case the name of God is used "in vain?" that is, "in vain" as to Him, whose name it is? Were He considered as supreme in the enactment of the Oratorio; and were the conventional end of it to magnify His name by the direct consecration of music to Him, then, as we have already seen, the result would be different. But when the name of the Almighty is subordinate and used only for the sake of the accompanying music, then is it most manifestly taken in a "vain" manner. Now, what applies to the name of God, applies to all that is *divine* in its nature;—such are the *perfections* of God considered as His; such are His *operations* considered as His also—and such too is *Revelation* when regarded as proceeding from Him:—to use therefore these in the manner above described, for the mere enhancement of music, or the entertainment of the public, is an act in direct violation of that command which has been already quoted. If I make an unbecoming use of my friend's name, actions or correspondence, it is considered by the world itself as a personal injury—much more must this principle apply to that name which is "above every name"—and to that word which is "exalted above all His name"—and to those works which constitute the substance of that word of glory? May we not on this occasion apply those words of the Apostle and say, "The invisible things of Him from the CREATION of the world are clearly seen, being understood by the things that are made, even His eternal power and GODHEAD—so that they are without excuse—because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools and changed the *Glory* of the incorruptible God"—into what? (for here the parallel ceases)—Into a common concert of vocal and instrumental music, for public musical entertainment; into an Oratorio of the "creation" of God Almighty, accompanied by a selection of profane Italian song and popular operatic music, the theme of the play-house, and the favorite strains of the public orchestra! If the praises of the Almighty are thus to be offered up at the feet of public Taste, and if the words and works of Godhead are thus presented as incense at the shrine of music as a common pleasure, and all without sin—then may we indeed say with the sweet-singer of Israel, "If the foundations are destroyed, what shall the righteous do!"

Even the fable of "Jupiter" and "Prometheus" (names lately in public entertainment associated with that of God and his Spirit) might bear a little witness in such a matter—for, "when Prometheus made men of clay, and stole fire from heaven to animate them, Jupiter being angry, sent him to be perpetually punished by the gnawing of a vulture." Let professed christians learn from the "Men of Prometheus" themselves, that even the votaries of Jupiter deemed it sacrilege to steal fire from the heavenly altar for the purposes of human pride or human vanity! When the men of Bethshemesh of old looked into

the sacred ark of the Lord with profane curiosity, even He smote of the people fifty thousand and three score and ten men—and the men of Bethshemesh said, “Who is able to stand before this HOLY LORD GOD!” When Belshazzar of old too made a feast at Babylon and caused to be brought out the sacred vessels which were taken out of the house of God in Jerusalem, it is written, “The king and his princes and his wives and his concubines drank in them—they drank wine and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone; In the same hour came forth fingers of a man’s hand and wrote over against the candlestick upon the plaster of the wall of the king’s palace; and the king saw the part of the hand that wrote: Then the king’s countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.” In that night was Belshazzar the king of the Chaldeans slain! “Now these things are our examples to the intent we should not lust after evil things, as they also lusted and fell.” Those are remarkable words of the inspired writer—“OUR GOD IS A CONSUMING FIRE!” The God of *us* Christians, as well as of the Jews, is a “consuming fire.” And this is actually stated for an object corresponding with that for which we now contend; warning the Hebrews against irreverence and presumption, the writer says, “Let us have grace, whereby we may serve God acceptably with reverence and with godly fear; FOR, *our God is a consuming fire!*”—Surely then it is neither right nor safe, in the sight of an omnipresent God, to utter the holy strains of an Oratorio for the conventional end of worldly amusement, or musical enjoyment. Let wise men judge, whether even a *doubt*, on such a subject, be not weighty enough in its consequences to merit caution and candour—and whether to act in the face of such a doubt; where the glory of God is involved, be not worthy of condemnation. To us nothing seems plainer than the fact, that the Oratorio is, as a public amusement, a direct, thorough, and public violation of the third commandment of the moral law—that it infers a sin of the same order with Polytheism, image worship and Sabbath breaking, forbidden in the other three commandments of the first table—that God “will not hold guiltless” those who for mere musical purposes profane his holy name, either as performers or auditors,—and guilty before God we leave them.

To the view of the subject which has now been laid down, exception has been taken by some and speciously urged by others—and it may not be out of place to glance at what is so said on the other side of the question.—Not that we have ever met with an *argument* in defence of the Oratorio as a public amusement—although we have met with the sneer, the scoff, the insinuation, the vituperation, the calumny and the falsehood, which have been the hereditary weapons of those who hate strict obedience to the word of the Lord from the days of Cain to the present hour—not, we say, that we have yet met with an argument which could take off the edge of the third commandment as applicable to the common Oratorio—yet still we may notice one or two of those attempts at reply, which have ventured into the light.

It is said, “Is not the musical part of the services of the *sanctuary*

VIII.

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a little Oratorio, performed every Sabbath day?"—True—if you please; but this is only a confirmation of our argument. What would you say to the *prayers* of the sanctuary being rhetorically spoken, and recitations from the prayers of your Church given, for the *same end* and in the same manner? And where is the difference between these two, prayer and praise, save this that the latter is more the service of the Heavenly world than the former? What would you say to the chaunting of Italian song in the immediate sequence of the Holy services of the sanctuary? Is this the Oratorio? Judge ye.

But, "it is the custom of Britain, it is even the custom of Europe, to have the Oratorio; and even *serious* Christians attend it." Be it so—it has been the custom of the world to sin from the beginning, but is sin not therefore to be protested against? Is there such a thing as a legal right to sin, either through prescriptive custom, or a prevailing majority? The Christian regards the Law of his God only; and, in doing so, he sets the Infinity of One against the numbers of the world, and the eternity of his Lord against the duration of human custom—he laughs to scorn the idea of being ruled by the multitude or by the wise few. His king is one, and his commands are ten, and these may be summed up into two. Europe, Britain, London, Calcutta, are mere fellow-subjects in his sight—they must stand or fall as he does—therefore such an appeal is lost on him. As to "serious" Christians, much as he may question a fact, to which his own knowledge and experience run counter, and which is supported on no competent authority, he will yet further doubt, whether their attendance has been the result of *serious* prayer, of *serious* meditation on the law of God, of *serious* regard to the interests of the church of Christ, of *serious* concern for personal sanctification, and of *serious* contemplation of the coming of the Lord.—Oh, "*serious* Christian" say, is the Oratorio a scene in the midst of which you would wish to render up your spirit to that Blessed Lord who by his own blood hath "redeemed it from this present evil world?" Sincerely indeed may such a Christian pray, "From *sudden* death deliver me!" But we maintain on the other hand that the Oratorio has been a subject of reprobation and condemnation with a multitude of "righteous over much" Christians in Britain for the last fifty years. Just before the commencement of that period a grand commemoration of Handel was held, by the performance of the Oratorio of the Messiah, in London; and out of that circumstance arose that able and popular volume of sermons, (also termed "the Messiah,") by the well-known friend of Cowper, John Newton, minister of St. Mary, Woolnooth. From that time till now there has ever been a band of "righteous over much" Christians to protest against the unchristian profanity of the Oratorio—and the leading Religious Journal of England, annually and almost monthly pours forth its well directed artillery upon the laical and clerical partizans of such wretched compromise. These things are not done in a corner, and why then are some ignorant? Whether it be new or not in Calcutta (and those who have lived longest in it can best tell), for Christian ministers to protest against such things it is not new in Britain—and we shall append to this article a short *British* extract, which will at least

take off the edge of novelty from this subject. We are treading a path in which we see the footsteps of many saints ; and even if we did not see such, we are satisfied, for we see God there, when we see His Law.

There are some who plead a *special* exemption from the application of our argument to men in general, by saying, that " it *may* be possible to attend devoutly and enjoy seriously the Oratorio, so as actually to be benefited by it." The self-deception of the sincere, and the hypocrisy of the false, are so endlessly ramified, as well as deeply rooted, that it is impossible to say whether the theorist in this case knows or believes what he says—but even if he does, it affects not our cause in the least. For our appeal is not to the opinion or even alleged experience of an *individual man*, but to the plain *Law of the Eternal God*. If the common Oratorio be a breach of that law, it is evil ; and it were perfectly vain even for an archangel to tell us that he could be benefited by countenancing sin. Let it not be said that this is " begging the question ;" by no means—for this objection is not a reply to our former premises that the celebration of the Oratorio is a breach of the third commandment ; it is a mere individual difficulty thrown in our way to entangle our progress after we have carried our first grand position. We thus then deal with it and say, " Search and try your supposed edification, and see whether your devotion has not been more sensual than spiritual :—see also, whether you are not more desirous of *supposing* that you have received benefit, than sure that you have attained it."

But granting that there has been benefit derived during the performance of an Oratorio, does this alone prove that it is good ? A man may have witnessed a murder and been benefited, a man may have been hearer of a volley of oaths, and been benefited ; but *not directly*. A man may have been so singularly abstracted from other circumstances, as to have fastened only on the words of scripture, and meditated on the omnipotence of God or on the love of Messiah, whilst others were entranced with the burst and flow of sound ; but what honest man would from such a supposed exception maintain, that the *object* of the Oratorio was to magnify the Lord, or to commune with Christ ?—No—the very necessity which exists for urging such an individual exemption is a giving up of the question on its general basis. So must it ever be ; where the principle is bad, but the practice sweet, there will never be wanting a soft tempter within to say, " Cast thyself down from thence, for it is written, ' He shall give His angels charge over thee to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' " But what said our Lord to these specious words—" It is written, Thou shalt not tempt the Lord thy God ! " Objector, go, and do likewise !—seek not safety on the precipice—seek not devotion in the operatic Oratorio !—" Happy is he which condemneth not himself in that which he alloweth."

The plea is sometimes urged also, that Oratorios are generally " got up " to serve some *charitable* object, in regard to individuals or institutions, and therefore that men may set down their names or give their presence on such occasions, merely for the *sake of the*

charity. Now there is no acute man of the world who is not aware that is a specious *fallacy*. For, is the *end*, in this case, good? Of course charity or almsgiving is good. But what are the *means* employed for this end? Are *they* good? Determine this with us first on the abstract ground, and then we shall come to the full decision. If the public Oratorio as formerly considered be good, then the question is settled without regard to the charity, and so two good deeds are done instead of one;—but if the Oratorio be evil, then two evil deeds are done instead of none, for then evil is done that good may come, and the outward good becomes a real sin, for it was only a lure to the sin;—in such a case, (apart from personal motives,) the “Charity” becomes a sanctified temptation! In these days the world dances for joy, that it may give food to the starving; it sings in merriment, that it may give clothes to the naked; it performs comedies and farces, that it may console the widow and comfort the fatherless; it calls a mighty feast of all manner of dainty viands for itself, that it may by a mighty effort save them that are ready to perish! Oh pure, lovely and disinterested charity! Oh benevolent and self-denied world! how mighty thy influence, how beautifully adapted thy means and thine ends! Thou callest the gospel foolishness, and its ministers enthusiasts—but where is wisdom and sobriety like *thine*? Thou dancest, and behold charity appears!—Thou singest and behold, benevolence springs forth!—Thou playest on thy stage, and alms flow out from its boards!—Thou feedest thyself gorgeously at thy public board, and immediately thy love goes forth! nay, when thou wouldst be universal in thine act, when thou wouldst promote music and devotion, pleasure and religion, amusement and charity—when thou wouldst honour the masterpieces of man, and magnify the word of the Almighty;—when thou wouldst reward thyself, glorify the Author of thy being, and bless thy servants in one sweep, then thou enactest the “Oratorio of Creation,” or representest in music the awful solemnities of human Redemption! Oh wise, pure and lovely world!—*Christian*, is this what thy Lord called charity? Is this the charity by which you would be tried in that great day when the Judge Messiah shall say, “Inasmuch as ye have done it unto one of the least of these, ye have done it unto ME!” Was your charity at the Oratorio done unto HIM? Oh, “let Love be without dissimulation!” Our Master’s love was seen on the *cross*, and think you, does the world expect to see ours at the *concert*? Our Master said, “It is more blessed to give than to receive,” and He gave himself for man. Go thou and do likewise, and thou wilt not need the melody and harmony of music, sweet as indeed they are, to solicit or extract thine alms.

Once more, and we are done with objections or replies, if they be worthy of the name. It has been said by some, “*all* our ministers do not oppose these things—but some of them by their names and others by their presence countenance the Oratorio.” So it has been spoken, and so it has been printed, and so it has been published. The fact is indisputable, and undenied. We were aware that it was expected it would be so, and we now know that it is so. We retract not one syllable that we have written—we alter not one jot or tittle, where the plain commandment of God is concerned, no, not from

ference to that office with which we ourselves have been invested as well as they. If we have *erred* in our zeal for the law of our common Lord, then let our error be exposed; the subject has excited such and serious discussion amongst men who are neither scoffers, alumnators, nor selfish despots of public opinion—it has been talked on the basis of its own merits, by members of the flock of Christ, and those not to be despised for poverty, ignorance, or obscurity (if a Christian minister can consider these as grounds of distinction)—some, not unknown or unimportant in society, have come to a decided opinion and have acted upon it. Others have said, “Where ministers go, shall we halt!”—All this is no secret—and the world understands how to use the discovery. To Christians we would say, remember that even Paul was once obliged to withstand Peter to the face for dissimulation through the fear of man, and desire to please the Jews—and remember also the Bereans, of whom it is said that they were more noble than others, because that whilst “they heard the word readily, they *searched whether these things were so or not.*” The Bible, the Bible is the religion of Christians—it is the only rule of faith and practice—turn to the scene on Sinai, and consider what it tells of God—and see whether you could then sit down and chaunt in the strains of the Oratorio, for the amusement of the public, these solemn words—“Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain!”

J. M. D.

Extract from Newton on the Oratorio.

“*Whereunto shall we liken the people of this generation, and to what are they like?* I represent to myself a number of persons of various characters, involved in one common charge of high treason. They are already in a state of confinement, but not yet brought to their trial. The facts, however, are so plain, and the evidence against them so strong and pointed, that there is not the least doubt of their guilt being fully proved, and that nothing but a pardon can preserve them from punishment. In this situation, it should seem their wisdom, to avail themselves of every expedient in their power for obtaining mercy. But they are entirely regardless of their danger, and wholly taken up with contriving methods of amusing themselves, that they may pass away the term of their imprisonment with as much cheerfulness as possible. Among other resources, they call in the assistance of music. And amidst a great variety of subjects in this way, they are particularly pleased with one. They chuse to make the solemnities of their impending trial, the character of their Judge, the methods of his procedure, and the awful sentence to which they are exposed, the ground-work of a musical entertainment. And, as if they were quite unconcerned in the event, their attention is chiefly fixed upon the skill of the composer, in adapting the style of his music to the very solemn language and subject with which they are trifling. The King, however, out of his great clemency and compassion towards those who have no pity for themselves, prevents them with his goodness. Undesired by them, he sends them a gracious message. He assures them that he is unwilling they should suffer: he requires, yea, he entreats them to submit. He points out a way in which their confession and submission shall be certainly accepted; and in this way, which he condescends to prescribe, he offers them a free and a full pardon. But instead of taking a single step towards a compliance with his goodness, they set his message likewise to music; and this, together with a description of their present state, and of the fearful doom awaiting

them if they continue obstinate, is sung for their diversion, accompanied with the sound of cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of instruments. Surely, if such a case as I have supposed could be found in real life, though I might admire the musical taste of these people, I should commiserate their insensibility!

“But is not this case more than a supposition? Is it not in the most serious sense actually realized amongst ourselves? I should insult your understandings, if I judged a long application necessary. I know my supposition *must* already have led your thoughts to the subject of the *Messiah*, and to the spirit and temper of at least the greater part of the performers, and of the audiences. The holy Scripture concludes all mankind under sin. It charges them all with treason and rebelliousness against the great sovereign Lawgiver and Benefactor; and declares the misery to which, as sinners, we are obnoxious. But God is long-suffering, and waits to be gracious. The stroke of death, which would instantly place us before his awful tribunal, is still suspended. In the mean time he affords us his gospel, by which he assures us there is forgiveness with him. He informs us of a Saviour, and that of his great love to sinners, he has given his only Son to be an atonement and mediator, in favour of all who shall sue for mercy in his name. The character of this Saviour, his unspeakable love, his dreadful sufferings, the agonies he endured in Gethsemane, and upon the cross, are made known to us. And as his past humiliation, so his present glory, and his invitation to come to him for pardon and eternal life, are largely declared. These are the principal points expressed in the passages of the *Messiah*. Mr. Handel, who set them to music, has been commemorated and praised, many years after his death, in a place professedly devoted to the praise and worship of God; yea, (if I am not misinformed) the stated worship of God, in that place, was suspended for a considerable time, that it might be duly prepared for the commemoration of Mr. Handel. But alas! how few are disposed to praise and commemorate MESSIAH himself! The same great truths, divested of the music, when delivered from the pulpit, are heard by many admirers of the Oratorio with indifference, too often with contempt.

“Having thus, as I conceived myself bound in duty, plainly and publicly delivered my sentiments, of the great impropriety of making the fundamental truths of Christianity the subject of a public amusement, I leave what I have said to your serious reflections, hoping it will not be forgotten; for I do not mean to trouble you often with a repetition of it.”

III.—*Journal of Missionary labours in the district of Olassa.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I send you a portion of my Journal, for the *Observer*, should you think it worthy of a place in that excellent periodical. My reasons for sending it are three-fold.

1. The baptism of the converts recorded in the accompanying journal, may serve to encourage the labourers in the cause of the Lord Jesus, inasmuch as it evinces that while we may be lamenting with the prophet in his affecting exclamation, “Who hath believed our report, and to whom is the arm of the Lord revealed,” many may be seeking the way of truth and salvation, and many may be actually walking in that way.

2. Its publication might be the means of bringing before the public some information as to the Hindu law of inheritance in the case of native converts. Since the baptism of the converts whose cases are recorded in this journal, I have searched in vain in the pages of the *Observer* for

information on the above subject. It would have been acceptable and useful to me. The state of the law should be made public, that missionaries and native converts may know how to proceed and what redress to seek in cases of the baptism of natives*.

3. I have thought that perhaps the case of these converts (who have for the sake of Christ "suffered the loss of all things") being made known to your numerous and respectable and pious supporters, some friend or friends to the cause of the Redeemer might be disposed to render them pecuniary assistance. A piece of land has been given to the mission, on which we should like to locate them, but they want houses, two pairs of bullocks, and some other articles necessary to the cultivation of the land. The sum of 150 or 200 rupees would suffice for our purpose†.

I am, Gentlemen,

Yours in the labours of love,

Cuttack, January 13th, 1839.

C. LACEY.

November 15th. About 8 days ago a deputation of two men arrived from Olassa, a district of Orissa, lying about 36 miles north of Cuttack, on the great Jagannáth road. The name of the elder man is Sebosaho, and the name of his companion is Lockhundas. Sebosaho is by caste a Boisya, and Lockhundas, is a Bristnob of the Mahantee caste. They are both men of reading and intelligence. After a short stay at Cuttack, during which we had a good deal of conversation with them, they were dismissed, accompanied by three of our native brethren to their villages. The native brethren accompanied them to give us a more perfect knowledge of their circumstances. After remaining some days among them, Ramachandra, a native preacher, returned in haste, and brought a most interesting report of their experience and number; he was desired by them to ask me to pay them visit, and if I should see fit, to baptize them. Accordingly I fixed on Nov. 16th to commence my journey to Olassa, and dismissed Rama with this intelligence.

16th. At 4 o'clock this afternoon I left home, after commending myself and family to God. I engaged bearers as far as Chotia, where I arrived about 11 o'clock. I slept in the palanquin in the street till about 4 o'clock, when I was awoken by the beating of the drums of the 6th Regt. N. I., commanded by Colonel E———. The regiment was on its march from Cuttack to Dinapúr.

17th. At half-past four I left my palanquin, mounted my horse and proceeded on my journey. The morning was cool and the air refreshing; the fields every where are loaded with rice, and great abundance of food is provided for man and beast. Passed the 6th regiment on their march, and arrived at the new sarai at Brahmunakool about 8 o'clock. Here I halted till the evening, sat and walked in the sarai till my bottle of water and loaf of bread arrived for my breakfast. While waiting, Captain A———, a relation of Sir A. A———, came into the sarai and invited me to spend the day in his tent, and breakfast with him. Spent the time till tiffin in various conversations and reading. The Captain gave me some information about the creed and political principles of his uncle Sir A——— A———. At half-past four dined with the mess of the 6th, and after dinner had a long and warm argument with Captain A., other officers taking either side of the argument. The argument was the possibility of the salvation of the heathen. At 8 o'clock after reading and prayer in Captain R.'s tent, and an affectionate farewell, I set out on my journey. It was dark but I crossed the Brahumanee with safety and arrived at my tent about 9 o'clock. The Colonel and officers pressed me hard to remain with them over the Sabbath and have divine worship, but I thought duty said, go forward. I promised to spend the day with them at Khundita their next resting-place.

* We shall endeavour to place the subject in its true light soon.—ED.

† We shall be very happy to convey any donation to our esteemed friend.—ED.

18th. Soon after I rose this morning the Bristnob inquirer was at my tent. After breakfast we had worship in my tent, and he bowed with us before the Lord. Read and explained the following scripture. "I am the light of the world, whosoever believeth on me shall not walk in darkness." We then set out for Arada, the village of Sebosaho; stood in the street before his house, where he presently joined us, and we preached to the people, and had much conversation with them. Had some conversation with Sebo, and pressed him to relate the state of his mind; he did so in some measure, but was evidently almost overwhelmed with the exigency of his circumstances, and the importance of the profession he was about to make. To use his own emphatic words, darkness had fallen upon his earthly affairs. He has a wife and family, four brothers and of which he is the eldest and in some sense the father, a good house, a comfortable farm, and endeared relationships, all which are at stake if he embraces christianity. I perceived that he trembled from head to foot, and the confidence with which he expressed his attachment to Christ when at Cuttack appeared to have forsaken him. Spoke to him tenderly but faithfully, and exhorted him to confide in the promise and care of God. A biragee named Jogeedas was more confident, and avowed his determination to serve Christ; but biragees have nothing earthly to lose. The native brethren spoke to the people, and we came away. Sebo's resolution at present is not equal to a profession of christianity. Jogeedas came away with us, and Lockhundas, says Sebo, will not be long before he joins us. Lockhun returned to deliver a message to Sebo to be firm and fearless, and leave his domestic affairs in the hands of providence.

In the afternoon we visited several villages beyond Arada, in which several other inquirers live, but none of them with the exception of a goorea and a fisherman made their appearance. Their landlord has taken a bond from them not to read our books, or have any communication with us under a penalty of 100 rupees. Several of the villagers collected around us in the streets, and the women appeared in the gardens behind the hedges, and in turn we proclaimed the truths of the gospel unto them. Then we proceeded to the Cutcharee where the Zemindar and his people were collected to the number of twenty or more. They thought we were a party from the regiments passing, and ran away in a great fright: one man in bolting through a hedge struck his forehead against a tree and bruised himself severely. I called to them and told them that no man pursued. They immediately recognized my voice, and one by one returned. Their fear soon changed into indifference and contempt, which ended in plain straightforward abuse. Such is the meanness of these and all other official Hindus, let a man be clothed with power they will cringe and tremble and fly before him; but irrespective of qualities, disposition or character, let him appear without power, and he will be degraded, and insulted. As we went to and returned from these villages, we saw Sebo, and he appeared to have more courage and resolution than when we saw him in the morning. Was much delighted with the remarks and appearance of a young man, a goorea, he weeping said, They may slay me if they please, yet will I serve Christ. The fisherman also gave me much pleasure. Returned by way of Khundita where the 19th Regt. N. I. was encamped. Called on _____ who I think loves the Lord Jesus Christ.

19th. Early this morning the 6th passed my tent and took coffee under the tree where I am fixed, and Colonel E_____ pressed me to dine with them to-day, so I promised, as we shall in all probability see each other's faces no more. Made proper arrangements for the labours of the native brethren, and directed them to call on me at Khundita in the afternoon. Breakfasted with Captain R. and dined with the Colonel. He heard with interest the account I gave of the inquirers in this neighbourhood, and finally said, If God has called them they will come whatever may oppose, and if they come not you may be sure they are not called of

God, and so may be glad that they remain. However it occurred to me that concentrated difficulties may prevent obedience to the call of God, and so I could not but feel anxious, and try what I could do to weaken and scatter them. The apostle travelled in birth till Christ was formed in their hearts to whom he wrote. The native brethren called for me about 4 o'clock; they speak encouragingly of the inquirers. This evening Lockhundas arrived, and has determined to devote himself to Christ; so that two are now come. He says Sebo will join us in the morning. Had a deal of conversation with Lockhundas, and am quite satisfied about his experience, as I have always been since I have known him.

20th. Early this morning Sebo arrived at my tent, and I had much conversation with him; he is no novice either in Christian knowledge or Christian experience. It is the Lord's doing and marvellous in our eyes. His brothers have been persuading him to disinherit himself in their favour; against this I dissuaded him. He requested to be baptized immediately and so end his difficulties at once. I could not agree to this, but advised him to return to his house and inform his friends and neighbours of his intention, promising to meet him by the river side and baptize him in the afternoon. Sonantana also, a Bonea, came yesterday and again to-day, and is to be baptized at the same time. These two accordingly went to their houses and informed their families and friends. The Bonea is an acquaintance of Sebo and Lockhundas, and has been acquainted with the gospel for years. The wife of the latter is willing to accompany her husband, and 'be what he is,' as she terms it. At three o'clock I started for the river side near to the house of Sebo, accompanied by the native brethren. When we arrived before Sebo's house every thing was quiet and I supposed the people, seeing his determination, had agreed to suspend all opposition; however in this I was mistaken, for Sebo no sooner rose to follow me to the river than his next younger brother placed himself in the road and demanded where he was going? At the same time he fastened his gamcha, a kind of coarse cloth handkerchief, round his arm and held him fast. Here a scene of forcible opposition commenced which I shall not attempt particularly to describe, but only notice some of its more prominent occurrences. I informed the people, who had now arrived in some numbers, that they ought not to forcibly detain the man; but this was of no effect. I passed gently on without attempting to interfere, and Sebo managed to get forward somewhat after me. When we had got out of the village the people brought out Sebo's wife and child. The former ran up to her husband like a person wild, and snatching his upper garment from his body, pressed it to her face, and wept and wailed over it, as over the dear relic of a long lost friend; she was frantic with grief. Now they placed his little daughter at his feet, who looked up to her parent and with tears asked him to save himself and her and return. I looked at Sebo's face and saw portrayed there every mark of husbandly and fatherly affection, but his resolution failed not—no not for a moment: he remonstrated against such means to shake his resolution. The mother and daughter now returned weeping over the cloth they had taken away; they were attended by a number of females the wives of Sebo's brothers. His brother who had hitherto held him fast by the arm loosed his hold and fell at his feet beseeching him to remember his own credit and the credit of his brother's house. Here he lay with his forehead on Sebo's feet and his brother's feet fast in either hand. He wept much, but Sebo told him, he did remember and would still remember them all; he appealed to them, if he had not done the part of an affectionate brother to them? "Yes," they answered, "and" said he, "I will continue to do so, but it is vain thus to dissuade me. I am resolved, and you cannot hinder me." The whole band of

his relatives now united in persuading him to defer his baptism till to-morrow, hoping to carry him off in the night into the jungles beyond the authority of the Company's police. Sebo looked towards me for a reply and his brothers asked me to defer the ordinance. I told them I could not recommend him to do so, as themselves knew what their design was. About this period an old acquaintance of Sebo, a brahmun, came up and sitting down in a circle he reasoned the matter over with the candidate, noticing the discredit which by this step he would bring upon himself and family. To these arguments Sebo replied in a clear and manly manner. Then his zemindar or landlord came up in his palanquin, and tried to influence him by reasoning and by threats, but he produced no alteration in the man's resolution, he persisted upon having his liberty, and said that he had given himself to Christ to-day, and would not change. Seeing no hope of Sebo being liberated I sent Jahnoo to inform the police officer at Khundita that he was detained, and that official arrived in about an hour. At first he ordered him to be released, but on the representation of his brothers he demanded that Sebo should first sign over his property, farm, &c. to his next brother and make himself responsible for all debts owing to the family. This of course he refused to do, though he promised to pay all he owed and offered to give a written engagement to that effect. At length it was proposed to carry him before the deputy collector which as it would carry Sebo further from his house he agreed to, though the case was one with which the deputy collector could not interfere. He passed on therefore the distance of a mile with little interruption, and arrived on the large road at Khundita. Here we fell in with a burkundaz of Mr. Mills the magistrate, and all agreed to hear what he would say to the business. This man asked Sebo if he was perfectly voluntary in the affair, and on his answering in the affirmative, the officer ordered the people to release the prisoner for such Sebo really was. He also assured them that if they did not he should apprehend the whole of them for making a disturbance.

Sebo was now released, and we immediately moved towards the Kursua river. Before we reached the water however he was again seized, but again liberated and we arrived at the water's brink. I had no opportunity for a preparatory service so late was the hour and so noisy were the people. Having walked with the three candidates into the water to a proper depth the people rushed in also and formed a close circle around us leaving me just room to baptize. The multitude were very noisy till I began to speak and then being curious to know what this celebrated muntra was which was of such an amazing power as to deaden the subject of it to all earthly ties, and cause him to lose caste, they became silent as possible.

Lockhun das was first baptized. I asked him the following questions before the people. Do you believe in the existence of one God? Yes I do. Do you believe that the being whom the Hindu shāstras call Brumha and all the gods and goddesses, as well as all the objects of Hindu worship, are false, and do you renounce them for ever? I do. Do you feel that you are a guilty, condemned and helpless sinner? Yes. Do you rely on Jesus Christ for salvation? I do. Will you till death keep his commandments? I will serve him until death. Lockhun had a poita, a copper-clamped toolsee-wood necklace, hung in a copper chain, and a small toolsee-necklace which he now broke off one by one and threw them into my hand. The people groaned and uttered their curses and predictions while he did this. He was now baptized in the name of the sacred Trinity, the words being accompanied with a short explication for the understanding of the hearers. The baptism of the other candidates was conducted in the same order. As soon as the baptism was over the ruder

part of the people left us and returned to their houses, and about 50 remained with us, who were affectionately attached to Sebo, and were much softened by observing the manner in which he had been treated and also the patience and love he had displayed under this evil treatment. As soon as we had changed our clothes we set out for my tent, a distance of two miles on the great Jagannáth road. The candidates joined hands with each other and the native brethren and commenced singing a christian hymn. The cadence was wild, but inexpressibly sweet and the surrounding jungles echoed with the sound, and responded to the sentiments expressed by the happy songsters. Never had they heard such sounds before, and so interesting and important was the occasion that I could not refrain from tears as I silently passed along. When they arrived at the end of a pathway which led to the villages, the people desired to take an affectionate leave of Sebo, they expressed their attachment to him and asked him to continue to feel favourable to them. Then they parted. The evening till 12 o'clock was spent in conversation, prayer and praise.

21st. This morning after breakfast and worship I accompanied Sebo to his house, wishing to see him in the safe possession of his house, family and property. He is the proprietor, being the elder brother; the farm is held in his name, and he is responsible for all debts, &c. Lord William Bentinck altered the law of inheritance as it affected Christian converts. As we walked up to the door we found it open and Sebo walked in; however in half a minute afterwards his next younger brother walked him out again, and pushed him into the street, without allowing him to see either wife or child; then he placed himself in the doorway to prevent his re-entrance, and finally closed and fastened the door, telling him he had no business there. I remonstrated with them, and so did Sebo, but to no effect. After about an hour we came away. Have determined to send Rama and Sebo to Cuttack to-morrow, to present a petition to the magistrate for the recovery of Sebo's family and possessions.

In the afternoon I walked with Sonantana to his village Nursinghapoor. Sonantana assured me there would be no difficulty with regard to his wife and children, as the latter are small, and his wife answered him when he came that she would accompany him in case he should become a Christian. He said therefore that we should have nothing to do but ask her to come forth and she would be ready to do so. I suspected however that after his departure the woman would be dissuaded and influenced by his brothers and caste, and when we arrived this proved to be the case. Sonantana found his house empty save of a bullock. His wife and children were gone. In vain he demanded her of his relatives; they said they knew nothing of her. He waited about two hours, but no persuasion could induce the people to give up the man's wife and children, and we came away without them. Poor Sonantana hung down his head very sorrowfully.

Nothing could equal the astonishment of the people to see a wretch who had dared to pull off his necklace and violate the laws of caste. He might have had ten heads and a hundred arms to excite their curiosity. They however took special care to keep at a most respectable distance from us lest the wind which had blown upon our bodies should blow upon them and pollute them. It was curious to see what large semicircles they formed as they took their positions to stare at us. As to giving away a book, that was out of the question. They asked me where they were to find water to purify themselves if they should receive our books. The road from my tent to the village lies through a beautiful plain, and several shady groves of mango, palm, and other trees. As we left the place we informed the man who had detained Sonantana's wife and family that a petition would be presented in his name to the magistrate, to which he

answered that as he knew nothing of the woman it would be foolish and useless to petition in his name. As we retired, the people hooted and jeered us out of the village, using every epithet of indignation and abuse. Thus our native friends are stripped of their all, of their wives and children. Sonantana feels this very keenly, his wife was so decided, and gave him so prompt a reply when he asked her if she would accompany him. Sebo also feels much the unkindness of his brothers, but he has more strength of mind and principle to bear his loss. It now remains to be seen whether the magistrate will or will not restore to them their property and families.

22nd. Early this morning Rama accompanied Sebo, and Dotaree accompanied Sonantana to their villages, hoping that their friends might be disposed to come to some accommodation: they returned about nine o'clock entirely unsuccessful. Sonantana saw his wife in his brother's house, and she was instructed to say to him that she would hang or drown herself rather than accompany him. Things being so I have concluded to go myself to Cuttack for a few days till this business is fairly brought before the magistrate. It is of little use remaining here, with affairs in their present state and the minds of the people so hostile even to the hearing of the message we bear. The native brethren will start immediately. I shall follow in the cool of the evening.

December 4th. I have made no entry in my Journal since the 22nd of November, and I shall supply some information under to-day's date. This afternoon I started for Olassa again and arrived at Chotia about nine o'clock, after an uncomfortable ride owing to the darkness of the night and the perplexity of the way. I slept in a bazar-house comfortably till about three o'clock next morning when I was disturbed by three or four of Jagannath's pundas or pilgrim-hunters. They occupied the next room, and as the wall between us was only the height of six feet even a whisper could be heard. They knew me and my business. They commenced by singing filthy obscene songs, and then explaining them in low filthy language with the most unblushing and beastly freedom. Then they repeated the history of Rabana, Kongse and Balé, three fabled demon princes, noticing the manner in which they were destroyed by their incarnations Krishnoo, Ram, and Baman, of course intimating that I and all Europeans are the offspring of these demons, and that in a while the time would come when our amount of merit would run out and Kalinka would appear and destroy the demons. Ever and anon they lavished their obscene abuse upon such unclean demons. About four o'clock I arose and pursued my journey, and arrived at my tent about ten o'clock hungry and weary. Some time after my arrival I felt unwell, but a copious perspiration relieved me. Since I left my camp in this place it will be proper now just to notice what has been done towards the recovery of the families and property of our new converts. As soon as I arrived in Cuttack, Sebo and Sonantana presented petitions to Mr. Forbes, the acting magistrate, praying that he would restore to them their wives and children and property. The petition of Sebo was immediately rejected by the above named gentleman; he told the petitioner that as he had become a Christian and lost caste he would get nothing*. The native Christians tell me that the magistrate consulted the native officers, and adopted their advice at once, so that they might as well have had a prejudiced, idolatrous, partial native magistrate, and indeed he could have come to no more unjust and unrighteous a decision. The above decision is not according even to the law as it stood before the alteration of the inheritance clause by Lord

* Can any thing be more sad than this? Surely our Missionary friends will not allow this matter to rest.—ED.

William Bentinck. Then, the law would allow the Christian his wife if she were willing to accompany him, and would also give him one or more of his children, if not his personal property. The inheritance law however has been ameliorated, and now the Christian convert is not subject to the loss of his property. To strip Sebo therefore is not only unmerciful and unrighteous, but in violation of the regulations by which the above named gentleman sits to administer laws. It is evident he was either ignorant of the law—in which case no person ought to hold so responsible and serious an office as that of magistrate, or else the petition was rejected to exhibit before the world with which he was surrounded the magistrate's aversion to Christian efforts among the natives. Sonantana's petition was received with little more grace, and after a few questions it also was rejected with an intimation that he would get nothing. Sonantana feels much disappointed because his wife promised to come over to him, and would do so at once if he could be allowed to see her, but she is inaccessible. Their petitions being thus rejected, I directed Sebo to present a petition of appeal to M. Mills, Esq. acting commissioner, who received it kindly and has ordered the proceedings from the magistrate's office, and I expect he will restore to the petitioners their right. May God by his Providence and Spirit guide his deliberations and decision.

On December the 22nd we had a good day at Cuttack, the largest increase at one time we have ever had. In the afternoon seven of the school children were baptized, five girls of Miss Kirkman's charge and two boys, one from the English school, and one from the native boarding school. Mr. Sutton baptized them in the new baptismal tank adjoining the chapel. A good many natives stood on the large road to witness the ordinance. In the afternoon the seven children and the three Olassa converts were received into the church, and received the Lord's Supper. I endeavoured to impress the minds of these interesting converts with the importance of enduring to the end that they may be saved, exhibiting the difficulties and enemies they will meet with and must overcome. The chapel was nearly filled with native attendants and the scene was very cheering. Not more than one or two members of the church were absent. I felt that the opportunity was delightful, and longed for a recurrence of it on every Sabbath day. To return to my work here. Since I left this for Cuttack, one of the inquirers, a fisherman, has been to my tent: he came it seems with the intention of remaining, but not finding me there he returned to his house, to wait my return. He has fewer difficulties in his way than those of higher caste. He is a poor fisherman, with a large family. Jogee-das is gone away. The zemindar of these parts has been among his villagers, and has caused those who are suspected to be favourably disposed towards christianity, to enter into a bond not to hear us or receive our books. Some moreover are confined, and some are sent into the territory of a tributary neighbouring rájá.

This evening Krupa Sindhoo accompanied me to the village of Khundita. The people were very awkward and suspicious, but we succeeded in collecting in two places a good number of people. We argued and reasoned with them, but a book they would not receive. They said it would bewitch them. O that more of the divine power were displayed! O that the word of God might run and be glorified!

6th. This morning Sebo and Sonantana went to their houses to see whether or not their friends were disposed to come to any accommodation with them about their wives and children: they returned without success. Sonantana however saw his wife, and talked with her. Myself, and the native preachers went to Hurreepoor market, where for four hours we by turns preached to and argued with the people. They heard moderately, but would not receive a book, as they said it would bewitch them.

7th. This morning we started for the large village called Kámá, distant from my tent eight miles. There in turns we preached to and conversed with the people in three places. They heard tolerably. Only six books were distributed. We arrived at the tent about six o'clock very wearied. The roads were dusty and the sun was hot. To-day again Sebo and Sonantana have been to their houses, with no better success than yesterday. Sebo's people told him that if he were not off they would beat him. Sonantana's wife told him to prepare a house and she would come; but this is merely to prevent him appealing to the commissioner and is the dictation of her detainers. These people have been to Cuttack and have presented a petition to Mr. Forbes the magistrate, complaining that we went into their house, and took away their caste and honour. None but Sonantana entered any house, and that was his own, to seek for his wife; and moreover when we inquired after the woman the person who presents this complaint desired us to look for her in the house, and now complains as above stated. What however is most remarkable in this case is that whereas the petitions of the native Christians were disdainfully rejected, this false complaint was immediately attended to and witnesses summoned to prove the charges!

8th. To-day I divided our strength into four parts, and took four directions among the villages, myself accompanying one of the native brethren went to Moogapá. The people heard badly and none would receive books, lest they should be bewitched as they said. Sonantana has been to speak with his wife, but there appears to be no probability that she will be allowed to join him, and he will be obliged also to appeal to the commissioner, for the recovery of his wife and children.

9th. This morning we separated into two bands. Gunga and Doitaree and Sebo went to Suntara market, distant eight miles, and met there a large congregation. They heard middlingly and received a few books. An ill-disposed individual however afterwards came up and alarmed the fears of the people and they returned the tracts. Myself, Bamadab, Bhikaree, and Lockhun went to Karjung market, where we had several opportunities of preaching to and conversing with the people. We distributed about forty tracts. Returning to my tent I found a letter from Cuttack written in reply to a note I addressed to G. Becher, Esq. respecting some land of his in this neighbourhood. I insert it here, as it displays the kindness of the donor, and as it refers to an event which will be of interest and advantage to the cause of the mission. Mr. B. says to Mrs. Lacey, "Will you kindly inform Mr. Lacey about the ground at Khundita that he wants, that I shall be very glad to see a Christian village established there, and he may have any of the ground there that belongs to me, that is unoccupied. There will be no difficulty in regard to rent. In fact I should probably present it to the mission if it be found suitable to its objects." Our newly baptized Christians are turned out of house and all, and this looks like a providential interposition for their relief. Khundita is only a mile or a mile and a half from Sebo's village, so that he can now be fixed there and maintain his correspondence with the numerous inquirers in these parts, otherwise they would many of them fall back and lose their impressions.

This morning I received a letter from a Bristnab who lives on the mountains near Podmapoor, expressive of his approbation of our labours, but observing that he saw no reason why we should be seven years doing what might be done in seven days. He would have the government give orders for all their subjects to worship God. The deputation returned with a New Testament in Oriya and six or seven tracts, besides a letter. To-day Sonantana returned from his village much cast down; his wife sent

word to him that he need not come any more, for that she would not follow him. She also told him that if he continued to visit her village, her people should beat him. This is evidently dictated by her friends; but she is a safe prisoner, and there is no hope by gentle means of Sonantana recovering his family. Sebo is in the same case, but has more fortitude than his friend.

10th. About three o'clock this afternoon I dismissed Bamadab and Bhikaree to Balasore to assist our American friends there; Gunga and Sebo and Doitaree accompanied me to three large villages, two miles distant. The shameful Gowrang pooja*, is extensively practised in one of these villages. We had several stands, and a good many people who heard the word of God. However they were but ill disposed, this being the neighbourhood of Sonantana's village. In one place they called out Victory to Gowrang! The last place we preached in was Nursinghpoor from which I hardly escaped without broken bones. I saw we should have some disturbance and knew the people would exercise no mercy towards the native brethren and not much towards me. I therefore dismissed them first and held the attention of the crowd till they had got fairly off. Now however I found a difficulty in getting away myself and in vain attempted to reason the people into moderation, therefore turned and walked away covered with a shower of dust, sand, and broken pots. As soon as I had passed the corner of the village they assailed me with more serious missiles in the nature of large and small clods, as dry as stones. Any one of these had it fallen on the head or chest would have been quite sufficient to have brought me down. The people crowded the gardens and enclosures by which I had to pass to assail me, but I passed through the shower without a serious blow, though the clods sung by me on all sides. Having passed the village they pursued me into the open plain, throwing after me with all their might and using the most filthy expressions. Then they meanly attacked my horse and syce, and had I not run to her rescue she would soon have got loose from her keeper. They scampered as they saw me returning, but followed again when I departed. In the four large villages which I have visited to-day I saw not a single police-officer, though in those villages there must be several thousand people. I feel disposed to complain to the magistrate of the outrage, but with the specimen of law and justice before me, I should probably get no redress and so give the people opportunity to triumph. Not a book was taken.

11th. The kanungoe of one of the villages told me to-day that they were uniting to petition the magistrate that my labours should be confined to the town of Cuttack, and that I should not be allowed to go about in the country. I recommended him by all means to try what could be done. Sonantana went once more to see his wife, but to-day she refused to see him. Her friends have discovered their place of meeting. Nothing therefore remains which he can do but to appeal his case before the commissioner. I have been employed with people about my tent to-day, and many have heard what under the divine blessing is able to save their souls. Sebo is a valuable man. No person could contend with him. He reasons so clearly and with such force that their mouths are closed. His Gooroo,

* The Gowrang pooja cannot be described without great violence to every feeling of decency and modesty, yet it ought to be known. A woman is obtained and being stripped naked she is placed on an eminence. There flesh and liquor are offered to her, the person officiating taking all sort of freedom. Then they all worship this object, and, after eating and drinking till they are drunk, they all have intercourse with the object of their worship. It is truly a deed of darkness, and is perpetrated in the night. In the morning the scene breaks up, and the worshippers separate. All classes mix in this worship.

an aged, fat, black, brahman, has been to-day, and he contended with him manfully. The old man looked at his disciple very significantly, but could not answer a word.

12th. As soon as the sun had in some measure gone down I made to Khundita to examine more particularly the ground which has been made over to us. The whole piece contains twenty acres, and there is a line of bazar houses in one corner. It will support several families. They will however require houses, bullocks, &c. One hundred and fifty rupees or £15 would build three houses and purchase two pair of bullocks, &c., but how and whence is this to be had? There is building ground, wells, &c. upon it. After seeing the ground we had a long discussion with about thirty people on the large road till it was dark. No books were received. I feel that for this time my labours must close in Olassa. The people hear badly, no books are taken, and my time may be more profitably spent in another part of the vast field before me. The inquirers are frightened at the ruin attendant on embracing Christianity, and none appear strong enough to break through their difficulties. I have therefore concluded to leave Olassa to-morrow.

C. LACEY.

IV.—*The state of Missionary feeling in the father-land ; an address delivered at the Monthly Missionary Prayer Meeting at the Lal Bazar Chapel, on Monday evening, February 4th, 1839. By the Rev. JAMES KENNEDY.*

We have met together for a most important object. If rightly apprehended by us it cannot fail to engage the fixed attention of our souls. The mere act of approaching the throne of the Divine Majesty, is well fitted to banish listlessness, and to pervade the mind with serious feeling. Have we any knowledge of God and of ourselves, and can we lightly engage in an exercise so solemn? If on any occasion the mind should be collected, and should fix itself with all its energy on one object, should it not be, when we address that great and holy being with whom we have to do? And if one season of prayer be possessed of more thrilling interest than another, surely that season is, when the children of God assemble themselves for the special object of pouring out their souls for the entire overthrow of Satan's kingdom, and for the universal establishment of Christ's kingdom in the world. When we meet to present this petition, we meet for an object which cannot be deemed too important, and which cannot have too exalted a place in our minds. How various and how strong should be the emotions excited on an occasion like the present! how sad, and yet how joyful! The present state of the human race—the vast majority far from God, and degraded and cursed by sin—God's authority trodden under foot, his glory tarnished, and his name dishonoured—millions entering the unseen world

unsanctified and unpardoned, having in themselves the elements of eternal woe—eternity stretching out before them, uncheered by the faintest ray of hope :—these scenes, so full of horror, and so fitted to overwhelm the mind, cannot fail to present themselves, if we have any right conception of the object of our meeting. Blessed be God, these are not the only scenes which the present occasion ought to bring before us. There are scenes as pleasing and transporting, as those we have mentioned are gloomy and depressing. A Saviour provided—an atonement made, reflecting the highest honour on the Divine Government, and meeting man in the depths of his wretchedness and guilt—invitations published, announcing a complete salvation, and embracing all mankind—a Sanctifier sent, to subdue the stubbornness of men, and to induce compliance with Heaven’s invitations—a goodly band restored to the divine image and favour—a deep and influential conviction spreading among them, that it is one of their highest and most sacred duties, to obey the divine command to make known what God has done for them, and to plead with others to accept his proffered mercy—some measure of success granted to their efforts in answer to their prayers—cheering symptoms of decay and of approaching ruin in the systems by which Satan has for ages kept millions in his chains—promises given of a world filled with the knowledge and the love of the Most High—the certainty of this triumph over sin and misery declared and dwelt upon—heaven thrown open that we may see it filled with an innumerable company from our world, and that we may have some conception of their noble character, their dignified employments, their eternal joys—God himself rejoicing over them, and glorified in them—all these scenes, so fitted to inspire us with bliss, rise up before us, as closely connected with our meeting. Let the world think of such an occasion as it may, let us, my Christian friends, be assured that it has a transcendent importance, and let us all have that solemnity of mind which so well becomes us.

Professing as we do a firm belief in the statements of revelation, we have no reason to be ashamed of expressing and of feeling a strong interest in the object for which we have assembled ourselves. Let us look at the example of the world, and when we witness its zeal in cases of infinitely less moment, let us be ashamed of the disproportion which exists between the warmth of our feeling, and the greatness of the object for which we have met. When a council is held to concert plans for advancing the temporal welfare of an empire, or even of a province, how much interest does it frequently gather around it ! How anxious are men to learn the result ! How much do

they talk—how much do they think about the deliberations of such an assembly! We have met, not to concert plans, but to act out a plan which heaven itself has concerted for advancing the spiritual and eternal welfare of our race. We have not to do with an empire, but with mankind. We have not to do with the dying body, but with the undying soul. We have not to do merely with the well-being of man in this brief and perishing world, but chiefly with his well-being throughout eternity. For the accomplishment of our object, we are not left to the schemings of human wisdom, but we have for our guidance an unerring plan, on which is stamped the seal of heaven. We have assembled ourselves to act out that part of the plan, by which we are required to pray that ‘God’s will may be done on earth, as it is in heaven.’ If we pray aright, our success is not uncertain, for God has declared ‘I will yet for this be inquired of by the house of Israel to do it for them.’ Let me then again beseech you, to have impressed on your minds, the dignity and the importance of the present exercise.

Besides engaging in direct prayer to God, on occasions like the present instruction is drawn from the word and the providence of God to imbue the mind with devotional feeling, and to encourage and to stimulate us to increasing fervour in prayer, and increasing vigour in action. This part has been devolved on me on the present occasion. Having very recently arrived in this country, and only a few months having elapsed since I left our dear native land, the subject which presents itself as most appropriate for me, is *the state of Missionary feeling at home*.

There is a strong and growing attachment to the Missionary cause. I believe the Missionary feeling was never so deep and general, and so much the fruit of principle as at present. It has not taken so firm a hold of the Christian public as it must take before the world is converted—it has not led to the efforts and sacrifices which the spiritual necessities of the world demand, but it is making rapid progress, and it promises to have at no distant period a sway over the Christian mind, which shall give it a zeal, and a perseverance which with God’s blessing shall bring all the nations of the earth under the influence of divine truth.

There is no subject which gets so much prominence in many of our best *religious periodicals* as the subject of missions to the Heathen, and there is no subject which receives more of their warm commendation, and of their efficient support. I was delighted with several articles I read a short time before I left, manifesting a hearty attachment to the missionary cause, and an intense concern for the salvation of the world. When

periodicals give so much prominence to an object, it is surely a proof it is exciting no small degree of public attention. As the periodicals to which I have referred are the organs of religious communities, it is evident that through the various sections of the Christian church, a strong feeling is existing and spreading which is full of hope to our guilty world. The improved tone of feeling in works of this class regarding the evangelization of our race is very striking. The marked contrast between the attention given formerly to the missionary enterprize, and the attention given now, cannot fail to be observed by those who have been for some years familiar with these publications. This improvement must be very gratifying to all who have the mind of Christ, and it deserves special notice in every account of the state of missionary feeling in the father-land.

As might be expected from the fact which has been stated, Christian missions to the heathen are the subject of frequent *conversation*. When Christians meet together to spend two or three hours in the enjoyment of social intercourse (if I can judge of such seasons from those I have myself attended) there is no theme more frequently brought forward, and conversed about, than the duty, the practicability, and the unutterable importance of diffusing the knowledge of salvation to the ends of the earth. For one to maintain that the time is not come to make efforts for the diffusion of Christianity, that the heathen are happy as they are, and that it would be a pity to disturb and to overthrow the settled order of things amongst them—for one to maintain such sentiments is generally and justly considered fatal to his claim to the possession of piety. These views, so fondly entertained, and zealously defended by nominal Christians for many years, are fast disappearing even among them, and it is now by no means rare to hear the acknowledgment made by those who are strangers to the power of godliness, that missions to the heathen are highly praiseworthy. Individuals are yet met, who maintain the unchristian sentiments we have mentioned, but their numbers are comparatively few, and are rapidly decreasing. By real and by nominal Christians, the acknowledgment is commonly made, that this is the work of God, and that it is their duty to support it. Is not this favour, which God has given to this cause in the eyes of the people, an encouragement to hope that he is about to arise to bless it with great and hitherto unknown success? God's people when conversing about the missionary enterprize, may differ in their views regarding some of the plans which are adopted to diffuse the truth, but regarding the duty of sending the Gospel immediately to the heathen, and the awful

guilt contracted by withholding our helping hand, not a doubt is expressed. The great principle is avowed that it is the duty of the church to care for the world, that the church is chargeable with heavy guilt for having slumbered so long, and for the limited and feeble efforts it is yet making, after having been in some measure aroused to discharge its high trust. Far be it from me to say that Christians at home are fully alive to their obligations to the world. A great change must be effected when this can be said with truth. Happy for themselves, and happy for the world shall the time be, when the people of God shall have all the zeal for the divine honour, and all the pity for our perishing race, they ought to possess and to manifest. It is, however, very pleasing and animating to hear the healthy sentiments which are often expressed regarding the evangelization of the heathen, as the expression of such sentiments is eminently fitted, by the blessing of God, to bring the mind into a state of fitness for the efforts and the sacrifices, which we have reason to think this work shall demand, before it be accomplished. One great thing is done when the principle is avowed. From the avowal of it we may hope it may be acted upon, and may effect the desired good.

We have been speaking about the prominence given to Christian missions in conversation, and about the cordial approbation of them which is generally expressed. Connected with this we may mention the eagerness with which *information* on this subject is sought by many. Two volumes have been recently published, which have been read by thousands with the deepest interest. We refer to Williams' Narrative of Missions in the South Seas, and to Medhurst's work on China. These works have been perused by many, who had known very little about the missionary enterprize, and the effects have been very beneficial. The particular fields of labour, of which these volumes treat in so interesting a manner, have been by them thrown open to the view of many, and the whole missionary cause has received the benefit. Several in the highest ranks have come forward in consequence of perusing these volumes, publicly to testify their attachment to this good work, and to give substantial proofs of their attachment, by contributing liberally for the support of the various missionary institutions. A short time after Mr. Williams had published his volume, a nobleman sent him a letter thanking him for his excellent work, and enclosing an order to his banker for a large amount which he directed to be distributed among various missionary societies which he mentioned. This is a specimen of the good which has been done, not merely to one missionary society, but to the missionary cause in general, and

not merely to missions in one part of the world, but to missions throughout the earth. Besides these volumes, communications from missionaries who are yet in the field of labour, and from others who have returned home, have excited great attention, and have been attended by similar beneficial results.

The consequence of this extended information, and this increasing interest has been *enlarged contributions*. Christians are becoming more and more convinced that they are mere stewards of God's property, and that they are guilty of robbing God, when in the disposal of the property he has given them, they do not consult his will and seek the promotion of his glory. Their duty on this point has been clearly and forcibly stated to professing Christians, and on thousands a very happy impression has been made. It is true that selfishness in its various forms still pleads for what is due to the cause of God, and that its pleadings are often heard above the divine command, and above the cries of a perishing world. Alas that it should be ! Alas that Christians should be so unlike their master ! Still we believe this dreadful sin of laying out on themselves what God has committed to them for the good of the world is now seen more than ever in its true character by God's children, and many symptoms are discerned of an abhorrence of the sin, and of a resolution by divine grace to abandon it. The result is, the funds of missionary societies have improved greatly during the last few years. At the last anniversaries almost all societies for the diffusion of the Gospel showed a great increase in their income. Several had some thousands of pounds over the preceding year. We cannot say that right principle has prompted to all the contributions which have been made. Many have doubtless contributed in compliance with custom, and from a desire to avoid singularity. Some have probably given for the support of the missionary cause under the influence of an excited feeling which had not for its elements love to God and love to man. Many are the improper motives through which many contributions have been made. Still we believe that a very large portion of the funds of missionary Societies is the free-will offering of hearts devoted to the service of God, feeling their obligations to his grace, and longing to see his kingdom triumphant in the world. Is it not delightful to see the children of God consecrating their silver and their gold to the cause of Him to whom they owe their all ?

As the result of the enlarged income of missionary societies, their *operations* have been extended ; new missions have been formed ; old missions have been re-inforced ; veteran

soldiers in the foreign service of the king of Zion have been cheered, their courage has been revived, and their faith has been strengthened, while those who have been the means of imparting to them this joy have themselves experienced a joy which devotedness to Christ's service alone can give.

It is worthy of remark that a great number of *auxiliary societies* have been formed. In some parts of the country, there is scarcely a congregation which has not its auxiliary in aid of some missionary society, and in those congregational social meetings, which have of late years been frequently held in various parts of our native land, in the addresses which have been delivered, a prominence has been given to this good cause in some measure worthy of its excellence and importance.

One thing more I must mention as encouraging. Many are anxious to *devote themselves to the preaching of the Gospel* among the heathen. Many have lately applied to be set apart to this work. There are not a few whose hearts God has disposed for this service; who are ready to leave kindred and country, and to go far hence among the gentiles, to publish to them tidings of peace. To those who are preparing for the Christian ministry, Christian missions afford no common interest, and the question of personal consecration to the work is often considered. Even from those who arrive at the conviction that it is their duty to remain at home, we may expect a hearty attachment to this cause, and those who arrive at the conviction that they ought to join the missionary ranks we may hope to find good soldiers of Jesus Christ, who shall 'not count their lives dear to them so that they may finish their course with joy, and the ministry which they receive of the Lord.' The spirit which prevails among the rising ministry is truly cheering, and should excite ardent gratitude in the breasts of all who love the prosperity of Zion.

Above all, we hope there is an increasing measure of the spirit of *prayer*. We trust Christians are becoming more deeply impressed with the truth that it is 'not by might nor by power, but by the Spirit of God' that the regeneration of the world is to be accomplished. Would that this truth took full possession of the mind! Then and not till then shall we see glorious days—days of purity, and peace, and hope—Satan defeated, Christ's cause triumphant, and mankind saved. We do not see yet in Christians at home that entire dependence on the divine blessing, and that unwearied and fervent and believing prayerfulness which is inseparably connected with great success. Still we believe that indications are not wanting of an increasing measure of trust in the arm of God, —of that trust which above every thing besides is required in all who take a part in this heavenly enterprise.

Let us be thankful for the progressive zeal of the Christian community in our father-land. Let those of us who have given ourselves to the ministry of the Gospel among the heathen, be encouraged by the fact, that we have so many who follow us with their sympathies and prayers; who hold us up unceasingly in their supplications at the throne of the heavenly grace; who implore the Spirit of the living God to sustain and to succeed us in our work. Let us all, my Christian friends, be thankful for the missionary feeling which prevails among our brethren, which has so promising an aspect towards the world in general, and which regards India as one of its most interesting spheres of labour. Let us pray that the Spirit of the living God may extend and strengthen this holy feeling; that he may give it a victory over selfishness; that he may by means of it remove those evils which afflict the church, impeding its usefulness, and marring its beauty; that he may give it the commanding eminence in the soul to which it is entitled, and may thus prompt to deeds of spiritual heroism, which shall put to flight Satan and his host, and in God's name effect the emancipation of the world.

Is not the state of things in India encouraging? Is it not a delightful fact that there are many Europeans in it who fear God, and call upon his name? This is a subject which should never be referred to without exciting heartfelt gratitude. When those of us, who now come to this land of darkness to preach the Gospel, mingle with Christian friends, who can enter into our feelings, and cheer us on to our work, how thankful should we be for the difference between us, and those who first landed on this shore as missionaries of the Cross! There were none to welcome them to this land; to sympathize with them in their mingled feelings when contemplating their arduous undertaking, and to bid them God-speed in the name of the Lord. How different are our circumstances! We are surrounded by Christian friends, of whose prayers and sympathies we are assured. We have the inestimable benefit of Christian fellowship which the first missionaries were denied. Let this difference excite our gratitude, and stimulate our zeal. Well may we 'thank God, and take courage.'

Though our eyes are not blessed with seeing the success for which we pray and long, are there not many things in the present aspect of the native mind to cheer us with the hope of a great and glorious change? In what God has done, and in what he is doing in this land, do we not hear him speaking loudly to us, and is not 'Go forward' his command to all his people?

My Christian friends, let us endeavour to realize our situation in this country. God has we trust called us by his grace,

and made us heirs of glory. He has commanded us to reflect the light which has shone upon us. We are in a land of thick darkness. We are called to be in our various situations witnesses for God among this heathen and wicked people. Do we bear a worthy testimony for him? Do we in all our conduct manifest the purity and the loveliness of the Christian character? Placed as we are in one of Satan's strongholds, do we keep up a faithful testimony against his usurpation, and do we employ all the means in our power to lead all around us to love and honour and obey the King of heaven? Does the constant spectacle of a people, whose moral sensibilities have been awfully blunted by an abominable system, who have for ages been in spiritual thralldom, transform us into a likeness to our divine Saviour, who was consumed by his zeal for his Father's house? Let us examine ourselves. Does residence in a land like this where we are surrounded by the worshippers of dumb idols, and by the deluded followers of the false prophet, and where we cannot be a single day without coming in contact with them, awaken all our energies and make us zealous defenders and propagators of the truth? I appeal to those of you, my Christian friends, who have been a number of years among this people. Christians at home are apt to suppose, that if they dwelt among the votaries of superstition and idolatry, they could not be worldly-minded, and lukewarm in the cause of their master. They imagine that the view of a people worshipping the creature more than the Creator; giving to senseless idols the worship and the honours due to God; revelling in abominable wickedness under the very sanction of their religion, would fill them with zeal for the glory of their covenant God, would penetrate them with grief for the dishonour cast upon him, and would call forth their tenderest pity for the millions perishing around them. Christians at home are apt to suppose that these should necessarily be their sentiments, and that, having these feelings, they could not fail to be consistent and devoted. Have you, my Christian friends, found by experience these anticipations to be well founded? Have you not rather found that residence among wretched idolaters has a tendency to weaken your abhorrence of their sins, and to deaden your apprehensions of their danger? Has not an intimate acquaintance with them a tendency to be injurious rather than beneficial to our spiritual welfare? Our safety is in prayer, and watchfulness. Without the upholding arm of God, it is certain we shall not act worthy of the truth, and worthy of that holy name by which we are called. O then let us plead for ourselves, that amidst the moral pollution which meets us at every step, we may keep our garments undefiled—that we may be kept in the way of holiness—

that our zeal may be ever active, and our pity ever tender. If we be holy, compassionate and diligent like our Divine Master, how inexpressible shall be our own happiness, and how salutary an impression may we expect to be made on the minds of the heathen, and the Muhammadans with whom we come in contact ! ‘ God, even our own God, shall bless us.’ Let it be impressed on our minds that we are thus to be happy ourselves, and to do good to others, by our having a character resembling that of Christ, and let us never forget that we cannot have this character in any other way than by habitual prayerfulness.

While praying for ourselves and for all who love Jesus in this land, let us implore the divine blessing to attend the efforts which are making for the in-gathering of ‘ those who are out of the way.’ There is nothing more apparent than that success to these efforts must come from God. Without his aid, we ‘ shall labour in vain, and spend our strength for nought.’ The gospel may be faithfully and affectionately preached, and yet without God’s blessing not a soul shall be converted. What do we then require above all things in India? Much is doing—in many ways the knowledge of the great salvation is being diffused; many thousands have a speculative acquaintance with the leading doctrines of Christianity. One thing, however, is lacking. We do not see an extensive reception of the truth. There are very few ‘ who believe the report.’ The vast majority of those who have some knowledge of the doctrine which we preach, refuse to give it a place in their hearts, and continue to follow lying vanities. Is not this fact fraught with instruction? Does it not teach us our weakness, and impress upon us the absolute necessity of the out-pouring of God’s blessed Spirit? If he should descend, and sanctify all the knowledge which has been lodged in the minds of the inhabitants of this city, what a glorious scene should be presently witnessed by us! What a shaking should there be among the dry bones! What a vast number should be seen arising to the enjoyment of spiritual life, and of spiritual liberty! What a glorious band should stand forth as witnesses for the truth, willing to live, and willing to die for the sake of Jesus! What vigorous assaults should be made on the kingdom of Satan, and what signal victories should be gained! How should the soldiers of the Cross break forth on every side, and under the command of their Captain make irresistible onsets on the kingdom of darkness! Well then might be said of Calcutta, what was said of Samaria, when through Philip’s preaching it received the truth, ‘ There was great joy in that city.’ If all the knowledge of Christ which is possessed in India and throughout the

world were sanctified, how joyful should be our world! What a different aspect should the earth assume! What gladness should prevail in the habitations of men! God should be glorified and angels should rejoice. We should immediately see the brightest and the best days which our world ever knew.

How *desirable* is it that the cause of God should prosper? Can any thing more desirable be conceived? Is it not desirable to see 'the wilderness and solitary place made glad, and the desert rejoicing and blossoming as the rose?' Is it not desirable to see 'waters breaking out in the wilderness, and streams in the desert?' Is it not desirable to see man rising from his degradation, emancipated from his chains, and enjoying spiritual freedom? Is it not desirable to see those gods, whose cruelty is a lie against the benevolence of the living God—whose limited influence is a lie against his universal government and his universal presence—whose impurity is a lie against his holiness,—cast away with abhorrence, and to see the true God enthroned in every heart! Let us look at the bearings of such a change on God, on man, and on the whole intelligent universe—let us look at its bearings on time and on eternity, and let us be convinced that our wishes for its accomplishment cannot be too ardent.

We are however *unable* to effect such a change. We cannot by our own strength drive Satan from our own hearts. After he has lost that place in our souls which he has so unworthily occupied, we cannot without divine aid repel his efforts to gain his former seat. We might as soon expect a spark to remain unextinguished on the bosom of the ocean as to expect the permanence of Christian principle without the aid of heaven. If this be the case with those who are renewed in the spirit of their mind, how unable are we to deliver those who have long been under Satan's bondage—whose understandings have been weakened, whose consciences have been seared, and, whose hearts have been polluted by devotedness to his service!

God is *able* and *willing* to effect the desired change. Is not his amazing love in the gift of his Son, a proof of his willingness to save the world? Is not the atonement his Son has made sufficient for the spiritual necessities of the race? Are not the invitations of the Gospel free as the air we breathe, and extensive as the bounds of the habitable earth? Is not the Holy Spirit able to abase the proudest heart, and to melt the most stubborn soul? Are not the promises of the regeneration of mankind as explicit and as full, as can be desired? Can any doubt then remain on our minds regarding the ability and the willingness of God to convert the world?

Our path is plain. Let us plead with God day and night for the influences of his Spirit, to remove every obstacle which retards the advancement of the truth, and to effect a saving change in the hearts of men. Let us never cease to offer fervent and believing prayer for the progress of the Gospel, thus expressing our dependence on the Most High, and giving to him the glory due to his name. Let us at the same time labour with all the energy we possess, thankful that God has called us to so great and so honourable a work, and that he has opened up so wide a field for the exercise of our principles. Let God's voice be heard by us in that affecting providence by which this city has suddenly lost one who has been for many years 'a burning and a shining light.' By the death of our brother Penney, God is calling upon us to do whatever our hands find to do with all our might—'to work while it is called day, knowing that the night cometh when no man can work.' He has been called away while fully engaged in his labours to the enjoyment of his rest. Let us follow him, and let us 'follow all those who are now through faith and patience inheriting the promises.' Time is short and very uncertain. Much is to be done. Let us be active. Let our every talent be consecrated to our Master's service, and let us habitually seek the glory of God and the good of souls. Let us be 'steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know our labour shall not be in vain in the Lord.' Amen.

V.—Education.

[From the Oriental Christian Spectator.]

I.—THIRD ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION IN BOMBAY.

With a view to record the progress of education in this Presidency, when it is conducted on those principles, which, as Christian spectators, we decidedly approve; and in the hope that some practical hints may be furnished to the friends of this all-important cause in districts of the country, as yet less favoured than our own, we insert the following extracts from the Bombay newspapers.

The third annual examination of the General Assembly of the Church of Scotland's Institution at this Presidency, took place on last Friday. The business of the day commenced exactly at 11 o'clock, Dr. Smyttan, M. D. in the Chair: and, while the inferior classes were being mustered and dismissed, we were enabled, amid a very crowded audience, to distinguish the following respected individuals—Col. Dickinson, Miss Dickinson, and Mrs. Wemyss, Capt. and Mrs. Donnelly, Sir R. Arbuthnot, C. S., W. Frere, Esq. C. S., Mrs. Williams, N. Maltby, Esq., Madras C. S., the Misses Bayne, Capt. and Miss Sinclair, Capt. Grant, Archdeacon Jeffreys, W. Church, Esq., J. P. Larkins, Esq., Doctor and Mrs. Graham, Capt. Caudy, D. A. Eisdale, Esq., Doctor Mackie, the Reverend Messrs.

Allen and Boggs, American Mission, the Reverend J. Mitchell, Poona, Doctor and Mrs. Stevenson, &c. The youth of a great portion of the principal native families were also present; and amidst a very crowded audience of natives we could observe Mulla Rustomjee, chief Parsee priest, Manuckjee Cursetjee, Nowrojee Dorahjee, Manuckjee Cursetjee, Surat, Mirza Bazurg, from Shiraz, &c. &c. The general appearance of the scholars, from the varied colours presented, by the diversified costume, peculiar to their several castes and countries, was very striking and picturesque. Here were youths from Persia, from Muscat, from Zanzibar, from Abyssinia, from Cabul, from the Indus, and from every district between the delta of that river and Cape Comorin, and all, apparently, highly exhilarated and ardent, if we may judge from their proficiency, in the pursuit of knowledge. The order in which the examination was pursued with the several branches of study, will be found below; and we may remark that the exact systematic method in which the whole of the proceedings were carried on, was, to us, extremely gratifying. The minor classes being dismissed, the spirit of the work then commenced; and out of the various exercises in which a most creditable and praise-worthy proficiency and scholastic attainment were displayed by the pupils, under a very rigid examination, we can only in this brief survey, notice a few of the most important.

After one of the scholars had recited, in a very humorous manner, the litigation between "*nose and eyes*," which most of our readers will remember having also done in their youth, the boys of the second and first classes sustained an examination, relative to the definition, derivation, and analysis of sentences in English reading, with respect to their separate clauses of subject, predicate, &c.; in all which they evinced much readiness and forwardness. The histories of the rise and fall of the several Asiatic monarchies, commencing from the days of Nimrod, were then gone over. The setting up of the Persian empire by Cyrus; the usurpation of the Magi; the overthrow of the empire by the demigod Alexander; its restoration under Ardaseer Babigan, were all traced up even to minor details, in a manner that greatly surprised us. The history of India, with its local geography, was also gone over with great accuracy; and also the sacred geography of the Scriptures, with an account of the government, sects, and calamities, of the Jews. The shortness of time, and the demands of other important studies, made it necessary to abridge the examination of each class as much as possible; but from the magnificent specimens which were set before us, we are assured that the pupils of this noble institution are advancing rapidly in all those intellectual attainments which humanize the heart and civilize the habits.

The classes which studied ornithology under Dr. Wilson, and "mental philosophy" under Rev. Mr. Nesbit, acquitted themselves with great credit. The various orders of the birds, divided into their respective tribes and families, with their several characteristics and distinctions, were detailed with much perspicuity; and portions of essays were read showing forth the wisdom and goodness of God, as exhibited in the organization of birds. One of these essays was the production of an Armenian young man, connected with the institution, and it certainly would have done credit to any seminary in Britain. The others were also exceedingly good and amusing. The Armenian, we speak of, was examined in mathematics by a Persian gentleman, and he demonstrated, in Persian, the 47th proposition of Euclid in a manner which recalled to mind the learned days of Almanzor. In the theological examination, we heard the distinction between the "*argumenta a priori* and *a posteriori*" laid down with great exactness; the laws of matter and mind, with the several ethical duties

belonging to man, were also treated of; and in fact the handsome and scholar-like manner in which each successive branch of study was handled, tended more strongly to impress us with the truth of the Chairman's remark, that the institution was an honor, not only to its venerable founders, but to India, and, particularly, to Bombay.

We have omitted to make mention of some elegant exhibitions of penmanship in the native languages, and of a profusion of translation from the English into various vernacular tongues—a branch of instruction which to us appears very important, and to which much attention has evidently been directed. We were gratified to see so great a number of native gentlemen present; and we understand that apologies were received from some of the most eminent of them. The Honorable the Governor, along with an apology for his absence, sent, with his usual unbounded liberality, a donation of five hundred rupees for the benefit of the institution.

The routine of the examination being concluded, the Chairman rose and said—

“Now that the business of the day is nearly brought to a close, you will all, I think, be inclined to agree with me, that in what has passed before us there is strong ground for congratulation. We may congratulate those who have so wisely planned and superintended the system and measures pursued in this institution, and also the subordinates who have so ably discharged their duties, because their labours have yielded so much fruit. We may congratulate the youths themselves who have so largely participated in the benefits of the institution. We may congratulate every well-wisher to his fellow-creatures because there is here an efficient instrument of so much moral good,—for Bombay in particular, but also for all India. This is a means well calculated indeed to promote the happiness of her sons, both for time and eternity, and to advance her to the highest rank in the scale of civilized nations. Thirty years ago, when I first came to India, and indeed in the existing state of things for many years after, no one could have *imagined* such a pleasing scene as we now witness. Britain would seem, in times past, to have acted the part of a harsh and partial step-mother to India. Now, in the happy change of the spirit of the times, she extends to her the privileges of her own cherished children. Nay, she even goes beyond this, for where will you find in Great Britain the blessing of so high and complete an institution as this, *gratuitously* offered to all ranks and denominations of its inhabitants alike. An all-wise and over-ruling Providence has given India to Great Britain, and extended her conquests, even in opposition to her professed wishes, and, no doubt, for some great and good purpose. We cannot surely be opposing the designs of a beneficent God in thus seeking to advance the moral and social condition of its inhabitants.

“In the progress of conquest, some infliction of suffering and of wrong may be unavoidable, but in the introduction of such institutions as this, there is much of a redeeming quality; for even the injurious effects of conquest may be mitigated, when it carries to benighted natives such blessings in its train. Let us then persevere. By so doing we shall be fulfilling our duty as men and as Christians, and India will be grateful. I am glad to perceive, from the large and respectable attendance here this day, that an occasion like this proves so attractive. I have been requested to mention that our worthy Governor has expressed, by note, his regret at being unable to attend, and given at the same time an unequivocal proof of the interest he takes in the progress of the institution, by accompanying his apology with the liberal donation of five hundred rupees for the general objects of the seminary. The Hon. Mr. Dunlop has also intimated that indisposition alone has prevented his being present. Franjees Cowas-

jee, Esq. and several other native gentlemen, some of the younger members of whom are now present, have likewise apologized for their absence."

The Rev. Dr. Wilson then addressed the Meeting in substance as follows—

"As the business of this day requires no farther explanation than has been given in the course of the examinations, I shall content myself with giving a few necessary notices connected with the practical arrangements of the institution.

"There are at present 280 *pupils* who regularly attend this seminary. Of these 17 belong to the upper, or college division; and 263 to the lower, or school division. In the college division, we have several partial students who attend one or more of the classes, while they engage in business during the greater part of the day. Had our accommodations been more extensive than they are, our numbers, I doubt not, would have been greater than those of which we have to report. We have severely felt our want of room; but we are hopeful that in a short time we shall have all the place which we require. The Committee of the General Assembly have most generously voted us the sum of three thousand pounds sterling, and that at a time when they had no great funds at their disposal, as a contribution toward the erection of a public edifice; and our friends in India have evinced a similar liberality by already subscribing for the same object about seventeen thousand rupees, a sum so little short of what we require, that I cannot doubt that our wants will in due time be all supplied. The Government, sensible of the benefits which we confer on the community, will, we trust, provide an appropriate site for our buildings.

"I last year noticed the division of the institution, with a view to its accomplishment of the objects both of a *school* and a *college*. The arrangement was in the first instance made on my own responsibility, though of course with a perfect knowledge of the fact, that it was in no degree incompatible with the views of my constituents; and I have received from the convener of the Assembly's Committee, (Dr. Brunton) the most express approbation of the plan on which I acted. The result, as far it is apparent, has in real beneficialness equalled all our expectations. For the higher department of our work we have been able to draw material, not only from our own school, but from every similar seminary in this place, and particularly from the schools of the best private teachers. Our usefulness has been consequently greatly extended. We wish it to be known that we are willing to receive from any quarter students of proper qualifications.

"With regard to the *agency* of the institution I would observe, that we have received a most important accession in the person of the Rev. Mr. Murray Mitchell, who has just arrived from Europe, and who, in addition to his other duties as a labourer in this field, will receive special charge of the mathematical and physical departments. I think it right and proper to express the gratitude which we feel to Providence for directing us to such able and competent teachers of the school division, as those who are engaged and connected with it, and particularly Messrs. Smith and Leckey, whose appearance this day must have made a deep impression on those who have witnessed them. I believe that they are all actuated by those sacred motives which so well become a seminary of this nature; and that they will enjoy the sympathy of many a Christian heart when it is known that they are contented here to exercise their talents and attainments for a remuneration far below what they would receive in many situations which they could easily occupy.

"The *system* which we here attempt to pursue, is now so well understood and generally approved, that it is unnecessary to make any particu-

lar statement respecting it. It has attracted pupils from a great distance. The more that come to us from the provinces, I would say, when alluding to this fact, so much the better, and for this very plain reason: they will prove, when properly trained and instructed, the most effective agents in the illumination of their native districts when they return to them. Too much had been expected from, and now unreasonable disappointment was felt with, the youth of the presidencies who had proceeded as teachers into the interior, and who, it ought to have been seen, could scarcely be supposed to be suddenly appreciated by persons of strange tribes, and strange manners, and who themselves had no few difficulties in the way of accommodating their procedure to the circumstances in which they found themselves when remote from their parents and connexions, and the sympathy of their instructors and their companions in study.

“ During the past year an accession had been made to the number of students in the college division who are *candidates for missionary labour*. This is a circumstance demanding the fervent gratitude of all who long for the regeneration of this great country; and who know that its own children, when duly prepared by human culture and divine teaching, must be the most effective instruments in preaching the doctrine of reconciliation throughout the length and breadth of the land.

“ The confidence which the natives repose in us has been tested by some liberal subscriptions to our building fund, and by their having made, in some instances, a small payment as an acknowledgment of the benefits which we confer on their children. I cannot but view it as an unfortunate circumstance for the advancement of education in India, that it is not only pressed gratuitously on those who are able and willing to pay for it; but that scholarships in great numbers have been founded for the attraction of many who stand in no particular need of support, and whose talents give them no special claim to its reception. I say not this from a jealous feeling toward the institutions which have generated the evil to which I refer; and I say it without objecting to remunerating monitors for their services in aiding in the work of instruction.

“ But I must conclude. What we are most anxious to receive from you all, is the benefit of your prayers, for we are conscious that we are entirely dependent on the Divine blessing. I hope that many of you will bear this in mind; and that you will remember this infant but promising seminary in your intercessions at a throne of grace.”

After prayer by the Reverend Mr. Mitchell, of Puná, the Meeting broke up.

2.—EXAMINATION OF THE ASSEMBLY'S SCHOOL AT FORT GLOUCESTER.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Conceiving it may be gratifying to many of your readers, who take an interest in Mission Schools generally, I beg to forward you a few memoranda of an examination of the School at Fort Gloucester maintained in connexion with the Scottish Mission Establishment in Cornwallis Square, held on Thursday the 7th current. The Rev. Messrs. Morton and Piffard of the London Missionary Society conducted the examination, having been invited for that purpose to accompany the Rev. D. Ewart of the Assembly's Mission to Fort Gloucester. The number of pupils on the lists is thirty-six, of whom thirty-four were present. There are five classes containing respectively eight, four, seven, ten, and seven lads. The first class were examined in the first thirty-three pages of Marshman's History of India, Lennie's English Grammar, to page 112, Clift's Geography of

Europe and Asia, and Arithmetic to Reduction. The second class in Clift's Geography of Asia, the first 78 pages of McCulloch's English Grammar, Arithmetic as far as Multiplication, and the whole of the English Instructor, No. 3. The other classes in the Instructors Nos. 3, 2, and 1 respectively.

The School is taught by a native, who was himself brought up in the Assembly's School under Messrs. Duff, Mackay and Ewart; it has also enjoyed the advantage of frequent examination by Charles Orr, Esq. the superintendant of the Gloucester Mills who resides on the spot, and who takes a deep interest in the progress of the boys. Two-thirds of the expense of the School are contributed by the proprietors of the Mills, the remainder is drawn from the Mission Funds—an arrangement, as creditable to the philanthropic and liberal views of the former parties, as it is advantageous to the pupils, to whom it secures the permanent oversight of the Assembly's able and excellent missionaries. These gentlemen frequently visit Fort Gloucester by whose watchful care, in conjunction with the very praise-worthy efforts of the native teacher, and the local encouragement of Mr. Orr, the School has been brought to its present prosperous condition. Repeated changes of masters, we understood, and one long interval in which the School was entirely broken up, had greatly retarded the progress of the boys; they are now, however, making rapid advances towards a very respectable proficiency. Their English pronunciation, in particular, is singularly distinct and correct. Many of them read with great care and propriety. The chief defect apparent is one too generally prevailing; namely, an *ad literam* mode of translating from English into the vernacular, similar to the *verbatim et literatim* practice formerly in use in our Latin Schools at home; one more injurious however to the pupils, as preventing them from acquiring the power of free and idiomatical rendering, cannot be named. In translating from English into Bengali it proves especially so; as occasioning not only a defect of verbal accuracy of a barbarous and unidiomatical character, but also numberless inversions of the vernacular idiom in accommodation to the order of English sentences. The interlinear verbatim renderings into so-called Bengali, in the English Instructors of the School-Book Society are deserving of the severest reprobation, and ought at once to be discarded, as greatly contributing to keep up and extend so vicious a mode of tuition, to the prevalence of which is largely to be attributed the strange inefficiency of many young natives in their own vernacular tongue, who yet read and write English very respectably indeed. The great object of our Schools should assuredly be to qualify the comparatively small number who can ever extensively profit by them, for transferring into their own tongue, for the benefit of the mass of their countrymen, those extended views derived from the study of true science and European literature generally, by which the mental and moral improvement of the natives of India is to be effected. It is utterly futile to look for the accomplishment of this great object in any other way. Whatever therefore gives to a small fraction of the natives a certain modicum, or, if you will, even a somewhat extensive acquaintance with European science and literature in all its branches, but at the same time fosters the self-conceit of foreign attainment, and indisposes or unfits them for making a true and liberal use, for the national advantage, of their personal stores of knowledge, is evidently conferring no general benefit on the natives of India, whilst often doing extreme mischief to the individuals so circumstanced. We were delighted to find the Scottish Mission School distinctly aiming at the very object we are now contemplating; and have reason to know that the error we detected and have pointed out above, will be corrected and guarded against in future.

It is gratifying in no ordinary degree to witness the extension of the benefits of a *truly* liberal education. In a lonely spot, in a manner, like Fort Gloucester for instance, to find the eagerness of commercial and manufacturing enterprize associated with a philanthropic and truly Christian zeal to bless the surrounding youth, chiefly the children of those employed in the establishment, with education and moral instruction, is a most consolatory proof, amidst the many discouragements yet existing, that knowledge is extending; knowledge, too, accompanied as it ever must be, to prove a *real* blessing, with the regulating power of religious principle. Here, while these privileged youths are acquiring correct and very extensive information in true Geography, History, &c., they are drinking in also the ennobling truths of our divine Christianity, not forced upon their acceptance but simply laid before them as parts of the circle of European information, and left to work their own way by their own intrinsic power alone. It was really surprizing to the examiners how large and accurate an acquaintance had been obtained by the boys of Fort Gloucester with Scripture History, both of the Old and New Testaments. A new era is unquestionably commencing in which the countless millions of Asia are to be raised to the enjoyment of all the blessings derivable from knowledge guarded and sanctified and animated by Christianity. To this our efforts, to this our expectations point; already *those* are proving efficient, under a divine blessing, and *these* thereby sustained in their largest expansion, are re-acting to stimulate to daily increasing efforts in the cause of truth and virtue, to the glory of God and the happiness of fallen but regenerated man.

At the close of the above examination a number of suitable prizes were distributed to the most deserving of the pupils, among whom may be named the two senior of the first class, Peri Mohan Bhos, and Mádhab Chandra Ghosh. The whole of the lads seemed highly delighted with the notice taken of their diligence and general good conduct; and in the stimulus to future effort at excellence both in attainment and behaviour, consists indeed the chief advantage, after a knowledge of the actual state of education by the conductors of such establishments, arising from frequent examinations of them.

I am, Dear Sirs, Yours, &c.

CINSURENSIS.

3.—REPORT OF THE GENERAL ASSEMBLY'S ENGLISH SCHOOL AT PU'NA, FOR 1838.

This School still continues to advance the important object, for which it was established, the promotion of religious and general knowledge. Many gentlemen have done me the favor of visiting it during the year, and have uniformly expressed themselves pleased with the system of teaching pursued, with the studies, and the progress of the pupils.

It is only *nine* months since I had the second annual examination. I have been induced to make a change in the time, as this season is on several accounts the more convenient.

It will be seen from the above list of classes, that the number of boys in attendance is now 92. This was exactly the number on the list at the time of the examination. Several of the best boys have, however, during the year, removed from the station, or have gone into service; so that those who have benefited, less or more, by the school, considerably exceed one hundred. The attendance has on the whole been good; but it is my intention, when the school meets again on the 1st January, 1839, after a short vacation, which has now been granted, principally for the health of the teachers, to adopt a new principle:—the payment of a small sum by each boy as entry money, which payment will be required

to be repeated every time that he remains absent without leave for more than a short period, which will be specified. Heretofore no charge whatever, except for books has been made on the scholars.

Mr. Mainwaring, the Chaplain of the station, who kindly occupied the chair on the day of the examination, in reference to it, says, "My dear Mr. Mitchell, I regret that there were so few of the supporters of your English school present on Friday, to hear the excellent examination which your scholars afforded. Their proficiency was the cause of much gratification to me, as it must be to every one who is interested in the promotion of education among the inhabitants of this country. The reading of the classes examined, was most correct in all respects; and their progress and answers in Geography, History, &c. &c. were most creditable to themselves, and the institution in which they have been able to obtain such useful knowledge. I have much pleasure in giving this testimony to your most useful establishment at this station, and believe me,

"Poona, Dec. 10th.

"Sincerely yours,
(Signed) "EDWD. MAINWARING."

During the year, I have had the pleasure of receiving a donation of school books, maps, globes, &c. from the General Assembly's Committee for Foreign Missions, which has been of the greatest consequence for the efficiency of our labours; but otherwise the school has been, and still is, entirely dependent for support on the liberality of the Indian public. I hope, however, that as the General Assembly's fund increases, I shall receive more abundant, and stated aid.

The school is entirely under my own superintendence, and, when at home, I spend in it daily a considerable time instructing the higher classes. Mr. Taylor, the teacher under me, aided by two monitors, conducts the school during the part of the day, when my other duties prevent my attendance. I have every reason to be satisfied with the zeal and diligence of Mr. Taylor, whose labours are most unremitted.

Dec. 14th, 1838.

JAMES MITCHELL,
Missionary, Church of Scotland.

VI.—Australia.—2.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In proceeding to complete the outline of a few papers on Australia, my present object is to view this territory, in the character of a *penal settlement*. By this survey we shall be able in some measure to appreciate the merits of the *transportation* system, and to discover whether or not it has promoted the real welfare of the colony, and of the mother-country. The prominence which this system demands, in the opinion of the writer, in the present series of papers, arises from the fact, that for several successive years, the subject of transportation has engaged the attention, and engrossed the energies of not a few persons, distinguished in the annals of British History, as philanthropists and statesmen. In order to make, on an extensive scale, this important experiment, and to execute a plan, in which the temporal and eternal interests of millions have been involved, the British legislature, selected the south-east coast of New Holland. On these shores for the last half century the scheme has been fully developed, during which period it has assumed different aspects, and possessed various characteristics.

The history of New South Wales as a penal settlement, may not improperly be divided into *three* eras, under each of which the Government-

has sustained a distinct character, and been considerably modified by public opinion. The *first* of these eras, which continued about twenty years, was emphatically a reign of terror, under its sway some of the worst principles of our fallen nature were exhibited, and the most alarming practices indulged in.

To form this penal settlement, a fleet consisting of eleven vessels embarked from the shores of Britain, and at length anchored in safety in Sydney cove. They contained I believe, about five thousand prisoners, besides troops, and some civil servants. On the landing of the men they were employed in felling timber, and clearing ground for agricultural purposes; in erecting public buildings for the civil and military departments, and in providing huts for their own accommodation. The *second* fleet, the vessels of which were laden with government stores, to supply the necessities of the infant settlement, was wrecked, if I mistake not, near the coast of New Holland. This catastrophe was followed by consequences of the most appalling description. In a short time, famine, disease, and murder, reduced the establishment to one-half of its original number.

The manner in which murder was perpetrated requires a more particular account. To prevent some of the inconveniences of a scarcity of provisions, the following expedient was adopted by the overseer. While the prisoners were employed in moving heavy logs of timber, the overseer of the gang, would call from the line, one after another the athletic men, leaving such as were enfeebled by sickness, to be crushed to death, under the ponderous load of the falling trees. At this period of the penal history of this fair country it was no uncommon occurrence for the overseers to kill with their pike-staffs the sickly men committed to their charge. These facts, at the recital of which humanity shudders, I have received from eye-witnesses. These inhuman practices, indeed, obtained so much notoriety that they have been narrated to me with the minutest detail in different parts of the colony, and by persons of veracity.

From a settlement founded under such auspices, and whose virgin soil was saturated with human blood, shed without provocation, and by persons invested with authority, what prosperity could have been anticipated. The subordinate authorities, whose conduct was, at least tolerated, by their superiors, instead of being the dispensers of justice, committed with impunity crimes, which are perpetrated only by savages, or by the monsters of civilized society, and which by human and divine law are deemed deserving of the severest punishment. Men whose hands were stained with blood, and who were familiarized to the perpetration of murder, would be prepared to commit any crime that would gratify their avarice, their lust, or ambition. Hence no means were unemployed to accumulate wealth, to indulge in sensuality, and to acquire power. The unhappy convicts, who ought to have been in a situation calculated to reform their vicious habits, and to elevate their character, were either the victims, or the instruments of the worst *species* of tyranny.

The depraved propensities of the prisoners, and the influence of the arbitrary and cruel government under which they were placed, induced many of them to abscond from the settlements, and to form themselves into banditti. These received the appellation of *Bush-rangers*, and so numerous have been their depredations, so extensively injurious their influence, so complicated and heinous their crimes, and so successful the career of the most daring, that till within the last few years, they were the continual scourge of the territory. Many of the captured outlaws who had infested the colony more recently I have seen, and conversed with; prayed with them, and preached to them. Here also it is worthy of remark, that in assemblies of eight hundred reconvicted felons, many of whom had been for years successful bush-rangers, and who during their career, had

lived by plunder, and had become familiar with the worst crimes, the greatest decorum in general prevailed; the devotional parts of divine service were engaged in with interest; the preaching of the Gospel was listened to with earnest attention; about three hundred voluntarily attended Sabbath-school instruction; and a considerable number assembled for social prayer.

But to return to our historical sketch of the Penal settlement of Australia. Subsequent arrivals of prisoners, in the Port of Sydney, not only supplied the place of the unfortunate men, who by famine, and violence, had found an untimely grave, but in a few years the number of the convicts became increased so much, as to be more than sufficient to supply the demands of labour at the Government establishments. By this time some of the original civil and military officers, had become possessed of landed property and herds of cattle; and in addition, a few of the first settlers had acquired considerable wealth. Under these circumstances, the supreme government, with a view to lessen the annual demands from the military chest; to promote the growth, and prosperity of the colony; to reward their faithful servants, and to encourage *emigration*, permitted the surplus of home servants, to be employed on private establishments, for the benefit of the proprietors. This measure gave rise to what is called the *assignment system*, which has in no small degree, affected the general character of the inhabitants of New South Wales.

This arrangement, which, by the British government, was designed to relieve the parent state, and to advance the interests of the colony, was made subservient to the pecuniary advantage of unprincipled officials. To those individuals, who without reluctance, were disposed to employ the most dishonorable means to amass riches, the assignment system presented a temptation too powerful to be resisted. Hitherto their dishonorable practices had been conducted on a comparatively small scale, because the want of private servants, prevented the use of those means, which now became available. To erect town and country residences, for persons in some cases as criminal as many of the exiled felons, the best mechanics, building materials, and public stores, were appropriated; to supply them with a stock of cattle, the government herds were not spared; and to secure to them an agricultural establishment, the finest alluvial soil was put under tillage. Men, whose principles prompted them to treat the government in such a manner would feel but little inclination, unless from self-interest, to treat with kindness, or even with humanity their *assigned* servants. During this period of the penal history, most of those entrusted with convicts, were either magistrates, or invested with authority, equal to a justice of the peace. The commission, therefore, of a real or an imaginary offence subjected the accused to the infliction of corporal punishment, which the magistrate possessed discretionary the power to inflict, at least to the amount of three hundred lashes. This power was often exercised, and much abused. From the abuse of this authority numerous evils resulted; and among the most pernicious, the number of bush-rangers increased, and their conduct became more atrocious. Indeed the arbitrary and irresponsible power used with so much tyranny and inhumanity, prompted men of opposite characters to take the bush. Some whose general conduct had been commendable, were driven to take that desperate course through the cruel treatment received from their masters: and others, to whom such a career of crime was congenial to their previous habits, employed this tyrannical state of things, to justify their daring outrages. In this paper there have been exhibited some features of the first part of the penal history of New South Wales; in the next number of this periodical, the subject may be continued.

Yours, &c.

REVIEW.

Marshman's History of Bengal.

We ought, before now, to have called the attention of our readers to this new work by Mr. Marshman. It is a fresh proof of the assiduity of the author, of his extensive acquaintance with the affairs of this country, and of his ability to become, upon a much larger scale, the Historian of India. The present work, like its precursors in the same department of authorship, has been compiled for the use of the rising generation. In the paucity of suitable school-books for those who have made some little progress in the study of the English tongue, we have great pleasure in welcoming so respectable an addition to our scanty stock; and we trust that the reception which this little work may meet with, from the friends of education, will encourage the author to prosecute his labours in this department of literature. We long to see completed his history of India, the first part of which has been in our hands for more than two years. Nothing, short of a saving knowledge of Divine things, is of more importance to the young natives of this country, as they advance in the acquisition of sound knowledge, than the facts of real history exhibited before their minds in the plain unvarnished colours of simple truth. And of all history the authentic annals of their own country are not the least important. The youth are accustomed, from their infancy, to hear nothing concerning the bygone periods of man's history, save the high-coloured and extravagant fictions of their own mythology. It is well to accustom them early to measure these monstrous fables by the standard of sober truth and common sense. It is well to prepare them for perceiving the boundary line, which separates the known from the unknown in their country's archives, and for casting off the yoke which has enslaved their nation, for so many centuries, under the trammels of bigotry, superstition and hero-worship. It is well also to fit them for becoming useful members of society, by giving them a knowledge of the more authentic annals of modern times, and of the many troubles, revolutions and tyrannies, through which their native land has travelled to the comparatively peaceful times of her present history.

We have felt the truth of the remarks concerning the style of his former volumes, to which the author alludes, in the preface to his present work. He seems to us to have succeeded in making the volume before us, more adapted than the former ones to the capacities and attainments of those who are only "feeling their way to our language." He has not always succeeded, however, in concealing the effort which it has cost him, to repress his natural tendency to utter his sentiments in a rather lofty and figurative phraseology. The book, notwithstanding its narrow limits, has the appearance of a mere barren record of events, arranged in chronological order, in a much less degree than might have been expected, in so small an epitome of the history of a period extending from the remotest antiquity to our own times. The general reader will be interested in perusing it. It will add to the stock of his historical knowledge, and furnish him with many correct

ideas on the first intercourse between the rulers of this country and the agents of the East India Company, and on the policy of the Company's government in later times.

As was to be expected, the earlier period of the history occupies but a very small portion of the volume. Every thing connected with the Hindu sovereigns is very uncertain, and it is only in the latter times of the Mahommedan sway that many occurrences of interest are to be found; consequently about one-half of the volume is occupied with the history of the last hundred years. After giving a short account of the ancient capitals and divisions of Bengal, and of the royal races of the Hindu monarchs, the author brings us, in the 9th page, to the conquest of the country, by the Mahommedan general Bukhtyar Khiligy, in the year 1203. The Hindu sovereignty never recovered from the sudden and easy overthrow which it received from this invader. In one form or other, the government of the country was nominally or really, with one exception about 1373, in the hands of Mahommedans from the era of Bukhtyar's conquest until Lord Clive received the Dewanny, for the Company, from the fugitive Emperor elevated upon a temporary throne, composed of two English dining tables, in 1765. Towards the decline of the Affghan empire in India, the rulers of Bengal became independent sovereigns. The period of the independent Mahommedan kings extended from 1343 to 1576. Bengal was again made a province of the empire in the reign of Akbar, and continued to be so, nominally at least, until the Honorable Company obtained the rājya. From the time of the Emperor Aurengzebe onwards to the end of the volume, the narrative possesses great interest. The sudden revolutions in the government, the treachery, tyranny and bloodshed,—the growth of the English power from a very slender beginning, their acquisition of the territory, which at present furnishes a site to their capital in the east, the capture of their Fort, and the gloomy catastrophe of the Black Hole—the recapture of Calcutta by Clive and the foundation of the English dominion under his auspices,—these are circumstances which are detailed with considerable interest, and in a way which is likely to excite the attention of youthful minds. There is certainly little room left for gratulation to the Briton, who peruses the narrative of his countrymen's doings in Bengal, in their first attempts to govern the country. The contemplation of their conduct is humbling in the extreme. Selfish avarice seems to have been the ruling spirit of those days. Before its fell and grasping policy, the interests of their masters at home, and the interests of subjects here, seem alike to have been studiously neglected. The amassing of private wealth seems to have been the only thing attended to,—the only object to which all schemes of policy were directed. Almost every one in power, Hindu or Briton, seems to have deemed it quite right and proper to set his own interest above that of the government. The consequences were, such as mismanagement will ever produce, confusion in all the relations of government, mal-administration of justice to the subject, and almost total bankruptcy to the Company. Clive and Warren Hastings, with all their failings, seem to have been, on the whole, the most disinterested and upright of all the Company's servants. The one was worried to

death, by the opposition of those for whose interests he had expended his health and energies. The other was rewarded for his lengthened services with a trial for misgovernment, which lasted for seven years.

We are not sufficiently acquainted with the history of that difficult question concerning the resumption of rent-free lands, which has of late occupied so much of the public attention, to be able to say whether or not the author's views on that subject are correct. They are surely, however, very plausible. What more likely than that, during a period of anarchy and misgovernment, unwarranted alienation of lands should take place? What less likely than that these alienations should have taken place at any previous period, seeing that the rapacity of Musalmán rulers was seizing every opportunity of increasing the amount of revenue, and ever regarded with very jealous eye, the alienation of any one thing from which the annual rent could be augmented?

Our author mentions a circumstance of considerable interest, and for which he doubtless has good authority, in connection with the acquisition of the province of Orissa, during the administration of the Marquis of Wellesley. The opponents of the abolition of the connection, which the Government of India has long had with the idolatrous worship of its subjects, have been accustomed to plead that the Government were pledged to do that which they have been so often solicited to cease doing. Some persons occasionally expressed a desire to know something more particular about this pledge, but nothing satisfactory could ever be explicated from the idolatry-men. Our author says, when the province of Orissa was annexed to Bengal, "*The priests of Pooree were treated with great kindness and respect, and were left to manage the affairs of the temple and to collect and expend the tax, according to their own judgment.*" A few years after, however, the British Government, *in order to increase its revenues, took charge of the temple, and collected the tax through its own officers. A part of the revenue was devoted to the temple; the rest went to the public treasury.*" This explains the reason of the Honorable Company's taking Jagannáth under their protecting influence; but there is nothing about a pledge, nor do we believe any pledge of the sort, so often alluded to, was ever given by the Company or its agents, farther than some such announcement as this. "Oh! we shall make every thing right, we shall pay your salaries and give you cloth for the god! and ensure you of our countenance, so long as the revenue may be improved by the balance." Proh Pudor! How could rulers and politicians of the nineteenth century, boasting in the native soil of Britain, boasting in their national superiority, both as to civilization and religion,—ever think of enlarging the revenue by a tax on pilgrims—by becoming agents, as it were, for an IDOL; thus countenancing, supporting and abetting what the Lord God of Hosts has pronounced to be the greatest of crimes! But better times, we hope, are not far distant.

Our author very properly mentions the establishment, in 1799, of the first Protestant Mission in Bengal, by Dr. Marshman, Mr. Ward and their colleagues, and their being immediately joined by Dr. Carey who had been for sometime previously in the country. Circumstances, rendered it necessary, for these Fathers of Indian Missions, to form

their settlement in the town of Serampore, within the dominions of the king of Denmark. We could have wished that our author had called attention to this circumstance. The impartial pen of history ought to record, that the missionaries of the Blessed Saviour could not find a resting place within the British territory; and that, if a small spot of ground, in the vast area of Bengal, had not been a portion of the Danish dominions, the founders of the Serampore Mission might have had some difficulty in finding an asylum in Bengal. The doings of omnipotence are wonderful in our eyes! We regard it, as one of the greatest blots on the escutcheon of British supremacy in India, that the avowed disseminators of the everlasting Gospel, had to flee to a foreign settlement, ere they could find themselves at liberty to rest their feet in India. Blessed be He who reigneth among the nations, circumstances are now very different. But when we look back upon the pages of history detailing the short-comings and presumptuous impiety of former times, let us blush for our country. Her good name has been called into question, owing to the irreconcilable inconsistencies of worldly and avaricious men. Let us yield thanks and praise too, to the Giver of every good and perfect gift, because He has raised up friends to his cause, who have been bold enough to stand in the breach, and contend for the sacred cause of truth and holiness. Soon may the day appear when every obstacle and every barrier of opposition to the truth shall be broken down, and the triumph of the enemy shall cease for ever!

We conclude by recommending this little book for the use of schools; we also hope our readers and the public at large will purchase it. It deserves a place in their libraries. The hurry of the first impression has led to one or two inadvertencies in dates, and to some typographical errors. The attention of the author will doubtless be turned to these, so soon as a second edition shall be called for. △

Missionary and Religious Intelligence.

MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to announce the death of our esteemed and beloved friend the Rev. J. Penney. He died of spasmodic cholera. His end was sudden but peaceful.—The Rev. Messrs. Wilkinson and Parsons, of the Baptist Mission, with their ladies arrived on the *Moir*—all well. We understand some brethren connected with the American Presbyterian Mission have also arrived and *departed* for the Upper Provinces. We regret not having seen them even once! May our new brethren long live and labour with success amongst us.

The Rev. J. Williams, the enterprising South Sea Missionary, has been exciting deep interest in New South Wales. The Governor of that colony has sanctioned in every way, his laudable enterprize.—The Bishop of Calcutta and his Chaplain, the Rev. H. Pratt have undertaken for the present, the duties of Professors at Bishop's College. We regret to state that this is owing to the indisposition of Professor Malan, who leaves immediately for China, and to the absence of Professor Withers from the same cause. May they both be speedily restored to their important sphere of labour.

2.—MEMORANDA OF THE MONTH.

A meeting has been held of the pupils and friends of Mr. Penney, to consider the best method of evincing their regard for that highly-favored servant of God. It was determined to erect a tablet either in the school or in the Circular Road Chapel or in both.—The Bishop has laid the foundation stone of a *boys'* school in connexion with Mrs. Wilson's Refuge at Agarpara. Three Clergymen in Liverpool have, we understand, undertaken to support the Missionary who is to labour in connexion with this interesting establishment. We hope he will soon arrive and be a laborious faithful servant of God.—Report has it that about 3000 natives have solicited baptism at the hands of the Church Missionary the Rev. W. Deer, of Kishnagur. The history of this remarkable manifestation is, we hear, deeply interesting. They are a sect who have long been separated from the idolatrous Hindus. The Archdeacon has visited the applicants on the spot, and is, we believe, satisfied with the sincerity of their desires. Our prayer is, that they may indeed be devout prayerful searchers after truth and that this may be the first-fruits of India to Christ, on such a scale as we believe conversion will be made when the work of God once begins to prosper as it must do before the end come.—Happily for the character of Christian Britain the *opium trade is at an end!!* Our prophecies, a few months back, though laughed at the time have proved true. China has taught England morality and integrity. *The Friend of India* says that "tea has swamped opium,"—we say that truth has swamped injustice, immorality and mercantile cupidity.—It is in contemplation to form a Society for the protection of Native Christians from the oppression of Zemindars and others, and also an Anti-Slavery Society to watch over the movements of the men-stealers of Hindustan. Both Societies have our best wishes.—Before this number goes to press, the friends of the Mechanic's Institute will have met for the formation of that excellent Society. The Friends of the Sailor's Home held the First Annual Meeting of that Society at the Town Hall, during the month. The Society is prosperous—particulars in our next.

3.—REPORT OF THE NATIVE FEMALE SCHOOL SOCIETY IN CONNEXION WITH THE LONDON MISSIONARY SOCIETY.

We have much pleasure in placing the following extracts from the Report of the Native Female School Society before our readers. We are confident that the simple detail of facts which they contain will ensure for the Society that support which it really deserves. We shall be happy to forward any donations to the Secretary.

"The Committee of the Native Female School Society, connected with the London Missionary Society, in offering their Report to the Christian public, would render unfeigned thanks to Almighty God for the goodness and mercy displayed towards them and the objects of their solicitude, since they last presented a record of their proceedings to their friends; they can truly say goodness and mercy have followed us in all our ways, and have accompanied us in all our undertakings. Without indulging in vain speculation as to the probable influence of their own labours or the labours of others interested in female education, they state, with confidence, their humble conviction, that when the minds of the females of India are raised from the degradation, intellectual and moral, into which they have fallen, the nation will be blessed indeed; for great will be their influence in the formation of their character: for it is a fact which stands

out prominently in the history of mankind, that mothers and others in female society have not only had the swaying of the destinies of mankind, but that to them, in the tender season of infancy and the pliant age of youth, is committed the work of forming the youthful mind for good or evil. The influence which the mother of a Doddridge had on the character and history of her son is too well known to require more than a passing notice, while the unhappy end of vast numbers of our race, traceable either to maternal neglect or wickedness, is too evident and frequent to admit of detail; and if such be the influence of mothers and others in the formation of character, in countries where there are many things to break up, in the early stages of life, those very tender ties which subsist between mother and child, how powerful will it not be in this land where parents are so strongly yet imprudently attached to their offspring, and are bound up with them in domestic life even to old age. In the hope of adding under God, their quota to this good work, the Committee have persevered in the exercise of faith, and pursuance of that work which they believe is of God. When the last Report was offered to the public, there were connected with the Society, 30 orphans and Christians: since that period there have been admitted eight; married to the young men of our native churches seven; died one; withdrawn three; remaining entirely dependent for board and education, on the funds of the Society 27. Every day these little ones are, instead of being defiled and corrupted by heathen society, taught to engage in the exercises of our holy faith; and instead of pursuing a mere life of drudgery, ever bending to the earth as beasts of burthen, are engaged in attaining a knowledge of useful and domestic habits by which their husbands will be able to see, that an instructed woman is a better and more comforting companion than an ignorant and untaught being—that education and religion have taught her not only to minister to his wants, but to be a comfort and solace to his mind. With this design in view, the Committee have carefully eschewed the inducing of any habits foreign to the people, or even such of their own country as may be beyond their reach in after life. For their design is not merely to make them better educated than their heathen neighbours, but also more useful. That which chiefly occupies the attention of the Committee however, is the religious welfare of the girls, and in this they hope that their labour has not been in vain in the Lord.

“The Committee cannot bring this Report to a close without rendering their best thanks to their numerous friends, for the very liberal support which has been afforded them for carrying on the operations since the last Report, and to crave a continuance of the confidence and support of the Church.

“Though receiving no support from this Society, the Committee cannot allow this opportunity to pass without adverting to the fact, that at every station of the parent Society, their friends have established institutions similar in their nature and tendency to their own. So that at Banáras and Mirzapore, Upper India, we have now our Orphan Asylums, and at Chinsurah and Berhampore are Asylum, Day and Infant Schools.

“The Committee anticipate the happiest results from the springing up of these nurseries in the moral desert; and their prayer is, that in them there may be many who like Mary shall choose the better part, or who in the spirit of the Magdalene, shall give a fragrance to the Saviour's name; and that there may be many whose hearts shall be opened as was Lydia's, and unto whom the Lord shall reveal himself, as he has declared he will in the last days. And their prayer is, that the Lord will not only bless them, but all similarly engaged, and that holiness to the Lord may be written not only on the bells of the horses but on every domestic altar in India.”

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Religious Subjects.

On the excellency of the Bible, two papers.

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Gentlemen desirous of subscribing for the *Khair Khwáh i Hind*, can have it by applying to Rev. J. Thomas, Calcutta, or Rev. J. A. Shurman, Banáras, or to the Rev. R. C. Mather, Mirzápúr, to the latter of whom it is necessary that all literary contributions should be addressed.

London Society's Missions in Travancore.

London Society's Missions in Madagascar, two papers.

General Subjects.

Translation of Mr. Marshman's History of India; several papers.

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Historical account of the last war with Barmha.

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Reforms in Turkey, and the change in the religion, opinions and practice of the Sultán Mahmúd.

Brief account of the accession of Muhammad Mirza to the throne of Irán.

Life of Muhammad, one paper.

Brief account of the rise, character and progress of the Turkish newspaper the *Wáqi Taqvím*.

NEW BOOKS.

The Committee of the Religious Tract and Book Society have much pleasure in announcing to the public, that they have received a large number of new works as well as a fresh investment of the old standard works of the Society.

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Mr. J. SYKES begs to inform Parents and Guardians, that he has opened a School for the preparatory education of such boys as are too young to be sent to England, or to Public Schools in this country. The number received will be limited.

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