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CALCUTTA CHRISTIAN OBSERVER.

No. 84.—May, 1839.

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

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Calcutta :

PRINTED AT THE BAPTIST MISSION PRESS.

To be had of Mr. E. G. Fraser, Allahabad ; Rev. J. A. Shurman, Banáras ; Messrs. G. Vansomeren, Madras ; the Agent for the Oriental Christian Spectator, Bombay ; Rev. J. Beighton, and Rev. E. Davies, Pinang ; Rev. R. Anderson, D. D. Boston. U. S. and Mr. Fairburn, Cape Town.

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1839.

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* * Communications, it is requested, may be addressed to “The Editors of the CALCUTTA CHRISTIAN OBSERVER,” care of Mr. G. C. Hay, Publisher, &c. to whom all payments should be forwarded.

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

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

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

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

EDITORIAL NOTICES.

Mr. Finke's request shall be complied with.—Favors have been received from "T. Boaz"—"Cinsurensis"—"J. M. D."—"William Spring"—"Αψευδης"—"E. Noyes"—"Iota"—"φίλος"—"G. Parsons"—&c. &c.

We call upon our Mufassil brethren to remember our claims during the hot months in the way of Articles. Many of them have kindly promised to aid us—we now need the fulfilment of their pledges. Articles on the following subjects will be acceptable.

1. Christian Doctrines. 2. Christian Duties. 3. Benevolent Societies. 4. Missionary Exertions. 5. Progress and Promotion of Education. 6. Illustrations of the Sacred Scriptures. 7. Translations of the Bible. 8. Biographical Notices of Eminent Christians connected with India. 9. Biographical Notices of remarkable Native Characters. 10. Moral Statistics of India. 11. Manners, Customs, and Superstitions of the Natives. 12. Extracts from the Vedas, Puranas, and Shastras. 13. Native Proverbs. 14. Removal of Impediments to the conversion and civilization of the Natives. 15. Indian Publications. 16. Antiquities of India. 17. Geography of India.

The Monthly Missionary Prayer Meeting will be held on Monday Evening the 6th instant, at the Lall Bazar 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 14th instant, at the Union Chapel House, Dharamtala.

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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THE
CALCUTTA CHRISTIAN OBSERVER.

No. 84.—May, 1839.

I.—*China and the Opium Trade**.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I rejoice to perceive amidst the many topics of interest which find a place in your periodical, that China is not excluded; and I feel assured, that forthcoming events will render it peculiarly attractive in the eye of the Christian. Every thing connected with this country is of so singular a nature, that we must not judge by common rules, nor can we bring to the test of experience, as in other lands, the probable results of existing state and circumstance. The form of government, the system of foreign exclusion, and the combined effect of each in moulding the habits and feelings of the people, presents a remarkable feature well worthy of diligent study and research. Men who have traversed the globe and faithfully delineated the state of other nations have failed, with few exceptions, in conveying a correct idea of this country; and the many contradictory accounts and conflicting opinions, among even those who have directed their attention towards it, with an earnest desire to describe things as they are, will form a good comment on these premises; while those at a distance, amidst the cry of "China open"—"China shut," can draw no satisfactory conclusion as to the real state of matters. It is not my design to pursue this subject, but merely to throw out a hint, in the hope that others with more experience and ability may be induced to favour you with their observations, keeping in view the real good of this vast population, which is inseparably connected with the glory of God.

* We shall be happy to unite in any effort to carry out the good intentions of LORD.—ED.

In your September number I have read with pleasure the paper of your correspondent "SIWEL;" little could he or any one have foreseen the happy change which a few short months would produce; I say happy—happy for this people, happy for every friend of humanity, happy for all but those who have been blinded by the god of this world to prefer filthy lucre and thrive on the miseries of their fellow-men—for such is the fruit of the opium traffic. The present state of the trade induces a hope, that if not finally crushed under this attempt, it will receive such a serious check as may tend to this desirable consummation; and thus the curse—yea the greatest curse ever inflicted on China, though by the hands of a professing Christian nation—be effectually removed, to the introduction of a better state of things. In a late edict of the Governor of Canton, he puts a very plain question to foreigners engaged in this trade—"if they call themselves honorable men?" I have not seen a reply to it, I conclude because it is unanswerable, and carries a degree of conviction with it. But we will put the matter on a higher footing. Is it Christian conduct? Is it doing to others as we would that others should do unto us? Is it loving our neighbour as ourselves? or, an exhibition of that love which worketh no ill towards him either directly or indirectly. Excuses have been multiplied because men love darkness, but none that will quiet conscience have been discovered, neither any that will stand the test of the great last day. Public feeling seems to be somewhat aroused at this disgraceful state of things, both at home and abroad, although not in any degree commensurate with the importance it demands, whether we consider it in reference to our fellow-creatures in this time state, or their everlasting welfare. I should like to see some open expression of it in your city of palaces—no spot could be so suitable next to China itself: surely there are many who regard with feelings of disapprobation and disgust the sacrifice of millions to the temporal gain of the few even of their own country;—why not throw their weight into the scale? There are doubtless merchants who see it in its true light; we have a very few such even here: there are many of all classes high and low, rich and poor, who must view it with abhorrence, if they know the misery and degradation which attends it. I wish I could introduce you, Mr. Editor, and you too, gentle reader, into an opium shop, much as it would shock your feelings; but allow me to annex an extract of a letter; it was written after my first visit to one of these dens of infamy, these nurseries of robbery, murder, and crimes of the blackest dye: "The opium shops are a novel feature compared to Hindustan; here the slaves of vice meet. Never perhaps was there a nearer approach to a

hell upon earth, than within the precincts of these vile hovels, where gaming is likewise carried to a great extent. Here I witnessed every gradation of excitement, from the maddening laugh, through all the stages of stupefaction and insanity, down to the utter prostration of strength and energy—qualities for which this people are remarkable. Murder and robbery is frequent. No stone is left unturned to procure this intoxicating and debasing drug, and many if not most of the crimes which are perpetrated now, may be traced to the desire of indulging in this expensive poison. Truly it is one engine in Satan's hands and a powerful one. What, humanly speaking, can stem the torrent? China, yes, heathen legislators foresee the impending ruin, and stigmatize the name and profession of Christianity which exhibits such fruits." And this was in a British settlement, where the commodity was not only supplied through the British possessions in Hindustan, but the form or licence to establish these haunts of iniquity, these encouragements to vice, was sold by public auction and at a high rate; and thus it forms a double source of revenue, first in its production, and again in the local permission to vend. Did the British public—and especially the religious portion of the community in England and India—know the hundredth part of the misery we are the direct means of entailing, not only on the present, but on the future generations of this mighty empire, they would never cease to humble themselves for this crying sin towards a nation already in bondage to the prince of darkness. A special commission is daily expected from Peking to endeavour, it is said, to cut off root and branch the import of opium; while the same paper informs us, that 20,000 chests and upwards are to be offered in Bengal this season, one-third of which is now on its way hither. I might notice the severe punishment of strangling inflicted before our eyes, on those who are found guilty of using or trading in this commodity, but I trust I have said enough to arouse every friend of humanity, every man who bears the name of Briton, every Christian of whatever nation or kindred, to a sense of the enormity of this contraband trade, which entails disgrace on ourselves, destruction on others, and must, if persisted in, inevitably produce more awful consequences. But there is one view of this subject deserving more solemn consideration than any thing which affects her temporal interests merely; I mean, the manifest influence it exercises in retarding every effort to ameliorate the state of this nation, as regards their eternal welfare. How can we expect a more extended intercourse, or the good opinion of a people who judge, and who only can judge of our profession by our

fruits? and will not a perseverance in this traffic, which involves the breach of their laws and subjects multitudes to sanguinary punishments, the innocent it is to be feared often suffering with the guilty—do much, humanly speaking, to hinder the progress of that blessed Gospel which has found its way even to these ends of the earth? We do not say abolish the opium trade, and the light of the Gospel will at once dispel the darkness of heathenism; but we say, remove this stumbling-block from before their eyes, or renounce the name of Christian. Much as you deplore the connection of the Indian government with the idolatry of the nations over whom in the providence of God they are placed, this foul blot on our name may go hand in hand with it; and while it originates from the same source it has the same tendency and exhibits a total disregard of Him who judgeth among the nations. Famine and pestilence have done his bidding; the scourge of war threatens; may these temporal judgments sent on us, a sinful nation laden with iniquity, teach us wisdom. Notwithstanding present appearances, it is to be feared China does not possess moral energy and courage sufficient to throw off the yoke laid on her; the venality of those in power, and the passion for indulgence among the people, are almost insurmountable obstacles; the movement must come from without which shall deliver her from the thralldom under which she groans; the hand which rivetted the chain must give her freedom. This boon bestowed on China would rival in glory and honor that lately conferred on the Islands of the West.

IOTA.

China, February, 1839.

II.—“*The position which Missionaries and their families hold in this Country, as the founders of the Church of Christ, amongst a people immediately called from idolatry;*” being the substance of an Address delivered at the Circular Road Chapel, on the 31st of December 1838, before the Missionaries and their families resident in Calcutta: by the Rev. J. T. Thompson.

MY RESPECTED BRETHREN,

You are aware that I have been requested to address my Missionary brethren and their families, assembled on the present occasion, “On the position they hold with reference to the Churches they have been the means of originating in this country.” Our time, however, will not permit of my saying much. I shall therefore not say any thing as to the happiness of a life the very anxieties

of which, with its labours, trials and troubles, are a bliss. I shall not dwell on the immense good effected by a single life, whether of holy, devoted, living character, or those whose memories are embalmed in the pages of sacred biography; much less shall I dwell on the pleasing prospect of usefulness afforded by the lives of so many as are now present before God. I shall not occupy your time by stating, that the labours of some of the Missionary servants of God are not particularly blessed to the raising of Churches, though they are otherwise and most essentially useful to the cause of truth. But I shall, as time will permit me, say something of the peculiar circumstances of those of my honoured brethren who have been the happy instruments, in God's hands, of originating native Churches. My brethren, your circumstances are very different from those of your fellow-labourers, whatever their standing, who have not been similarly blessed. You have obtained a consummation for which they are labouring and toiling. You are rejoicing over your sheaves brought home, while they are sowing in hope; you have some of the lambs and sheep of Christ already to feed, while they are going through the wilderness and traversing the mountains only in search of the stray sheep. But if your circumstances, my dear brethren, are so much happier, they render your position much more important, one of greater responsibility than that of your brethren, who stand alone in the field of labour, and have not spiritual children to call them father, sheep of their own gathering to look up to them as shepherd and pastor. By being so blest, you stand in the position of *teachers*, not only of the first principles of the oracles of God, but of the whole counsel of God, the entire body of divine truth. You also stand in the position of *examples*: your converts will look for this, and nothing less than this will satisfy them that the truths you teach are divine, are binding, are practical; and when you are enabled to exhibit in your example the heavenly truths you have preached and now continue to inculcate on the minds of your converts, you will feel and you will let them perceive the happiness that there is in being the epistles of Christ, known and read of all men. You stand too in the position of *fathers*; for such your converts will regard you when they feel you have, under the Redeemer, brought them nigh to God, and been the means of awakening and making them live to God; and will you not respond to their pathetic call, their filial affection for their father in Christ? O did you know, as some in your position have known, the truly spiritual and child-like affection of certain native converts for their pastor, you would never lose the impression of their affections, you would make use of it, to turn it to God's account, by ruling them with love, and you would feel as strong an affection for them as for your own offspring. You also stand in the position of *rulers*. Do not mistake me; I mean not that you should disregard what our Lord says on the subject of brotherly domination; and lord it over God's heritage. No, but the ignorance of your people and their weakness of mind will sometimes render it necessary that you should so interpose in your character of teacher, with the weight of an example, and the affection and authority of a father, as to rule and govern the

interests of your flock, and decide in matters both spiritual and temporal regarding them. Cases will arise in which you will have to sustain the character of *intercessors* for your people. This may seem strange, but when they sin and are punished of God, or in the divine sovereignty are visited with painful reverses, viewing them either as transgressing, or visited, or tried, would you stand aloof from their sore? Would you refrain from tears of sympathy and earnest prayers for them? and would you harden your hearts and turn away your eyes from them? Ah, no! you would, I am sure, intercede for them and stand, as with your censor in your hand, between the living and the dying, and implore life for them. You must serve too as an *asylum* to your needy and impoverished people. You are not wanting in hospitality to your countrymen; you would glory to relieve strangers of that class; and Hindus and Muhamadans share, in their distresses, of your bounty; and shall your spiritual children alone not find you given to hospitality, and when in want not be suffered to partake of your liberality? This, I am persuaded, you never will do when you do good to all men, you will do it especially to your own flock; the poor among them you will certainly relieve, the sick attend, the naked and shivering clothe and cover; so that living and dying, your converts shall with their last breath or the last remains of consciousness pronounce you, or recognize you to be, as in the first stages of their course you proved yourself to be, their teacher, example, father, ruler and intercessor, and at last their asylum.

While, however, you are so distinguished by your Redeemer to be permitted to see the fruit of your labours in souls gathered into a church, and you are also enabled to fulfil the various relations you stand in to your people, I have reason to believe, you will be more or less tried by peculiarities in the dispositions, habits and behaviour of certain of your converts. Others have found, and you may find, *the prejudices of education* prove a great snare to such of your converts as have been men of education, especially among the Hindus. They may from a mere literary taste, from a wish to consult classical authorities, or from other, not improper motives, be induced to read their forsaken shasters; and you, mistaking them, may condemn the practice as sinful. They may even have a strong leaning to the shasters from admiration of them as compositions of no ordinary merit; my brethren, in this (their weakness) bear with them: consider how far you have served to enlighten their minds, and how much of national and characteristic prejudice must necessarily remain, and do not expect too much from them in this respect. I recollect with deep grief one such instance occurring to myself, and I acknowledge with shame and humiliation the unjustifiable severity with which I acted on the occasion. I afterwards felt reproved by the Apostle's words to the Corinthian church, "Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." And I feel persuaded, that our brethren from among the heathen in the circumstances I have mentioned, should be borne with, dealt gently with, and pardoned their errors of judgment. You may also be tried, my

brethren; by the *gross ignorance* of some of those you have baptized in the expectation of eventually removing such ignorance. You may have tried every means to instruct them, used your utmost efforts to inform their minds, and may still have to lament their gross ignorance. What are you to do? you have failed to elevate their character, but would you therefore cast them off? You were satisfied, previously to baptizing them, of their knowledge of, and faith in, the Saviour, their love to him and desire to obey his commands; and also that they were convinced they were sinners and needed the salvation provided in the gospel. Do not lose sight of these their attainments, but let me entreat you to bear them in mind whenever you may be tried by their ignorance. The *inveterate habits* of others may also be a sore trial to you. You may have hoped these had ceased when the Christian character was assumed: but you have been disappointed and grieved. Let me beg of you to consider how inveterate certain habits are, such as the use of wines and liquors, intoxicating drugs, &c. and how rarely they are found to be wholly eradicated. In certain of your converts, of whom on many accounts you are constrained to hope well, such habits may be found to exist, or they may be revived to your sorrow. Oppose them, bear them down by your example, pray for their extirpation, and steadily set their face against their indulgence; but do not give up such characters as irrecoverable; do not, with the means of moral renovation in your hands, draw the melancholy conclusion that they are lost; and consequently, do not treat them as such. Another source of trial to your pastoral heart may be found in the *exhibition of unsubdued natural feelings*, by some of your converts: such exhibition may not go to prove their unregeneracy, but may serve as a lesson that you were too sanguine respecting the change in them previous to their reception into the Church, and that you perhaps had not fully satisfied yourselves that they were taught of God. Let every instance of such exhibition, therefore, serve to humble you and lead you to self-examination with reference to your ministry, rather than to the exclusion of the individuals encompassed with infirmity like ourselves. In others of your converts you may be tried by a *disposition to imitate the worst parts of European manners, by spiritual pride, and the ambition of equality*. It is lamentable that such feelings should possess the minds of any of your flock; but when you discover them do not be discouraged as though you had laboured in vain, and neither cast off the individuals as hopeless, nor seek to check their arrogance with the authority of a master, the conscious superiority of a European, or by the display of human infirmities not unlike their own; but argue with them, remonstrate with them, and oppose the whole weight of your example to their folly, their pride and their ambition, and thus, in the spirit of Christ, seek to crush the aspirations of a perverted judgment or a worse heart; lest, if you set aside the Christian and the minister, you exhibit your own want of subjection to the Gospel and participation of the grace, which, while it saves, brings the whole man into subjection to Christ. And if you once lead such faulty characters to suspect your christiauity, I scarce need say, there is

an end to your benefiting them in the slightest degree, and thus some souls may be said to perish through your self-indulgence. In noticing what may be pleasing in your converts, you will need to use caution. Your approval on the one hand may do all the mischief to others of partiality, and your complacency may on the other hand degenerate in your mind into worse feelings; you may be carried by trifling circumstances to a dangerous pass, yea be hurried on, almost imperceptibly to a guilty bound—for remember, my brethren, we are men, and but men, though engaged in sacred ministrations, and we have need to use caution in our daily intercourse with those who, though they may be partakers of like precious faith with ourselves, are but just emerging out of darkness, and have not very clear perceptions of the light into which they are brought through the Gospel. Although it is no common thing to find the native members of our Churches imbued with a true missionary spirit, yet when a right feeling for souls and a competent acquaintance with the divine word, are possessed by any of your converts, it will be your duty my brethren, as it will be your privilege, to call forth such gifts into exercise by the encouraging of such men to preach, and setting them aside to the work of the ministry; and I have no doubt, you will find your account in so doing, and meet with the divine blessing.

And you, my highly privileged sisters, associated with the servants of God in their divinely-directed labours, allow me to say a few words by way of counsel to you. I trust you feel the privilege and happiness of your station in being permitted by the Redeemer to strengthen the hands of your partners, and I feel persuaded you do so act as that your joint prayers are not hindered, and you become the counsellors, comforters, and meet helpers of your respected partners. You stand indeed in the same position with them, but you sustain also another character apart from them,—that of deaconesses or servants of the newly-formed Churches in their temporal affairs, and even in their spiritual matters, labouring, like the good associates of the Apostle of old, to promote the good effects of the preached word by your social intercourse with the families of converts, and even by your prayers. But in caring for the temporal wants of the converts many cases will come under your notice, which you will do well to regulate and attend to yourselves, and bear the burden of alone. Indeed you may consider yourselves constituted by the Redeemer in your position with reference to the Churches that form the charges of your partners, the mothers of a numerous family and the—(what term shall I use? I have none and must new-coin one)—stewardesses of a vast household. But in dispensing your stores to relieve the wants of this family of the Lord, though you should lay out much, yea labour with your hands to clothe the naked, and feed the hungry, and heal the sick, yet bear in mind that you have a comparatively barbarous people to deal with, and no thanks in many cases to expect. You have already sacrificed much in leaving your country, friends, and numerous associations, that were a source of comfort to you, and now in the field of labour you are called upon to more and daily self-denial in these respects, and you have to make your

account with coarseness, ingratitude and very ill returns, and in the face of all this treatment you are required to be examples of holiness, meekness, devotion, sobriety, benevolence, resignation, submission, moderation in all things, and of chastened feelings. In a word, to be useful to a people who read more the lives of men than they do books, you will need to appear almost faultless, and to act not as natural mothers, but spiritual; and then I am persuaded you will have a very commanding influence in your circles, and attain, while living and when dead, a name better than of sons and of daughters.

The children of missionaries have to bless God for their peculiar lot, nurtured above others in the fear of God, and beholding from their infancy the glory of God in his Church; great are their privileges. They should love the sacred, useful and benevolent calling of their parents; and, if not making it their choice, they should at least so act as that their vast privileges may not rise up in judgment against them. They should, above others, esteem and promote that cause; and, whatever may be their pursuits in life, should strive to possess as extensive a desire to benefit others as their parents are seen to have. They should study to discover the spiritual wants of the people, whether Christian or Heathen or Mahomedan, and seek to supply them accordingly, by contributing of their substance, or writing works, or labouring in any other way for their good.

To my own children I would say, you owe your all to the mission: improve the knowledge you have been blest with, and the ministry you sit under; and seek through life to fill the Churches of God, fill the coffers of missions, fill the hearts of missionaries with joy and strengthen their hands, and finally fulfil all the hopes of your parents in a useful life, a happy death, and a joyful entrance into eternity.

My own sense, my dear brethren, of the present duty you have assigned me, is, that whatever obligations to holiness and usefulness I have ever felt myself laid under by the solemnities of my first dedication of myself to God, and by those of my ordination, I feel that the solemn duty assigned me this day has added considerably to those obligations, and I stand your debtor to be holy and to abound in the work of the Lord to my life's end.

III.—*Missionary Journal of the Rev. J. Stubbins.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

It is well known that Orissa is the grand seat of idolatry and all its attendant evils. Such being the case I feel certain that many persons look with feelings of peculiar interest towards the mission established in that province, and often intercede at a throne of grace in behalf of its missionaries, sympathize with them in their joys and sorrows, in their encouragements and discouragements, and often sigh over the abominations of that unhappy province. It is from such considerations that I am induced to send you some portions of a journal I have just sent to my friends in England. Hoping that it may not be altogether devoid of

interest to some of your readers I shall be obliged if you will give it a place, when you have time and space for it, in the *Calcutta Christian Observer*.

Oct. 23rd. Went this evening to Berhampore, and commenced by singing from the tract the Jewel Mine of Salvation. Having sung as far as "Take refuge: oh take refuge quick in Him; besides the refuge Christ affords, true refuge there is none," I stopped and addressed the people. The attention of a large crowd of people was extraordinary; I suppose I spoke for nearly half an hour, and do not think a single person stirred from his place or uttered so much as a whisper; a very serious impression evidently pervaded the whole assembly. After preaching, according to our invariable practice, gave away tracts and gospels to such as appeared able to read and understand them.

Returned from the bazar and held our Church-meeting. Two of the Khund children, under my care, rescued from sacrifice during the Gumsur campaign, some time ago applied for baptism. Their cases were considered this evening. The following is the verbatim examination of the youngest about eleven years of age.—Do you wish to be baptized? I do. Why do you wish it? As a sign that I believe in Christ. If you are baptized but do not believe in Christ, will you not be saved? No. How are you to believe in Christ? With my whole soul. Do you thus believe in Christ? I do. Do those who thus believe in Christ live in sin? No. But do not you sin by telling untruths, speaking bad words, using abusive language, &c.? No, I did formerly, but I have now put those evil practices away. Do you now, with your whole heart, dread sin? I do. Do you wish to serve God for a short time, or for two or three years or until what time? Till I die. If you serve Him till you die whither will your spirit go? To heaven. But if you do not serve Him till you die then whither shall you go? To hell. Do you ever pray? I do. In private? Yes. When? After school in the morning. Do you do this daily? Yes. Do you ever pray at any other time in private? Yes, always, before I sleep. Do you ever feel happy in your mind when you pray? Yes. Do you wish continually to pray daily? I do. If you should at any time be tempted to commit sin would you commit it? No. What then would you do? Persevere in faith. But what would you do that you might be enabled to persevere in faith? Pray to God to help and keep me. But if you pray to God to help and keep you when you are tempted will He do so? He will. If afterwards you should be persecuted and abused, &c., would you not give abuse again? No. Then what would you do? I would go and pray for my abusers and persecutors. But would you in heart pray for them? I would.—This is her literal examination before the Church. Many of the questions had never to my knowledge been proposed before, and her answers to all were instantaneous and characterised by an apparently unquestionable sincerity. The questions and answers of the other, about twelve years of age were somewhat similar. I may just observe, that both of them had been several times examined on other points with reference to Christianity, and their conduct in every respect closely watched for a considerable time. Altogether we had not the least reason to suspect their sincerity, or to doubt their having experienced a decided change of heart. It was therefore unanimously agreed to receive them as approved candidates for Christian baptism. I could not refrain from indulging in pleasing reflections upon the delightful words of our blessed Saviour, 'Thou hast hid these things from the wise and prudent, and hast revealed them unto babes, &c. ;' and with another say, 'Out of the mouths of babes and sucklings, thou hast ordained strength*.'

* This is truly delightful—the poor intended Khund victims given up to Christ.—ED.

26th. This evening had a baptism of three candidates, viz. an old wandering Bairági, who had been previously accepted, and the two children. What a delightful scene presented itself by the flowing stream, an old man of about sixty years of age, and two children one about eleven and the other twelve years of age!

The following brief memoir of the old Bairági may not be unacceptable. His name is Nitya Ananda Dás. His home at Kalabar, a village about sixteen kos from Cuttack. His wife died about ten years ago, leaving him three sons. Caste Máhánti or Karana. Spent several of his latter years in repeating Hari, Rám, Krushnu, &c., while his guru gave the mantras. Was engaged daily for fifteen years in performing Cháyá purush to ascertain the time of his death. Immediately after the death of his wife he entertained thoughts of becoming a Bairági, but delayed to abandon his home till November or December, 1837, when he set out, leaving his children, some little property, and all his affairs, that he might become wholly dead to the world and serve his gods without any earthly cares. When he left his home he intended going first to Godábari, and afterwards to other holy places. But on his way to Godábari, when he had travelled about 200 miles, he was taken very ill. He then began to think, why should I go to that river? What benefit shall I obtain, &c.? While thinking upon these things, he says he turned round to go somewhere else, not knowing whither, and not much caring, as his object was not altogether to obtain holiness; he said he did not know certainly if he should be born again in this world or not, and therefore wished to see as much as he could of it before he died. While thus wandering about, he came to Berhampore. Says, a few days before he heard me preach he was sitting on his leather (a deer skin), repeating his mantras, when a Boishnab came up and asked him to come with him to a house, where he gave him something to eat and afterwards requested him to take up his abode at his mat. This however he refused, and went wandering about repeating his mantras and begging till he heard me preach in the bazar the 1st of last June. Says, that while I exposed the folly of idolatry, &c. he felt concerned to know how he could obtain salvation; that when I directed them to Christ Jesus as the Saviour of man, he resolved to think on these things. Accordingly, after preaching, he went into a retired place, and spent that and the following day in meditating upon what he had heard. Says, he did not attend to his vain devotions or beg any more. On the following Sunday morning at day-break, and in the midst of a heavy shower of rain, he set out to find my house, where he arrived about 7 o'clock and made many inquiries about Christianity. Being Sunday I preached in the morning in Oriya, and in the afternoon received the four natives whom I had baptised during the week previously into the Church and administered the Lord's supper. He seemed much impressed and interested by the services, and diligently embraced each intervening opportunity in inquiring concerning the Christian religion. While I was preaching in English in the evening he renounced caste, and delivering his málá and all his other badges of idolatry into the hands of Purusutam, requested him to give them to me, saying, he had till then been blinded in sin and idolatry, but now he would devote all that he had to Christ, and henceforth live and die to him. I kept him near five months upon a rigid trial, and during the whole time never saw any thing that I could possibly reprove in him. Private prayer and the means of grace seemed to be the element in which he delighted to breathe. I recollect awaking one morning, last summer, about 2 o'clock, and heard him then most earnestly engaged in prayer.

Since his baptism he has several times expressed a wish to return to his home and tell his friends, the wonderful things of God, and our Saviour.

A favourable opportunity occurring a few days ago, he embraced it, and is now on his way to exhort his family to cast in their lot with him. Oh that this little leaven may leaven the whole lump—that the object of his visit may be fully realized! In this prayer I know you and every lover of our blessed Saviour, will heartily join. This event appears to be fraught with peculiar interest and encouragement to every Christian missionary. It seems to say in language we cannot misinterpret, “My word shall not return unto me void.” “Be not weary in well-doing.” See him for sixty years a deluded, vile idolator, and then casting himself for mercy at the feet of Jesus—for sixty years uttering his vain repetitions, mantras &c., worshipping sinful gods and senseless blocks; but now behold him rising, even at midnight, to bless and praise the Majesty of heaven and earth—behold him buried beneath the baptismal stream, thus testifying to the world that he has renounced its ungodly practices, vain superstitions, &c. and has become a devoted disciple of the meek and lowly Jesus; see him leaving his home to spend his few remaining days in wandering hither and thither, to obtain what is falsely called holiness and final beatitude, and then behold him returning to tell to them whom he left sitting in darkness and in the valley and shadow of death, that true holiness is to be found only in Christ Jesus!

27th. Went this morning to Berhampore. Had a small congregation, but pretty attentive, till towards the close, when one man came up and inquired, if God ever intended that men should all be of one religion, why had he given so many different shāstras? I endeavoured to shew that God had not done so, he had given but one, but because that did not allow of what men loved, viz. sin, they refused to receive it and had written books that agreed with their own lusts, adding to them the blasphemous title of God's book. That others reading them received them because they allowed sin, and thus ultimately became baptised in a sea of darkness, receiving every thing presented to them but what was true. Such was peculiarly the case with the people of this country. Shortly after he inquired, why God had made men of so many different castes? Purusutam inquired into the origin of caste, and being informed as to this point he shewed it was impossible for the children of one parent to be of different castes. That all the difference of caste consisted merely in their different employments; that God made all men of one caste, of one flesh and blood.

29th. Started this morning between three and four o'clock for Chetterpore. Overtook a man on the road, with whom I entered into conversation on the subject of religion. Said, his mind had been deeply impressed from hearing us in one of the villages last summer; that since then he had attentively examined his own books, and compared them with ours; that he found his own all at variance, some saying one thing and some another, so that in them he could find, no satisfactory way of obtaining salvation; but when he looked at ours, he found they all made known but one way, in which sinners could be saved and that seemed to him the right one. I am greatly mistaken if I do not find many such instances, if spared to revisit the villages to which we went during the last hot season.

Arrived at Mr. C.'s house for breakfast. Having rested ourselves till about two o'clock, we went into the village; I suppose all the men, women and children in the village that could walk came together. Spoke for a considerable time without the least interruption; at length a brahman inquired Who is God? what his shape? where his abode? &c. Said he would not believe him unless he could see him; that man was like the beasts, he was born, he died, and there was an end of him—at the death of the body

the spirit returned to its five original elements, and it was therefore all nonsense to talk of heaven, hell, eternity, and the like. We endeavoured to convince him that such was not the case, but all argument seemed in vain; however the people seemed generally convinced and very attentive. At the close they received books eagerly. Went thence to another village, where a large crowd of people listened from the commencement to the close with intense interest: all assented to the truth of what they heard. Went thence to another village, but all were out except an old woman and a little child; we therefore passed on to another. Here our principal work was in argument with a brahman. We had stated that God is omnipresent; then, he said, he exists in our various idols and therefore when we pay our devotions before an image it is not the image but the God who dwells in it that we worship. This we shewed in the first place to be contrary to reason, and in the second to their own books, from which we gave several quotations, and in addition to these mentioned some passages of Scripture. Shewed that when the potter made his various vessels they were separate, from him, his nature was not mixed up with them; thus it was with God the creator of all things. His mind seemed at last to be pretty well convinced. We then returned, after having been standing, walking, and talking incessantly for four hours, pretty well wearied.

30th. Left this morning at five o'clock for Ganjam. When near the river we saw an immense crowd of people assembled; and as we approached still nearer, we found, I suppose, not less than from 300 to 400 men, women, and children, some bathing, some praying, some presenting various offerings to the river; this it will be remembered is what they call *Kárták nás*. We stopped and endeavoured to shew them the folly and wickedness of worshipping rivers, &c.; indeed of adoring any thing less than the God of heaven, the Creator and Governor of the universe. Shewed them that according to the declarations of their own *shástras*, all their various rites and ceremonies, pains, penances and sacrifices, pilgrimages, bathings, festivals, &c. could never purify the mind; that this was only to be obtained by serving God through faith in our Lord Jesus Christ. We distributed a few books amongst them and passed forward to Ganjam. About three o'clock in the afternoon we went into a bazar where we were soon surrounded by about 200 people. All were very attentive, with the exception of one brahman, who argued that besides *Krushnu* there was no true God. Shewed that God was a perfectly holy being, without the least stain of guilt or imperfection, but this could not be said of *Krushnu*; proceeding to point out several of the abominations and filthy obscenities of this impious idol, concluding from the whole that it was evident he was no God. He argued that though he did do these things yet in him it was not sin, because he was God and had a right therefore to do what he pleased—that he was able to save all men from hell, &c. Shewed him that those who committed sin were sinners by whatever name they might be called; and that *Krushnu's* works were sinful is evident from his instructions to *Udhaba*, where he says they who do such things fall into hell; that though God had an undoubted right to do as he pleased, yet he could never do that which was in itself evidently wrong and sinful; his nature being perfectly holy he could not possibly do that which was opposed to it; that no wise monarch would make a law and himself be the first wilfully to violate it. If this was the case with mere man, how much more so with God; and observed that it was folly for one to talk of saving another who could not save himself; especially he could not one save another's soul, who could not even save his own body; thus it was with his god, who he could remember died by the hand of *Jára Sabara*, who when dying exclaimed, "In what manner I killed *Báli*

with an arrow, even in that manner by an arrow I die," &c. He at length seemed pretty well convinced that Krushnu was no god, and listened to the close with attention and apparent interest. We then went on to another bazar, where we had a very interesting and attentive audience. Several seemed considerably impressed and all acknowledged "This is true." After spending a considerable time here we left with an intention of going home, but I stopped to talk with some men in another bazar, and was soon surrounded by not less than 100 people. We stopped about an hour amongst them, preaching by moonlight. Their attention from the beginning to end was remarkable, not the least interruption or opposition was manifested. Distributed during the afternoon about 200 tracts and gospels, and might have given away many more, but we endeavoured to avoid giving to those who could not read and understand. Two men followed us from place to place wherever we went. Said, their minds had been deeply impressed with what they had heard. Promised to come to the house in which we were stopping the next day, as they wished to make some inquiries about this new religion. Having thus spent between four and five hours amongst the people we returned pretty well fatigued and were prepared to welcome refreshment and rest.

31st. Left home this morning at 5 o'clock for a distant village, where we had a large and attentive congregation, perfectly free from every thing like interruption; all appeared to listen with considerable interest. After spending about an hour with them we distributed books and went on to another and considerably larger village. Here many appeared to be much impressed, and several anxious inquiries were made about religion. One man said, you come here and preach; all you say is good and true, and you distribute amongst us books and then leave us! If we want to know any thing more about religion, how are we to do so? I told him my house was at Berhampore, and I should always be glad to see any one to converse with him about his soul. This he said was very merciful; but still there was a difficulty, because while he came to inquire about religion it was not unlikely that his family would experience great molestation, and again he and all in the village were but poor men, and if we neglect our business to go from one place to another to inquire about religion how shall our families live? Were a missionary to come and live at Ganjam, all the people would soon forsake their lying gods and embrace the true one, whom you preach to us. The man seemed to speak with such affecting earnestness that I was induced to promise we would take an early opportunity of visiting them again. I could not but feel that it was indeed a call from a heathen people to Christians, saying, "Come over and help us;" and surely the cry will not remain long unanswered! Returned home about ten o'clock; when we arrived we found several persons waiting to inquire about religion. We were exceedingly in want of refreshment, having taken nothing since dinner the day before, but we really had scarcely time to take any; our very devotions were conducted in presence of the inquirers. Our time was thus wholly taken up in directing numerous comers to the cross of Christ till about half-past two when we requested those who remained to return on the following day if they wished to make further inquiries. We then went to a large village about a mile out of town. Our congregation consisted of about 200 persons; all were very attentive for a considerable time; at length, however, one man said we might well go about teaching this religion to the people, we were nicely paid for it by the Company, &c. I then entered into a full explanation of the feelings that induced missionaries to leave their beloved friends and native land, and to suffer various privations and difficulties in this, at the same time shewing that we were not paid by the Company; that we had nothing to do with them.

This detail produced a most striking effect, several seemed ready to weep as they exclaimed, Ah ! what love is this ! We then besought them to embrace without delay that Saviour whom we had made known unto them. We then left them for another village, accompanied by two men, one of whom had followed us from our home, the other from the place where we had just been preaching ; they said, they wanted to know more about this blessed word which we had brought to them. When we arrived at the next village, we found rather a small but very attentive audience. We preached to them without interruption till dark and then left to return home. The two men however still followed us ; and refused to be persuaded to return, till they had seen us home. Their hearts, as they said, overflowed with joy at the good news they had heard. When they left it was with the promise that they would come to the house to make further inquiries to-morrow.

Nov. 1st. Went into the bazar this morning at 5 o'clock. Were very much opposed as might be expected, there being scarcely any in that street but brahmans. However we got on pretty well with them, generally removing their objections and answering their inquiries by quotations from their own shástras. This I have generally found the most effectual way of silencing these clamorous fellows. Having removed their objections and obtained a little silence, we shewed the vanity of all their endless ceremonies, and directed them to the atoning blood of Christ for salvation. After spending about an hour and a half with them we went into another similar bazar where we experienced similar opposition. After having removed several of the most important of their objections, I chiefly confined my subject to death and eternity, pointing out the dreadful consequences of sin in the eternal world. Many seemed considerably impressed with these subjects, and listened with delight to the invitation to everlasting life given by our blessed Saviour. We then left them and went to another bazar. Here all were attentive and serious, so that we had little more to do than to make known the simple truths of religion, beseeching them to flee from the wrath to come. We returned about 11 o'clock to breakfast. Found one man waiting to commence the business of the day at home. Shortly after him, in came three more, and after them others, and so it continued till two o'clock, when we requested them to leave, as we wanted to go to the bazar. We went, however, to a small village near. Never do I recollect witnessing such ecstatic joy as the people evinced when we pointed out to them the plan of salvation. Before we left two brahmans came up and began to oppose, but the people turned them away, hooting them from us. We then went to another small village where we found but eight or ten people. Spoke to them a short time, and went forward to Ganjam, where about 250 or 300 people were met together. After speaking some time one man said that the true way to be happy, was to put three marks on the forehead ; of these three, two are to be white and one red. When they put on the white they are instantly freed from every sin and made completely holy ! When the red in the midst, Krushnu and Lakshmi immediately take up their seat in the forehead and there dwell ! But those who omit to put on these marks are more vile than he who eats the flesh of the cow !! Of course we exposed the folly of such delusive hopes, directing him to the true way in which he might obtain pardon and holiness. The people were pretty attentive till the close. Three of the men who left the house with us followed us about wherever we went and returned home with us, where we had more conversation with them. They then left and four others came who remained with us till eleven at night, when I dismissed them with reading and prayer.

2nd. Started this morning to visit one of the men who came to see us last night, partly to have some further conversation with, and partly to get some books from, him. When we arrived, we were soon surrounded by seven or eight more. We had a good deal of conversation with them, which they seemed to feel much. I doubt not but at least two of them are decidedly concerned about their souls. We left them and went into the bazar, where we had an immense congregation. Purusutam spoke in Telugu, and I in Oriya. The opportunity was really a good one, and the people without exception attentive and serious; we then distributed the few remaining books we had, and returned to breakfast between eleven and twelve o'clock. When we arrived we found several of our old inquirers waiting to take their leave of us, and after them came others, so that our time was fully occupied with them till near three o'clock, when we dismissed them with prayer, and prepared ourselves to return that evening to Chetterpore.

3rd. Left Chetterpore this morning a little after two o'clock and arrived at home about six. Found all well and comfortable. Blessed, ever blessed be God, that he thus permits his servants to go forth and labour in the cause of their glorious Redeemer, making their house to dwell safely during their absence! In the evening went to Berhampore; but did little more than give away a few books, as we were pretty well wearied with our week's work.

4th. Preached this morning in English, and in the afternoon received the newly baptised persons into the Church and administered the Lord's supper. Truly it is delightful to behold this little Christian community of sixteen persons, respecting all of whom I have every reason to believe they are Christians indeed. Eight of them were formerly wandering in all the abominations of Idolatry; three others had been bound in chains for sacrifice; two others were formerly Roman Catholics, and three more trained up from youth in the fear of God. Since my arrival here last March, I have baptised seven of them (natives). Though this number may appear small, still it is evident God does not in this respect leave himself without witness, nor suffer his own word to return to him void, even in this land, next to infernal through the appalling scenes of wickedness and idolatry; neither does he suffer his servants to labor without at least some degree of encouragement. I feel confident that many will rejoice and praise God with me for what he has done. Oh! let us as Christians and ministers of the grace of God, be more and more alive to our great work of making known to the heathen around us salvation through the blood of the Lamb, and it will—it must be our happiness to see yet greater things than these. Legions of foes may oppose, but He who is for us is greater than all who are against us. Our great difficulty is in the want of more men; and, in order to obtain these we want more pecuniary means. While there are so many who have given their hearts to the Lord, will not also many of them give their purses likewise? It is not surely too great a thing to perform, when we are exhorted, "Freely ye have received, freely give." We could feel if there is any part of India that demands more attention, more means, more divine light than another, it is the unhappy province of Orissa. My beloved brother Sutton some time ago, through the medium of your excellent publication, made a call upon the benevolent Christian public in India, for means to enable us to bring forth more laborers from our beloved native land. Some kindly responded to the call, and a letter has in consequence been written home offering to provide 800 rupees towards the passage, &c. of the next Missionary. But we wish to go still further and offer as much for each of the next three who may be sent out within twelve months from the receipt of the propo-

sition. Several at home are willing and waiting to come and join us, but they are compelled to remain at home for want of means. When we reflect upon this circumstance our minds must necessarily overflow with sorrow, seeing how much we need help here. Beloved brethren! we plead the cause of the hapless millions of Orissa; we lay their mighty load of untold spiritual sorrows, wretchedness and misery at your feet, and ask with most affectionate concern, who will come forward to the help of the Lord against the mighty—who will unite with us in contributing, though it were but a mite of his substance, towards obtaining more means to alleviate or banish the gloom of the valley of the shadow of death, in which such vast multitudes are engulfed—to turn them from darkness to light and from the power of Satan unto God?—Many indeed are ready, to assist to any extent in furthering the objects of their ambition or even amusement. Oh! let not us Christians be backward in straining every nerve for the furtherance of the glory of God and the eternal salvation of millions of our fellow immortal beings, who but for our assistance may sink into everlasting perdition, exclaiming in agonizing grief as they fall—“No man cared for our souls!!” If they do perish let us exert ourselves that they perish not for lack of knowledge, that carelessness for those whom the blessed Saviour thought it worth shedding his own blood to redeem, be a charge that shall in no respect fall upon us.

It is unnecessary that I should say more upon this subject. My heart's fond desire is that what I have said may meet its response from those who are partakers of like precious faith with ourselves; that it may soon be our happiness to inform our friends in England, that a second sum is ready to assist in defraying the expences of other brethren to join us in our labors to promote the glory of our God and of his Christ. Any monies forwarded for this object can be forwarded either through the Editors of the C. C. O. or through the Rev. J. Thomas, Baptist Mission Press, Calcutta, or it can be sent direct to the Orissa Missionaries.

I remain, truly yours,

J. STUBBINS.

Berhampore, *viâ Ganjam*, Jan. 9, 1839.

IV.—Australia.—3.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In the second paper on Australia, a sketch was given, of the first part of its history as a penal settlement. In that outline there was but little calculated to excite pleasurable emotions, or to incite us to admire the transportation system. It was not therefore, the congeniality of the subject with the feelings of the writer, but his obligation to narrate with fidelity the facts of history, which prompted him to describe that sanguinary operation of penal discipline. Now a more pleasing prospect opens up before us, though from a particular survey of it, there will not be exhibited the most enchanting appearance. It was proposed to divide the penal history into three eras, and the first which has already engaged our attention,

was designated the reign of terror. With disgust, and abhorrence we turn from that to view the aspect of the second period. The latter in its character and influence, was the reverse of the former. The one exhibited the oppression and cruelty of the colonial authorities, the other the mercy and benevolence of the supreme government. At the time of which we are now writing, of the original convicts, some had received conditional, and others absolute pardons; and of those who had been transported for seven, and fourteen years, many by the expiration of the period of their exile had become free. The liberation and emancipation of large numbers of prisoners who had been the victims and instruments of the worst species of tyranny; the numerous gangs of bush-rangers, who by threatening the lives, and plundering the property of the inhabitants, were the scourge of the colony; and the rapacity, and cruelty of many connected with the government of New South Wales, rendered a change indispensable in the penal system. Of these facts the British authorities were apprized; and therefore urged by necessity, and we hope, inclined by a benevolent disposition, they adopted such measures as appeared best adapted to heal the wounds inflicted by a cruel system of discipline, and to make useful subjects of those who were likely to become dangerous rebels. To carry into effect the judicious measures and gracious intentions of the British government, the governor was invested with the discretionary power to grant land to emancipists and freemen, and under certain conditions and particular circumstances, to their children. As in this and some subsequent papers the words emancipists, freemen, and natives of the colony, or native born, may frequently occur, and as some readers of this periodical are perhaps unacquainted with their peculiar application, it appears to be desirable to explain the meaning of them. For though in a work recently published, entitled the "Felonry of New South Wales," the various classes of convicts are included under that appellation, yet, by an attention to those local divisions, and by viewing their distinctive characters, the position they occupy in colonial society, and the influence they exert over it, will be most apparent. An emancipist therefore, is a person, who though transported for the period of his natural life, has received a conditional, or an absolute pardon. If the pardon is absolute, the recipient of it, has restored to him all the privileges of a British subject; but, if the act of grace is only conditional, the liberty of the pardoned felon is confined within the boundaries of the colony. In general I believe the nature of the pardon extended by royal favour to convicts, has been conditional;

in only a few cases has it been absolute. The meaning of the term freeman, when applied to the felonry, is more ambiguous than that of emancipist. It applies to that class of prisoners who have served the time for which they had been transported. The freemen are numerous, but in proportion to their numbers less influential, than the emancipists. As a class, the latter are more wealthy and more accomplished villains; for acts of villainy, rather than meritorious conduct, in general, have secured to them the favour of the colonial authorities, through whose influence their emancipation has been obtained. The natives of the colony or the native born, are distinguished from the aborigines. The latter comprise the black population, the former the colonial born offspring of all European parents, but especially of convicts. With these explanations, the subject of crown grants of land will be resumed. The land, which at this period of the penal history, was granted, by royal munificence, to the two classes of the felonry and their children, consisted of small farms of alluvial soil, situated on the banks of the river Hawkesbury, and in some other desirable situation. The original grant comprised fifty acres, and for the special services performed by individuals, such as the apprehending of bush-rangers, the discovery of new line of roads through the bush, and for less honorable performances, additional grants were made. To encourage these persons to clear their farms and to cultivate grain, the colonial government for several years, received into the Commissariat stores, the produce of these small settlers, at the rate of ten shillings per bushel, both for wheat and maize. This, in the early history of colonial agriculture, was a wise, and benevolent arrangement. It afforded to the cultivator of the soil a certain market, and a stated and remunerating price for his grain, the absence of which in the early states of our colonies has often prevented valuable land from being put under tillage. Under these propitious circumstances, industry and economy were rewarded with the necessaries and comforts, and ultimately with the luxuries of life. The influence of this measure on the colony was highly beneficial. The quantity of wheat grown in these settlements and in others formed under similar auspices, by veteran soldiers was considerable, and the quality good; so that the colonists became annually less dependent for this indispensable article of food on a foreign supply, which was obtained at an enormous expense, and of an inferior quality.

The Hawkesbury district, which twenty years ago was the granary of the colony and still continues the principal place where grain is produced for the Sydney market, has on several occasions during the time it has been located, been deluged by

the quantity of rain, which poured from the mountains. The suddenness and impetuosity of the torrent, the one taking the settlers by surprise, and the other sweeping away their property, produced direful calamities. By a violent rush of water, almost instantaneously, live stock, stacks of corn and weather-board cottages, were carried into the current; and the unhappy sufferers, unless they sought shelter on the mountain, found a watery grave. What, by the Hawkesbury settlers, was designated the great flood, was so destructive, that in consequence of it, wheat rose to five, and maize to seven pounds sterling per bushel. Many families who with their lives escaped the destroying element, were at once reduced to utter destitution. In a moment, they were deprived of their comforts and necessaries by the entire loss of provisions, apparel, and habitations; and as, with a desponding stare, they looked from their rocky retreat, what a few minutes before presented to the view a neat and well-stocked farm, now exhibited nothing but an inundation. But under these calamitous circumstances, the government exerted its energies to mitigate their sufferings. To afford them a temporary abode public buildings were appropriated, and to supply them with food and clothing the commissariat stores were used. These government supplies were continued till the waters having retired within the natural channel of the river, new cottages could be constructed, and another crop of grain be produced; and where the ability was possessed, the settlers from the produce of the next harvest, paid the government for the stores which they had received. These visitations of Divine Providence, in but very few instances it is feared, exerted on the minds of the sufferers a beneficial influence. Their houses, their privations and deliverances, frequently afforded them a subject for conversation, and after the lapse of years, they would relate the events with the deepest interest; but neither in reference to the adverse nor prosperous circumstances, to the painful, or pleasing parts of the narrative, would there be a recognition of a Divine interposition. Among these emancipated and freeman convicts, drunkenness and debauchery were almost universal. Some idea may be formed of their degraded character, from the following circumstance. The small vessels which took their grain to market would bring them when it returned, among other stores, several kegs of spirits, chiefly rum. On its arrival a number of persons who formed a neighbourhood, assembled on the bank of the river, and having emptied a keg of rum into a bucket and diluted it with water from the river, men, women and children, would continue for several days and nights, drinking that pernicious beverage. At these revels, of which, in some parts of the district,

there would be at least twelve during the year, these debauchees would indulge in the most obscene conversation, and commit the vilest deeds. At this period many of them were living in a state of concubinage, if not of promiscuous intercourse. Fighting and robbery, manslaughter, suicide and murder, not unfrequently resulted from these bacchanalian revels. Though therefore, they possessed a nominal liberty, they were enslaved by the lowest passions.

Yours, &c.

V.—*On the Christian administration of Idolatrous Oaths.*

The end for which a man lives, ought certainly to be that for which he was created. To assume or pursue any other end in preference, would be in fact to reject the supremacy of God, and to rebel habitually against the Almighty. This is sin in its principle of a God-denying selfishness. Now the supreme law under which man lies to God is, "to love Him with the whole heart, and soul, and mind, and strength;" this must be the habitual state of a man, else he sins; if he adopt any course of conduct inconsistent with such supreme love to God, he sins; if, in deliberating on duty, this element as the supreme one be rejected, he sins. No circumstances that can possibly occur, can ever warrant the breach of that first law of human volition and human action; he is bound, "whether he eat, or drink, or whatsoever he do, to do all to the glory of God,"—that is, to do all agreeably to the will of God immediately, and for the honor of God ultimately. A good man therefore will seek to have the confidence, in all his actions, that he is pleasing God; and when he cannot have this confidence, he will first pause, and finally cease. All Christians will admit this in theory, but alas! alas! how woefully few act on it in practice!

The application of the above principle we intend for a case of much interest lately sprung up in this land. It is one of inquiry, as to the propriety of judicially asking or receiving the Oaths of Idolaters, by the objects of their worship or dread. It has hitherto been the policy of the government of this country to accept, in all their judicial procedure, the oaths of its different inhabitants in that form to which they have been accustomed. The consequence has been a collection of oaths of the most extraordinary description, both as to absurdity, falsity and contrariety—the strength of the one oath resting on the weakness of another; and the truth of one being wholly dependant on the falsity of the other. The Bible, and the Koran, the Ganges water, a son's head, and the skin of a tiger, are all alike legal tenders to swear by: the man who calls for any one of them may have it. The Scotchman may lift up his right hand to heaven and swear by God Almighty to speak the truth; the Englishman may kiss the Gospels, and do the same;

the Mussalman may raise the Koran to his head, and swear by it as the word of God; and the Hindu may touch Ganges water and swear by that River as God:—all these oaths are alike accepted—the validity of each is sustained—the law makes no question, but dispenses justice on the foundation of oaths which as to their objects, are mutually destructive and contradictory. But of this afterwards. The *inquiry* to which we now refer, is but one branch of a general question as to the propriety of such a system of oaths; it is simply this: “Whether is it right or wrong, *in the sight of God* for a *Christian Magistrate*, to administer oaths by such objects as the Ganges-water, or the Koran?”

In entering on this inquiry, these following things are taken for granted:

That such oaths, by the Ganges or the Koran, are frequently and habitually given in our judicial courts by natives.

That Magistrates do *administer* such oaths, when, on the witness choosing what oath he will take, the Magistrate orders, sanctions or judicially sustains the putting of that oath, by the native officer, to the said witness.

That there is on the part of the *witness* a virtual or direct *assertion of the Divinity* of that by which he in those instances swears: Gunga he declares to be Supreme God, or the Koran he declares to be from God, and Mahomet its author to have been the Prophet of God.

That, what is wrong in the sight of God, can never be right on any other ground.

That, to the Christian, the grand rule of right and wrong is the Bible; what it declares to be right, is right; and what it declares to be wrong, is wrong to him.

That, a Christian *Magistrate* is as much bound to act agreeably to the revealed will of God, as a Christian *Man* is, wherever the will of God respecting his procedure is manifest.

Admitting these things,—any one of which (if questioned) we are ready to defend—we proceed unhesitatingly to assert, without a shadow of inward doubt, that it is, *before God*, *sinful*, to administer or sustain any oath by the Ganges or Koran, and that a Christian magistrate sins in doing so. For we hold that,

I. *That*, by which the Idolater or Mussalman swears is *false*, in that sense on which he swears by it. It is untrue that the Ganges is God, or that the Koran is the word of God; the one we know is a mere creature, the other is a vile imposture. Now, a Christian knows this at the moment;—he has no doubt that the object of the witness's oath has no existence, and therefore that he is swearing by a non-existence. He knows, therefore that in the sight of God such an oath is founded on a lie. Now, can it be good in the sight of the God of truth, that one of His servants, sitting in the chair of truth, (as the seat of justice ought to be, and as the administering of an oath proves that it would be,) should receive an oath of truth by that which is the assertion of a lie? The Christian magistrate knows that there is nothing more false than for a man to say that Gunga is God, or that the Koran is Divine; and he further knows that the men who believe such false-

hoods shall be judged and condemned for it at last ; and yet he sustains such an assertion, as a sure and valid ground on which as a Magistrate to decide !

The dispensing of justice is made to rest on the administration of an oath ; that oath proceeds on the assertion that a certain thing is God or is Divine, which the magistrate knows not to be so ; yet on the ground of such an oath, he decides, as a representative or minister of the true God, on the judgment-seat ! Now in the sight of God, is or is not such administration of His justice right or wrong ? It avails not in this question to say that the *swearer* believes the ground of his oath to be true ; for the inquiry is not about the swearer but the *receiver* of the oath ; and about the latter in relation to *God*, and not to man. To us it seems plain as noon-day that such a system, involving a deceitful silence or connivance, of a judicial kind, is sinful, and therefore displeasing in the sight of God.

II. *Idolatry* too is the basis of such an oath as that by the Ganges, as imposture is of that by the Koran. Now the Christian knows that *Idolatry* is a sin in the sight of God ; that his law has been framed against it ; that throughout the whole scriptures he has uniformly denounced it as abominable to Him. They who believe the Bible know, that every act of idolatry is deemed an *insult* by Him. For any man, therefore to swear by an idol or idolatrous object, is virtually to offer an insult to God ; and for any man who believes this, to sustain or receive such an oath is to sustain or receive that which he knows His God at that moment hates and resents and will judge as an *insult*. And can any man, in any station, or for any purpose be warranted to receive or permit, much less to administer, that which *he knows* is insulting to the Almighty, and worthy of divine and eternal condemnation ? To swear in the presence of God, that the Ganges is HE, or that the Koran with all its falsehood is His book, is an abomination to Him ; and, *what if* the evil next in relationship may be, the act of a Christian judge or magistrate in publicly and officially sustaining as a basis for the dispensation of justice, that which His Bible declares to be an object of abhorrence to the living and true God ? The judge has to do with that God as well as the idolater ; and, if there be any difference in their account, it is all against the former, because of his superior privileges as a Christian.

We hold then on these simple grounds, that it is wrong to administer such oaths as those referred to, or judicially to accept of them when offered. *Idolatry* begins in falsehood, and ends in insult ; and an oath by its objects, is based on such falsehood and such insult :—nay, an oath by them is the highest possible form of asserting both these evils. Men may disguise these things by *false names* ; they may call the *falsehood* of idolatry “ conscientious belief ;” and they may call its *insulting forms* “ religious worship ;” and they may then call the *oath* founded on them a *sacred pledge* ; but with these men we have at present nothing to do ;—their speech betrayeth them that they are infidels in this matter and not Christians. We write for those who believe the Bible and abide by its declarations ; and they *well know* that in

that book God has said, that such "conscientious belief" is sin "without excuse," and such "religious worship" is the "abominable thing which He hateth." Let us not be deceived by fictitious names, of the world's devising, in order to "cover sin;" but, as Christian men, let us abide by divine names, for they express realities and convey certainties—the realities and certainties of the supreme and final judgment.

Now, in reply to all this, it may be said, "We grant that Idolatry is false and abominable in the sight of God, and that an oath by that which is bad is a still higher assertion of that badness; but then, we do not admit that the magistrate is any party to this evil—he asserts or denies nothing *himself*, and therefore is chargeable with nothing bad."

Now here we move for trial at the bar of God. Is this supposed magistrate, in the act referred to, *in the sight and mind of the Almighty*, a sinner or no? We say, He is. Before the searcher of hearts, he calmly and judicially receives an oath, containing what *he knows* to be an abominable lie, and a damnable sin, in its very bosom, and he proceeds to accept, record, and decide by that oath, without the slightest intimation that it is offensive to God or ruinous to man. Is this in accordance with supreme love to God? will any man venture to say, that, in such a magisterial or judicial action he can lift up his heart to heaven and say, "I do this in love to Thee and to my fellow-man!" Besides, what effect has this conduct of the Christian magistrate on the poor sinful swearer? Does it tend to weaken or confirm him? No one will say that it *weakens* his sinful belief in the Gunga or Koran; some would say that it tends to confirm him, (and we believe it has this tendency,) but we shall suppose that it has not—only that he is left in a neutral state, neither weakened nor confirmed; suppose this apparently more favourable view of the case, what then follows? just this, that God was blasphemed and his name dishonoured in your presence, and in the most solemn manner, and you for some end sanctioned it and were silent!—"He that is not for me is against me, and he that gathereth not with me scattereth!" He that sees theft committed and informs or hinders not, is guilty; and so he that sees idolatry committed and being able reproves not, is also guilty—and the man who accepts of an oath which proceeds on idolatry or falsehood, and is judicially silent, we believe to be partaker of the sin before God!

2. Some persons who do not or cannot deny that the acceptance of an idolatrous oath is constructively a favour done to idolatry, plead in defence that it is done *officially*, and not personally,—and therefore that they are not to be deemed guilty. In other words, "It is a part of the office which we have voluntarily taken upon us, and which we voluntarily maintain that we should thus sin, or at least do what in other circumstances would be highly improper, and perhaps evil."—Now this distinction between official and moral duty, is one of those fallacies which find no place in the word of God, and certainly shall find no room at his bar. The fact of a man continuing to hold the office which compels him to sin, is a sufficient answer to this wretched sophism which is generally the offspring of a worldly heart and a troublesome conscience. It reminds us of the old quaint but wise story,

of a certain prince, who was also a bishop, and who had a habit of profanely swearing in common conversation. Being reproved one day for this by a friend who reminded him of the holiness of his episcopal character, the culprit replied, "It is not as a bishop but as a prince that I swear!" "Ah," said the friend, "if the *Prince* should be cast into hell, whither will the *Bishop* go?"

3. Another reply made to our argument is, that, "Without the acceptance of the oaths referred to, it is impossible to govern this country or administer justice in it; and therefore as we must do the latter, we must accept the former." Now to this objection there are some plain answers.

(1.) This is no sufficient answer on the part of a *subordinate* officer or servant. Let the government look to its own responsibility, and let him look to his; if a government choose to rule by sin, that can be no justification of his committing the sin, as we have seen above. If a body of men grasp an empire which (according to the supposed objection) they cannot rule without a violation of the divine law, that surely can never be a plea for any man becoming their servant in iniquity. This is however virtually the same with objection second.

(2.) But besides, suppose for a moment (what we admit not), that it is *impossible*, without sin, to hold or rule this idolatrous empire, what follows? just this, that no good man would either attempt to rule or to keep it. To hold any possession on the condition of sinning against God, would, to a true Christian, be an impossibility; he cannot do it. If any end however good be unattainable without the commission of evil, then he holds *that* good to be absolutely unattainable to him. If any man admit that the legal administration of idolatrous oaths is the legal administration or reception of what is an insult to Almighty God, and if he further hold that it is impossible to govern India without such a system of legalized insult, then, as a Christian, he must believe also that to attempt to hold or govern India in such a case is *sin* and therefore impracticable; and therefore we must immediately cede our possession and leave "the dead to bury their dead."

(3.) We answer again to this objection, that we believe no such thing as that India *cannot* be governed, nor justice in it be dispensed, without those sinful and idolatrous oaths. No—when we believe this, we shall believe that there is no God! "By him kings rule and princes decree justice." He is "King of kings and Lord of lords"—"all powers that be are his ministers for good." To tell us then that men cannot govern without sin, or dispense justice but on the basis of idolatrous iniquity, is to set unwarrantable limits to the power or the wisdom, or the holiness of God as Supreme Governor of India and of every other land; and, to set limits to him, is virtually to reduce him to the level of one of those idol gods, by whom the heathen swear.

(4.) But once more, as to this objection we believe that a *substitute* could be found for the system now pursued, a substitute honorable to God, consistent for the Christian, and beneficial to man. On this however we rest not our argument, and therefore we shall not at present enter on the consideration of it further than to say, that we

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believe that Almighty God would prosper it and render it effectual, notwithstanding all the apparent hindrances which at first might forbid. "Them that honour me, I will honour," is the written promise of the Lord; and we have no doubt that they who act on it will find it true. We would have no appeal to Old or New Testament; we would call for neither the Koran nor Gunga water; we would stand upon the first principle of natural and universal religion, that there is a Supreme Creator, Governor, Witness and Judge of all, even God; we would leave with men themselves the responsibility of entertaining their own *private* opinions concerning him; all that we ask is that judicially and politically we know and name no other God, but the one living and true God. This, however, is a point which we only name, as our argument is entire without it; if there were no such substitute, still we must not do evil that good may come: and certainly *experience* cannot be brought to bear against us, nor the word of God; whatever theory and speculation may be compelled to attempt.

4. It is ingeniously said, "If for the sake of the honour of God we refuse to accept an idolatrous oath then we shall be unable to fulfil the law of God itself: that law says, 'Whoso sheddeth man's blood, by man shall his blood be shed;' now, if without accepting an oath by the Ganges, a judge cannot extract truth from a witness, so as to convict and punish the murderer, and if you say it is sin to accept of such an oath, then the murderer will live, which is a breach of the law of God." This is only a subdivision of the former objection of the "impossibility of dispensing justice"—but as it specially refers to the law of God, we shall specially advert to it. Put the supposition fully and fairly and it is this: whilst endeavouring to punish a man who has broken the *sixth* commandment by committing murder, am I to proceed on testimony which breaks the *first* commandment, in swearing by a false God? that is, when reduced to its simplest terms, am I to employ sin in detecting or punishing sin? Is this Divine righteousness? Is this Christian justice? Is this common consistency? Let the supposition answer itself. If a law be thus divided against itself, how can the law stand? If Christianity will make idolatry her servant to detect and punish murder, then how can she cast out idolatry as the accursed thing? Nay, the Christian will say, the law is one in all its parts; I must not seek to fulfil one commandment by breaking another; I must not accept of stolen documents to prove a crime, neither may I accept of an idolatrous oath to prove a murder. The first commandment is, Thou shalt have no other God before me; and by this major and prior clause will I construe and define my duty as to all the rest.

5. Some turn round and say, "Good—we honour your zeal; entertaining the views which you do, you would sin if you did otherwise than separate yourself from what you hold to be so sinful; we do not see that it is sin to accept of such oaths, and therefore we can consistently live by the fruits of the office which includes them!" Brethren in Christ! Christian Professors! Ye are children of light. "God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." Are

you walking in light, in clear light, in this matter? Are you willing or unwilling to see sin in it? Have you honestly considered the Scriptures? Have you unreservedly poured forth your heart before God in prayer? Have you waited for an answer to your supplications? Are you sure that you can invoke the presence of your God and Saviour when you judicially cause to be administered such oaths? Do you believe that to refuse light is a sin, as well as to act against light when received? Do you remember what your Lord says—"He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God?" The present question is likely to prove a searching one, and blessed are they who shall be found on the Lord's side. Consider the question honestly and fearlessly; think not of consequences, but of Divine Truth, and be assured that if you are not in a right state to receive the result, you are not in a fit state to reach it. Many like Pilate ask "What is Truth?"—but like him they wait not for a reply.

We are glad that this question has been agitated; and we are glad that two at least of the Lord's servants have been brought to decide for the glory of God in this matter. They may have, and will have to contend with many insinuations as to the propriety of the decided and bold step to which by grace they have been led; but let them rejoice in such reproach. The Lord be with them!—It is a token for good to India, when Christian magistrates begin to question the propriety of being wardens of Satan's temples, receivers of Satan's taxes, and administrators of Satan's oaths—for all idolatry is of the devil; there is indeed hope that India's worst chains, even those which Christians themselves have forged and imposed, shall be broken up for ever. May God hasten the day when the name of idols shall no more be found in the land—when a magistrate will no more accept an oath by the Ganges or the Koran—when no oath shall be legal but that which is sworn by him who is the sole and universal Judge! Then, as it is written, "He who blesseth himself in the earth, shall bless himself in the God of Truth, and he that sweareth in the earth, shall swear by the God of Truth." Who is on the side of the God of Truth? Let him contribute to hasten that day!

We cannot conclude this article without briefly adverting to some of the EVILS which we fear result from the present system of legalizing idolatrous oaths, and causing them to be judicially administered. We believe however that they are chiefly such as can be appreciated, only by a Christian mind.

1. We fear that much of the *displeasure of Almighty God* rests on our administration of this land—upon governors and governed—and upon all concerned in the upholding or executing of a system, so hateful in His sight, as swearing by idol gods and other abominations. There is nothing clearer in the whole Bible than that wherever idolatry exists, there the anger of God dwells; and that his displeasure was ever hottest against his own people, when they joined themselves with the inhabitants of the land in their idolatrous practices, as we are now doing in this heathen country. Let us then take heed lest by our

sinful compromise we bring on ourselves the only evil which the Christian cannot resist, the anger of God.

2. We are encouraging the inhabitants of the land in their superstition and idolatry. The justice which we dispense among them—such justice as they never knew before—is not the fruit of false religion but of true; not of Heathenism or Mahommedanism, but of Christianity. If we then transfer the fruits of pure and undefiled religion, and connect them with that which is impure and defiled, we hold out all the rightful boons and fruits of that which is good, in judicial or civil union with that which is evil. Let us do justice to *idolators*, as to all men, but let us not engraft our justice upon their *idolatry*; these are two distinct things; let us confer upon them every rich benefit of our heavenly divine religion, but let it not be in such a manner as to make them think that they may have the fruit without the tree, or that Christian justice can grow on the stem of idolatrous swearing. To convey such an impression is to encourage men in their present base superstitions. Again, we say, let us do justice to all sinners; but let us not seek to engraft the administration of that justice upon any form of their sin.

3. We believe also that we convey a false notion of our Christian sincerity by the conduct we are now discussing. True the Hindu does not think us Hindus, nor does the Mussalman account us Mussalmans, because we accept their several oaths, but they both unite in thinking that we have no religion of any kind at heart, and that *money-worship* lies at the root of all our charitable accommodations, and the love of empire is the stem of all our irreligious compromise. This is the prevalent belief among almost all intelligent or thinking Hindus and Mahommedans—and how can they think otherwise? Is this for good to ourselves? What we lose in the *esteem* of our subjects, can we ever supply by force or numbers? Is our empire one of *opinion*; and shall religious esteem, the highest element in such imperial influence, and of which no people are more susceptible than the masses of India, be vilely thrown away, merely to answer the purposes of a heartless, godless expediency?

4. There is reason to fear that the present system is eating up the spiritual vitality of some of our best men. They unthinkingly enter into an office which demands of them some sacrifice of Christian principle; after some time they discover this, but they endeavour to consider the thing as a trifle. “Others do it—why may not they—it is official, not a matter of choice, how then can they help it?” Thus they are tempted to reason themselves into evil; then having once obtained a victory, they maintain it; they go on from year to year, thinking they do no wrong, or endeavouring to think so. Now, whilst it is true that these men are accountable for such injury done to their own souls, still no such temptations ought to exist to do that which is evil. Tampering with one official sin, may endanger a man’s personal character, moral principle, or eternal salvation. Who can tell how many controversies subsist between God and good men in this land, on this very account? Who can tell how much the Spirit has been grieved? Convictions been arrested? consciences been perverted? and many

similar evils been entailed?—How many good men whose thoughts are at present unknown, would, like emancipated slaves, testify their joy at the abolition of idolatrous oaths! Yes, we believe there is in India a goodly number of such men, who would rejoice more in such emancipation than in the addition of thousands a month to their income.

5. But the last great evil which we see involved in this system of idolatrous compromise is, a *breach of that solemn trust* reposed in us by the “King of kings” in making us masters of this vast empire. What is the *object* of such undeniable trust? Certainly that we may diffuse over it the glory of our God, and impart to it the knowledge of Christ. This no sincere believer in the Bible will deny;—now, is it by political identification with idolatry, or judicial identification with idolatrous swearing, that we promote those ends? If we will not act positively, can we not act negatively, and not strengthen that which we have been sent here to undermine and overturn? Oh, would not a stranger suppose that our object as a government, or as its servants, was to render a sinful and abominable superstition as comfortable, agreeable and secure as possible? and to make it as little desirable as may be, for the inhabitants of British India to exchange their delusive and ruinous hopes of salvation by the worship of the Ganges and the honour of the Koran, for the sure prospect of eternal life by the knowledge of the living and true God and of Jesus Christ His Son? “Ah sinful nation, laden with iniquity,” what account will thy rulers and thy judges give to the Lord God in the great day of their judgment! Oh, how will all the conventional iniquities of men, flee before the presence of God! and how will men be astonished, to find some of their highest specimens of political wisdom eternally condemned, as ruinous and murderous policy! Shall the subject of idolatrous oaths be amongst these? Search and see—for the Bible is the Judgment anticipated!

VI.—*Naomi, or Reverses in Providence.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If the following address, delivered at the close of the last year, be of any practical use in this changing clime it is at your disposal.

Yours sincerely,
WILLIAM SPRING.

Is this Naomi?—Ruth i. 19.

The story with which these words is connected, is without exception one of the most pathetic, affecting, and instructive, in the whole of the Scriptures, and conveys a lesson to us, which, if properly received and acted upon, will enable us to observe the operations of Divine providence, and in that observation to understand the loving kindness of the Lord. May we be wise to “mark, learn and inwardly digest” the sacred truths contained

in the narrative, as it respects the fluctuations of providence in reference to individuals, families, or even a people. It is scarcely necessary that we should repeat the story; and yet, for refreshment's sake, it may be recapitulated with advantage.

It would appear that owing to certain painful occurrences in the providence of God, Elimelech, a devout citizen of Bethlehem-judah, with his truly pious wife Naomi, and their two sons, were obliged to emigrate to the land of Moab for the purpose of sustaining life. It is evident from the narrative that at the time of their emigration they were persons in affluent circumstances, and that they had obtained a high character for probity and uprightness is equally clear. This was specially the case with Naomi, who in all probability added to her other recommendations personal attractions and mental acquirements of no mean order; but whatever these might be it is evident that her name was as precious ointment for many years after her removal from her native city. Such was her reputation, that it is not improbable mothers had spoken of her as an example in all things to their daughters, fathers had held her up to their sons as a model of domestic and religious virtue, and had often referred to the happiness of Elimelech in the possession of such a wife. The poor doubtless, in remembrance of her benevolence, had transmitted her fair name from year to year to their posterity, whilst the pious of both sexes and of all grades would be wont to rehearse her sayings and endeavour to excite each other to love and good works by the recital of her deeds. One can easily suppose that when famine was raging in the city and misery casting its mantle around, that the departure of such a woman and such a family would not be an event which could pass unnoticed or unfelt; the pious and the poor would mourn over the lack of her example and beneficence, and even the wicked would pause and think that a prophet, or what was equal to a prophet, had been amongst them.

We may readily imagine that as Elimelech with his wife and sons, with his asses and property, passed through the gates of the city for a foreign country, many were the tears which fell, and many and bitter the lamentation which ascended up to heaven, saying "Alas! alas! for our city, for Elimelech and Naomi are gone." We may suppose the crowd which attended their exit gradually diminishing until the remnant consisted only of their most intimate friends, and then it is easy to imagine the last halting, the last farewell, the last embrace, the last waive of the hand as this endeared band separated for ever; and ah! if these emigrants had an aged father or mother, or brothers and sisters, in that same city, what a scene of weeping and lamentation, of blessing and reblessing must there have been.

For who the language of a tear, or sigh, or groan
Can well interpret, when kindred spirits sever
Even for a while—much more for ever.

Naomi wept doubtless and much, but yet she was happy, for she possessed a husband—and not only a husband whom she loved, but one in whom she could confide as her protector and guide under God in a wicked world. She had sons too growing up into all the vigour of manhood, the hope of her declining years, and she *was full* of every thing which could render her life under such circumstances happy and useful; but above all she trusted in God and believed that in the step she was taking she was following the direction of his divine Providence. She acknowledged him in all her ways and he did direct her steps. Happy those women who are in such a case; who are so blessed in all their earthly relations and so blessed in the highest and best of all relations, their relations with eternity and God.

After arriving in the land of Moab, a land of idolaters, the family of Elimelech settled there and shed around it the light and blessedness of true

religion. The members of their household lived respected and beloved amongst the Moabites. In the course of time the sons married with the daughters of the land, and for many years Naomi lived, though in a foreign country, in the possession of every social, domestic and religious enjoyment. Then it was that the sunshine of Divine favor rested upon her, and shed its clearest and most cheerful beams upon her path; but soon was its shining dimmed. "Clouds overcast her wintry sky;" she had to follow her endeared husband to the grave, for it came to pass that Elimelech died. Scarcely had the grave closed on the father than it was opened to receive the sons, for "Mahlon and Chilion died also both of them, and the woman was left of her two sons and her husband." Then she began to feel the desolateness of her situation, a stranger in a strange land, and she bethought herself of returning unto the land of her fathers, that she might spend the remnant of her days in peace. Naomi had not lived in Moab for nought; she had made her piety to be both felt and respected; she was as an emigrant, and missionary for God, and she had been successful both by her precept and example, for such had been the influence of her piety over her daughters-in-law that they for religion's sake would accompany her to the land of Israel. Previously to entering on the sacred land, the land consecrated unto God, we are furnished with a most affecting and trying scene between Naomi and her daughters-in-law. Although she was aware that they had seen in her the many peculiarities and marked differences which pertained to the Jewish faith over their own idolatrous practices, she yet like a wise as well as pious woman, thought it her duty to lay the real state of things in a religious point of view before them and to tell them fully the sacrifices they must be prepared to make if they would dwell in Israel with pious Jews. She probably pointed out to them many little matters in their heathen dress which would be offensive to the weaker Jews—many habits and expressions, manners and customs which had grown up with their growth, which they could not easily cast off, but which must be put away if they would live in peace, as they might either become the subjects of satirical pleasantry or religious persecution. She evidently pointed out to them the improbability of their being able to enter into connubial life with Jews except in her own family, she probably hinted at their being only permitted to worship in the outer pale of the Gentiles, that they never could receive the full adoption of church members, and that they would be even separated in death. She stated to them with faithfulness and love, all the difficulties which would accompany a religious life and what was the result: they lifted up their voice and wept again. Orpah kissed her mother-in-law, and returned into her own country, but Ruth clave unto her. Orpah was a specimen of too many of our race who in early life manifest all that is hopeful and interesting, who for awhile do run well, but who, when they are about to contend with the trials of a religious life, draw back, perhaps not to perdition, but to an awful and distressing state of misery; they love the Saviour, they embrace him and go back into the world. But Ruth clave unto her, and when Naomi pointed out to her the example of Orpah it only elicited from her this noble disclosure of her feelings—"Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." Ruth i. 16, 17. A noble example this, worthy of universal imitation. It is conduct worthy the disciples of Him who hath said, "If any man will follow me, let him take up his cross."

Having proceeded on their journey, the two women approached the city, and when the report of Naomi's return had spread through Bethlehem it is said that all the city was moved, and they said, *Is this Naomi?* Such

were the reverses which she had experienced in the providence of God, that those who had known her, and those who had heard of her previous happiness and fulness, were moved with compassion. If the concourse of spectators was great at her departure, so would it be on her return; for many who had known her in affluence might have supposed that her residence in a foreign country would have added unto her wealth, retinue and importance. How great must have been their astonishment to see her accompanied but by a heathen widow, a few domestics, and but little property, instead of her husband and her sons, who had left the city with her in health and strength, her retinue of servants and her property. How must the poor have mourned whose expectations had been raised by the hope of her diffusive benevolence when they saw her poor herself; and how must the young have felt sad when they saw her on whom they had been accustomed to think as a healthy and beautiful woman withered with age and wrinkled with many sorrows. How must the multitude, who from motives of curiosity had been led out of the city to see the returning wife of Elimelech and her friends, have felt to see nought save a youthful Moabitish widow in kindness supporting the feeble steps of an aged mother to the city of her fathers' sepulchres, that she might sleep in peace—young and old, rich and poor—all—the whole city wept at the reverses in her fortune, and said, Is this Naomi? But what a change to herself! and she felt it keenly, for she said "Call me not Naomi, but call me Mara, for the Almighty hath dealt very bitterly with me." For a moment she seemed to lose that noble character which she had hitherto sustained, and under the influence of bitter anguish she said, "Seeing that the Lord hath testified against me, and the Almighty hath afflicted me." She went out accompanied by every thing she held dear, and she had returned having buried her living treasures in a strange land; she went out rich, she had returned poor; she went forth in the prime of life, she had returned withered with age; she went out confident and joyous, she had returned broken in spirit and overwhelmed with grief. Many of the people of her own city recognized her not; she looked in vain for the faces once familiar, and listened in vain for these voices which had blessed her at every turn; she did perhaps, as many others have done after a long sojourn in a foreign country, haste from house to house, but they were no longer inhabited by those who once welcomed Naomi. She might have relations, but her father was not; friends, but her mother slept in the grave. Though herself aged and likely soon to depart she must have felt the change not only in her circumstances, but in all the associations which had endeared Bethlehem to her heart, and under all the reverses which she had undergone in the providence of God she wept and said, "I went out full and the Lord hath brought me home again empty, why then call ye me Naomi, seeing the Lord hath testified against me and the Almighty hath afflicted me." Though for a moment she was overwhelmed, yet still she recognized the hand of God in all, the Lord had afflicted and not man, and she seemed to say—

"Ye fearful saints fresh courage take,
The clouds ye so much dread
Are big with mercy, and will burst
In blessings on your head."

This part of the narrative teaches us the importance of not depending for our comfort or support, or for our permanent happiness on human creatures however good, or on earthly objects however excellent or esteemed they may be, and that legitimately by us. Husbands perish, children die: riches take to themselves wings and fly away, and the most religious and happy circles are broken up in an instant. We are also taught by it that

though by removal in the providence of God we escape the calamities incident to one place, we are not free from the same or equally heavy ones in another; and though God exempts us from extraordinary sorrows, we have no ground to believe that he will shield us from ordinary ills, from those which are common to all. Naomi escaped the famine, but she lost her husband and her sons; she escaped death but poverty overtook her. We learn moreover from it that it is consistent with female prudence and retirement to display the most heroic conduct, and that such conduct will be displayed under the most trying circumstances where affection and religion combine to support and animate. Naomi was but a desolate and widowed woman, and yet in religion's ways she acted a noble and heroic part. It is also evident from this narrative, that God will overrule the emigration of his people for the spread of truth and the conversion of the people amongst whom they dwell. The Elimelechs were evidently a decidedly missionary family amongst the Moabites, and in one instance at least, if not in more, successful in their efforts. We may see in it too that God will overrule calamity for the advancement of piety; and the difference between superficial and genuine affection is exemplified in the conduct of Orpah and Ruth. Orpah merely kissed Naomi and wept, but Ruth clave unto her, and the whole narrative shews us how religion can support even the weaker vessels under the heaviest calamities and sorrows of life—

A faithful and unchanging God
Lays the foundations of their hopes
In oaths and promises and blood.

May these lessons rest upon our minds and influence our lives in all the different relations and circumstances of our future lot. Let us now pass from these lessons to that great lesson which appears specially bound up with the language of the text, viz.—

That individuals and families may expect great reverses in divine providence under which they can alone be supported by the comforts and hopes of true religion and in a wise observance of the Providence of God.

Let us on this solemn occasion seriously reflect on what hath happened to us, that we may be wise to observe and understand the lessons which they are designed to convey. Of how many persons in this limited community may it be said, when we look at the dangers that have passed over them, "and is this Naomi?" We are in many respects like the pious family of Elimelech—we are a Christian people in a foreign land—in the midst of idolators—some of us far from our native country, brought here in the inscrutable providence of God for wise purposes; all of us claim that favoured land as the land of our fathers' sepulchres and turn to it with hope as our refuge in earthly conflict.

We are in a country distinguished for change in society equally from its being a foreign country and a reputedly unhealthy climate, and often from the many changes in our city and circle do those more permanently resident in it feel the greatest anguish, and they are ready to say as they see one removed to the grave and another to this or that district of our world, is this the circle in which we once moved? Are these the friends with whom we once associated and from whom we obtained sympathy and aid? and the preacher of the gospel may, after looking over his congregation, say, Alas! alas! how changed! for it cannot be said so truly here as in many lands—that instead of the fathers came up the children—nay it can be rather said that others arise who knew not Joseph, and they may under the influence of the change say as did the citizens of Bethlehem—"Is this Naomi?"

We state not this to discourage or because our hearts faint, for God ever liveth, but to shew how strong a claim every minister of Christ has upon the sympathies and prayers of those that remain or dwell permanently in the land. It is done with the intention of urging on the resident Christians in India this apostolic injunction—Brethren, pray for us that the word of the Lord may be glorified amongst us even as it is with others. Not only is the country in which we live, but the city in which we dwell peculiarly a city of change. It is a city of passage either for the young who are just entering on life in all the buoyancy of health and hope, or for the sick and invalided who are seeking to renovate emaciated constitutions in a more bracing clime—both of which classes are not generally in the most suitable state to listen to the truths of the word of God, or to form lasting and endeared friendships, and this is the season in which many such things occur, when old friends pass away and new ones are arriving. We have chosen this subject that before we break up our connexions or form new ones we may unite in reflecting on the providence of God, during the period of our sojourn here, or on that which may await us in the future arrangements of God, while we are permitted to dwell in the land. There are *two* reversions in providences to which we are subject. First, the reversion of poverty, sorrow and disease for affluence, joy and health; and, secondly, the reversion from joy, health, and affluence to poverty, sorrow and disease; and there is often a combination of the two, where disease combines with wealth, and health with decent poverty, or sadness with wealth, and health. It is the latter state combining reverses both of a pleasurable and painful nature which more commonly occurs in this land; we see persons who came out empty of this world's goods go away full; but who came, full of health depart like a broken vessel; and those who came out with joyful and buoyant minds, picturing to themselves the highest order of enjoyment when they should have amassed their fortunes, having obtained those fortunes retiring with sad hearts and morbid affections to the land of their fathers; and alas! too many are there who came out with a comparative fulness of moral and religious feelings, who go away destitute of all sensibility of conscience and all tenderness of heart, either swallowed up in earthliness, heathenism or Mahomedanism, speaking if not in disparaging terms of their own faith, at least daring to compare it with the lies of Brahma and Mahomed. These speak of the poor and simple natives, of whose simplicity they can produce but few evidences, and whose poverty they have not sought to ameliorate; they speak of them as though they were the inhabitants of a second Arcadia, but forgetting in their departure, if even India were Arcadia, to leave that behind which would enable its inhabitants to weed its gardens or prune its trees. Those who have amassed fortunes in India and who will not reside in it, should at least invest some of that property for the moral and religious advantage of its inhabitants. It is impossible to look on any of these classes, but especially on this last of persons, who were once full of every good promise, now withered and blighted, in mind and body, intoxicated by success, yet forgetful of God in the midst of his mercies, who have thrown off every moral and spiritual beauty, without exclaiming in the bitterest agony of spirit and *is this Naomi?*

The great cause of all these sorrows, remember, is to be traced to forgetfulness of God; they have forgotten him, and he has given them up to believe and practise a lie. Let those of you who are but entering on an Indian career, beware, lest a promise being left you of entering into rest you should seem to come short of it.

There are those amongst us who entered upon life in comparative poverty, but who by the divine favor have risen to affluence and wealth; such possess an influence which they never anticipated, and can command resources of which they had scarcely dreamt, and with unimpaired health.

In looking at them in their altered condition, in their houses, dress, equipage and modes of expenditure, it is impossible not to ask, Is this Naomi? Are these the persons who in their poverty did serve and fear God, but now in affluence, as his service costs them a sacrifice, will not yield it with that pleasure which they once did? It is true, they still attend the house of God—respect his ministry and support his cause, yet in their houses, their conversation, and in their domestic arrangements the voice of God is not heard. Like Jeshurun they have waxed fat and have revolted, they have resisted the full force of the requirements, of the laws of God. If such be within audience to-day, let them be warned by another character which often meets us in the reverses of Providence. We refer to such as have in the mysterious ways of God been brought from an affluent condition to one of wretchedness and poverty, and that chiefly through their own imprudence, wickedness or folly. When we see those who once moved in the first walks of life plunged into the lowest society, those who formerly directed public opinion and whose word was almost a law, deposed and broken; those who dwelt in ceiled houses, inhabiting the simplest dwelling; those who could by the magic wand of opulence call up every luxury, lacking the very necessaries of life; or those who did once maintain an outwardly decent moral conduct lost to every feeling of decency and hope, we are ready to exclaim? “Behold the picture, is it like?” Is this Naomi? and as we reflect on their conduct and its issue, we are ready to say, “Lord teach us to shun their path; let us not come into their secret; they knew not the hand that fed them, or the stream that supplied their wants; and the hand withdrew itself and the stream ceased to flow, and therefore they have fainted in the way!” May we be wise lest a worse thing befall us than that which hath fallen on them!

One more notice of the reverses of fortune and we have done. There are those amongst us who have been hurled from the pinnacle of human happiness and prosperity to that of sorrow and distress; those who opened their career full of buoyancy and hope, like a proud bark with swelling canvas and a favoring breeze, but who are now with seams opening wide and half a wreck; rich men who have become beggars; hale men emaciated; wives, widows; children, orphans; and husbands left to train their little ones alone. Families and circles the most replete and happy, broken up and scattered, and the most sanguine hopes and prospects blighted and blasted in an instant. In passing through our streets and looking upon our neighbours so reversed it is impossible not to lift up the voice and weep and say, Is this Naomi? Beloved, how many have been the vicissitudes in connexion with this place of worship within a few years. “Our fathers where are they? and the prophets do they live for ever?” No! many sleep in the death-house, and others though living are scattered over the face of the earth, and we are changed indeed; but though they are gone, God lives, and his gospel is unchanged. How great have been the reverses in our city and country;—famine, disease, and war have each in turn visited our land, but the angel of mercy hath preserved us. Yes, in passing through many a once fertile, and densely populated part of India, now laid waste by famine and death we might lift up our voice and weep and say, Is this the land once so fertile, and are these the spots once peopled with thousands of immortal beings? Thus we see that in individual cases, in families, in villages, in towns, cities and nations, there are these fluctuations and reverses in the providence of God. One event in this matter happeneth to all.

But we should also remember amidst all these changes that the hand which sways the universal sceptre is a powerful hand, and that it is swayed by a kind and loving heart. We should remember that though the sounds which fall on the ear may be discordant enough at present, yet will they

ultimately blend in harmonious concert, and that though the elements of the atmosphere in which we now live be warring, they are but designed to purify it so that it will ultimately be as the calm summer's even, and blest with every fragrance, as was Eden's fairy land in which our first parents walked and conversed with their God. We should bear in mind not only that all things shall work together for our good, but that we are to be apt scholars in the school of God; we should hear one voice in the midst of all saying "Learn of me." May we hear that voice and live. What have we learnt from the lessons of the past? What sins have we deserted? What resolutions have we carried into effect? What holy purpose have we subserved? What mercies have we rightly estimated, and what service have we rendered to God? Can it be said of us in sorrow for our retrogressions in religious matters, "Is this Naomi?" Oh may it not rather be asked what sin have we not committed—what mercies have we not neglected—what resolves have we not broken—what negligence have we not displayed! and may we not in the revelation of the guilt which shall pass in array before us exclaim "Enter not into judgment with us, O Lord!" Oh that God may enable us to remember that while all other things change one *thing* remaineth the same, unchanged, and unblest, but as it is changed and blest by the grace and spirit of God, and that one thing is the hard, obdurate and flinty heart of man; and may we all feeling this beseech God to pour out upon our hearts the changing and converting influence of his grace that we may be changed. Every thing around us, as well as every thing within us, has a tendency to draw us from God, to mar our spiritual beauty and spoil all the fair proportions of the spiritual temple which the Spirit of God is rearing for himself; may we ever feel that we are prone to leave the God we love; and be led to seek for that grace which alone can bring salvation; and may we remember, that the providences of God can only be viewed with advantage as they are seen through the cross of Christ, and that that cross can alone be the antidote to fear in death and the judgment: and oh that we may so learn the lessons afforded us by the providence and word and grace of God, that we may be wise to observe these things and ultimately understand the loving kindness of the Lord!

VII.—*Appendix to the Notices of Bengali Dictionaries.*

(Continued from p. 323, C. C. O. for June, 1838.)

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

I beg to forward you a further Appendix to the notices of Bengali Dictionaries, which have found place at intervals, in your useful periodical. The little work now in question has but just appeared. I wish to draw attention to it as a meritorious publication, at the same time that I complete my *notitiæ* of Bengali Grammar and Lexicography. Craving your indulgence for this further demand on your very limited space,

I am, dear friends, yours, &c.

CINSURENSIS.

No. 16. *পারস্য ও হিন্দী ভাষাভিধান*, i. e. a Dictionary of Persian words in use in this Province, with their equivalents in pure Bengali, by Nil Kamal Mustophi; pages 96, small square form, printed at the Purnachandroday Press, Calcutta, 1839, price 8 annas.

The compiler of this work is Níl Kamal Mustophí, who, in a short preface, states his object in publishing it to be the purifying of his native language of Bengal from the admixture of those numerous Persian and other exotic terms, which have so long been current—introduced at first by the Mussalman conquerors of the country, and strangely perpetuated, under British rulers, by the anomalous retention of the Persian language in the courts and general administration of the country; to the manifest injury, equally of the conquerors and the conquered. Happily this serious impediment to the improvement of the countries subjected to our rule, is about to be numbered among the things that have been. The mental and moral energies of our fellow-subjects of Hindustan have already experienced a strong impulse to a vigorous and healthy exercise, requiring but time and extension to be attended with results of the most beneficial character.

Some respectable natives of talent and acquirement have already come forward to hasten the advance of improvement. The compiler of the work now before us has taken a very prominent part in the meritorious effort to improve the language of his native province, or rather to restore it to its original purity, and so to fit it for becoming, as it now will be, the language of our courts and public offices, as well as a more correct, precise and effective medium of discourse, and a juster expression of the growing taste and extending information of the natives generally. He relies on the patriotic, intelligent, and zealous co-operation of his countrymen of all classes for giving efficiency to his labours: and it is indeed earnestly to be hoped that his appeal to these will not have been made in vain. It is evident that on *them*, much more even than on the few foreigners who speak or write Bengali, must depend the progressive improvement of the vernacular idiom. Now that this re-assumes its natural importance among national languages, may we not expect that a laudable ambition, as well to give respectability to the spoken and written tongue, as to advance their own mental improvement, will prove sufficient inducement to them generally to discard a too indolent acquiescence in what has been long customary and current, to disuse those barbarous exotics which at once disfigure and enervate the native beauty and inherent vigour of the purest offspring of that Sanskrit which they have ever deemed “the language of the gods,” and to recur to the parent source for such derivatives as the rapid extension of knowledge may require to be brought into use. The object has our warmest suffrage; we think too it must secure the suffrages not only of all true philologists, but of all intelligent well-wishers to the literary and mental improvement of India.

This little work extends to 76 pages in the small square Dictionary form, printed in double columns, averaging eighteen words each; making a total of 2700 to 3000 words for the whole number of Persian or Arabic terms, for which suitable pure Bengali substitutes are here provided. The typographical execution is most respectable indeed, and does very great credit to the Native Press. Of the literary execution of the work we would speak without exaggeration. It is not, of course, equal throughout, nor in every case are the Bengali substitutes for Persian

terms such as are either the most correct or the most current in Bengali books. Taken as a whole, however, we are of opinion, his book does the compiler much credit. It is clear that he has employed no small labour and used no inconsiderable measure of discrimination in the execution of his task. As a first attempt it is highly meritorious.

The student must be apprized that the spelling, in Bengali characters, of Persian words, has never been quite uniform or consistent with the powers of the letters; no scale having been originally laid down, each man pronounced or wrote as it pleased him; haste or a defective ear, or much ignorance of both the one language and the other, must of course have occasioned great confusion in the Orthography. The compiler should not therefore be severely animadverted upon if those who consult his book should seek for a word where it is not to be found. If e. g. one should look for মসজিদ or মসজীদ, and find, as he will, only মসজেদ 'a mosque'—so likewise কোমর for কমর 'the loins'—হেনার for হিনার 'an account,' &c.

Frequently however he will find the same word with a variety of spelling—as গরদা and গর্দা for বিন্নি 'dust,' and লিপাহী and শেপাহী for যোদ্ধা 'a soldier,' ভুড়ী and ভোড়ী for শুক 'a parrot.'

Some current words are not to be found at all, as তহা, 'rare, singular,' তফাৎ 'difference,' জুলাফ, 'another form of জুলাব a purgative,' &c. Some few are misinterpreted; as ডলানী, i. e. অব্রহক, 'a searcher,' &c. is rendered অব্রহনীয়া 'sought for,' &c. The omission of the beneath close consonants will, to persons not much acquainted with Persian or Hindustani, be often puzzling; as in উজবীজ for উজবীজ, and many others.

We could wish, too, such vulgar corruptions as ডাচ্ছিয়া for ডাচ্ছিয়া had been omitted; and that words of more common occurrence had been employed in some places instead of others that, we fear, are rarely heard, rarely even seen; as under কোড, explained by আন্দেই স্থান; where হরিবদ্বী or কাঁরাগার, &c. would have been preferable. In some places the sense given may be more or less questionable—as under দখল, rendered correctly enough 1st by অবিকার; but for the other term উপদুব, পুবেশ or উপক্রম would have been more accurate. So বাদী for হরিয়াদী, a plaintiff, would have been preferable to অভিযোক্তা, the more so as পুতিবাদী is given for আনাবী, a defendant.

It should be noticed that the character ব is improperly used for ব or better ঞ, as the expression of the Persian , or w; the other spelling, however, is also given.

Withal we bear most willing testimony to the general accuracy and faithfulness of the explanations, and have great pleasure in recommending this little work to all persons employed in Bengali composition; or in courts of Law or Revenue, administrative officers, &c. to whom it cannot, we think, fail of proving eminently serviceable.

The price of the book, procurable at the Purnachandroday Press, No. 29, Amratollah gully, Bara Bazar, is only eight annas!

REVIEW.

Medhurst on China.

[Continued from page 239.]

Having noticed the serious and disgraceful obstacle which the introduction of opium opposes to the spread of Christianity in China, our author proceeds to detail, in the three chapters which follow, considerations which he deems calculated to raise our expectations respecting the success likely to attend well-sustained, prayerful efforts for the evangelization of that vast empire. This encouragement is derived from the civilized state of the country, which is directly treated of in the fifth chapter, and indirectly in the sixth and seventh, where laws and literature are the immediate subjects of discourse. A minute analysis of these chapters would educe facts interesting and instructive to those who are making domestic economy, jurisprudence, politics, philology, or education their study. But our limits will allow us to view them in one light only—with the eye of a missionary. Looking then at the connection established between means and end in the renovation of the soul as well as the preservation of the body, we ask, is the civilization of China an encouraging circumstance? If we furnish an answer to this question by means of inductive evidence, shewing among which class of nations, the barbarous or refined, missions have been most successful, we must surely reply in the negative. The London Society points to the South Sea Islands as the scene of its greatest success, the Church Mission to New Zealand, the Baptist to the West Indies. The triumphs of the interesting mission in Burmah have been very far more extensive among the uneducated Karens than the civilized Burmans. Far be it from us to depreciate the value of civilization. We would not have our fellow-men roam the woods and the wilds in search of prey, clothed with skins or fig leaves, banding together through no mutual kindly dispositions or love of social intercourse, but for the mere bestial purpose of more readily securing their plunder, or more easily defending themselves from the arrow or tomahawk of those who are as eager for spoil, and as reckless how they obtain it, as themselves. We have no faith either in the innocence or delights of savage life. But we think it a palpable fact that human depravity will destructively pervert the choicest blessings, and convert that which, reasoning speculatively, we should say would be “for the furtherance of the Gospel”, into a hinderance. And we think that Mr. Medhurst’s pages will supply us with the materials for shewing the form which the abuse of civilization has taken in China. We learn from him that the civilities and kind expressions which civilization teaches, have degenerated into the habitual use of the most fulsome flatteries and hollow adulations. Take the following specimen :

“The epithets employed, when conversation commences, are in keeping with the character of the people. The familiar use of the personal pronoun is not indulged in; on the contrary, ‘venerable uncle,—’ honourable brother’—

'virtuous companion'—or 'excellent sir,'—in addressing a stranger, are used instead of the pronoun 'you;' and 'the worthless fellow,'—'the stupid one,'—'the late born,'—or the 'unworthy disciple,' instead of the pronoun 'I,' are terms of common occurrence. 'What is your noble patronymic?' is the first question; to which the usual reply is, 'My poverty-struck family name is so and so;' again, the question is asked respecting the 'honourable appellation, the exalted age, and the famous province,' of the stranger; which queries are replied to by applying to one's self the epithets of 'ignoble, short-lived, and vulgar;' and thus the conversation proceeds in a strain of compliment, the very commonness of which proves the civilization of the people. The titles bestowed upon the relations of others, together with the humiliating light in which persons speak of their own connections are also remarkable. 'Honourable young gentleman,' for a friend's son; and 'the thousand pieces of gold,' for his daughter, are usual appellations; while the individual replies, by bestowing the epithet of 'dog's son,' and 'female slave,' on his own offspring."

The prevalence of such a practice must tend to induce a two-faced, deceptive cast of character. We need no arguments to show how great an obstacle this is likely to prove to the spread of the truth—that truth which requires the habitual maintenance of an inward sincerity, clear as crystal and which condemns sins of thought and purpose equally with sins of action.

That "rendering honor to whom honor is due, fear to whom fear," which is the bond and bulwark of civilized society, has, among the Chinese degraded itself into a servile and childish prostrating of themselves before the very shadow of authority. This state of feeling has been superinduced by an overstrained use of the parental prerogative, leaving no room for the exercise of ripened reason and a mature understanding. Our author speaking of this abuse of parental authority says:

"From the dependency and inferiority of the infantile state, when this authority is naturally recognised and easily enforced, to the more advanced stages of life, the idea of an almost divine superiority is cherished, and no circumstances can arise in which the child is absolved from unqualified and undisputing obedience to the parent.

"This principle forms the basis of their political code also. For though the emperor stands in no natural relation to his people, and is rather cherished by them than contributes to their support, yet he has induced the belief that he is their parent and protector, and as such possessed of unquestionable authority over them. In order to strengthen this assumption, the idea of divine right is superadded to that of earthly supremacy. Heaven and earth are considered the parents of all mankind, and the emperor, as the Son of Heaven, is of course next in authority, and revered accordingly. Whosoever, therefore, obtains the decree of Heaven, to ascend 'the dragon throne,' has a sort of mysterious dignity thrown around him; and it is in their opinion as wicked to dispute the authority of the supreme on earth as the supreme in heaven. Both parents and rulers are, by the Chinese, infinitely exalted above children and subjects, and receive not only homage but adoration. Moral feeling, therefore, carried to an excess, and strengthened by superstitious awe, lead the Chinese without questioning to yield to authority; and this submissive, unresisting spirit is the source of that peace and good order which prevail throughout the empire. Thus to establish, and thus to sanction the most absolute despotism, and to render it subservient to the pacification of a great country, certainly argues a degree of penetration and discernment which does not comport with a barbarous state of society."

It is evident therefore that while the supreme authority is opposed to the Gospel he will speedily enlist the whole strength and host of the nation to oppose its spread, and should the gospel be embraced by the

higher powers such a feigned and heartless reception of the truth as the Bible deems worse than nothing would soon generally follow.

The Chinese emperor is not merely blindly revered, he is deified. Sacrifices are offered to him, and his ministers on certain days do him homage by prostrating themselves before him. And any one of his ministers may at the mere dictate of his irresponsible will be degraded, banished or beheaded. We need not ask what kind of reception that book would meet with from such a monarch, which denounces the assumption of divine honors as high treason against the God of heaven, which inveighs against pride and arrogance as detestable vices, and exalts humility to the rank of a cardinal virtue, which imposes on the will of the sovereign the restraints of justice and mercy, and which would give to the approval of conscience and the stamp of moral goodness a greater authority than to the seals of the empire.

Then, too, the spur which civilization gives to commerce and general business, operates unfavourably for the spread of the gospel in two different ways. It immerses the mass of mankind in care. It preoccupies all their activities of mind and body, and chokes up all the avenues of thought and reflection. While the restraints of civilization hold men back from the commission of such notorious crimes as would give a shock to conscience, the increase of commerce buries all the faculties and susceptibilities of their moral nature under a deadening load of anxiety and distraction. Such is that worldliness which is found so crying an evil in the large commercial cities of Christendom. Again the wealth which commerce pours into the coffers of many raises them above the necessity of labour. They have their whole time to spare in seeking the gratification of their passions, while their wealth enables them to reward those liberally who will pander to their vices. Thus a premium is set on prodigality. That truth which would sanctify is cried down by those whose plea is, "by this craft we have our living." The existence of both these hinderances to the reception of the truth in China, may be learnt from the following paragraph.

"The southern division of the city, where the Chinese principally reside, is the grand emporium of all the merchandize that finds its way to the capital, and tends to ornament and gratify the adherents of the court. Here, relieved from the strict discipline that prevails in the palace, the citizens give themselves up to business, or dissipation; encouraged and led on by voluptuous courtiers, who have nothing to do, but to display their grandeur, or to please their appetites. There is an immense deal of business done in this southern city, and the broad street which divides it from north to south, is constantly thronged by passengers and tradesmen. Chinese shop-keepers are in the habit of advertising their wares, by long projecting signs, hung out in front of their houses, painted in the gayest colours; while the bustling crowd, perpetually thronging the principal avenues, contributes to enliven and animate the scene."

One feature of the civilization in China, which may be reckoned among the unfavourable circumstances, is quite unique—its stationary character. A nation early advancing to a certain pitch of refinement, and then standing perfectly still for ages is an anomaly in the march of mind. Their ideas like their books, as Mr. Medhurst well observes, seem stereotyped. This long quiescence of soul is still more strange when contrasted with their early displays of inventive genius. Mr. Medhurst

shews that the polarity of the magnet, gunpowder, and the art of printing were all known in China prior to the discovery of them in Europe. But in China these discoveries remain much as those who first detected them, left them. They are but little improved, and applied to no new purposes. In Europe on the contrary what a fire did the discovery of printing kindle up! How quickly did industry and enterprise tear open the little aperture and let in a flood of light upon the Western nation! How speedily after the first discovery of the ore was the vein laid open, and the mine made to disgorge those treasures, which continue so abundantly to enrich the minds of men! The stationary character of the Chinese mind, whilst their history was unknown to us, seemed perfectly unaccountable. But as we become acquainted with their history and manners, the causes gradually develop themselves. Mr. Medhurst's pages lay open some of these causes. Amongst these we may reckon the jealousy which exists between the Tartar and Chinese races. Our author says—

“The prime ministers of state, are called the ‘inner chamber,’ or cabinet; the first is a Mantchou Tartar, to which race the present royal family belongs; the second is a Chinese, who is likewise president of the imperial college; the third is a Mongul Tartar, also superintendent of the colonial office; and the fourth is a Chinese. This mixture of Chinese and Tartars in the great offices of state, with the latter always taking the precedence, is a specimen of the general system pursued by the Chinese, of setting the two races to watch over, and be responsible for, each other. They admit native Chinese to high and important stations, in order to satisfy the people, but they take care to have them associated with, or superintended by, Tartars; so that the former cannot devise schemes of rebellion, without being instantly discovered, and betrayed by the latter.”

The refined Chinese are under the power and yoke of the barbarous Tartar. It is therefore the interest of the Tartar to suppress all that spirit of improvement and enterprise among the Chinese which would enable them to outstrip their present masters and loosen the hold which they have at present upon them. Policy therefore would direct them to pinch off the first buds of enterprise, to restrain as an erring subject the first person who shall be found striking out into a new road of improvement. And the foregoing extract shews that they are sufficiently skilled in the school of expediency to hear and follow out these dictates of policy.

Then too the fundamental principle on which their government is based, before referred to, an unquestioning and unreflective submission to the authority of elders, renders it a sin to suppose that the ancients have erred, and rebellion to endeavour to surpass them.

This principle, so wintry in its influence on the expansion of the mind, freezes up the whole system of Chinese education. Our author tells us that—

“In order to succeed at any of the literary examinations, it is necessary to put forth extraordinary exertions. Each candidate is expected to know by heart the whole of the four books, and five classics, as well as the authorized commentaries upon them. They must also be well acquainted with the most celebrated writers of the middle ages; and the history of China, from the earliest antiquity, must be fresh in their recollection, that they may allude to the circumstances of bye-gone days, and enrich their compositions with phrases from ancient authors, who in the estimation of the Chinese, thought and wrote far

better than the moderns. The chief excellency of their essays, consists in introducing as many quotations as possible, and the farther they go back, for recondite and unusual expressions, the better; but they are deprived of every scrap of writing, and are expected to carry their library, to use their own phrase, in their stomachs, that they may bring forth their literary stores as occasion requires."

"The disadvantages of the system arise from the contracted range of their literature, and from their pertinacious attachment to the ancients, without fostering the genius and invention of the moderns. The sacred books are supposed to contain every thing necessary to be known; and whatever lies beyond the range of the human relations and the cardinal virtues, is not worth attending to. Ethics and metaphysics being their prime study, nature, with all her stores, continues unexplored; geography, astronomy, chemistry, anatomy, and mechanics; with the laws of electricity, galvanism, and magnetism; the theory of light, heat, and sound; and all the results of the inductive philosophy, are quite neglected and unattended to. The ancients being considered more intelligent and virtuous than the moderns, the highest excellence consists in imitating them; and it is presumption to attempt to surpass them. Thus the human mind is fettered, and no advance is made in the walks of science."

Thus the memory alone is cultivated while the inventive powers are rooted up. Talent among such a people may surprisingly increase in imitative expertness, but genius, in all the sublimity of its new creations, will be suppressed.

Then, too, the mental food of a people, their books, have always as great an influence on the growth and stature of their minds as their natural food on their body. Block printing, which is the only method used in China, renders it easy to multiply to any extent old works which have been once stereotyped, but very difficult to prepare for the publication of new ones. Thus the literature of China receives but few additions from modern authors, while the standard works of the ancients abound in the country. And observation must have taught us how averse those persons who have accustomed themselves to read frequently a few works, are to every other that departs from the beaten track in which they have so long trodden.

And the crowded state of the population leaves no room for those displays of individual advancement and might which inspirit and lead forward a nation in the road of improvement. They are like trees in a very thick forest. In vain do you look for the majestic oak or spreading cedar. None can branch out beyond mediocrity.

We need not surely explain why we reckon this stand-still character of the Chinese mind, among the circumstances unfavourable to the spread of the gospel. It is evident that to introduce a new religion, requiring the possession of a new heart, and the practice of a new life, among such a people must be a work fraught with difficulty.

With these facts before us, verified by the testimony of our worthy author, we cannot but dissent from the opinion he has expressed, respecting the civilization of China. It is true as he says, that "the barbarian must be taught to think before he can ponder religious truth." But it is not so difficult a task to teach a man to think as to persuade him to relinquish opinions dignified by the venerable appearance of antiquity, associated with his father's deeds and a nation's glory; for which he has often contended, and which he has been accustomed to think the very thing that honorably distinguished him from the men of other

creeds. This is especially the case in China where the authorized channels of thought are so deeply worn and so closely hedged round.

It is rather amusing to contrast our author's reasonings, respecting the toleration a foreigner is likely to meet with in China, considered as a civilized nation, and the description of a foreigner's actual treatment in Canton, the only Chinese town in which a stranger is allowed to reside. These are his reasonings.

"When missionaries proceed to a nation altogether barbarous, they have many difficulties to contend with. Their lives and property are, in the first instance, in great jeopardy. Instances have occurred, of savage tribes falling upon the messengers of mercy; and, immediately on their arrival, proceeding to plunder, murder, and, even eat them. But, this is not likely to occur among a people, in a great measure, civilized."

This is his description.

"The barbarians are considered by the Chinese, turbulent and crafty; and so far out of the pale of civilization, as not to be controlled by the laws of the celestial empire. It has been found necessary, therefore, to make natives observant of their conduct, and responsible for their good behaviour. With this view, hong, or security merchants are appointed; who, while they monopolize the trade, are required to instruct foreigners in their duty, and to see to the doing of it. In order to the fulfilment of this difficult task, the foreigners, without being consulted on the subject, are placed under the surveillance of the securities, who are made acquainted with every thing done by the barbarians, and who report it, if necessary, to the native authorities. The way in which they acquire the requisite information, is the following. No foreigner, except a Parsee, is allowed to purchase provisions in the markets; and no unauthorized Chinese is at liberty to sell eatables to a foreigner. Again, all the buildings of the foreign factories, belong to the security merchants, who let them out to such persons, and for such purposes, as they choose. Thus a foreigner cannot procure food or shelter, without employing an authorized purveyor, and hiring a factory from the hong-merchants."

"Confinement is another evil, which foreigners, in Canton, are obliged to bear. The factories comprise a pile of buildings, about a quarter of a mile square, through which they may range, without molestation. In front of these is an open space, not more than a hundred yards long, and fifty wide, where they may take the air; but this esplanade is generally so choked up with barbers and fortune-tellers, venders of dogs and cats, quack medicines, and trinkets, with a host of strangers, come to gaze at the foreigners, that it is difficult to move. Adjoining the factories, are two rows of native houses, called new and old China street, where foreigners may ramble, and purchase trinkets; and, if they can endure crowds and confusion, with the chance of being pushed down, they may stroll through the narrow streets of the suburbs, but never without much offence to the olfactory nerves, or the finer feelings. Another mode of recreation, is the pleasure of rowing European boats up and down a crowded river, where the stranger is in continual danger of being upset by large Chinese barges bearing down upon him, without warning; while no one makes the smallest effort to save those who may be precipitated into the water. Should he land at any given spot, up or down the river, he is always liable to be stoned or bamboozed by the natives, when they are strong or mischievous enough to attempt it. The government does, indeed, allow foreigners to take a trip, in parties of eight or ten, about once a month, to the flower gardens, which lie three miles up the river; but this indulgence is so pompously given, and of such little worth that few avail themselves of it.

"Insult is another evil which foreigners are obliged to endure, whilst resident in Canton. In addition to the word 'barbarian,' which is liberally bestowed on all without the pale of Chinese civilization, a more offensive epithet is not unfrequently employed. On passing through the suburbs of Canton, or up and down the river, the cry of 'foreign devil,' salutes the ear on every side;

even mothers may be seen, teaching their infants to point, and shout the offensive epithet, as the stranger passes by. Some will even go out of their way, or desist from their work, to gratify their railing propensities. Even the government stoops to the mean practice of abusing Europeans; and 'devil ship,' was, until lately, the title given by the superintendent of customs, in official papers, to square-rigged vessels."

We do not regard these peculiar obstacles as absolving us from our obligations to strive, as those who have been made stewards of the blessings of the gospel, to put the Chinese in possession of these blessings; but, according to the principles before stated, since it appears that there is here a large amount of work to be done, our liberality and the number of labourers sent, should be proportionably large. And after all, infinitely greater is He that is for us than all those who can be against us.

The next chapter is one of peculiar importance to the purpose we have kept more or less closely in view, in our treatment of the present volume. We have endeavoured to extract from it information and hints which may be useful to the missionary—either general principles bearing on the subject of missions universally, or particular facts which may modify our plans and expectations as to the introduction of Christianity into China. The forms of religion already existing in the empire is the subject of this chapter.

As Christians we do not for a moment entertain the inquiry, Do any of the existing religious systems in that land supersede the necessity of the gospel! When the Creator and Ruler and Redeemer of the world promulgates his will, his creatures are bound on its first announcement to cast away whatever would interfere with their obedience, especially when the announcement respects the mode in which he chooses to be worshipped. It is a fearful thing to alter even external forms when of his appointment—awfully ruinous to remove fundamentals. Still, it may give a finer tone and a deeper power to our pity, and quicken our prayers for China, to observe, how destitute the husks and stubble with which its inhabitants feed their spiritual nature are of all that can guide and improve them in prosperity, solace them in adversity, sustain them in death or fit them for eternity.

The religions of China are three, the systems of Confucius, Laou-Tsze and Buddha.

The system of Confucius numbers most of its followers among the literati and aristocracy.

Confucius appears to have been a politician rather than a religious teacher. The greater portion of his life was spent as a minister in the service of the native chiefs. And it was not till the latter portion of his days, when discarded from this service for the faithful reproofs he uttered against the oppressions of his masters, that he prosecuted the study of philosophy. He appears to have been a man of a kind and feeling heart, strongly averse to every form of injustice, and having a keen relish for social comforts and domestic joys. This will appear from the account our author has given of his system.

"In treating of the government of a country, Confucius compares it to the management of a family, and grounds the whole on the due control of one's self, and the right management of the heart. He expressly lays down the golden rule, of doing to others as we would they should do unto us; and lays the foun-

dation of moral conduct in the principle of excusing and feeling for others, as we would for ourselves. The five cardinal virtues, according to his school, are benevolence, righteousness, politeness, wisdom, and truth; and the duties of the human relations, those which should subsist between parents and children, elder and younger brethren, princes and ministers, husbands and wives, friends and companions. Of all these, filial piety stands first and foremost; reverence to parents is required, not only in youth, when children are dependent on, and necessarily subject to, their natural protectors; but even to the latest period, parents are to be treated with honour, and after death to be raised to the rank of gods. Without filial piety, they say, it is useless to expect fidelity to one's prince, affection to one's brethren, kindness to one's domestics, or sincerity among friends. Filial piety is the foundation of benevolence, rectitude, propriety, wisdom, and truth. This feeling, if conceived in the heart, and embodied in the life, will lead to the performance of every duty, the subjugation of every passion, and the entire renovation of the whole man. It is not to be confined to time and place, but is to be maintained, whether the objects of our respect be present or absent, alive or dead; and thousands of years after their departure, ancestors are still to be exalted in the liveliest apprehensions, and undiminished affections of their descendants."

He seems also to have been a man of strong common sense, whose sight was clear, but whose circle of vision was extremely limited, hence he could pronounce a judgment on the relationships and affairs of this life which should immediately commend itself to the understandings of all, but he never went beyond this; he never soared off into the regions of a future existence. This is manifest from the narrow range of his system.

"In fact, it is a misnomer to call his system a religion, as it has little or nothing to do with theology, and is merely a scheme of ethics and politics, from which things spiritual and divine are uniformly excluded."

It appears too in the mode in which he avoided all opinions and instructions respecting a future life.

"But it may be asked, have the Confucians no idea of a spirit, and do they not pay divine honours to invisible beings? To this we may reply, that the learned in China talk largely of spirits and demons, but assign them a very inferior place in the scale of existence. Instead of teaching that the Great Spirit was the former of all things; they hold that spirits are far inferior to the visible and material heavens, and even rank below ancient sages, and modern rulers. Confucius confessed he did not know much about them, and therefore preferred speaking on other subjects. When one of his disciples asked him how he was to serve spiritual beings, he replied, 'not being able to serve men, how can you serve spirits?' And when the disciple continued to inquire about the dead, the sage replied, 'not knowing the state of the living, how can you know the state of the dead?' His universal maxim was, 'Respect the gods, but keep them at a distance;' that is, suew them all due honour, but have as little to do with them as possible."

The orders and economy of spiritual beings, the causes of the various phenomena continually displaying themselves around us, and the mode and time in which the works of nature first sprung into being are, as was natural with such a mind, either entirely passed over, or beclouded with the grossest materialism. And although he has so strongly enforced the claims of earthly parents, he has been silent respecting the adoration and gratitude and love, which creatures so graciously and liberally treated as we are, ought to feel towards our heavenly parent. Thus while the system of Confucius might be of some little service to his followers were man in real destiny "like the beasts that perish," it

leaves them wofully destitute of all that can satisfy the hungry cravings of our spiritual nature, or quell the fears of a guilty conscience, or illumine those aspirations of our nature after immortality which even the wisest of the heathen have construed into presages of an unending existence.

The next system is that denominated Taou. Its founder Laou-Tsze was contemporary with Confucius. In many respects however he was the reverse of him in character. Leaving the track of common life, he mounted on the wings of the ideal, into the regions of poetry, and surrounded himself with those mysterious and etherial beings which superstition under the guidance of the imagination can so easily create. And doubtless he found abundant materials made ready to his hand in the legends of early times which he seems to have embodied in his own system.

The modification which the gross and grovelling character of the Chinese mind has given to his creations is singular and somewhat amusing. They have placed a human ruler over these powerful invisibles, who, by written notices appoints them their stations and calls them to account for the manner in which they have conducted the affairs of their districts.

“Chang Tëen-sze, the principle of the Taou sect, in China, who like the Lama of Thibet, is supposed to be immortal, or rather whose place is supplied by a successor as soon as the old one dies, assumes an authority over Hades. He appoints and removes the deities of various districts, just as the emperor does his officers; and no tutelary divinity can be worshipped, or is supposed capable of protecting his votaries, until the warrant goes forth under the hand and seal of this demon ruler, authorising him to exercise his functions in a given region.”

However, the substantial profits which this dominion affords is doubtless the weightiest reason for the continuation of the farce.

“From the power which this individuals is supposed to possess, his hand-writing is considered efficacious in expelling all noxious influences; and charms written by him are sold at a high price to those afraid of ghostly visits or unlucky accidents. In the absence of these autographs from the prince of the devils each priest of Taou issues amulets, and large sums of money are realized by the disposal of small scraps of yellow paper, with enigmatical characters upon them. Having induced the belief, that this year impa are not to be terrified by last years charms, they are particularly busy every new year, in writing out fresh amulets for the people; who would not rest securely in their habitations, unless fully assured that the devil was kept away by these infallible preventations.”

The only deity of this system is “eternal reason,” a principle not a being, of which they speak in the following swelling words of vanity.

- “How luminous is Eternal Reason!
- “Uncreated and self-derived:
- “The beginning and end of all the kalpas*;
- “Before heaven and before earth;
- “United brilliancy spledidly illumined,
- “For endless kalpas without interruption.
- “On the east it instructed Father Confucius,
- “On the west it renovated the golden Buddha:
- “Hundreds of kings have received this law,
- “The host of sages have followed this master:
- “It is the first of all religions,
- “Majestic beyond all majesty.”

* Kalpa is a Hindu term for time, denoting about one thousand ages.

“What is there superior to heaven, and from which heaven and earth sprang? nay, what is there superior to space, and which moves in space? The great Taou is the parent of space, and space is the parent of heaven and earth; and heaven and earth produced men and things.”

“The venerable prince (Taou) arose prior to the great original, standing at the commencement of the mighty wonderful, and floating in the ocean of deep obscurity. He is spontaneous and self-existing, produced before the beginning of emptiness, commencing prior to uncaused existences, pervading all heaven and earth, whose beginning and end no years can circumscribe.”

“Before heaven and earth were divided, ere the great principles of nature were distinguished, amid the ocean of vast obscurity and universal stillness, there was a spontaneous concretion, out of which came a thousand million particles of primary matter, which produced ‘emptiness.’ Then, after nine hundred and ninety-nine billions of kalpas had passed away, the thousand million particles of primary matter again concreted, and produced ‘space.’ After another period of equal length, the particles of primary matter again concreted, and produced ‘chaos.’ After chaos was settled, heaven and earth divided, and human beings were born.”

Yet even here the matter of fact materialism of the Chinese, has gratified itself by making this abstraction incarnate in the person of Laou-Tsze.

Those tendencies of our nature which run out into asceticism and self-torture and which would have been condemned by the common sense of Confucius find a home in this system.

“The votaries of this sect talk a great deal about virtue, and profess to promote it by abstraction from the world, and the repression of desire: this latter they imagine is to be effected by eating their spirits, or stifling their breath, for a length of time. They say, that all depends on the subjection of the heart; and therefore mortify every feeling, in order to attain perfect virtue, which is insensibility. Hence some of them wander away to the tops of mountains to cultivate reason, and renounce all intercourse with men, that their studies may not be interrupted. They affect to despise wealth, fame, and posterity; urging, that at death all these distinctions and advantages terminate, and the labour bestowed upon them is thrown away.”

This form of religion then whilst it wants that applicability to the present life, and that tendency to ameliorate the ruggedness of society which are found in the Confucian, terrifies its votaries with innumerable spectral superstitions, imposes galling ceremonies, and opens to view a futurity crowded with spiritual beings whose temper and character would constitute them feeble and useless friends, and dreadful foes.

The third form of religion is Buddhism. It was introduced, A. D. 66, by the circulation of tracts. It is now spread over the whole land, so that Buddhist temples are extremely numerous and the priests actually swarm. We naturally ask for the cause of this rapid spread. The grand reason, perhaps is to be found in the fact, that the other systems supplied nothing that could satisfy the moral cravings and religious wants of our nature, and therefore the Chinese, like drowning men, caught eagerly at the first straw offered them. There are other secondary reasons. The dazzling offers which Buddha makes to his followers.

“The land of his kingdom is yellow gold. Its gardens and palaces are all adorned with gems. It is encircled with rows of trees, and borders of network. There are lovely birds of sparkling plumage, and exquisite notes. The great god O-lo-hau, the goddess of mercy, the unnumbered Buddhas, the host of

demi-gods, and the sages of heaven and earth, will all be assembled in that sacred spot. But in that kingdom, there are no women, for the women who will live in that country are first changed into men. The inhabitants are produced from the lotus flower, and have pure and fragrant bodies, fair and well-formed countenances, with hearts full of wisdom, and without vexation. They dress not, and yet are not cold; they dress, and are not made hot. They eat not, and yet are not hungry; they eat, and yet never know satiety. They are without pain and sickness, and never become old. Enjoying themselves, at ease, they follow Buddha, gaily frisking about without trouble. The felicity of that kingdom may be justly considered superlative, and the age of its inhabitants without measure. This is the paradise of the west, and the way to obtain it, is the most simple imaginable; depending on one sentence, O-me-to Fuh (Amida Buddha); yet the world will not take the trouble to seek this good so easily attained; but put on their iron boots, and go in quest of another road."

The easy terms on which this bliss may be obtained.

"Swear, then, that you will henceforth repeat the name of Buddha, and seek to live in that western world of joy. Give up books and classics, for others to fag at; leave the thousand roads for others to toil in. Beyond this sentence, 'O-me-to Fuh,' you need not a single word. Let each seek a retired room, and sweep it clean; place therein an image of Buddha; put incense and pure water, with a lighted lamp before it; whether painted on paper, or carved in wood, the figure is just the same as the true Buddha; love it, as your father and mother—venerate it, as your prince and ruler. Morning and evening, worship before it with reverence; on going out, inform it; and on returning, do the same. Wherever you travel, act as in the presence of Buddha. Whether you eat or drink, offer it up first to Buddha. Raising the eye, or moving the lips, let all be for Buddha. Let not the rosary leave your hands, or O-me-to Fuh, depart from your mouths. Repeat it with a loud voice, and with a low one; in lines of six words, and four words; quickly and slowly; audibly and silently; with clasped hands, and with bended knees; when fingering the rosary, and when walking in the road; when in a crowd, and when alone; whether at home or abroad; whether at leisure or in a bustle; whether sitting or lying; repeat it, even, in your dreams. Thus to repeat it, will move your feelings, and make your tears to flow; thus to repeat it, will inspire the celestial gods with awe, and the terrestrial demons with reverence; thus to repeat it, will make heaven rejoice, and the gods be glad. At the sound of Buddha's name, the palace of the king of devils moves and shakes. At the sound of Buddha's name, the wood of swords and the mountain of knives (in hell) will, for you, be beaten as small as dust. At the sound of Buddha's name, hundreds and thousands of miseries will all melt away. At the sound of Buddha's name, the debt of gratitude to parents, princes, superiors, and benefactors, will all be paid. The man who would squeeze out the oil, must grind the more forcibly; and the mariner, who would stem the swelling tide, must ply the oar more vigorously. If you realize, behind you, the boiling cauldron of hell, and before you the lotus pools of heaven, though all the world should try to prevent your repeating the name of Buddha, their efforts would be entirely vain."

And then too the system nourishes troops of idle priests, who, while they are shut out from the road to high advancement, extract a dronish livelihood from the benefactions of the industrious. These, for the sake of their own pockets, will strive to multiply the votaries of Buddha.

The most prominent features then of the Chinese superstitions seem to be, an earthly and grovelling liberality, a constant and hasty termination to the material, the developments of a moral nature not unaptly represented by the obesity and fleshiness of their persons, and a puerility which appears more conspicuous in the following narrative than any description could paint.

"The Buddhists have taken advantage of this prevailing sentiment, and have grounded on it a variety of superstitious services. In the first place, they induce survivors to call in their aid, at almost every funeral; that the souls of their deceased relatives may be released out of purgatory, and be enabled to avail themselves of the provisions presented. But, not content with persuading private families to employ them, these fellows have succeeded in getting up public services, on behalf of the wretched ghosts, who have no posterity to provide for them. This, they put forth, as entirely a benevolent undertaking, and solicit subscriptions for it, on charitable grounds. The ceremony is generally performed during the seventh moon; and as each district, tything, and street, has hungry ghosts of its own, so each locality must have a separate sacrifice. A committee is appointed for collecting the funds, and laying in the necessary provisions. On the day fixed for the ceremony, stages are erected; one for the priests, and one for the provisions; flags and lanterns are displayed near, while gongs and drums are beaten, to give notice to the forlorn ghosts, that a rich feast is provided for them; and then the priests set to work to repeat their prayers, and move their fingers in a peculiar way, by which means they believe the gates of hell are opened, and the hungry ghosts come forth to receive the boon. Some of the spectators profess to be able to see the opening portals, and the scampering demons, pale and wan, with hair standing on end, and every rib discernible; hurrying up to the high table, and shouldering away the baskets of fruit and pots of rice, or whole hogs and goats, as the case may be; and turning with satisfied looks, as if they had enough to last them, till the next anniversary."

"When the priests have gone through their service, and the ghosts are supposed to have been satisfied, a signal is given, and the rabble rush forward to scramble for what the spirits have left, which is, all the material part of the food. It is amusing to see the eagerness and agility with which the mob seize on these leavings; for, although the stage is generally twenty feet high, with the boards projecting about two or three feet beyond the head of the poles, the more expert manage to mount the high table, and engrossing what they can for themselves, bear it off, imagining that food over which so many prayers have been said, must be attended with a blessing. It is curious, however, to observe, how hypocrisy creeps into a religious service of so anomalous a character. The provisions consist of fruit and confectionery, with rice and vegetables, piled up in basins and baskets, which, to the eye, appear full to overflowing; but in reality, the hollow of each vessel is filled with coarse paper or plantain stalk, and the provisions are only thinly scattered over the top. On being remonstrated with, for thus deceiving the ghosts, the worshippers reply, that the spirits who are invited to the feast know no better, and by this means they make a little go a great way."

So little do they deserve the name of religions, that they have not laid the fundamental truth on which all religion must rest, the existence of a First Cause, the Author of all life, and Ruler of his creatures. They have left the Chinese a nation of speculative atheists. They have taught them to pay divine homage to those who are confessed to have lived and died as mere men on earth,—Confucius, Laou-Tsze and Buddha, and to innumerable idols. It has left them without any provision for a future state—Confucius declining all consideration of the subject, Laou-Tsze filling the invisible world with frowning spectres, and Buddha closing his golden dreams in the dark night of annihilation. Let then the votaries of "eternal all-sufficient reason" out of China see to how ruinous a course of action they are prompting their fellow-men, when they strive to depreciate Revelation, and let the friends of Revelation see how strong are the obligations incumbent on them to strive to fill the Chinese empire with that book which can alone savingly supply all that is now wanting in the provision for the religious necessities

of her millions, fill the dark vacuum with the news of an ever-present God, an atoning sacrifice, a living Saviour, a free and sanctifying Spirit, and a holy Heaven.

The succeeding chapters, since they do not consist, like the foregoing ones of a summary of facts, but rather of attenuated detail, will need a less extended notice. Not that these details are in themselves uninteresting or unimportant but they will not bear curtailing—they should be read as a whole. From the ninth to the fourteenth chapters we are furnished with accounts of the endeavours already made, in various ages and by various denominations, to introduce the gospel into China.

Credible tradition asserts that the Apostle Thomas preached the truth to the Chinese with success. How cheering to anticipate, that amongst the innumerable hosts who shall come from the North and South, the *East* and West to sit down with Isaac and Jacob in the kingdom of their Father, many Chinese will be seen standing around the primitive believers, who went every where preaching the gospel, as their joy and crown of rejoicing in the great day.

The next notice of the introduction of the gospel into China is given by the tablet found in 1625.

The sixteenth century witnessed the next invasion made upon this portion of Satan's usurped dominions by the Romanists. The noble Xavier just landed and poured out, in martyrdom, his blood as the seed of a future Church. A devoted band of men, undaunted by his reception followed in the footsteps of Xavier. Amongst these we notice with honor the names of Valignani, Rogier, Ricci, Schaal and Verbiest—men of whom the Christian world may be proud, whose communications now extant are a rich treasure, from which a large collection of jewels might be called.

The pleasing prospects of this mission were dashed by the disputes which arose among its agents. They were referred both to the emperor and the pope. They differed in judgment and the pope assumed a tone of authority which the emperor would not brook, and he used violent means to suppress Christianity and drive the missionaries from his shores. It is only when the essential feature of Christ's kingdom—"my kingdom is not of this world," is preserved that it is fitted for universal extension. Once link it to a secular power and collision and jarring with national interests must follow. The state of the Catholic communities at present existing in China is thus lamentably portrayed.

"The present race of adherents to the catholic missions in China, whatever the original converts may have been, are, it is to be feared, sadly deficient, both in knowledge and practice. Deprived, for the most part, of intelligent instructors; left generally to the cure of the native catechists, who are not much better than themselves: and adopting the Christian profession mainly as the result of education or connection, it is hardly to be expected that they would excel, either in grace or zeal. The modern missionaries, in admitting members, merely require an outward profession, without insisting on a change of heart, or scarcely a reformation of life; the Scriptures are not placed in the hands of the people; religious services are conducted in a language which the generality do not understand; ceremonies are frequent, and public preaching rare; while, from the luxury of morals too common in their communities, we much fear, that the catholic converts, in the present day, are very little better than the surrounding heathen."

Here then experience loudly warns us, by the sad consequences that are likely to follow, against the practice of admitting church members,

merely on a profession of faith, without insisting on the exhibition of scriptural evidence of a change of heart.

Drs. Morrison and Milne were the next champions who entered this field of combat. The detail of their labours given in the tenth chapter, should be read with earnest prayer for grace to imitate the example of humble yet ardent piety, untiring, unconquerable perseverance, which there stands out so prominently to view. Nor were their labours unrewarded. They waited patiently for the harvest, and the harvest came. Their endeavours were successful in an increasing ratio according to the proportion of time and labor expended.

On the death of Dr. Morrison persecutions arose which scattered the little native flock. Our author, when the storm had a little abated, proceeded to Canton, to rally them, which he found "a delicate and difficult task" owing to the jealousy of the local authorities. He found that during the sifting which persecution had given the little flour some chaff had been blown away, while the good grain was improved by winnowing. Our author justly expostulates against the neglect with which Canton, once called by the friends of missions "the most important station upon earth" has been treated by the British Churches.

The mission to Malacca is the next subject of narration. Malacca is one of those outposts in which Chinese emigrants are found unrestricted by those regulations which, in their own country, hold them at such a distance from foreign influence. Here greater success has attended the efforts made for their conversion than in Canton. All missionary experience verifies the obvious principle that, to secure success where extraordinary difficulties impede the progress of the truth, extraordinary efforts must be made. This principle however has been too often lost sight of, by missionaries, in selecting their field of labor, by Missionary Societies in stationing out their agents, and by the church in estimating the success of her labours.

The mission to Batavia next occupies our attention. As this was the author's own station, he gives us a circumstantial account of the progress of missionary work here. It needs but little discrimination to discover the testimony of an eye witness. This feature of the laws of evidence, is of great importance as a branch of witness to the genuineness of the New Testament writings. A full confirmation of the justness of the masterly remarks of Paley on this subject may be obtained by perusing carefully the accounts given here of the several missions to which our author alludes.

The account of Batavia, develops the laudable perseverance of our author in his "labours of love," and shews him to have possessed a large share of that holy ingenuity which induces the trial of a variety of expedients, to arouse and secure the attention of those whom we desire to benefit. Still the breaking up of the fallow ground, the sowing the seed and the rooting up the weeds occupied a long portion of time during which no fruit appeared. The hasty in pronouncing on the issues of a mission would have deemed the labour lost, and the continued barrenness a loud call to remove. But our author more wisely waited for the early and latter rain, and the rain came, and the seed appeared again in the interesting and increased form of good fruit.

From the fourteenth to the twenty-first chapters our author has occupied his volume with the Journals of a voyage which he took along the east coast of China, to discover what facilities existed for the distribution of Tracts and Scriptures, and of a similar expedition by Mr. Gutzlaff. The results of both these expeditions fully justifies the assertion of our author that the gates of China are open, or at least that such a breach may be found in her wall of separation as will allow us to bear in large numbers of the precious Volume of saving Truth if we are prepared to enter.

In every country, missionary work takes its own peculiar form and mould. The details of operation in one region will not serve as law for another. It seems that the labours of the press are likely to be more availing to the evangelization of China, than the discourses of the pulpit. The general education of the people, their value for printed books, the universal intelligibility of the written language, and the ease and small expense with which copies of works can be multiplied in China, all serve to facilitate the efficiency of the press. After perusing these journals we cannot but feel that the plan proposed by our author, of employing a Missionary Ship, a "messenger of peace" in making short voyages along the coast to distribute religious information is both practical and prudent, important and demanding immediate attention, and we ardently hope that the day is not far distant when the project in all its benevolence and promise will be realized*, till the worship of Buddha, which first wormed its way into the empire by the distribution of books, shall, in company with the other national superstitions, be swept off from the face of the country, or be consumed by the "brightness of his coming, whose right it is to rule."

The work concludes with two chapters enumerating the existing wants of the Chinese Mission. Ample employment could be found for a large band of devoted Missionaries who should either settle down to the regular instruction of the emigrants in the colonies, or make desultory itineracies along the coast, distributing Scriptures and preaching the Gospel; pious physicians, who by their benevolence and skill in healing the bodies of men, should win their confidence and induce them to listen to their message respecting their souls, are extremely desirable. While teachers well versed in the business of education, might be extremely useful in improving the present inefficient system of instruction. And abundant evidence is adduced to shew that the present version of the Scriptures needs a thorough revision, that it may be made intelligible, idiomatic, and pleasant reading to the natives. May the Spirit of benevolence and devotedness be so poured out on the Church of Christ that these desiderata may soon be supplied.

In taking our leave of Mr. Medhurst we can assure him that we have not perceived any necessity for the apology he makes in his preface for the defects of his style. The style of this work is clear, manly and strong; uniting the dignity and lucidness which become the

* Will none of our wealthy merchants devote a ship for this purpose? Let Calcutta, so long infamous for carrying on the opium trade as a mercantile speculation, wipe off the stain by consecrating one of the clippers now, we hope, soon to be no longer needed to this holy purpose.—Ed.

historian, while it contains a mass of important information so well digested and arranged as will we doubt not render it a standard work in its peculiar department.

We are glad to find that the attention of the Christian public is beginning to be excited respecting China; and that new information is adding to the existing stock.

The enterprising Gutzlaff has just published an extended notice of China, in two volumes, and Dr. Parker an American physician and Missionary has given the world an account of an expedition to Japan, both revised and edited by Dr. Reed, which is a sufficient warrant for their interest and value. May He who is able to do abundantly more than we can ask or think, greatly exceed the prayers and expectations of his Church respecting the evangelization of Christ.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. W. F. Wybrow has returned from his tour in the Upper Provinces, with restored health.—The Rev. J. Hill, formerly of the Union Chapel, has removed from Oxord to Safford chapel, Manchester.—Dr. Judson has returned to Maulmain in improved health.—We regret to announce that our esteemed friend Mr. J. C. Marshman, of Serampore, was obliged to proceed to sea for the restoration of his health. He has returned somewhat better.

2.—MEMORANDA.

It is reported that the Bishop intends to erect a new Cathedral in Calcutta, in the neighbourhood of Chowringhee. The expence is to be defrayed out of the Begum Soomroo's fund and by a very princely donation from the Bishop himself. If we had a voice in this matter we should say rather support a number of devout and holy labourers as city Missionaries with the fund, whose purpose it should be to reclaim the erring and comfort those that mourn.—The great question of direct and regular steam communication with England appears likely to be brought to a speedy and practical issue. Surely these movements will help forward the propagation of the truth of God, for if they be successful, there will be, comparatively speaking, no more sea.—The Mechanic's Institution has commenced operations by public lectures; two have been delivered at the Town Hall during the month. The number of members is considerable, we believe upwards of 350. We are happy to announce the fact that a Christian School Book Society will be established almost immediately—this has long been a desideratum in India.

3.—NEW CHAPEL AT BALASORE.

To The Editors of the Calcutta Christian Observer.

SIRS,

The Chapel recently erected at Balasore, Orissa, for English and Oriya worship, was on sabbath last April 19th, dedicated to the service of Almighty God. The morning service was conducted in Oriya by Mr. J. Phillips, to an attentive congregation chiefly heathens, and in the afternoon by the writer.

In the evening an English discourse was preached by the writer from Psalm xxvii. 4. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

The occasion throughout was solemn and we trust profitable.

This house has been erected within a few months by the liberal subscriptions of friends at this and other stations, and we take this opportunity to present them our sincere thanks, for the interest they have manifested in this cause.

It is an interesting circumstance that about sixty rupees were subscribed by natives.

Yours truly,

E. NOYES.

Balasore, April 15th, 1839.

4.—THE PROPRIETY OF SELECTING CAWNPORE AS A MISSIONARY STATION.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The effect produced by Missions must, with reference to *human means*, be, to a considerable extent, regulated by the choice of a locality for the sphere of labour, as well as by the number and acquirements of the agents employed. In proportion as the forces of the cross are well or ill distributed greater or less success will attend their efforts.

These remarks were elicited by observing that in several of the stations of India there are many missionaries, while in others equally or perhaps more inviting there are none. At Benares, *e. g.*, there are, I believe, a large number of Missionaries: it may indeed be said "Should not that stronghold of Idolatry be likewise made the stronghold of *Christianity*." True, but are not the most impregnable fortresses frequently the last places to fall into a conqueror's hands?

Again, Cawnpore is the *largest* cantonment in Upper India. Besides the calls for *native* instruction there are *hundreds* of Europeans, (soldiers as well as others,) whose souls are literally dying for want of food. Excepting the chaplain, and a Church Missionary, there is no one to preach the Gospel to this immense population.

The glad sounds of the Gospel message seldom if ever reach the European much less the native inhabitants. There is no one to distribute bibles and tracts; no one to care for the souls of these our poor perishing fellow-creatures.

From what I know of the place, I should say that Cawnpore was one of the most favourable spots in India to commence an attack on the kingdom of Satan. As in the apostle's days, let our *Christian* teachers be scattered abroad over the whole land: and who can tell *where* God will vouchsafe to show his arm.

In conclusion, I hope that these lines will meet the eye of some in whose power it may be to send at least *one* godly preacher to the scene of Martyr's labours.

Ἀψευδής.

Cawnpore, April 15, 1839.

5.—EAST INDIAN SLAVERY AND THE COOLY TRADE.

The advantages of fair discussion and temperate agitation in a good cause are strikingly manifested in connexion with the subjects of East Indian Slavery and the exportation of coolies. We understand that the Court of Directors, stirred up by the efforts of the Anti-slavery Advocates, both at home and abroad, sent out a short time back an order to collect and

despatch quickly the most concise and accurate information as to the nature and extent of Slavery in the East. This order has been complied with and the information we believe is ere this in the hands of our rulers.

We have no doubt that this order had its origin in the notice of motion placed on the books of the House of Commons by Dr. Lushington on this important subject. It was to be brought forward during the present session. We are very glad to find that the mooted of this subject has stirred even our rulers to seek for information, we hope with a view to meet the question fully and fairly, and set it at rest for ever.

The *Cooly Trade* appears for the present at rest. The only agitation of it has been the arrival of a French brig of war with an agent from Bourbon, the object of whose mission was to effect some new regulation for the shipment of coolies to the French colonies. He has left without accomplishing his object. When the tri-coloured flag next waives on the Ganges may it waive in a better cause. We are also happy to hear that one of the Company's Surveying ships, which has been for some time cruising about on survey at the mouth of the Sunderbunds, has not fallen in with a single ship smuggling coolies to sea, we hope that her officers possessed the vigilance of Argus, for we confess the news is better than we had anticipated. Where is the report of the Cooly Committee?

6.—EDUCATION.

During the last month the annual examination of the Hindu College and the Oriental Seminary have been held—that of the Hindu College was conducted in the Government House. The Hon. Sir E. Ryan presided and in conjunction with the Bishop of Calcutta conducted the examination. We were not present, but gather from the public prints that the pupils acquitted themselves with their usual éclat. The examination, though not very numerously attended by Europeans, was sanctioned by the heads of Government and many of the warmest friends of education both native and European. Essays were read on one or two important subjects, and the President expressed himself highly delighted with the general proficiency of the pupils.

The Oriental Seminary held its anniversary in the Town Hall. The chief judge presided on the occasion. The Lord Bishop and others interested in the education of the people also gave their countenance to the indefatigable and highly to be commended teacher of this native paying seminary, Babu Gaurmohan Adie. The number of pupils is about 500, the range of studies of the most practical order, and the progress of the students highly satisfactory. The school is every way worthy the support of the native community.—The College at Moorshidabad has also held its usual annual exhibition with great credit both to teachers and pupils.

7.—THE CHARKH PUJA.

This horrid festival with all its abominations has again passed away. It has been accompanied by one mitigating circumstance this year—the local authorities prohibited the procession from passing through the Christian parts of the city. With this exception from all that we have seen and heard we should be disposed to think that the amount of barbarism and debauchery has rather increased than diminished this year. We are not astonished at this; it is just what we might anticipate from angry priests and desperate craftsmen. They are making desperate efforts to raise their falling fortunes, but we hope too late and in vain. They despised Missionary effort and looked upon it as contemptible at the onset, but now they feel the force of both religion and education, and would fain ridicule what they cannot suppress or conquer. It would be folly to say

that we do not feel aggrieved, that not only our preaching, but our very funeral obsequies should be made a source of buffoonery by the poor creatures who pander to the vicious appetites of a Hindu mob; but we would rather this than the stillness of death. We feel assured that the very caricature when brought into comparison with the reality will only lead to a deep conviction of the value of divine things. As Christians we have nothing to fear either from ridicule, comparison or persecution.—We are not astonished that some of the low caste but rich men should expend large sums on these festival occasions, for it is the chief means by which they are brought into contact and favor with the brahminhood; but we certainly must say that we feel both disgusted and annoyed that such men as the mighty rájá Kálí Kishan Bahádúr, the far-famed translator of Gay, F. R. S. &c. &c.—we must say that we felt disgusted to read in the public prints that the procession appertaining to this enlightened man was one of the most daring and conspicuous of the whole. Verily if it be true, which we hope is not the case, the Asiatic Society is specially honored by such a humane and enlightened member. We should advise this eminent scholar to read his own shástras for command and precedent for these orgies before he essays to translate the beautiful fables of Gay into his mother-tongue.

8.—DISCUSSION CONCERNING THE PROPRIETY OF THE PRESENCE AND INTERFERENCE OF MISSIONARIES AT THE CHARKH PUJA.

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

Will you allow the following correspondence between the Editor of the *Hurkaru* and myself on the subject of missionary interference at the Charkh and other pujas a place in the pages of your magazine? I ask this, simply, because it would appear, that some kind people are labouring under the impression, either that I had excited a riot, or that I had been maltreated or both. Now as I did not create the slightest disturbance, and as I did not experience even in apprehension, any insult or bodily suffering, but on the contrary, as a missionary, the most marked respect and attention from the people, I think it but just to the people themselves, to myself, and to the views I entertain of missionary presence and interference on these occasions, to disabuse the minds of such as may have been influenced by statements so utterly at variance with the truth. The correspondence may tend to illustrate the spirit of the times we live in, and the temper with which our efforts are appreciated and met by the world.

It may not be improper simply to state in what the correspondence, &c. originated. In company with a friend I attended one of the swinging stations with a view to persuade the abettors of the cruelties practised on such occasions to desist. It appears, although successful, some one present imagined otherwise, and under that impression penned a paragraph for the *Bengal Herald*, (No. 1.) This called forth the letter of MERCURY (No. 2) contradicting the statement in the *Herald* but questioning the propriety of my interference. This was accompanied by the editorial remarks, (No. 3.) On the appearance of this letter and article, it suggested itself to me that this would afford an opportunity for attempting to set the public right on the subject of mis-

sionary presence and interference on such occasions, and also for showing the utter groundlessness for apprehending any disturbance from the presence and exertion of the servants of God at such places. This, much more than any anxiety about the issue of rumours respecting myself, was the motive which induced me to pen the letter in question or to request its insertion in your journal.

Yours sincerely,

THOMAS BOAZ.

No. 1.

The *finale* of this disgraceful festival took place on Friday. The Hindus, improving with the march of intellect, had their mummers dressed in quite novel costumes, and, perhaps, in retaliation for the attacks made by the Missionaries on their religious prejudices, the mummery of a Christian burial train, coffin, clergyman, bible, pall-bearers and mourners, was paraded through the streets in a most indecent manner, to the scandal of all Christians who passed by. Mr. Boaz was present at the swinging, and endeavoured to persuade the deluded and inebriated fanatics, from allowing themselves to be lifted and whirled round on the churruck-tree. He was successful in dissuading a few synassies from swinging, but his exertions nearly cost him a broken head, as we at one time thought that he would have been assaulted by a wealthy native, who made up to him, and requested him either to desist from his attempts or to produce his authority for interfering.—*Bengal Herald*, April 14.

No. 2.

To the Editor of the Bengal Hurkaru.

DEAR SIR,—I went last Friday in company with a griff lately imported, for the purpose of showing him the delicate novelties of this dear city, in the shape of the festival of the Churruck Poojah, and as a matter of course, proceeded to the old haunts of these abominations, the Buitakanah, Durrumtollah and Circular Road; but after wandering up and down for some time, we could neither see or hear any thing of the sights. These streets were, thanks to the most judicious and proper orders of Government, in their accustomed state of quiet, and no vestige whatever of the "Churruck" was to be seen. Upon inquiry among the natives about, as to where we were likely to fall in with a swinging match, we were told, with the greatest indifference about the matter, that the "*sahib logue*" had ordered that no "Churruck" was to take place in these streets. Some adding, that they thought we might find some of the *tamasha*, if we went into Intally. Not to be disappointed of our journey's intent, we accordingly proceeded there, and after some hunting about, we at last fell in with a swing in a filthy lane to the left of the South Intally road. I will not disgust your readers with a description of the vile abominations there going on. It appeared to me that the very riff-raff of the done up "*tamasha*," were there assembled to commemorate its anniversary, and out of compliment to the "*sahib logues*," for putting a spoke in its wheel, there were dressed up English *padrees*, officers, &c., forming the chief part of its processions; and to complete the scene, the vilest evolutions were gone through. As to the swing itself, only two wretches were hoisted up, one in the old way by the hooks through the flesh of his shoulders, and the other (evidently against the miserable man's own wish, for he trembled like an aspen leaf), after a new fig, by the heels, the hooks having been passed through the sinews immediately above the

knees and his shins bound up so as to support him if the flesh had given way. After a few swings round, they were about to take him down, when the Rev. Mr. Boaz (as I understood his name to be) began to interfere with them, the result of which was, that they treated the poor devil to another hoist, with a loud laugh at the Rev. ———. Mr. B. attempted to take hold of the machine to prevent their putting it again in motion, but they, with an exulting laugh, pushed it out of his hands and swung away; but there was not the most distant attempt at any thing that could be even construed into violence towards the reverend gentleman. Seeing a remark in yesterday's *Herald*, that his charitable interference had nearly cost him a broken head, I have penned this note to you, first to contradict it, and I thought I might at the same time give you a small account of the whole affair. My reason for wishing to put the "violence" part of the business to rights is, that it might have a bad effect, the Government being led to suppose that violence would likely follow its total suppression.

Now my humble opinion is, that either Government ought at once to prohibit it, or it ought to be left to die a natural death; which it would soon do, if reverend gentlemen and others would remain away and not interfere with it. It has been driven out of the city altogether, and therefore robbed of its gilding, as there are no more Sahibs or respectable natives to witness it. The swing I saw was the only one I could learn of upon inquiry, and it was in the middle jungle of Intally, and it seemed to have been got up more as a joke upon our Padres, &c. than with any other design.

Yours faithfully,

MERCURY.

April 15, 1839.

NOTE.—Whenever a native clenches his fist and in a blustering manner walks up to a European and desires him to desist from interfering, and others from the crowd call out, "*mâr sâlâ ke*," the reporter of the paragraph impugned, will think himself justified in stating, that the party menaced narrowly escaped from getting a broken head. Mr. Boaz was so threatened.—REPORTER, *Herald*.—*Hurkuru*, April 15.

No. 3.

Our correspondent MERCURY affects to correct a mistake in our account of the Churruck Poojah, and with respect to the danger which the Reverend Mr. Boaz was said to have incurred, our correspondent assures us, that no violence whatever was either executed, or threatened towards the reverend gentleman. We confess that we are rather surprised than otherwise, to learn that violence was not offered to any individual who attempted to interrupt such a mob, engaged in such a business; and with all the respect for Mr. Boaz's good and charitable intentions, we must deprecate such imprudent and injudicious interference on his part. The well known retort of the drunkard, to the moralist, who remonstrated with him, whilst still in a state of intoxication, was deserved. "How can you be so silly as to argue with a drunken man?" To address exhortations and remonstrances to the performers of the Churruck Poojah, whilst in the midst of their orgies, is, at the least, as unprofitable a labour as to reason with a drunken man. A drunkard must be cured of his vice, whilst he is sober, not whilst he is intoxicated; and the native must be taught, by the force of instruction and reason, to renounce these detestable rites, not whilst he is in the act of perpetrating them, but at a time when he reasons calmly upon their absurdity. It may be a question whether it were wise or politic, as well as benevolent,

to put down their disgusting exhibitions by force ; but if it be, it must be the work of the soldier not the clergyman. The only weapon that the latter can fight with successfully, is the book of knowledge ; his captain must be the school-master, and his auxiliary time.—*Ibid.*

No. 4.

To the Editor of the Bengal Hurkaru.

SIR,—I have no doubt you will afford me a place in the pages of your journal, for the purpose of offering one or two remarks on a letter signed MERCURY, which appeared in the *Hurkaru* of the 15th. It was accompanied by some editorial remarks, on which I would also offer a few observations. The letter had reference to an attempt made by me to suppress the swinging at the Churruck in the neighbourhood of Entally. From the letter and editorial remarks it would be inferred, that my effort on that occasion was of a violent nature, that it had increased rather than diminished the sufferings of the victims, and that my own person at least, if not more important matters, were endangered by this intrusion on the orgies of Hinduism and interference with the cruel practices of its votaries. You doubt also the general propriety and judiciousness of such interferences.

1. As it regards the supposed violence of my effort to suppress the swinging, I would observe, that I used no other weapons on the occasion than those of reason, an appeal to those feelings of humanity which are common to us all, and an attempt to convince these deluded creatures that the act in which they were engaging was contrary to their own shastras, and if I know myself, I believe these weapons (the only ones suited to the Missionary warfare), were wielded in a mild and temperate manner. I did on that occasion, as on former similar occasions, accompany my remarks by a direct and full disclaimer of all connexion with the political or civil authorities. I told them in effect that I had neither the power nor the wish to prevent them from swinging, but by convincing them of their folly and cruelty through the medium of reason and truth.

I believe the Hindus present understood both the motive and the action, and if I may judge from their general temper and conduct on that evening, I should say that they neither looked upon the attempt as a violent, nor did they at all contemplate a resort to violent measures for carrying on the Churruck.

2. As it respects the increase of suffering from my interference, I must beg to differ in toto with your correspondent. My own impression at the time was and still is, that the individual swinging was suspended a much shorter time than usual. He certainly was not up more than five minutes (long enough in all truth) while the usual period is from 10 to 20 minutes. When I first addressed the principal in the business he was about at once to acquiesce in my request to take him down, but an old craftsman of Diana, seeing this, came running with a haribol and bid them swing on.

The poor fellow had a few more revolutions but on expostulating even with this man, he complied with my wishes, and had the poor fellow taken down and loosed: and I firmly believe, he would have been loosed at the first, but for the sanctioning conduct of some bystanding Christians who called this horrid rite "*Hindu fun.*" I would not have troubled your readers with this detail, but for the purpose of shewing that but for the interference this one poor fellow might have swung for a much longer period, and might have been taken away senseless as I have seen

others on former occasions on the same spot. On inquiring, however, I found that six others were to swing, but by talking with the chief of the temple, *not one of those six were either pierced or swung*. Guess my astonishment then, when I read the statements in question, which seemed to imply that the attempt had not only been abortive, but that it had only tended to augment the sufferings of those whom it was my object to serve. I do believe, that the pleasure and gratification of some of the misnamed Christians who were there was diminished by the non-exhibition of these poor fellows, for one apparently respectable European said it was a shame to stop the *fun*, and when asked why? replied because *he had never seen it*. I think you will agree with me in supposing that this might be a very cogent reason with him, but certainly not a sufficiently powerful one to induce any man to allow the continuance of such cruelties if it were in his power to suppress them. 3rdly, as it respects the offering of violence to myself and others. I was not conscious of any being offered to myself, nor did I see a single wealthy native near the tree; therefore no such person could have menaced me either with his fist or otherwise. The only man that appeared to me at all excited, was a man of the blacksmith caste, an operator, whose craft was in danger, but certainly I felt no apprehension either from what he said or did, nor did any of the Hindu bystanders, for they joined in a laugh at his expense when solicited (if the Pujá was meritorious) to take a lesson in the art of swinging himself—in fact, he too joined in the laugh. Your correspondent is perhaps, not well acquainted with the trickery of these chiefs of the dark art; they are paid for their services, and like many more care not whether they be performed or not; they can bluster and appear to be very wrath, but are indeed but too glad that they have been spared the trouble of doing their duty. I confess, I saw no indication of violence, though moving in the midst of the brahmins and performers before the very idol itself; but I did imagine that I saw in many a face and action an evident satisfaction that the Churruck had ceased to swing and the men to suffer, for it would be a libel upon our nature to suppose that any but the very besotted of our race could for a moment feel other than satisfied at the suppression of such deeds, when the current of their affections and thoughts are turned into a better channel. One fact may confirm this statement while it speaks strongly in favor of education; the most efficient help was afforded on the occasion, by the educated intelligent youth of our Schools and College, who were evidently glad of the opportunity to display their attainments and liberality when contrasted with the ignorance and bigotry of the wily priest or the more illiterate laic. I believe this will place the detail of the case in its true light.

Your editorial remarks affect not so much this isolated case merely as the general question of Missionary attendance and interference on these occasions. You doubt the prudence, and question the utility of such efforts. Let every man be fully persuaded in his own mind is an inspired injunction: my own persuasion would lead me to a different conclusion. I think it is the duty of every Missionary and servant of God to go forth on such occasions with the meekness of the dove and the wisdom of the serpent, and to endeavour in such a spirit to turn men from their idols to serve the living God. The most powerful arguments with such a people are not those of an abstract kind, but those which are drawn from the actual and palpable abominations of their system, which on such occasions are seen in all their glory. Any man, even a Hindu, may maintain his cause with a Christian, as to what God is and what he requires so long as the practice of the two faiths is hid; but point the Hindu to the general, the universal debauchery and cruelty springing out of his system,

and show it him palpably before his eyes, and his mouth is shut, his conscience silenced, and he must remain a convinced if not a converted man. I admit that a Missionary should not be in such scenes to vex, to annoy, and irritate even by the expression of his countenance; but that he should be there in meekness and love, bearing the contradiction of sinners against himself and lifting up a standard and testimony for the one true God, amidst the surrounding idolatry, this I do maintain, so did Paul at Athens, and so should the servants of Christ in Calcutta. The Lord Jesus himself went into the midst of the money-changers in the temple and scourged them away, and it is the character of our faith as it was of its Founder, that it is the reformer of the world, the agitator of the sleep of ages; and its ministers ought to be found now in the silence and quiet of the humble cot, then in the midst of excited and daring idolaters; now in the midst of scenes of business and worldly craft, and then in the circle of moral and upright folk. Like their great Master they should shun no place and leave no people, but they should be in all places and with all people in love. You contrast the conduct of the Missionary attending such gatherings, and endeavouring to suppress these cruelties to the conduct of one who would reason with a drunkard on the impropriety of his conduct while in his cups. I perfectly agree with you that it would be a useless attempt to reason with a habitual drunkard on the impropriety of his conduct, while in a state of absolute and frantic intoxication; but let me see him casting about firebrands, in sport—let me see him attempt to inflict cruelty on himself or others, as in sport, and then shall I wait until he be brought to his right mind before I attempt to prevent the evil consequences arising from his playing with fire or “two-edged tools?” If you saw a fellow-creature drowning, would you wait until the most perfect apparatus should be brought or until some still more excellent way should be discovered? No, you would use that which was at hand—you would relieve present suffering by present means, and endeavour in the absence of witnessed agony to devise or put yourself in possession of some more excellent means for the future. So do I consider we should act with our idolatrous neighbours. I would educate them, reason with them in their calmer moments with a view to the permanent and universal abolition of all these evils; I would employ every means to induce them to give up with a voluntary and willing mind, the evils we seem to unite to deplore, but *in the mean time*, and until this can be brought to bear, is it not our duty as men and Christians to endeavour to prevent by every fair means the continuance of practices so revolting to every feeling of humanity? It may be replied these are but isolated cases which you would prevent, and the mass will be uninfluenced by them; however isolated they are, they are not without their influence, they may tell on hundreds if not on thousands; and if all men had reasoned in this manner, who have taken an interest in the reformation of our world, verily it would now have been a world of Ishmaelites and confusion. Besides there is a luxury in doing good. Yes, if even any one should prevent the horrid hooks being passed through the back or legs of one man, I ask where is the man that would not feel an unspeakable pleasure, in this though it had no influence on another being on earth, that he had been the means of saving a fellow-creature from a momentary pain! It may be said that this matter should be left to the management of the Government. The Government have, I suspect, done their part in it; they have dissolved their connexion with the idolatry of the country—whatever is done therefore must be done by the individual or collective effort of the subject and not of the Governor; and these must not coerce but reason; they must not force but teach; and such efforts will doubtless be successful as education is diffused and the knowledge of the one God

and Jesus Christ whom he hath sent shall be known far and wide. It was under these impressions that I went forth on this and on other similar occasions. I felt whatever might be the prospective blessings connected with our labours, it was our duty to mitigate and prevent as far as possible, present and palpable suffering. It is not unfrequently observed on this subject, that it is wrong to interfere with these pujás, because they are the national way of amusing the people, and therefore we are interfering not only with their religion but with their fun. It has always occurred to me, that there are too distinct classes of employment at these pujás: the *cruelties* and the *tamasha* or amusements. Now, while I certainly think that the amusements are by no means such as any educated and respectable citizen could enjoy, yet it is not with them we either wish or desire to interfere, they are rude and often indecorous, but they are not cruel, and they will disappear before the influence of education and religion; but the cruelties wear a different aspect and demand a different order of treatment, and it is to prevent the perpetration of these cruelties, under the mask of religion, which induces the Missionary to step forward at these public exhibitions; and I more than suspect too, that it is rather to see the buffoonery than the cruelty that so many Hindus are induced to go forth on these occasions—one of the most striking proofs of which is the zest with which the fun is engaged in, and the indifference to the suppression of the cruelty of the Churruck when it has been happily put down. You appear to be apprehensive that such interference might end in more than a broken head. From what little I know of the Hindu character, I could not for a moment suspect any degree or kind of violence or out-break, they are naturally a timid and pusillanimous race—they have no bond of union, no leaders, no nationality, no knowledge of their own religion beyond its mummeries, and no respect for their priesthood, no care beyond the moment—nothing in fact, that could induce them to resist, much less insult the calm and mild reasoning of the philanthropist or the attempts to suppress such cruel rites made by the Missionary of the Cross. So far does my own feeling go in this matter, that I believe were the Government to put down with a firm but parental hand, the whole range of Hindu cruelty, they would do more to obtain a lasting ascendancy over the affections of their Hindu subjects, than they ever will by a trimming and vacillating policy. I do not say that it is my wish that the Government should so act, I merely state it as an opinion as it regards the state of native feeling in connexion with these abominations. I believe neither as individuals or as a Government, have Englishmen or their descendants any thing to fear from the Hindus or any other people, in any effort they shall make to raise and bless them, provided always that they are careful to persuade the people that their object and desire is to do them good! In bringing these remarks to a close, I confess that I could not but blush for my country and religion on the occasion referred to—to see immediately under the Churruck tree a number of Christian females sitting and enjoying with all the nonchalance imaginable this horrid exhibition. Men of course there were of all kinds and degrees sanctioning by their presence, that at which fiends themselves might shudder, and from which the worst members of European Society in *Europe* would turn away with disgust. Trusting you will excuse this lengthened communication,

I am Sir, yours faithfully,
Union Chapel House, April 16, 1839. THOMAS BOAZ.

Hurkuru, April 19.]

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I am Sir, yours faithfully,

Union Chapel House, April 16, 1839.

THOMAS BOAZ.

Hurkuru, April 19.]

No. 5.

Our readers will perceive, in another column, an epistle of some length from the Reverend Mr. Boaz, respecting a letter that appeared a few days ago, in our journal, accompanied by a few brief editorial remarks. It is with the utmost willingness that we give insertion to the explanation of the reverend gentleman. We have ever esteemed Mr. Boaz in the light of a sincerely pious, and a zealous, pains-taking man. His exertions in behalf of our suffering fellow-creatures, entitle him to universal commendation. Only a few days have passed since we expressed this opinion, in our editorial columns, with reference to the *Sailor's Home*—an institution under the immediate superintendance of this gentleman. He will not, therefore, we are sure, suppose that any personal feelings upon our part suggested the remarks that we made on a former occasion. Those remarks emanated from a belief that the statement received from our correspondent was a correct one. Mr. Boaz assures us, that we were misinformed and we most willingly give credence to his contradiction. It was, and it is still our opinion, that there was a reason existing—and a very cogent one—why the reverend gentleman's interposition, however benevolent and chivalrous, was, to say the least of it, ill-timed. It was to be supposed that, at such a conjuncture, Government having interfered to prevent the celebration of these idolatrous and cruel orgies within the Town of Calcutta, the native mind would have been peculiarly exacerbated, and little likely to submit tamely to any further European interruption. If Mr. Boaz had previously considered this circumstance, it speaks volumes for his Christian courage but very little for his judgment. Mr. Boaz, as a Christian Minister, in all probability, sets a higher value upon the former than on the latter quality, but it must be remembered, that we, as journalists, in estimating the actions of a man, have not to look to their motives, but to their tendency to produce good. Mr. Boaz informs us, that his intervention *was* productive of good; we repeat that we are willing to believe him. He saved several deluded fellow-creatures from very much cruel suffering, and so far, doubtless he did good; but if by saving six human beings from suffering this year he causes sixteen to suffer next year, then Mr. Boaz has done evil. We do not affirm that such will be the case; but accounts of the Churruck Poojah have reached us, and been printed in our pages, wherein it is stated, that the prime joke of the tomasha consisted in making a laughing stock of the Missionaries. This proves that the *tumasha-wallahs* look upon the Missionaries as a hostile and a hateful order. If hateful to the people, their interventions, however benevolent and courageous on their part, are little likely to be productive of good. A ball thrown against brick-work, rebounds even past the thrower. We trust that such may not be the case with Mr. Boaz's anti-churruck labours, which, however unsuccessful they may be, entitle him to the distinction of a truly courageous and benevolent Christian.—*Ibid.*

I have but to observe on this editorial notice of the letter, 1st, that my own conviction was strong at the time that no harm would arise from my presence: the issue proved the correctness of my impression. 2ndly, I hope that I am desirous of combining judgment with courage, if I possess the latter, but even doctors will disagree in judgment, and so may we. 3rdly, I cannot see by what process of reasoning sixteen shall suffer next, for my interference this year. Let us wait: sufficient for the day is the evil thereof. 4thly, I have no doubt that the missionaries are hateful to the *tamasha-wallahs*; they are the craftsmen: but are the missionaries on this account hated by the people?—T. B.

NOTICE.

Attention is requested to the following New Terms,
Important to House and Land Holders and Executors to Estates.

AGENCY
OF
HOUSE AND LAND PROPERTY,
OFFICE No. 6, TANK-SQUARE, CALCUTTA.

ESTABLISHED A. D. 1833.

A GENERAL Register for the Advertisement of HOUSES, LANDS, INDIGO CONCERNS, FACTORIES, TALOOKS, for Lease, Sale, Mortgage, &c. in Calcutta and its vicinity, is kept at this Office, and an abstract is inserted in the principal Calcutta newspapers *without* any charge to those who favor Mr. Vos with the Registry of their Estates.

Every information is given to inquirers, and final arrangements effected for parties *gratuitously* through his Agency.

This Establishment with its various ramifications, ensures Proprietors of Houses and extensive Landholders, who, from their widely different avocations, cannot give due attention to the *Letting* and *Selling* of their Estates, or Property under their charge, the most ready method of obtaining a Tenant or Purchaser; and relieves them from the inconvenience of attending to the many references on such occasions, while it concentrates every information for people in search of a House or Estate.

TERMS.

No CHARGE is made to Proprietors or their Agents for *Registering, Advertising, Letting and Selling* House and Land Property of any description, by Public or Private Sale.

If any Registered Property is Let or Sold by Proprietors or their Agents, without reference to this Agency, they will be charged with the Fee or Commission.

Large Printed Placards will be suspended or pasted on every Registered House and Land Property to Let or for Sale.

Terms for the Letting of House and Land Property.

A fee of 5 per cent. on the amount of one month's rent is charged to the *Lessee* on renting a Registered House, whether the negotiation be made through this Agency or not.

Terms for the Selling of House and Land Property by Public or Private Sale.

On any Registered Property being sold, a commission of 5 per cent. on the first thousand, and 1 per cent. on the remainder of the amount of every lot is charged to the Purchaser, whether the negotiation be made through this Agency or not.

Terms for procuring Mortgages.

A Commission of $2\frac{1}{2}$ per cent. is charged to the Mortgager and to the Mortgagee respectively, on any Registered Property *being mortgaged*, whether the negotiation be made through this Agency or not.

The business of *Architect, Builder and Surveyor* is strictly attended to in all its branches, on moderate terms.

References as to *terms* for Appraising, Inspecting, Reporting on Property, Drawing Plans, and Furnishing Houses, to be made to

J. M. VOS,
Calcutta, Feb. 15, 1839.

Civil Architect and Engineer.

ACKNOWLEDGMENTS.

W. Muir, Esq., Cawnpore, for the Orissa Mission, Rs. 50
T. BOAZ,

SAILOR'S HOME.

A List of Subscriptions and Donations from 20th February to 20th April inclusive.

<p>Hon. Colonel Morrison, Rs. 100 ,, T. C. Robertson, Esq, . . . 100 ,, W. W. Bird, Esq. 100 ,, H. W. Seton, Esq. 50 J. W. Alexander, Esq. 50 John Hawkins, Esq. 100 General Oglander, 50 T. P. Biscoe, Esq. through Capt. Roxburgh, 50 Thomas Boulton, Esq. 16 Mr. Robert Tait, 1 E. P. Smith, Esq. through Messrs. Colvin and Co. 46 W. Carr, Esq. (2 months,) . . . 20 Captain S. Green, Ship Clifton, . . 5 C. Bowman, Esq. Agra, through Mr. G. C. Hay, 50 Dr. J. S. Login, 25 R. C. Paton, Esq. of the firm of Allan, Paton and Co., his allowance as Juryman in the matter of Cossinath Pundit, 16 Messrs. Ferguson, Brothers and Co. 250 Colvin, Ainslie, Cowie and Co. 250 Carr, Tagore and Co. 250 Cockerell and Co. 250 McKillop, Stuart and Co. 200 Boyd and Co. 200 MacIntyre and Co. 100 Bagshaw and Co. 100 Eglinton, McClure & Co. 100 Turner, Stopford and Co. 100</p>	<p>Messrs. Gisborne and Co. . . . Rs. 100 Lyall, Matheson and Co. 100 Gillanders and Co. 100 Leach, Kettlewell and Co. 100 Colville, Gilmore & Co. 100 Bruce, Shand and Co. . . 100 Adam Scott and Co. . . . 100 Bates and Co. 100 Livingstone, Syers and Co. 100 Moore, Hickey and Co. . . 50 Bathgate and Co. 50 Samuel Smith and Co. . . 32 R. C. Paton, Esq. 50 A. H. Sim, Esq. 32 A. Thompson, Esq. 30 Willis Earle, Esq. 25 James Hastie, Esq. 25 T. P. Oxborough, Esq. . . . 16 W. W. Braddon, Esq. 50 R. Home, Esq., 20 Rev. W. H. Micklejohn, 10 J. Beardsmore, Esq. 16 J. F. Leith, Esq., 16 F. Millet, Esq., 50 E. S. Ellis, Esq., 16 H. F. Bailey, Esq. 25 Dr. W. A. Green, 16 John Darby, Esq. 16 Mr. Thomas Thompson, 10 F. Hutchins, Esq. 5 Captain J. M. Dicey, H. C. Steamer Ganges, 16 Captain S. Owen, Ship Moira, . . 20 A. B. C. through Captain Vint, 18-6-6</p>
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T. BOAZ and ARCH. GRANT, *Hony. Secretaries.*

20th April, 1839.

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