

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 87.—August, 1839.

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

CONTENTS.

	Page	Page
I.—Account of the Netherland Missionary Society, being the substance of an Address delivered at the Missionary Prayer Meeting, Union Chapel, on Monday evening, 1st July, 1839. By the Rev. A. F. Lacroix,	427	2.—The Missionary Prayer Meetings,
II.—Translation of a Lama Song,	436	3.—Subjects discussed at the Bishop's Synod and at the Missionary Conference,
III.—The Poetical Power of the Sanscrit Language,	439	4.—Rath Jātrā,
IV.—An Account of a Journey from Sabathu to Rāmpur, the Capital of Busehur. By Mr. J. M. Jamieson of the American Mission, Sabathu,	442	5.—The Musalmān Population of Calcutta,
V.—Observations on L.'s Letter on Idolatrous Oaths, of June 1839,	447	6.—Baptism of a Native Youth, ..
VI.—The State of Religious Feeling in America; being a reply to an extract in page 369 of the Observer for June,	450	7.—New Church at Agarpārā, ..
VII.—America, Slavery and Emancipation,	452	8.—Calcutta Societies and Associations,
VIII.—The Calcutta Christian School-Book Society and the "Friend of India,"	462	9.—The War,
REVIEW.		10.—The Opium Trade,
Philip's Life and Times of Whitefield,	467	11.—Temperance Cause,
MISSIONARY AND RELIGIOUS INTELLIGENCE.		12.—The British India Society, ..
1.—Missionary and Ecclesiastical Movements,	479	13.—The British and Foreign Bible Society,
		14.—New Works connected with Missions,
		15.—The working of the Emancipation Act,
		16.—New Anti-Slavery Society, ..
		17.—The Jews,
		18.—Lectures on Geology consistent with Revelation,
		19.—Another Missionary Ship, ..
		20.—State of feeling amongst the Natives,
		21.—The work of God in the Sandwich Islands,
		22.—A Missionary's Retrospect, ..
		23.—Missionary Ordination,
		24.—Dr. Christian Gottlieb Blumhardt,

Calcutta :

PRINTED AT THE BAPTIST MISSION PRESS.

To be had of Mr. E. G. Fraser, Allahabad; Rev. J. A. Shurman, Banáras; Messrs. G. Vansomerén, 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.

All orders, and remittances for the work, to be addressed to Mr. G. C. Hay, Publisher and Agent for the Proprietors C. C. O. No. 99, Dharamtalla, Calcutta. Price to Subscribers, 10 Rs. per Annum—payable in advance:—for odd Nos. 1 R. each. To Non-Subscribers, or Subscribers not paying in advance, 1-8 per No.

1839.

N. B. The work is also procurable of Messrs. W. ALLEN and Co., Leadenhall Street, LONDON, at 2s. 6d. per No. or £ 1. 4s. per Annum to Subscribers.

* * * 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.

FUNDAMENTAL RULES.

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.

"A. B." under consideration.—Mr. Sutton's address and the *Sitakund Journal* next month.—We regret that the extract concerning the death of Mr. Turnbull, so obligingly sent us by a friend, should have been omitted: it was mislaid and not found until too late for this month.—We beg to call the attention of our correspondents to the list of subjects noted below on which communications will be acceptable. We especially beg to remind our friends of many promises unfulfilled in the way of articles.

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 Shástras. 13. Native Proverbs. 14. Removal of Impediments to the conversion and civilization of the Natives. 15. Indian Publications. 15. Antiquities of India. 17. Geography of India.

Subscribers will oblige the Proprietors by forwarding their subscriptions to the Publisher at their earliest convenience.

We have received no Chinese Repositories for some months: we trust they have not fallen into the hands of Commissioner Lin.

The Editors of the *Calcutta Christian Observer* hope to be able to present a Supplemental Number containing notices of all the Religious meetings held in the month of May in London. Persons not subscribers to the Magazine desirous of obtaining the Supplement may do so by application to the Publisher before the 10th of the month,—price one rupee.

The Monthly Missionary Prayer Meeting will be held on Monday Evening the 5th instant, at the Lal Bazar Chapel; service to commence at $\frac{1}{2}$ past 7 o'clock.

The Committee of the Christian Tract and Book Society will meet for the despatch of business on Tuesday Morning, the 13th instant, at the Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will be held at the old Church Rooms on Tuesday evening the 13th instant;—service to commence at $\frac{1}{2}$ past 7 o'clock.

The Committee of the Bible Society meet for the transaction of business on the third Tuesday in every month at $\frac{1}{2}$ past 9 o'clock in the morning.

THE
CALCUTTA CHRISTIAN OBSERVER.

No. 87.—August, 1839.

I.—Account of the Netherland Missionary Society, being the substance of an Address delivered at the Missionary Prayer Meeting, Union Chapel, on Monday evening, 1st July, 1839. By the Rev. A. F. Lacroix.

After a suitable introduction the preacher addressed the meeting as follows :—

I purpose this evening to give you some account of an Institution for the diffusion of the Gospel, that appears to be very little known in this country. I mean the “Netherland Missionary Society,” with which I had the privilege of being connected several years at the commencement of my missionary career.

Your attention will be called, I. To the origin of that Society; II. To its constitution, and III. To the various attempts it has made to propagate the Gospel in the world.

I need not add that the short time allotted for our exercises on occasions like the present will compel me to be extremely brief. Indeed, all I shall be able to offer will be a mere sketch of the

I.—ORIGIN OF THE SOCIETY.

The Netherland Missionary Society was established in December, 1797, at Rotterdam, through the instrumentality of Dr. Vander Kemp. Some traits in the history of this extraordinary man are so remarkable, that, although probably known to many of you, I cannot resist the temptation briefly to allude to them.

Dr. Vander Kemp, was the son of a very respectable and learned Minister of the Dutch Reformed Church and Professor at the University of Leyden. He embraced the medical profession, and in course of time became so eminent in it, that he was appointed Inspector General of all the military hospitals in Holland, one of the most honourable and lucrative employments connected with the medical line. His research, learning and proficiency in other sciences, were likewise of no common order, but alas! as regards religion, he was a confirmed sceptic, and even wrote a book expressive of his doubts as to the existence of any revealed religion, which is thought to be one of the most acute and plausible ever published on the subject. It is remarkable

and worth noticing, as it gives a favorable insight into one feature of his character, that he published it in *Latin*. From all I have heard respecting him of his most intimate friends in Holland, he appears to have been an honest, straight-forward man; and therefore aware, how an unthinking multitude is apt to take for valid every objection made against religion, he resolved not to put his book into their hands, but wrote it in a tongue which none would be able to read and understand except such, who at the same time from their superior education he presumed, would be competent also to weigh its merits and to form a correct judgment of the question. How unlike Voltaire and other infidels, who found a diabolical pleasure by satire, ridicule and other despicable means in unsettling the minds of the people on the most important of all concerns, the minds even of such who they well knew were incompetent to give the matter due consideration! Dr. Vander Kemp continued in this state till he was past 50 years of age; not however, it seems without having been occasionally the subject of the secret workings of the Holy Spirit. About this time being on a pleasure party on the Maas near Dortrecht with his wife and daughter, a sudden squall arose which upset the boat. His wife and daughter immediately sunk and were seen no more; but he, though unable to swim, was kept above water and floated down the stream nearly two miles, when he was picked up by some fishermen.

The loss of his wife and daughter to whom he was greatly attached, together with his own almost miraculous deliverance, greatly softened his heart and prepared it for more real and lasting impressions from above. The following Sunday he went to church, and there while under the sound of the Gospel, the Lord met him. Like Paul (to whom he bears a strong resemblance in many particulars), he felt a sudden change in his heart,—a new light dawned upon him,—he perceived the truth of the Christian religion, and felt especially his soul melted down by the consideration of the incomprehensible love of the Redeemer so strikingly shewn to him the chief of sinners. He returned home a new man, and from this time he breathed with anxious desire to glorify that Saviour to whom he felt himself so deeply indebted. He thought however, that Europe did not afford him a sufficient scope for a proper accomplishment of his wishes, and having heard of the recent formation of the London Missionary Society, he went to London, offered himself to the Directors, was accepted, and appointed to commence a new Mission to the savage tribes of South Africa, in connexion with another Dutchman Mr. Kicherer and two Englishmen Mr. Edwards and Mr. Edmonds, the latter of whom many of you knew.

Previous to embarking for his destination, Dr. Vander Kemp visited his native country to settle his affairs. There he translated into Dutch and published an address of the Directors of the London Missionary Society to the religious people of Holland, which led eventually to the establishment of the "Netherland Missionary Society." He communicated the pleasing intelligence to the Rev. Dr. Hawsis, one of the Directors, in the following letter, dated Rotterdam, the 23rd December, 1797.

“ DEAR SIR,

“ According to the wishes of the Directors of the London Missionary Society, I have translated and published their address to the religious people of Holland, immediately after my arrival in this country. It was received by the well-wishers to the kingdom of our Lord with an uncommon avidity; so that a second edition of 2000 copies is now to be printed; and it kindled a fire of zeal and Christian emulation in the breast of many a sleeping and languid believer.

“ After this preparatory step, I visited some of my pious friends in the principal towns of Holland, and by their assistance was successful in selecting a small number, about forty spirited Christians, who were readily disposed to form themselves into a Missionary Society. The greatest part of them met on the 19th of this month at the house of my worthy friend the Rev. Mr. Verster, where in the course of two sessions, this important work was carried into effect with unanimity and perfect Christian harmony. The new Society assumed the name of the ‘Netherland Missionary Society’ for propagating and promoting Christianity especially among the Heathen. The whole business was transacted with singular solemnity, and in the spirit of Christian love and unity. It seems to meet with the high approbation of the religious public, and with the blessing of the Father of all mercies.

(Signed) “J. F. VANDER KEMP.”

This was the origin of the Netherland Missionary Society. Set on foot by a small band of the servants of the Lord, assembled in the private house of a pious minister, it has gone on increasing and to increase; and although through several local circumstances, it has not attained the extent and prosperity of some British Societies,—it is nevertheless at present one of the principal missionary bodies on the continent of Europe.

II.—CONSTITUTION OF THE SOCIETY.

I will now give you a brief outline of its Constitution. The founders of the Society having been principally ministers and inhabitants of Rotterdam, the chief seat of the Netherland Missionary Society has remained until this day at Rotterdam,—whilst that of the Netherland Bible Society is at Amsterdam.

The members of the Society who now amount to several thousands, among whom may be reckoned about 300 Clergymen, belong principally to the Established Church which is Presbyterian in its form of government and Calvinistic in its doctrine. And it is worth noticing that those ministers (and alas! there are such in the Dutch Church), who have imbibed Neologian sentiments take scarcely any interest in it nor in any thing connected with missionary work, thereby confirming the often-made observation, that the orthodox, evangelical faith is that which alone produces true and disinterested love to God and zeal for his glory, and prompts men to exert themselves actively and perseveringly in promoting the spiritual and eternal welfare of their fellow-creatures.

The connexion of the Netherland Missionary Society with the Established Church of the realm is not so complete as that of the

Scotch Mission with the General Assembly of the Church of Scotland: the General Synod of the Dutch Church having no control over the Missionaries nor over the funds collected for missionary undertakings. All the Missionaries however sent out by the Society are examined and ordained at the Hague by a Committee of ministers appointed for that purpose by the General Synod from among its members. Moreover the parish churches are every where freely granted for missionary meetings and other missionary purposes.

The Society is supported by regular monthly and annual subscriptions, and by donations and legacies; but no list of subscribers is ever published. The annual income, I should think is about 80,000 guilders, or 70,000 rupees; no great sum certainly considering what is collected for similar operations in Great Britain. The much lower tone of religious feeling among many in Holland and the great number of Roman Catholics no doubt are two of the causes. The principal supporters of the Society, (as I believe is the case in England also,) belong to the poorer and middle classes; few of the great and wealthy being found willing to assist the good cause.

A body of Directors both lay and clerical is annually chosen from among the subscribers. These manage the affairs of the Society, and a better set of Christian men in the full sense of the term, it has seldom been my lot to meet any where; and it is with great pleasure, that in corroboration of this assertion, I quote a paragraph of a letter addressed to one of the Directors of the London Missionary Society by the Rev. Dr. Steinkopff of London, who was in Holland some years ago. Dr. Steinkopff writes: "I met a number of Dutch, French and German Clergymen who are Directors of the Missionary Society, and I felt truly gratified to find myself in such a circle of friends to the cause. Indeed I cannot express how happy I felt in the company of men filled with the constraining love of Christ, longing after the salvation of the benighted Heathen and overflowing with gratitude to God on account of all the success with which he has crowned the labors of the various Missionary Societies in Great Britain."

Wherever there are Clergymen members of the Society, the Monthly Prayer Meeting on the first Monday of the month is publicly and regularly held in the parish churches. In some places it is extremely well attended. I have seen on such occasions 1,000 and even 2,000 persons present in the large towns such as Amsterdam and Rotterdam. The Directors publish monthly a report of the most interesting missionary events which have come to their knowledge during the month, and which is always read at the meeting, the officiating minister interspersing it with suitable remarks. And I assure you, at these meetings, their own missions are far from being alone adverted to; but all evangelical societies and especially those of Britain and their efforts, share largely in their interest and in their prayers.

The annual general meeting takes place in July, and is held in the Cathedral Church of Rotterdam which can accommodate from between 3 to 4,000 people, and is generally filled on the occasion. Pious laymen and clergymen from almost every part of Holland attend. A report of the proceedings of the year is read and a missionary sermon preach-

ed ; but speeches are never made. This fact, coupled with the non-publication of lists of subscribers, will show that no external means of excitement, however innocent they may be, are used to create an interest on behalf of the missionary cause. Indeed the Dutch are very much averse to any thing like external excitement in connexion with a matter of this nature, convinced that that only which is done or given from *principle* can enjoy the blessing of the Lord.

The Society, like kindred institutions, has its Foreign Secretary who corresponds with the Missionaries on official topics. It has been found however, that through multiplicity of occupations and other causes, that officer is generally prevented from addressing them as frequently as is desirable, especially on more private and confidential matters and in giving them that advice and those directions and consolations which in their difficult situations they so greatly stand in need of. To obviate this inconvenience, every one of the leading Directors chooses one of the Missionaries he may like best, and becomes his particular and regular correspondent, and also his advocate and that of his station at the Board. This arrangement (which I am not aware has hitherto been made by any other Society), has proved very useful to the N. M. S. and most advantageous both to the Directors and the Missionaries.

The Society has a college of its own at Rotterdam for the instruction, theological and scientific, of the candidates for the missionary work. Of these, the smallest proportion generally are Dutch, whilst the greater number are Germans and Swiss.

III.—OPERATIONS OF THE SOCIETY.

The above few remarks will give you an idea of the constitution of the Society. I purpose now shortly to advert to its operations from its establishment until the present period.

After the formation of the Society, its funds remained for some time rather limited, and insufficient to enable the Directors to send Missionaries abroad to Heathen lands. They however did not on this account sit still ; but hoping that the Lord who requires first faithfulness in little things, before he intrusts his people with the great concerns of his kingdom, would in his own time surely shew them the work appointed for them and the way they were to walk in, the Directors commenced active operations at home, and exerted themselves to spread the knowledge of the Saviour among the poor who were at that time greatly neglected in Holland. They did this chiefly by the publication and distribution of religious books, (a branch of labor they continue to the present day,) the establishment of Sunday Schools both for children and adults, and the visiting the hospitals and prisons as well as private houses for the purpose of instruction. They also sent two Missionaries to Flanders to assist several congregations in that province which were destitute of ministers.

In this humble way did they go on for some years and were so blessed in their efforts, that as early as 1800, the Society, referring to themselves in one of their reports, remark, "If our attempts to spread abroad the Gospel have been blessed (as they have) to the conversion of many sinners and the awakening of many slothful Chris-

tians, we ought to view this as an evidence that the Lord smiles on our labours, and be encouraged thereby to renewed efforts, in the full assurance that if we be but faithful and single-eyed in our endeavors, the Almighty will in good time furnish us with opportunities to spread a knowledge of his name to distant Heathen nations, as was originally contemplated by the Society."

They had not long to wait for this blessed result. In a short time their funds increased rapidly. Numbers of young men also offered their services as Missionaries, several of whom after having gone through a proper course of instruction, were ready to occupy any field that might be pointed out to them in the Heathen world.

The political circumstances of the country, the subjugation of Holland by France with the consequent loss of its Colonies, rendered it impracticable for the Directors to send these young men abroad themselves; they therefore entered into a friendly agreement with the London Missionary Society, which engaged to send them forth under its auspices, and selected first South Africa as the most suitable sphere for them, owing chiefly to their being acquainted with the Dutch, which language is generally understood and spoken by the Hottentots and other tribes of the African promontory. For many years afterwards, nearly all the Missionaries whom the London Missionary Society sent to that part of the world, were young men they had obtained from Holland. Among them were several excellent men as Pacalt, Vos, Vanderlingen, Albrecht, Helm Saas, Schmelen Ebner, Wimmer and others often referred to in the reports of the London Missionary Society. A few of them are still alive and laboring in faith in the vineyard of the Lord.

In 1804, The London Missionary Society sent Messrs. Vos, Erhardt and Palm, three Missionaries transferred to them by the Netherland Missionary Society, to the island of Ceylon, encouraged by the accounts they had received of the vast numbers of natives who professed themselves Christians, but who were now in a great measure destitute of religious instruction. The first-named of these Missionaries was greatly thwarted in his efforts among the natives by the English Government, instigated it is said by the Dutch consistory of the island whom he had offended by his faithfulness and zeal. In consequence, he was soon compelled to leave the country. Messrs. Palm and Erhardt continued at Ceylon until their death which happened several years ago, and were successfully employed in the superintendence of schools and the pastoral care of two churches to which they had been appointed by Government. It does not seem that they were able to accomplish much among the heathen.

About the year 1812, the Directors of the Netherland Missionary Society, anxious to exert themselves for the benefit of the former Dutch settlements in the East, transferred again for that purpose three Missionaries to the London Missionary Society; for Holland being as yet under French rule, and Java and the Eastern islands being occupied by the British, it was not practicable for the Netherland Society then, to undertake that mission directly.

These three Missionaries were superior men and thoroughly qualified for their work. They were the Rev. Messrs. Kam, Supper and Bruckner. These brethren were at the outset of their career exposed to considerable difficulties and dangers; for the French Government having strictly prohibited their leaving the country for England, they were compelled to assume the attire of travelling mechanics, and in this disguise, succeeded, after having had many narrow escapes from the French Gendarmes, to reach Christiania in Norway, from whence they embarked for London.

This place they left for Java in the commencement of 1813. On their arrival at Batavia they separated, Mr. Supper having been appointed to that capital, Mr. Bruckner to Samarang, and Mr. Kam to the Molucca islands. Mr. Supper died not long after his arrival, and Mr. Bruckner (who is still living and actively employed in the translation of the scriptures and other missionary duties), joined the Baptist Missionary Society.

Mr. Kam fixed his residence at Amboyna, and met there what his heart so greatly longed for,—a most extensive field of labors. You are probably aware that there are in the Eastern Archipelago thousands of Malay native converts who embraced Christianity during the dominion and by the exertions of the old Dutch East India Company, whose Directors, unlike some other Christian Governments, thought it a duty incumbent upon them to do something towards the enlightening and evangelizing of the Heathen nations they had conquered, and by the produce of whose labor and toil they acquired their wealth. In propagating Christianity in those parts, there is nothing which the Dutch aimed more at, (and let it be mentioned to their praise,) than to furnish the inhabitants with the Holy Scriptures: as early as 1738, the whole Bible in Malay and several parts of the sacred writings in other dialects of the East, were translated and published by order and at the expense of the Dutch Government and widely disseminated throughout the islands.

It is true and it is with sorrow I acknowledge it, that the best means to promote the conversion of the natives, were not *always* used, nor the best motives *always* held out, neither was sufficient caution *always* exercised in receiving candidates into the church. With all this however, it is pleasing (at least it is so to me), to observe that the principle was recognized that Christian Rulers are bound to promote the spiritual welfare of their heathen subjects. That this, of course should be done, not by coercion nor any thing of the kind, but by purely scriptural means, I need not to dwell upon.

To return to our subject. These Malay Christians, when Kam arrived at Amboyna, having been, owing to the change of rulers and political commotions, for a number of years deprived of teachers and of every kind of religious instruction, had relapsed into a state bordering on heathenism. These wandering sheep, Kam immediately sought out, and for that purpose visited all the islands where any of them resided, renewed their acquaintance with the Gospel by public discourses and private instruction, re-organized them into regular societies, appointed native Teachers from Amboyna over them, fur-

nished the latter with sermons composed and written by himself and which they were to read to the people during his absence, took measures to have the young properly educated; in short, he placed things on as favorable a footing as times and circumstances would permit. Nor did he neglect the Heathen; but labored also most actively among them, and he had the happiness to be instrumental in the conversion of numbers of idolaters, some of whom were chiefs of high rank.

In 1814, Holland having resumed its independence and received back its Colonies, the Directors of the Netherland Missionary Society deemed it time to pursue operations for the future, directly and without the intervention of other Societies. They placed their Missionary Seminary upon a more regular footing, and in 1819 sent out five young men trained in it to join Mr. Kam, who meanwhile had been appointed by the Netherland Missionary Society one of its Foreign Directors.

These young men after having obtained some knowledge of the native language at Amboyna, were placed in various islands, as Celebes, Ceram, Ternate, Banda and Timor, and since have been from time to time reinforced by fresh arrivals of laborers from Holland, the Netherland Society viewing at present that part of the world as its principal sphere of action. Time forbids me to enter into particulars respecting this important field; else I could mention some most interesting facts connected with the labors of our Dutch Brethren.

In July 1833, the zealous Missionary Kam died at the age of 63 years, from over-exertion occasioned by an extensive missionary tour he had made. He was a most active and devoted servant of the Lord. I have already alluded to his labors, and will therefore only add, that until his death, he continued twice or thrice in the year, in a small brig of his own which he managed himself with the assistance of a few native lascars, to travel in that burning clime for several months together from island to island exposed to storms and dangers of various kinds. On such occasions, he often added to his duties of a preacher of the Gospel, those of a peace-maker among the native tribes, and was the means of preventing much bloodshed. As Schwartz had been on the continent of India by the British Government, so was he frequently employed by the Netherlands Government in allaying disturbances and quelling rising rebellions among their Malay subjects, in which endeavors he seldom failed. His judicious views of things, good temper, perfect integrity and the holiness of his life, rendered him greatly respected by the Chiefs of the Eastern Islands, and made the humble Missionary a far more successful instrument in maintaining peace among them, than large bodies of troops could ever have been.

I am happy to be able to say that several of the present Dutch Missionaries are treading in the footsteps of their excellent predecessor, and are employed much in the same way as he was. They labor with various success, some meeting with great discouragements and others having more pleasing prospects. The total number of European Missionaries in those Islands is at present 20. The native school-

masters and catechists amount to between 150 and 200. The number of native Christians under instruction cannot be short of 20,000, and the children attending the various schools between 4 and 5,000. At the Island of Timor, the work seems to have been *most* prosperous. The church and congregation there, under the care of the late Missionary Lebrun alone, amounted some years back, to 3,000 persons, and his schools contained 1,200 children.

I must not omit mentioning that the Netherland Society, about 14 years ago, made an attempt to contribute to the evangelization of the Chinese, and sent out the celebrated Mr. Gutzlaff for that express purpose. There are at present two Dutch Missionaries at Rhio near Singapore laboring among the Chinese who reside in great numbers in those parts.

Through the policy of the present Netherlands Government, no Dutch Missionaries are permitted to settle permanently among the Heathen and Mahometans of the Island of Java. One only is pastor of a native Christian village called Depok near Batavia.

In the year 1822, the Netherland Society sent a Missionary (the Rev. Mr. Vix), to the Dutch Colony of Surinam in Guiana, who has labored there ever since (not without fruit), among the Negro slave population. At first he had to encounter, as others have done elsewhere, the prejudices and opposition of the planters. In a letter lately received however, he speaks of a favorable change having taken place. Few planters are now inimical to him or opposed to the religious instruction of the Negroes. On the contrary, several have publicly acknowledged that such of their slaves who have made a profession of Christianity are distinguished for activity and fidelity to their masters far above those who still continue in their heathen state; thus affording a pleasing proof of the blessed effects of our holy religion in all relations of life. His church amounts to about 700 members. The Society has another Missionary in the West Indies, stationed at the Island of Curaçao, who is employed much like Mr. Vix.

The last sphere of labors undertaken by the Netherland Society which remains to be noticed is that of continental India. In 1820, the late Dr. Vos of this city, being on a visit to Holland, called the attention of the Directors to the destitute state of the Hindus in a spiritual point of view, upon which they resolved on commencing two missions in these parts, one at Chinsurah in Bengal and the other at Pulicat on the Coast of Coromandel, both of which places belonged then to the Dutch Government. I was appointed to the former, and the Rev. Mr. Kindlinger, a most pious and devoted man who up to his 24th year had been a bigotted Roman Catholic to the latter. Dr. Vos and G. Herklots, Esq. of Chinsurah had, previous to our departure from Holland, been elected Foreign Directors of the Society.

Mr. Kindlinger on his arrival at the station, had great difficulties to contend with on account of the exceedingly degraded state of the native Christians, great numbers of whom he met at Pulicat and the vicinity. These had embraced Christianity through the instrumentality of the old German Missionaries who had preceded Schwartz and had been more than a quarter of a century without teachers and without instruction.

By patient endeavours however, he succeeded in course of time in collecting a numerous and regular congregation, established several schools and spent much of his time in preaching to the Heathen. In 1823, he was joined by two other laborers from Hollaud, the Rev. Messrs. Irion and Winckler, the former of whom remained with him at Pulicat, and the latter was stationed at Sadras, a small Dutch settlement near the seven Pagodas between Madras and Pondicherry.

In 1825, the Dutch settlements on the continent of India, having been ceded to the British Government in exchange for its possessions on the Island of Sumatra, the Directors of the Netherland Society informed their Missionaries that circumstances would not permit them to continue their missions in those settlements, and left them free either to proceed to the Eastern Archipelago to join their brethren there,—or if they preferred, to connect themselves with any one of the English Societies laboring in India. All four, having already at the expense of much time and labor, attained a knowledge of the native languages and the native customs and habits, felt unwilling to relinquish so great an advantage, and therefore deemed it their duty to accept of the latter proposal; in consequence of which Messrs. Kindlinger and Winckler joined the Church Missionary Society. Mr. Irion, the Society for Propagating the Gospel in Foreign Parts; and I connected myself with the London Missionary Society, which made an end to the Dutch Mission in these parts.

II.—Translation of a Lama Song.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Should you deem the following translation of a Lama's poem, or prayer, worthy of a place in your periodical, it is at your disposal. It was translated by the assistance of a native of upper Hamnour from the Thibetian language, and as it contains many references to the religious creed, and habits of the followers of the Grand Lama, it may be interesting to those of your readers, who feel interested in the religious notions and habits of the east.

Namaskar.

O Lama! upon all us living creatures, bestow thy blessings, and thy mercy.

Hasten us all, both living and dying, on in the great circle.

Flesh, bones and, skin we see, more numerous on the earth than the mountains.

ORIGINAL.

Námo.

* Kyub thug zhe nid Lama yidumi.

Dug sog sem chun ki chi kor la kor.

Sha ru pug sum gung yung lug.

* The native character is the same as that used in Shootan.

Chorus.—Let piety descend, O Kyuh la bub ho Lama rin bo
Lama ! che.

From hell raise us up.

Upon the way of heaven raise us Kor wa na dung chig pug chug
up, O Son of Lama ! chunt ra zig.

Nine or ten months in the womb, Sum la dung chig gyal sra ho
we remain, O Mother ! pug med, &c.

Contending with heat and cold, we enter the world.

On the earth, without wisdom we are cast.

Ignorant, and careless, and with a yellow skin, we are born, O Son
of Lama !

The marrow of the bones fills up, and manhood is developed.

From being born, and dying, none are exempt.

Chorus.—Let piety descend, O Lama, &c.

In youth man is erect, but in old age he is deformed.

His teeth decay, and his appetite fails.

His hair and beard become white.

His beautiful countenance is covered with wrinkles.

His eyes become dim, and all forms disappear.

He staggers on his feet when he walks.

Chorus.—Let piety descend, O Lama, &c.

When man becomes old he is deaf, and takes no account of any
thing.

His flesh decays, and his bones appear.

He is able to eat but little.

His sons and friends are ashamed of him, and despise him.

In conversation he quarrels with every person.

His friends enrage him, by wishing his death.

Chorus.—Let piety descend, O Lama, &c.

By fate, the great pain of death seizes upon man.

As an eclipse seizes the sun, or moon ; so pain seizes him.

Chorus.—Let piety descend, O Lama, &c.

The colour of his flesh and the light of his countenance depart.

He moans on account of his bodily pain.

His body decaying, he finds no rest, day nor night.

He endeavours to worship ; but the evil spirits dance around him.

Chorus.—Let piety descend, O Lama, &c.

When man is no longer able to eat, his friends expecting his death
collect around him.

From the use of medicines he derives no benefit.

Over its operations he has no control ; not even on his couch.

Whatever he eats he rejects.

His nose and lips become disfigured, and his teeth grow black.

The desire of water is not in his heart.

Dying he converses with his friends about his property and cir-
cumstances.

Chorus.—Let piety descend, O Lama, &c.

Switching his eye-lids, he looks upon his friends.

Gently he strokes the heads of those around him.

From his body a bad odour is emitted.

His body and spirit are separated.

As the twilight, or a lamp without oil flickers away ; so his soul
departs.

For a moment he cannot procure a respite.

Chorus.—Let piety descend, O Lama, &c.

In a becoming manner think of death.

At the time of death the life is destroyed.

The dead leaving their friends, and wealth behind have to depart alone.

The liquids of the body vanish, and the heart ceases to beat.

The breath is not able to re-enter the body.

The clammy sweat stands on the brow, and the eyes are shut in death.

The mouth is shut, and the tongue is immovable.

Chorus.—Let piety descend, O Lama, &c.

By new light the dead become very wise.

Without labor wisdom springs up in the heart.

The Lamas bathe the dead man's body, and explain to him the way of heaven.

His friends assemble, and offer him ment and drink.

They call his name, and beat their breasts.

They place together his limbs, and bind them with cords.

They weeping, accompany him a little distance on his way to the place of the dead.

Chorus.—Let piety descend, O Lama, &c.

On a soft bed he is taken thither.

To the top of a high mountain he is borne.

His arms and legs are cut off, by a sharp knife.

His entrails, heart, and liver are thrown on the ground.

The birds, dogs, and jackals devour them.

Chorus.—Let piety descend, O Lama, &c.

Or he is thrown into water.

The liquids of his body unite with the water.

His flesh and skin, the fish and otters eat.

Or he is burnt in the fire.

His flesh, skin, and bones become ashes.

The male, and female spirits all delight in the odour.

Or he is buried in the earth.

His body dissolving emits a bad smell.

The worms, flies, and insects devour him.

Chorus.—Let piety descend, O Lama, &c.

All the dead man's wealth being collected, his friends seize whatever they can, and carry it off.

Whatever sin he committed in collecting his riches will follow him.

The evil spirits take him away to their fairy courts.

Chorus.—Let piety descend, O Lama, &c.

He goes on the road of a three-fold hell.

His airy spirit is borne on wings.

By violence he is dragged down to hell.

Chorus.—Let piety descend, O Lama.

Therefore, O man, be not regardless of Lama.

During life obey his commands.

Let piety descend O Lama.

From hell raise us up.

Upon the way of heaven, raise us up, O Son of Lama.

J. M. J.

Sabathu, 9th May, 1839.

III.—*The Poetical Power of the Sanscrit Language**.

The oriental scholar is here presented with a translation of the Psalms of David in Sanscrit verse. The metre employed is the same as that used in the Mahábhárata, the Rámáyana and other celebrated Hindu poems. In this versification there is no rhyming except accidentally. It bears perhaps a nearer resemblance to blank verse than to any other English metre; it differs from it however, in having only eight syllables instead of ten for its pádas, or divisions, and in requiring only three in each of these to be of a given description. The first three are subject to occasional variations, the second to none. The other syllables in each páda, though they are not regulated, are not left to absolute chance, but must be such as will read harmoniously. The following is a specimen of the verse :

Viháyasishwarasyaiva

Gauravantu prakáshate

Taddhastakritakáryancha

Drishyang gaganamandálé

It is usual in print to put two of these parts in one line thus—

Viháyasishwarasyaiva gauravantu prakáshaté

Taddhastakritakáryancha drishyang gaganamandálé

The heavens declare the glory of God,

And the firmament sheweth the work of his hands.

Ps. xix. 1.

In compliance with the common practice of Indian poets, when the Psalm is a long one, a longer metre is introduced in the last few stanzas. With this variation, which is very trifling, all the verses are in the above metre.

With the exception of common poetic expletives not used in prose, this work professes to be a faithful translation of the Psalms, and not an elegant paraphrase like that of Buchanan in Latin, Watts and others in English. There is perhaps no tongue in which this could be effected beside the Sanscrit; such however are the facilities with which it abounds, that if the attempt here made is not successful, it must be ascribed to a deficiency of skill in the translators, and not to a want of capacity in the language. To those unacquainted with Sanscrit, it may be desirable to offer a few words in explanation.

It is not necessary in Sanscrit to introduce paraphrase for the purpose of completing the verse, this can be done by a judicious selection of words; the synonyms are so numerous that the poet can be at no great loss to find a suitable word. Suppose for instance he wants a *noun*, say for *earth* or *world*, he may make a selection from the following very common words of one, two, three, or four syllables.

* This article is prefixed as an Advertisement to the translation of the Psalms into Sanscrit, by the Rev. W. Yates.—Ed.

Bhú, jvá, ku, kshamá ; bhúmi, rasá, sthirá, dhará, kshóni, kshiti, úrbí, gótrá, prithwí, jagat, mahí ; achalá, anantá, avani, dharitrí, dharani, kásh-yapi, vasudhá, prithibí, médiní, viṣṭapa, bhuvana, jagatí ; viṣhwambhará, sarvansahá, vasumatí, vasundhará, vish wagandhá. Again, suppose he wants a word for *fire*, he may, from among many others, make his selection out of the following common words of two, three, four, or five syllables. Agni, vahni, varhi, shushman, shukra, shuchi ; jwalana, krishánu, pávaka, anala, shikhávat, dahana, hutabhuj, damunas, appitta, saptárchish, havvásha ; vítihótra, vaishwánara, dhananjaya, játavédas, tanúnápát, krishna-vartman, áshrayásha, vrihadbhánu, ushárbudha, shóchish-késha, róhitáshwa, váyusakhi, chitrabhánu, vibhávasu, havya-váha, havváshana, vrishákapi ; áshushukshani, hiraṇyáretas, kriptáyóni, havváráhana.

Suppose an *adjective* is required, say for the word *great*, a selection may be made from the following words of two, three or four syllables. Uru, vadra, prithu, vrihat, mahat ; vipula, prithula, vishála ; vishankata.

Even *pronouns* afford variety, *my, thy, &c.* may be expressed in words of one, two, three or four syllables,—as mé, mad, mama, mámaka madíya, mámakína, *my* ; té, twad, tava, bhavatah, távaka, twadíya, távakína, *thy* ; and the last three of these, which are the longest, may e bagain lengthened by inflections.

Verbs afford the greatest facilities for poetic composition, as they may be used in the active and passive and sometimes middle voice ; in a simple or compound form ; and may often be increased in length by prepositions without changing the meaning. Thus *he burned* may be expressed in the active by dadáha, adahat, adhákshít, daghaván ; in the passive by téna dagdha or déhána or déhé or adáli or adagdha or adahyata ; in the causal active by adáhayat, adídahat, dáhayámása, dáhayánchakára, dáhayámbabhúva ; in the causal passive by téna dáhita, or adáhi, or adáhyata, or adáhayita, or dáhayámásé, or dáhayánchakré, or dáhayámbabhúvé ; in a compound active form by dáham or dahanamakarót, dahanamakárshít, dahanançhakára, dahanansamakarót, &c. ; in a compound passive form by téna dagdhíkrita or dagdhatámáyita or dagdhatángamita, or dagdhatánprápita or bhasmíkrita, or bhasmasátkrita, or bhasmaráshíkrita, and by many other forms.

Indeclinable words afford the same variety as inflected ones : thus if a word is wanted to express *very*, it may be obtained of one, two, three or four syllables, as su, ati, bhara, bhrisha, tívra, gágha, vágha, dridha ; atyartha, udgágha, nirbhara, ékánta, nitánta ; atishaya, ativéla, atimátra.

If all the above sources should be insufficient, there is still an army of reserve in the *expletives* which have been created by the poets for the purpose of affording assistance whenever required, and which are not suffered to remain idle.

Great as is the variety which may be produced by synonymous terms, a still greater variety may be produced by *compound words*, for the former may be regarded as so many letters which, by a skilful arrangement, may be made to produce an almost endless number of the latter. Thus, suppose the writer wishes to say, *the earth will*

be destroyed by a very great fire, he can express it in sentences of very different lengths by the use of synonyms and compounds. In the shortest thus: *sumahágníná bhú dakṣhyaté*. In the longest thus: *atishayavishankatahavyaváhanéna vasundhará bhasmarashíkritisánbhavishyati*, &c. Between the longest and shortest form, it would scarcely be too much to say that a thousand varieties might be produced.

Suppose then it is required to put the above sentence, —*the earth will be destroyed by a very great fire*—into metre; the idea may be expressed in one quarter or one half of a stanza; or lengthened out so as to make a complete stanza.

In one páda it may be read thus—

Dhaks̄hyat̄imáh̄gnér bhúh—

In two pádas or one line it may be rendered thus—

Sumahadvítihótréna prithiví paridhaks̄hyat̄é.

In four pádas, two lines or a complete stanza it may be expressed thus—

Atimátravisháléna kripítayóninámuná

Bhasmaráshíkritisamyag bhavishyati vasundhará.

As a páda, a line or a stanza, it may be expressed in a variety of other forms. The above are not given as the most elegant that might be produced, but merely as illustrations of the subject.

These statements are made simply to shew, that, in a language abounding with such facilities, it is not impossible to translate faithfully in verse. This point being granted, the next, whether it is desirable to do so or not, can hardly be disputed. For if in the original the ideas are conveyed by the Divine Spirit in metre, and if in the translation they can be made comprehensible and pleasing to the Indian reader in metre, then who will say that the translation ought not to resemble the original in form as well as in substance?

Poetry has charms to a Native which only those acquainted with his character can appreciate. An idea clothed in poetic language, comes recommended to him, not only by the harmony of the numbers, but by all the power of antiquity—reminding him of the sages in more happy times who wrote in this manner.

And what is of far greater importance than the mere gratification of taste, is, that in this metre the Psalms are more easy of comprehension than they would be in prose. Each stanza, sometimes each line, contains a complete sense; and the pádas are like so many steps, leading the mind forward and affording it a resting place till the whole is comprehended;—whereas in prose there is no rest till the close of the sentence, where the mind must by a vigorous effort grasp the whole at once. The love of ease, therefore, as well as of symphonious sounds, leads the Asiatic to prefer poetry to prose.

The great aim of a biblical translator should be to come as near as possible to the sacred writer both in matter and in manner, since by so doing, he will afford most instruction and delight to the reader.

This consideration first led to the inquiry, whether it was not possible in *Sanscrit* to render the poetical parts of scripture faithfully in verse, so as to exhibit the ideas of the original to the Hindus as they are exhibited in the Bible to the Jews. The translators having satisfied themselves that this was practicable, regarded it as their bounden duty, whatever labour it might cost, to make the experiment; and they believe it may now be said, that the Psalms in verse, do not occupy a greater space than they would have done in prose.

IV.—*An Account of a Journey from Sabathu to Rámpur, the Capital of Buschur. By Mr. J. M. Jamieson of the American Mission, Sabathu.*

October 27th, 1839. From Sabathu, in north latitude 30° 58' and east longitude 77° 2', situated 18 miles from the plains, and 4000 feet above the level of the sea, I marched 20 miles to Simla. The road at one time found its way to the summits of hills in zig-zag windings, which it descended in the same manner; at another time it stretched along the craggy sides of barren precipices, whose overhanging rocks seemed to menace the traveller with destruction, while the yawning chasms at their base appeared ready to devour him. For about 16 miles after leaving Sabathu, little or no vegetation relieved the eye. Nothing except high peaks of granite, thinly strewed over with a gravelly soil, covered here and there with withered grass, were to be seen about four miles from Simla. After ascending near the top of a range, 7000 feet high, the road lay through a wood of many varieties of oak, pine, and rhododendron. I reached Simla in the evening, and spent the night with the Rev. Mr. Wimberly, Chaplain to the Governor General.

Sabbath, 28th. This morning accompanied Mr. Wimberly to the Governor General's, for Divine service. His text was "Whatever ye do, whether ye eat or drink, do all to the glory of God." From these words he preached an able and practical sermon. May his preaching be blessed to those in high places.

29th. Have been unable to proceed on my journey to-day; I will therefore draw a few outlines of Simla. It is, as is well known, a Sanatorium, selected for European invalids, and is frequently the residence of the heads of departments during the hot seasons. It numbers about 100 English houses; the inhabitants are reckoned at from 150 to 200 every summer. The native part of the town contains more than twice the number of houses, and three or four times the number of inhabitants. Its elevation is 8,000 feet, the climate similar to that of the middle states of North America. During the winter, snow frequently falls, and lies on the ground for several weeks. The European houses are for the most part situated amidst oak or pine trees, whose boughs prevent the sun's rays from penetrating, and afford a delightful shade. The scenery is beautiful, nay it is grand beyond description. To the north are the lofty Himálayas towering as if to

support the firmament on their summits, mantled with the snows of centuries. To the south the almost boundless plains, studded here and there with cities and villages, and intersected with rivers, stretch out before the eye like a vast ocean.

30th. Marched 9 miles to Fago. The road good, through deep forests of pine, at the height of 8 or 900 feet above the sea. The pines grow to an immense height, and many of them are from 3 to 4 feet in diameter at the base. The soil is in some places rich, and will produce excellent potatoes.

31st. Marched to Muttiana, 15 miles. The road was very circuitous, but generally good. It leads along the top of a high range of hills, with easy ascents and descents, through many fertile spots of land. At the bungalow where I stopped in Muttiana, the man who takes care of it was able to read a little; I therefore gave him a few tracts to read before my return, I explained to him and several others the nature of the gospel: they listened to my words as something new, for they had never heard of Jesus before. May the Lord bless his truth.

November 1st. Marched 10 miles to Narkunda pass, 9,000 feet high. Here for the first time in India I found the thermometer below the freezing point, and snow on the ground 8 or 10 inches deep. The mountain to the north of the pass, as the northern sides of almost all the high elevations of the Himálayas are, was covered with various species of pines, while its southern side was quite barren. This sterility of the southern declivities is owing, no doubt, to the scorching rays of the sun during the summer months. Even in November, while I was ascending the southern sides of the different ranges, I found the heat almost insupportable; but no sooner did I begin to descend the northern sides than I found myself chilled by the cold. At this place I found no readers, and few opportunities of preaching Christ.

2nd. Marched 9 miles to Kot-Ghur. Thus far I have had stage bungalows to pass the night in, which were built by the Company when Kot-Ghur was a military station, for the use of European travellers; but from this to Rámpur, I shall have to lodge in my little sleeping tent, as there are no more bungalows. The town is 8,000 feet high situated on the northern side of a high hill which gradually descends, a distance of 3 or 4 miles, to the bed of the Sutluje. In it there are still several stone houses in good repair, in which European officers formerly lived, and which might be bought for almost nothing, provided any person should wish to spend his days in so retired a place. Adjacent to Kot-Ghur, are the Rájaships of Busehur, Kooloo, Soked and Mundee, in all of which there are many small villages, and amongst whom such devoted and simple-minded missionaries as Oberlin and Felix Neff might do much good. In the evening a number of people from the surrounding villages came to see me, and to get books. To those of them who could read I distributed a few tracts, and addressed the multitude on the way of salvation.

3rd. Marched 9 miles to Nirt, a small village on the right bank of the Sutluje. After leaving Kot-Ghur, the road descends

about 3,000 feet to the Sutluje, and then passes along the bank of the river, as far as Nirt. Here I pitched my tent in the centre of the village, and remained over the sabbath. The inhabitants, bringing their children, some across their necks, and others on their backs, they soon began to flock around me. They were however very civil and kind; some offered to bring milk, sweetmeats, and vegetables, and others to furnish me with grass for my horses, and firewood. Such is the hospitality generally manifested by the hill people to strangers; but they usually expect something of more value than they give. On the sabbath I collected a number of bráhmans from a large temple in the village, and as many others as I could find around my tent, and having preached Jesus to them, I distributed gospels and tracts to as many of them as could read. This no doubt was the first time that many of them ever heard of the true Saviour, for they looked upon me as the setter forth of strange gods. None of the bráhmans however made any objections. In the afternoon a fakeer, who had visited nearly all the sacred places in India, came to my tent for alms; he was then on his return from a visit to Lake Munsorowar in Thibet, and while descending the snowy mountains had had his hands and feet frozen so much, that he had almost lost the use of them. Poor man, he thought his laborious journeys to these sacred places would secure him heaven!

5th. Marched 12 miles to Rámpur. Rámpur is situated in north latitude $31^{\circ} 27'$, and in east longitude $77^{\circ} 42'$ on the right bank of the Sutluje. It is the capital of Busehur, one of the largest of the protected hill states; but it is not nearly so populous as might be expected. The houses are about 150 in number, most of which are large and well built.

The chief circumstances which give importance to the place are its being the capital of Busehur, and the residence of the Rájá. It is also celebrated on account of several annual fairs held there. To these the people of the upper hills bring blankets, pushmena shawls, fine wool, raisins, salt and borax, which they exchange with the people of the lower hills, for flour, tobacco, sugar, swords, cooking utensils, &c. Opposite Rámpur, the bed of the Sutluje is 3,260 feet above the level of the sea, and its width 211, from bank to bank. By many people, who have travelled along its banks to its source, this celebrated river is said to issue from lake Rawur Rud in Thibet, whose immense elevation is 14,000 feet. From this height, with a fall frequently of 80 feet per mile, it rushes down the mountain with the deafening roar of a cataract.

6th. I have taken up my residence in an open bungalow, which the Rájá of Rámpur had built for the accommodation of Europeans who visit his capital. It is a pleasant situation, but rather too open for this season of the year. This morning two of the Rájá's Wuzeers called upon me, and after the eastern manners presented a basket of dried grapes, for which I in exchange gave each of them a copy of Isaiah in Hindí: with this they appeared to be pleased, and promised to read them. The chief of them was a noble

and mild looking man, and is much beloved by the Rájá and his subjects. They told me the great annual fair, which is held in November, will commence in a few days, and that hundreds of persons, from both the upper and lower hills, had already collected, and were living chiefly in the caves of the surrounding mountains, until the time should arrive for exposing their goods for sale. This will be favourable for my purpose, which is to learn all I can about the languages of the interior hills. By visiting the people of the different hill states separately in their caves or tents, I shall be able to gain more information concerning their respective dialects, than I could after they are collected at the fair.

7th. Saw this morning, the manner in which the natives cross the Sutluje. They have cow hides tanned with all their appurtenances, closely sewed up, and inflated: these they place in the water, with the legs up, one man lying across the centre of the skin to balance it; he paddles it along with his hands and feet: this will take safely across as many men, or as much lumber, as can be placed upon it. They have also another method of crossing the river when it is too high to be ferried in this manner—this is by a joola (rope). It consists of five or six cables, formed of a kind of grass called moorja. These are placed close together, above is half a hollow piece of fir tree, with the convex side upwards, secured by pegs driven through below. From this hangs a loop of 2 or 4 ropes, which serves as a seat for passengers, and also as a receptacle for baggage. This block is pulled across by two pieces of twine; this conveyance is pretty safe, but very alarming to a novice, as the stream rushes with fearful rapidity.

8th. While walking out this morning, I saw a man washing pebbles on the bank of the river, and as I supposed he was searching for gold-dust; I went to him and asked him, what he was doing. He replied he was washing the ashes of his wife, who had been burned there 3 or 4 days before, in hopes of finding her jewels, which had been burnt with her. I asked him why he did not take them off the body before it was burnt, that the fire might not spoil them. He answered that would have been a great sin. Why then, said I, do you search for them now? They are for the bráhmans who burnt her, he replied, and that it was the custom for them to get all the jewels and clothes of those whom they burnt. This was confirmed by some greedy bráhmans who were waiting for the jewels. I asked the bereaved husband if he was sorry on account of his wife's death; he said he was, but that he had *three more*. Poor man, he did not manifest the least sorrow, either in his speech or countenance, and he scattered her ashes about, and handled her cindered bones, with as much unconcern as if they had been the sand or pebbles of the river.

Saw some Lamas to-day from La-dák and Thibet, or both as it is called by the natives. They were mostly dressed after the hill fashion, in red woollen cloth, viz. a frock often two-fold, reaching to the knees, and a pair of trowsers and girdle, all of the same material. Many of them having very long hair, go bare-headed, and are extremely filthy in their habits. They usually carry

about with them wherever they go, large quantities of sacred books, and a cylinder or little wheel, about 3 or 4 inches in diameter, which they constantly turn round in the hand, and at the same time mutter the sacred sentence "Oom mæe pæemi hoong." This they do in imitation of the Deity who, as they suppose, with a thousand hands is continually turning all things living and dying, around in a great circle. Hence they have numbers of these cylinders, placed about their houses, so as to be turned by the wind, also along their foot-paths to be turned by travellers, and in many places they have them propelled by water. The religion of the Lamas is Boodhism; but their chief object of worship is the grand Lama who, as they believe, is inhabited successively by the Deity. Their literature is abundant, but full of superstition and vain imaginings.

So far as I have been able to learn from Lamas and others, the same written language and characters are common to all Thibet, La-dák, Bootan, and the upper parts of Kanour. These countries will therefore afford a large field for the distribution of the scriptures, when translated into the Thibetan language; and as hundreds of wandering Lamas, most all of whom can read, annually visit Rámpur, Hurdwar, and other sacred places near the plains, they might carry back with them the word of God to the very seat of the grand Lama, and thus the way of the Lord might be prepared through all his benighted regions.

9th. Learned from the Rájá's munshi to-day, that all the court business at Rámpur is transacted in the Hindí language, and *Tankra* character, and that this character is much more extensively used, both in Busehur and Kooloo, than the Devanágár. He also united with many others from whom I have inquired, in saying that from Hurdwar to Rámpur, or on all the lower ranges of the Himálayas, the Hindí is chiefly spoken; but he said it is so very imperfectly spoken by the lower classes, that the people of the plains can scarcely comprehend what they say.

10th. This morning the Rájá's chief Wuzeer called on me again: he came to ask me to read an English letter, which he had received from a gentleman at Simla. With him I had also a long conversation concerning the languages of Kanour, his native place; likewise about those of Busehur, and the adjacent states. The language of Lower Kanour he said is called Milchar, and differs much from Hindí. It is he thinks a mixture of Hindí and Thibetan; but it has never been reduced to writing. In Upper Kanour he informed me, the Thibetan language is chiefly used and in Busehur and Kooloo the Hindí in the *Tankra* character is most common. I told the wuzeer my chief object in visiting Rámpur was to ascertain all I could from those of different countries, who might attend the fair, about the languages of the surrounding states, that we might translate our sacred and scientific books into them, and thus give them the truth in their own languages. To this he only replied that I had done well.

11th. This morning the fair commenced, and will continue four or five days. About 5 or 6,000 persons have assembled; some from

Tibet, Upper and Lower Kanour, and the adjoining countries, and others from the lower ranges of the hills and the plains, each having brought the products of his own country to exchange for those of others. Those from Tibet and Kanour have brought large quantities of fine wool, pushum (the shawl-goat's hair) blankets, borax, and small horses. From the adjacent states, rock salt, ghee, iron, cooking utensils, and hatchets were exhibited for sale, and from the plains, tobacco, sugar, swords, &c. were the chief merchandise. In the evening I took a few Hindí gospels and tracts in my hand, and went amongst the crowd to distribute them, and to preach Christ; but I found very few except those from the plains, and the lower hills, who could read Hindí in the Devanágár character, neither did I find many who understood either the Urdu or Hindí languages, and those who did understand them were so much engaged in merchandise, that they had no time to hear the gospel. When will this people learn that which it concerns them most of all to know—the way of salvation through Christ? When will the darkness, which has so long brooded upon their mountains, be dispelled by the rays of the Sun of Righteousness, and the song of redemption re-echo through their fastnesses?

12th. Went out this morning again to the bazar with a few tracts, but finding the people so much engaged in buying and selling, I concluded it best to set out for an hour in the afternoon. So after having made a few purchases I returned to Nirt in the evening, and am now on my way back to Sabathu. I trust my journey has not been altogether useless. I have satisfied myself, at least to some degree, concerning the languages of the interior of the hills, and I hope the little seed I have sown by the wayside, and in stony places, will in due time yield fruit to the glory of God.

Sabathu, April 24, 1839.

J. M. JAMIESON.

V.—*Observations on L.'s Letter on Idolatrous Oaths, of June, 1839.*

1. We are very sorry that our correspondent L. should, as a servant of the Lord Jesus, (a circumstance to which he himself refers,) have taken upon him a work which had been better left to others. If he, in his own person, feels the difficulties he refers to, let him at once say so, for the benefit of the truth; if he is pushing forward arguments for others, which he himself rejects and despises, we regard this as wholly inconsistent with the simplicity of Christian character. It may seem the "wisdom of the serpent"—but where is the "harmlessness of the dove?" Let "Baal plead for Baal." Alas, too many mouths has He to plead for him! The subject is an awfully solemn one.

2. L. denies the relevancy of our remarks on the parables in Luke xv. But we still maintain the same position;—that the *supposition* of the *righteousness* of the Pharisees is followed by a clear *exposure*, in the conduct of the elder son, of their proud, selfish, discontented, hard-hearted conduct; in other words, of their *unrighteousness* towards God

and man:—and we leave it to any unprejudiced mind to say, whether our Lord's self-vindication, (which we all admit as part of it,) be not accompanied thus with one of the clearest and most effective demonstrations of the absurdity of the premises latently assumed, that the Pharisees "were good men?" We can see nothing plainer than this, that, if the Lord for the sake of self-vindication *supposed* the Pharisees to be righteous, he, at the same time, in order to expose them, put the supposition in such a self-contradictory situation, as clearly to shew that the premises disposed of themselves and were self-destructive. For what proves too much proves nothing—or, what proves too little proves nothing. Here then we rest—that if our Lord ever supposed falsehood to be truth, or evil to be good, it was in order that he might the more forcibly expose the lie, and the evil, as such; and that here is no parallelism with the administration of idolatrous oaths, in which a Christian magistrate takes for granted that the Devil is God, in order that he may dispense justice to man!

3. Our second position L. has not turned. Magistrates dare not, in the *same* character in which they make the supposition, deny it and expose it. Of course then it is a fearful thing for them to make such suppositions as those referred to, if there is no corresponding or compensating opportunity of warning their fellow-men against the danger of believing them. Can a wise man, dare a good man, trifle thus with God and man?

4. The third point in our argument is ceded by L. It is the destruction of his hypothesis, and therefore we put it last. We still maintain that the administration of idolatrous oaths by a Christian judge is the maintenance of a legalized system of falsehood and insult in the sight of God Almighty. With motives we have nothing to do.

5. As to the question, "What shall we substitute?" We at once say, the name of the living and true God, who is the creator, governor, and judge of all. "But," says our correspondent, "that name is given to many false gods, and each Heathen swearer connects his own ideas with any terms which may be employed to designate God." Be it so; the question is, not what the idolatrous *swearer may* do, but what the Christian *judge ought* to do? What name shall *we*, "bonâ fide," administer in our courts, that of God or Baal? If we propose that which is right, then our duty is done. If I administer an oath purely by the "God who made me and all men, and who judges all"—and if the swearer choose in his mind to connect all this with Rám Chandrá, or Gungá, I am not responsible for that, neither am I to be moved by it. I suffer not an idol-god to be named in my court—I name only the true God:—if men connect idolatry with all this in their minds, then I at least am as free from participation in their guilt, as I am from violation of their consciences.

6. L. has found out one thing in the case of Sergius Paulus, which is "no supposition," viz.: that "he received *no divine direction* regarding his part in the administration of Heathen oaths." We too think this is very probable: for we can see no reason whatever for a new revelation on a point on which (in our opinion) the light of the

Decalogue shines as clearly as noon-day. Sergius Paulus was directed, as all believers, to the Law and Testimony; and what can be clearer than this, that a man ought no more to be an abettor, than a principal, in sin?

7. But what shall we make of the "golden rule," says our correspondent? The golden rule is a *part*, not the *whole*, of a code of moral law—and of course the whole is to guide us in the part. It is only another form of "Love thy neighbour as thyself"—and this is the subordinate parallel of "Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy mind, and with all thy strength." If then I would testify my love to my neighbour, it must be in a manner consistent with the honour of my God; if I would fulfil the golden rule to my fellow-men, it must be without abetting or enacting idolatry.

We are perfectly astonished at any Christian man asking such a question as the present; for what disciple of Jesus can be ignorant of the fact, that the *moral law* is the grand interpreter of the golden rule, and of every such general precept? To suggest that the *human mind* is to be regulator in such a case, is to reduce morality to a chaos. But if the moral law is to be our guide, then what possibility can there be of doubt that we ought not to be parties to idolatrous swearing, more than to idolatrous worship?

8. We have no intention at present of following our correspondent into the region of temples, revenues, and caste. We believe them all to constitute one idolatrous mass, from which Christians ought to abstain—a mass which must stand or fall together. We believe, however that, the more faithful we are to the God of Truth, the more will He establish and bless us in India, and that, in spite of all the fears and doubts of a certain cowardly and compromising class, the Lord of Hosts will certainly honour them that honour Him; Who shall *dare* say that it is impossible to rule India by the law, or govern it by the word of God? What! that in keeping the ten commands, especially the first and third, "No man having the heart of a true Christian can exercise the magisterial office in this Heathen country?" Does this impossibility flow from fulfilling the Bible, or rejecting it in our government? Does it arise from our government being *god-ly* or *god-less*? Oh strange land! in which Christian magistrates administer oaths by what they know is an abomination to God, and expect the truth to rest on the basis of falsehood! in which Christian men plead the example of Christ's teaching as an argument for receiving oaths over the accursed symbols of Heathenism! in which Christian men exclude the first commandment of the Decalogue from the Judgment-seat, and pay a fellow-man who lives by the breach of it, even by proposing oaths of idolatry! in which the followers of Jesus have courage to say, that, whilst, by the help of *IDOLS*, with their temples and oaths, they can govern India, by the help of *GOD* alone with His law and with His Gospel, this thing is impossible! Oh faith in God!—the faith of patriarchs! whither art thou fled? Oh faithless race! what will your Lord say at His coming?—"It is time that Thou work Lord when men make void Thy law!"

VI.—*The State of Religious Feeling in America; being a reply to an extract in page 369 of the Observer for June.*

[The following remarks have been elicited by the sentiments expressed in a letter from a friend in America, which appeared in the *Observer* for June. It affords us sincere pleasure to find that matters are not quite so gloomy as our American correspondent would have us believe; both our correspondents may be right—the one may be of a sanguine, the other of a morbid temperament, which will in some measure explain the opposite views they appear to entertain of the state of things in the Churches of the United States.—Ed.]

An "extract from a letter from a friend in America," copied into the *Calcutta Christian Observer*, no little surprised me. The tenor of it was so different from my own impressions on leaving the United States in October of 1837, and from the general tenor of the information which I have received from the Churches since that time, that I cannot think there is so much ground for discouragement from that source as your friend seems to feel. One of the Secretaries of the American Board of Commissioners for Foreign Missions at a public meeting on behalf of the Board "remarked that if we except the year before the last, the receipts from the ordinary resources exceed those of any former year by \$59,000* ; a fact of great encouragement to the friends of the cause." It appears then that this man who has travelled throughout the whole country on this very business, and who enjoys an opportunity possessed by very few in the country of knowing the real state of the Churches, does not feel that it is so discouraging. To appreciate the testimony of this increased amount of receipts it is to be borne in mind that during that year and the year before there was a state of embarrassment in the financial concerns of the country never before known. Yet in the midst of it all, with the exception of one year, the receipts of this Society had never been so great by more than a lakh and a quarter of rupees: embarrassed as they were this fact could be no great discouragement, especially at such a time. Again the corresponding Secretary of the Board of Missions of the Presbyterian Church says in a letter recently received, "the whole Church will soon be cordially united with us in this great enterprise." This man has also travelled over a great portion of the country for the very purpose of exciting a healthy state of feeling on this subject. So far is he from feeling discouraged that, with the advice of the executive committee, he has written to us authorizing us to double the number of children in our orphan school, and establish five or six more bazar schools. But to give you something satisfactory on the point I have collected a few statistics, comparing the state of the Church in 1834 with that in 1837. The receipts of the American Board of Commissioners for Foreign Missions for 1834 were \$145,844-77; for 1835 \$152,366-10 and for 1838 \$236,170-98. These statistics are taken from the reports of the Society for those years and show that the receipts reported in 1838 fall short of the amount reported in both 1834 and 1835 only \$62,059-89. Again the Society which is now merged in the operations of the General Assembly of the Presbyterian Church was organized in November, 1831, and from that time to July 1834 (2 years and 8 months) all its receipts including payments for the *Missionary Chronicle* amounted to \$23,503-88; its receipts for 1835 acknowledged in the report of that year amounted to \$22,641-04, and the same as acknow-

* The official report says \$59,938-83.

ledged in the report in 1838 were \$44,145-61. That is nearly as much, in one year of which your friend complains, as in three years and eight months of the time which he praises. All this too during a time of pecuniary embarrassment such as was never before experienced in the country. In reference to the Home Missionary operations we find about the same state of things. The General Assembly's Board of Domestic Missions in May 1834 reported \$10,694-05; in 1835 \$17,847-63, and in 1838 \$32,522-49, received during these years respectively, to sustain their domestic operations,—that is, \$13,980-81 more in 1838 than in both 1834 and 1835. Of the American Home Missionary Society I am unable to say any thing, not having the necessary statistics at hand. My impression however is that its receipts nearly double those of the Assembly's Board. In what has been said no reference has been made to the Missionary operations of the Episcopal, Baptist, and Methodist Churches, for the simple reason that I am entirely destitute of any means of information respecting their proceedings.

From what has been said I would by no means be understood as maintaining that the Church of Christ in America is not far, very far, behind the spirit of the Gospel. Much less would I be found in their defence while living thus beneath their privileges and their duties. Nor would I abate ought of the censure of your friend for their worldliness and insensibility to the welfare of our ruined race and their neglect of prayer; but when he draws a comparison between the state of the Church in 1834 and 1838 unfavorable to the latter, I think the facts already stated show that the opinion is advanced without just grounds and without any adequate knowledge of the state of things throughout the country. Permit me however to state another fact which shows that the interest on the subject of Missions is rather on the increase there than on the decrease. It is that Missionary intelligence is much more extensively demanded and circulated throughout the country. Besides that every religious and semi-religious paper is in some measure obliged to afford Missionary intelligence in order to satisfy the demands of their patrons, there are several periodicals exclusively devoted to the dissemination of Missionary information. The Missionary Chronicle was commenced in April, 1833, but until within two years its circulation was very limited indeed. It could number but a few hundred subscribers, whereas the report of 1838 states that nearly 2500 are now circulated. The American Board of Commissioners for Foreign Missions circulated the Missionary Herald in 1834 about 14,000 copies, in 1835 about 18,000, in 1836 nearly 20,000, in 1837 about 21,000, and the report of 1838 states that it was still on the increase. Thus you will perceive that in 1838 the circulation of that one magazine is over one half more than it was in 1834. Here again I am sorry to say I cannot give you any satisfactory information with reference to the proceedings of our brethren of the Evangelical denominations before mentioned. In reference to the proceedings of the Baptist and Episcopal churches I have no doubt you might obtain the information necessary to carry on the contrast from Messrs. Thomas and Sandys or some of the other Missionaries of those Societies.

Having said thus much to correct any erroneous impression which your friend's letter may have made, you will permit me to express my judgment respecting the feelings of encouragement or discouragement which as missionaries we should indulge from such facts. We may well be cheered or depressed in spirit from the one or the other state of things, for that is in accordance with our imperfect human nature. But it is written "Cursed is man that putteth his trust in man, that maketh flesh

his arm." The ground of our encouragement is not external appearances. The only encouragement which can sustain a missionary in his work is placed upon that rock against which the gates of hell cannot prevail. Our encouragement in all times of trial and distress is in the power and promises of Jehovah, who hath sworn by himself, because he could swear by no greater, "As truly as I live, all the earth shall be filled with the glory of the Lord."

VII.—America, Slavery and Emancipation.

One of the greatest anomalies in the world is the present position of America in reference to slavery. She writes on her constitution "Freedom for all;" and as the basis of her Declaration of Independence says,—“All men are created equal; they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness.” She is even looked upon as the asylum for the oppressed, and the land of liberty, while she has adopted as her national emblem the eagle, indicative at once of the vigour and freedom of her constitution. But while this has been her profession, she has held one-sixth of her population in slavery. She has in the very streets of Washington, the seat of the supreme legislature of this land of freedom, allowed men and women to be sold in common with animals. From the capital, through the length and breadth of the land, the cry of the oppressed and the supplication of the slave have arisen to the throne of mercy—nor have they risen in vain. The Lord has had pity on the oppressed children of Africa and has raised them up friends, who, with a firmness and zeal worthy of the cause they have espoused, have pressed, and are now pressing, the subject on the attention of a prejudiced but yielding public. The cause of emancipation advances with a rapid but sure step.

It is but just to the American people, in discussing this subject, to state that they did inherit "*the institution*" of slavery from the parent country; the first and best of our British emigrants, men who sought an asylum for themselves from civil and religious oppression, cursed the refuge of freedom with the labour of the slave, and broke in upon the melody and vigour of the song of freedom by the clanking of his chain and the cry of his wrongs. The Pilgrim Fathers were the first American slave-holders, and that which the fathers introduced received the sanction and confirmation of the legislative enactments and authority of the supreme government of Britain. The legislature of a free parent country legalized the institution of slavery for a free and rising colony. When the American colonists sprung up as it were in the twinkling of an eye into a free people, it was not to be anticipated that they would be enabled at once to tear up every social and legal relation which had grown with their growth and strengthened with their strength; but it would have been supposed that while they framed a constitution which held out the hope of political and religious equality to all, they might have provided for the gradual

emancipation of their slave population. No such clause, however, found a place in the legislative enactments of the new republic. The pen which inscribed "Freedom for all," on the basis of the American constitution, should have added in parenthesis—the blacks and their descendants excepted. At the birth of the American nation the rights of the colored and enslaved population were forgotten, and they have, save in some noble instances of exception, been forgotten until within the last few years. Washington and Jefferson, (names worthy of everlasting remembrance) in those moments of serious consideration afforded them by a gracious providence, previously to an exchange of worlds, were struck with the incongruity and incompatibility of the existence of slavery in a land professedly the land of freedom, the terror of tyrants, and pattern to the world of what a nation should be. In their wills they bequeathed freedom to their slaves—a freedom which the constitution they had been foremost in originating and consolidating was not capable of conferring; and which the senators were unwilling to concede, even to the dying request of the fathers of their own rights. It appears to be an axiom even to the present time, that the United Congress *cannot* interfere with the laws of the local legislatures; it was and is yet deemed incompatible with the rights of these several legislatures to grant freedom to the slave; and hence the dying wishes of these noble citizens could not be complied with. The boon of freedom granted by them and others to their slaves was either wholly or in part exchequered by the senate of the American people. Years rolled on and slavery seemed to obtain the universal sanction of the nation; scarcely a voice was raised against its unscripturality or injustice, scarcely an effort was made for its annihilation,—the man bold enough to conceive a notion opposed to the general feeling dared not give it a tangible and practical form. He who would that his colored fellow-citizens be free must himself become a slave. That time has past, and we may record it with unqualified pleasure, a better day has dawned on America. Many of her sons have not only felt, but they have spoken and acted out their feelings on this subject, though at the risk of life, reputation, and property. The stream against which they had to contend was as impetuous, desolating, and boisterous, as the cataracts of their own Niagara; but they have stemmed it with success, and as we see in the bow which is formed by the mists of that far-famed fall, an indication of Jehovah's promise that the earth shall no more be deluged,—so in the efforts of the emancipationists we mark indications of that day when slavery shall no more be a blight or a curse to the land. Many a year has rolled away since a few of the children of the pilgrims, gifted almost with the spirit of prophecy, saw in the increasing importance which was attached to the emancipation of the negro race in Britain, an indication that the day was not far distant when this subject must occupy the attention of their own countrymen, and with a prudence peculiar to the nation, struck out a plan by which they doubtless thought they would avert the storm which threatened their country, and award justice to the colored race. This gave rise to what was designated the *Colonization Society*. The

object of this institution was to form colonies on the shores of Africa, to which the colored population might be regularly and gradually transferred; thus trying to serve the double purpose of ridding America of her slave population, and of introducing to the African nation the blessings of civilized and Christian institutions. Around this standard clergymen, senators, and patriots rallied; it was reckoned the cynosure both of the American and the slave. The colony of Liberia was the offspring of this movement. Experience soon proved the fallacy of the principle on which the institution was based; few even of the free people of color were disposed to emigrate, and fewer of the masters were disposed to part with other of their slaves than the halt, the maimed, and the blind. The colony for a long time hung in the balance. By one party it was pronounced a paradise, by another a pandemonium. Experience has pronounced it, for its original purpose, a failure, for while one has emigrated 100 have been born; so that colonization will not ameliorate the condition of the slave nor extirpate slavery itself. The failure of this scheme, and the temper displayed by many of its chief advocates towards the slave and the free colored population, stirred up their friends to seek for other and more likely methods to effect their emancipation and grant them the rights of free citizens. This gave rise to the *American Anti-Slavery Society*. The object of this Society is similar to the well known institution under that name in Britain; it is to effect the immediate and entire emancipation of all the slaves in the United States. The existence of these two antagonist societies, together with a third party, the slave-holding and slave-supporting party, has given rise to a state of feeling and action which threatens, if not moderated by a superior agency, to rend the constitution both religious, political, and social, to its very base. Before entering upon this part of the subject it may be well to mark one or two traits peculiar to American Society and slavery, without which it will be impossible fully to understand the merits of the case. The American nation is on this subject divided into the Northern and Southern interests. The Northern or free states, as they are designated, are those in which the emancipationists chiefly reside. The Southern are the slave-holding states, in which the masters of the slaves reside from whom the chief source of their wealth and prosperity are supposed to flow. While however the people of the south are the principal slave-holders and supporters, they are by no means the only advocates of slavery; thousands even in the northern and middle states, either from interest or sympathy with Southerners, oppose every effort to give freedom to the slave. Many there are who, though not disposed to defend slavery, pity and defend the south in their opposition to the emancipationists. The most singular and deplorable feature in the advocacy of the system is, that the clergy and pious laity are to be found amongst the most strenuous supporters and advocates of slavery. Females also lend the power of their influence to rivet still more strongly the galling yoke of bondage. The senate has decreed again and again, that it will not receive the petitions of its own free citizens on the subject, and scarcely a senator is to be found who either will or dare declare himself the

advocate of the slave. The privacy of domestic life, the sacredness of the ministerial character, the right of assembling for the purpose of free and unfettered discussion, the rights of women, sacred even in barbarous lands, and life itself, have all been sacrificed on the altar of this national Moloch. The press, the pulpit, the senate and the bar, have all, until lately, united their voice to libel the slave. Not only has the slave been the subject of this oppression, but every colored citizen, be his talent or birth, fortune or education, piety or usefulness, what it might, if his descent could but be traced to slave blood, was a marked man; and the advocates of the free colored people were as much the objects of contumely as the friends of the slave. These few remarks may prepare our readers to understand more fully the following facts and observations. In the midst of this state of feeling God in his providence raised up men of unimpeachable character, stern integrity, and indomitable courage, to prosecute his great designs for the slave population. Amongst the most conspicuous were W. L. Garrison, W. B. Tappan, and Judge Jay. They commenced a series of well organized but temperate agitations; they published and discoursed, they travelled and lectured, until they gathered around them a little band of faithful men, who saw and felt the evil under which the land groaned. They also corresponded with the friends of the slave in Britain, and obtained the powerful aid of George Thompson, Esq. who visited the United States for the specific purpose of shaming American citizens into an acknowledgment of their guilt, and to induce them to wipe away the stain. His visit had the desired effect. The Americans felt the reproach, and felt it the more keenly because it came from a foreigner. Thompson was obliged to fly for his life; but he kindled such a fire as not all the slave-holders will ever be able to extinguish. The friends of emancipation increased daily; newspapers were established, and the advocates of freedom, at the hazard of their lives, travelled through the land to disabuse the public mind as to the intentions of the Anti-Slavery Society. During this stage of the cause many acts of violence were committed with impunity, which would scarcely have been tolerated even in Russia. Two young clergymen were tarred, feathered, and maltreated, because they had sold the scriptures wrapped up in the Anti-Slavery newspaper. The scholastic establishment of a young colored lady was razed to the ground, because she dared attempt to teach her own class; and other similar infringements of the rights of free citizenship were committed. The crisis in the matter, however, was the murder of a minister of the gospel in open day, at Alton, in the state of Illinois. He was the editor of an anti-slavery paper; twice his house was ransacked and his life threatened. At length *the mob* attacked his dwelling and murdered him in open day, in the United States of America, for the expression of his opinions and the opinions of his fellow-citizens through the medium of the press. The murderers have not, we believe, up to this time, been brought to punishment. The martyrdom of this public-spirited man was life to the cause in which he suffered,—his blood became the seed of the anti-slavery cause,—it added thousands to the ranks of the Society. Many who opposed the emanci-

pationists before, now united with them to defend the sacred cause of freedom, the rights of citizenship, and the liberty of the press. The next exhibition of popular feeling was the destruction of the Philadelphian Hall, in Philadelphia,—the city of quakers and of liberty. This public building was taken for the purpose of holding an anti-slavery meeting, and while the members were yet assembled, as peaceable citizens, the mob entered, fired the building, and razed it to the ground. This last act appears to have given a turn to the anti-slavery cause which has established it on the firmest basis. It has added to the ranks of the abolitionists such men as Channing and Beecher, with a host of worthies equally honourable but not so well known on this side the Atlantic. The following extract from a Philadelphia paper will shew the estimate in which this matter was held by the people of that city. They cordially approved the deed, and say—

“Abolitionists threaten the peace, nay, the very existence of the Union. The Union must be preserved at every hazard, therefore at every hazard must abolitionism be eradicated. *The South* expect us to act towards them like men and like brothers; to be to them as the descendants of fathers who jointly achieved the independence we now enjoy. They expect Pennsylvania to crush the serpent which is even now forming its fatal coil to strike at the heart of southern prosperity. Shall we deny them the boon that they ask—and WHICH THEY HAVE A RIGHT TO DEMAND, by coolly telling them there is no law in Pennsylvania that provides for their case? Shall we tell them, like Shylock, “it is not so written in the bond?” But there was a law that authorized the destruction of the tabernacle of abolitionism. The law was made on the spot—the very act itself was law.*”

The Church of the Rev. Dr. Cox, of New York, was also broken up by the mob, because he had advocated the slave and colored cause from his pulpit. This brings us up to the present time, and will enable us to place before our readers a few selections from the publications of the respective parties which may serve to show the actual state of feeling entertained by them at the present moment; for by our last arrivals we have received a whole budget of publications pro and con upon the subject. From these we gather that the southern people are the predominant party, both in the Church and in the senate. The southern clergy almost to a man are advocating slavery on what they deem scriptural principles. The following is a specimen of pro-slavery argument and eloquence.

“Is Slavery under all circumstances sinful? If it be, let the whole civilized world unite without delay to banish it from the earth. *Let no voice of man plead for its continuance. Let no human arm be stretched out for its support. LET EVERY PULPIT IN CHRISTENDOM FROWN UPON IT. The influence of the Church, like that of its infinite Author, should always be exerted in favor of the eternal principles of justice, truth, humanity and mercy. It is a dreadful spectacle to see THE PULPIT LENDING ITS HEAVEN-DERIVED POWERS FOR THE NEFARIOUS PURPOSE OF ENSLAVING, INJURING, or degrading any portion of the human family, however inconsiderable in numbers, however obscure or despicable in the estimation of the world at large.*

“God, says the sacred historian, gave to the patriarch lands, flocks, herds, silver, gold, camels, *bond-men and bond-women. HERE WE SEE GOD DEALING IN SLAVES, giving them to his own favorite child—a man of superlative worth—and as a reward for his eminent goodness.*

“Read the 44th, 45th, and 46th verses of Leviticus, 25th chapter. These verses contain an exact description of slavery AS IT EXISTS IN LOUISIANA, and the Southern States generally. The children of the strangers, i. e. the Africans, are freely bought and sold among us. They become our ‘possessions.’ Our children

* The South here means the slave-holders.

receive these possessions by inheritance, and will transmit them in like manner to their descendants; and this state of things is to last *for ever*: i. e. for that indefinite period, during which the relations of society now existing among us will be continued."

"The legislature of Louisiana has solemnly decided that the Africans now living within our borders are, in general, so far inferior to the white population, that their own happiness, and the public safety, require that they should be held in a state of bondage. Let it not be forgotten, that according to the Scriptures, the only tribunal in any land competent to try this point is the legislative power. The legislature must say who are to occupy the condition of slaves under their jurisdiction. To their mandate we must all bow. Their decision, I admit, should be in accordance with justice and benevolence. With respect to the community in which our lot is cast, I have no hesitation in affirming, that the laws regulating slavery are in the main, wise, merciful and salutary. What says the New Testament? It says, touching this matter of bondage, ye must not resist the civil authorities, lest the name of God and his doctrine be blasphemed."

"The popular accounts of the immoralities of slavery, are ridiculously false and extravagant. I do not believe that the laboring dependent classes of Europe, or the Northern States, are a whit more decent or moral than the majority of our slaves." !

"There is but one creed on the subject of slavery. It is universally admitted, that in all cases our treatment of others should be dictated by the spirit of christian forbearance, equity, and love. The only point open for debate is the question—what constitutes such treatment? What duties does christianity enjoin upon us in regard to domestic slavery? No doubt all should be permitted to free who are capable of self-government. No doubt is entertained with respect to the rectitude and the policy of raising all throughout this land, who are qualified for it, to the enjoyment of political rights and privileges." !

"It is one of the strongest convictions of our understanding, that CHRISTIAN LOVE, FORBEARANCE, AND EQUITY, REQUIRE US TO HOLD THE AFRICAN IN BONDAGE. We are perfectly persuaded, that emancipation would be the destruction of the poor, dependent, helpless slave. *The fear of God, respect for the religion of Jesus Christ, and the love of man, call upon us to regard him in the light of a ward, whom we are bound to protect, nurture, guard and CONTROL.*"

These are extracts taken from a sermon delivered by a Presbyterian clergyman before a pro-slavery audience. Is it possible to imagine any thing more blasphemous, than to represent God himself as a slave-dealer and that Christian love requires that we keep the African in bondage? The following declaration was made by a southern minister, in the General Assembly of the Presbyterian Church, in which an effort was unsuccessfully made simply to *declare* slavery inconsistent with Christianity and the Bible.

"If the General Assembly have a right to assume the powers asserted in the resolutions now on the table, they may say that my Presbytery shall not hold slaves. Let them do that, sir, and their authority will be disregarded. Yes, sir, let them do it,—and, my word for it, they will find they have PRESBYTERIANS to deal with. No, sir—my Presbytery will NEVER—no, NEVER GIVE UP THEIR RIGHT TO HOLD SLAVES, to this Assembly, nor to any other Assembly, than the 'General Assembly of the First Born in Heaven.'"

This speaker did, we imagine, convey the sentiments of his constituency, and as far as we can gather the sentiments of nearly the whole south.

The state of feeling in the church is very strong on the subject, but although the anti-slavery party are in a fearful minority, they reckon in their number some of the noblest spirits and ablest men amongst the clergy of the United States. The subject has, even in its present stage, well nigh created a division in the General assembly of the Presbyterian Church, and in the synods or meetings of other communities, which it is probable may terminate in a dissolution of that fraternal

feeling which has subsisted between the churches of the northern and southern states. We append an extract from a letter addressed by a colored Presbyterian minister to the Christian Churches in *New York*, who was obliged from the prejudices entertained against his class to remove to another station. In stating his reasons for removing, he says—

“ Last though not least—we go to the country, because we have been wronged and cruelly used by the professed church of Jesus Christ in this city.

“ We have spent most of the last seventeen years in New York, and we are bold in declaring, that professed christians in the city have been to us as hypocrites and heathen. We have received at the hands of very few indeed that fellowship and christian kindness which were due to a christian brother, and the ministry with which we have been connected, have failed, in all respects, to treat us as an ambassador of Christ. We have been an utter stranger to that sympathy and christian courtesy which are always due to an afflicted brother from a christian community, and especially from the ministry of Christ.

“ They have not done unto us, as in like circumstances they would be done by. When we have appealed to them, through the pulpit and the press, in public and in private, for their sympathy and influence in making provision for the education and salvation of our children, they have, apparently, been inexorable. Their reverence for popular prejudices, and their bending to public sentiment, in their intercourse with their colored brethren, have been characteristic of any thing else than the benevolence and humility of the holy Jesus.

“ For these reasons, we leave the city of New York, and seek an asylum elsewhere, for ourselves and family.”

If an intelligent, upright, *free* servant of God cannot find impartiality in New York, because he is a colored man, what can the poor degraded slave expect in the south?

In the *Senate* the feeling is much more unanimous and strong. The Congress has passed resolutions to the effect that it is unconstitutional to *discuss* the subject, that petitions presented by the anti-slavery advocates *may* be laid on the table without note or comment, and that the Congress has no power to interfere with the internal laws of the local state legislatures; which means that they have not the power to abolish slavery even though they should decree it. It was rumoured that Congress designed abolishing slavery in Columbia as an experiment.

The district of Columbia is a jurisdiction of ten miles over which the Congress has unlimited control, and they would no doubt grant the emancipation of the slaves in that district, but that it would be the watch-word for every state to follow the example, or revolt must ensue. Hence the tenacity with which the representatives of the southern states oppose emancipation in that district. We understand that intelligent slaves have, when fettered or otherwise bound, lifted up their bound limbs in the market place of Washington when about to be sold, and exclaimed, “ Hail Columbia, happy land ! ! ”

What a satire upon a free government.

This trial has been abandoned on account of the excitement it created throughout the land. The few who dare to think and speak on this subject in the senate-house dare scarcely avow their real sentiments openly, and even those who have, have been obliged to qualify and retract their expressions. Mr. Adams, the ex-president of the U. S. having expressed himself in favor of emancipation, and having presented many petitions in its favor, rose in the Senate and said, that he was not favorable to emancipation in the State of *Columbia*, and that he presented the petitions because he was and

ever would be the advocate of the sacred right of petition in a free country. The reason he assigned for the explanation was, that he had received several letters from the south threatening him with violence and assassination, if he persevered in his present course. We need scarcely add that Mr. A. is one of the most undaunted, eloquent, and liberal advocates of which America can boast, and yet in the high capacity of a legislator he dare not express his free sentiments on this all-absorbing topic. We may add to this the sentiments of another senator at Charleston, South Carolina, on the same subject. He said,

"It is certain as the rising of the morrow's sun, that we shall achieve the emancipation of the South and South-west, if we are only prepared to make the efforts necessary to the accomplishment of the good work. The peculiar institutions of the South will be fortified and strengthened—the streams of a rich and varied commerce will fertilize our soil, while diversified pursuits will stimulate the industry, add to the wealth, enlarge the minds, and improve the character of our people. Civilization and refinement—the handmaids of Virtue—will adorn our land, and the great truth will be seen and felt, and acknowledged THAT OF ALL THE SOCIAL CONDITIONS OF MAN, THE MOST FAVORABLE TO THE DEVELOPMENT OF THE CARDINAL VIRTUES OF THE HEART AND THE NOBLEST FACULTIES OF THE SOUL—TO THE PROMOTION OF PRIVATE HAPPINESS AND PUBLIC PROSPERITY, IS THAT OF SLAVE-HOLDING COMMUNITIES UNDER FREE POLITICAL INSTITUTIONS—a truth hardly yet understood among ourselves, but which the future history of these States is destined to illustrate."

Here we have a senator of a free country tracing social happiness, the development of the cardinal virtues, &c. &c. to the existence of slavery in a free country! By the emancipation of the South this speaker means its continuance as a slave-holding country. The deliverance is from the influence of the northern liberty men.

In *commercial, domestic and ordinary life* the state of feeling is very similar. We have selected at random a few slave advertisements from the ordinary papers: they will give us an idea of the state of feeling entertained by slave-holders towards their unhappy servants. In one of them our readers will perceive that the reward will be given if only satisfactory proof be given *that he is killed!!!* In another, scars are to be found on his person, caused by *his having been shot!!!* And in a third, we have horses, cows, oxen, farming utensils, and an able-bodied *black man and his wife*, all for sale. The advertisement too signed by a female!!! Proh pudor!

NEGRO GIRL FOR SALE.

A GOOD HOUSE GIRL, about thirteen years of age, will be sold on reasonable terms for cash. Apply to the Publisher of this paper for particulars.

April 17, 1838—27—1. tf."

"RUNAWAY COMMITTED.

COMMITTED to the Jail of Henderson country, Ky., as a runaway, on the 11th Day of November, 1837, by the steamer 'Reporter,' a negro man who calls his name JOHN BROWN WILSON. He is a bright mulatto, about 28 or 30 years of age, five feet 10 or 11 inches high, heavy set; had on, when committed a grey mixed Janes dress coat, and yellow pantaloons of the same material,

and a fashionable black fur hat, about half worn—no other clothing with him. He says he is a free man, and a saddler by trade; that he served his time in Cincinnati, with his father, Jack Wilson; that he left Cincinnati about 10 years since, and has been running the river occasionally as steward on steam-boats. Several persons whom he names as being acquainted with him, and who know of his being free, have been written to, and no information received in return. If his freedom is not established, and no owner applies, he will be dealt with according to the laws of this state.

"JOHN GREEN, D. S.

"For James Alves, S. H. C."

From the Wilmington (N. C.) Advtr.
\$100 REWARD.

\$100 is subscribed and will be punctually paid by the citizens of Onslow, to any person who may apprehend and safely confine in any jail in this State, a certain negro man, named ALFRED, said and believed to be the property of Messrs. Barnes and Eaton, traders of Virginia. He is legally OUTLAWED. And the same reward will be paid if satisfactory evidence is given of his having been KILLED. He is about 40 years of age, spare made, yellow complexion, and has one or more SCARS on one of his hands caused by his having been SHOT.

AUCTION.

WILL be sold at Public Auction, at the late dwelling-house of JACOB T. DOREMUS, dec. of PEQUANNA, on
Thursday, April 5th,

THE FOLLOWING PROPERTY, VIZ.

Working and young Horses, milch Cows, Oxen and young Cattle, Swine, Rye in the sheaf, Corn, Oats and Buckwheat. Also his

HOUSEHOLD AND KITCHEN FURNITURE,

Consisting of Clock, Feather Beds, &c. &c., together with an able-bodied

BLACK MAN WITH HIS WIFE.

LIKEWISE HIS

FARMING UTENSILS,

With various other articles not here enumerated. Sale to commence at 10 o'clock, A. M., when conditions will be made known by

CATHARINE DOREMUS,
SILAS COOK.

Administrators.

Pequannac, March 22, 1838.

In the United States the postmasters have a discretionary power vested in them to prevent the circulation of papers calculated to shake the stability of the constitution. This power has been exercised not only in the suppression of anti-slavery papers, but in their return accompanied by the most insolent remarks. The editor of the *Emancipator*, one of the most talented papers in America devoted to the anti-slavery cause, had forwarded his paper to several respectable citizens in the south. Some of the postmasters, without delivering, returned them with answers similar to this:

"You certainly have an excessive stock of impudence.—You ought to come among us if you are in earnest in your endeavors to spread your doctrines—let us see you.

"A. WADDILL, P. M.

"GAZETTE OFFICE, MEMPHIS, (Tenn.) March 28."

THE CITIZENS OF ONSLOW.

Richland, Onslow Co., May 16, 1838.

Ran away from the subscriber on the 2nd of June last, my negro man named RICHARD, about 28 years of age. He is dark complexioned, rather low and well set, limps a little when walking, and has a small scar over one if not both of his eyes. He is probably lurking about the Sound and Wilmington, where most of his relations reside. He is legally OUTLAWED. And a reward of \$25 will be paid for his apprehension DEAD OR ALIVE. Satisfactory proof will only be required of his being KILLED. If taken alive and confined in jail, or delivered to me in Richland, Onslow Co., all reasonable expenses will be paid in addition to the reward. He has with him in all probability, his WIFE Eliza, who ran away from Col. Thompson, now a resident of Alabama. She eloped from her master about the time he commenced his journey to that State. I will give a reward of \$15 for her apprehension and delivery to me, or for having her safely confined in any jail so I get her.

DURANT H. RHODES.

Richland, Dec. 12, 1837.

TO OWNERS OF SLAVES.—I have for several years been engaged in hiring out Slaves for friends in the county and as a number have expressed a wish for me to take their Slaves, and attend to them as my own, and charge a commission, I shall hereafter attend particularly to this business.

It is well known to many who hire their Slaves in this place, that they have been much neglected by not having some one here to attend to them, and frequently have sustained heavy losses in consequence; I will therefore, hire them out, see that they are properly clad, have strict attention paid them when sick, get the highest prices for their hire, and guarantee all their hires, for five per cent.

SILAS WYATT.

Address WYATT & WHITE,

Richmond.

The "let us see you" implies that the editor would be maltreated, as will appear from the following courteous reply of a brother editor addressed to the Emancipator who had solicited an exchange.

"Your paper continues to arrive here, directed to this office,—we have no earthly use for it, and desire you to stop it. If, however, you wish anxiously to disseminate your doctrines among us, I would advise you to come here and distribute your papers yourself. Having great confidence in the liberality of the citizens of this part of Tennessee, I think I can safely promise you that they will hang you at their own expense—not even taxing you with the price of the rope.

"Publisher of the Gazette."

We shall not trespass further on the time or patience of our readers than by giving them an opportunity of forming their own estimate of the views entertained by the Colonization Society, of the abolitionists and their measures. The Rev. J. Breckenbridge, the avowed advocate of that Society, said in a public assembly concerning the

ABOLITIONISTS.—"I shall not speak particularly of the principles, the spirit, or the aims of the abolition party. I fully believe that their principles are false, their spirit in the highest degree fanatical, and their aim wholly unattainable."

EMANCIPATION OF SLAVES.—"No principles are more clear to my mind, than that slavery never can be, nor ever should be attempted to be abolished in this country, except in a manner exceedingly gradual; and then unaccompanied with the grant of political and social equality of the blacks, but attended as far as possible with foreign colonization."

ORIGIN OF ABOLITION.—"The abolition fanaticism is not a national nor even an indigenous mobster. It is a foreign, an English scheme, engendered more in hereditary animosity to this republic, than in any enlightened, or even serious regard for the interests of humanity."

DETERMINATION OF THE COLONIZATIONISTS.—"The best interests of all the parties require their early and permanent separation. It is the clear right, the bounden duty and fixed purpose of the community to effect that result; and all opposing pretensions must bend to it. The free colored population of the country should not be allowed for one moment to entertain the idea, 'that the slaves will be liberated without emigration—and the free colored people must soon be transported, for 'our work brooks no unnecessary delay.' All attempts at amalgamation are immoral and impracticable."

The editor of the paper from which these extracts are made, justly observes, Mr. B. must be pained at every turn to witness the effects of the amalgamation which so much distresses him; and asks, how will he be able to remove nearly one-quarter of our population?

In the perusal of these observations and extracts we cannot fail to perceive the strong and illiberal feeling which prevails in the United States against the emancipation of the slaves and the equality of the colored race; the lawlessness of the attempts to suppress every effort to effect that object, and the influence which this national feeling has over the sources of religion, legislation and justice. The children of the present generation will blush and mourn for the deeds of their fathers. We cannot, however, but rejoice over many circumstances which appear amidst all this opposition and strife. The time was that not one pulpit was open for the slave, now there are many;—when the press was either opposed or silent, now it speaks out with fearlessness;—when the advocates of the slave were few and weak, now they are many and strong; once the success of the enterprize was doubtful, now it is sure; once petitions would not be received, now they may be received but not discussed; yet they give rise to most marked conversation and debate; once the whole American nation were for the

continuance of slavery, now a large and increasing section, is for its immediate and entire extinction. May the Lord grant it in his own time.

φιλος.

P. S.—We can assure our readers that the selections made are by no means chosen with a view to excite an undue prejudice against the system. They are selected almost at random; they are not isolated cases, but things of almost every-day occurrence in the slave-holding states. We shall we trust be able to give a more cheering account of the anti-slavery cause in another paper.

VIII.—*The Calcutta Christian School-Book Society and the "Friend of India."*

[In reply to an article in that paper, of July 11th, 1839.]

THE ARTICLE.

"We are glad to hear of the formation of this Society, and have placed the account of the meeting for its establishment, as well as the rules adopted for its guidance, amongst our selections. The Society is wanted exceedingly. Such books as it proposes to furnish are not to be had, but in very irregular and meagre supplies; and hence it is impossible to carry on the seminaries in which they are used with systematic order and efficiency. Those Seminaries are daily increasing in number. They comprise most of the Schools for general Native education which are not supported by Government, the Seminaries for educating Native Christian Youth, of which there are now one or more in connection with every Mission in the country, and also a number of the Schools for our Anglo-Indian youth. And the demand for such books is not confined to Schools. There are many well-disposed persons, in all parts of the country, who find great pleasure in taking intelligent Native youths by the hand, and encouraging them to seek higher attainments than they have acquired in School, and to give their attention to the objects most of all worthy of their regard, the solemn and animating interests of religion. Persons of this benevolent character are to be found, we are convinced, in no small number, amongst those who have a share in the direction of the Government Schools. They may hold the opinion, as we do, that it is not fit the Government should take part in the promulgation of the gospel, by teaching it in their Schools. It is a work too sacred for them to meddle with; which they would only mar by attempting to perform. At the same time, the persons we allude to are impressed with the paramount importance of religious instruction, and would be glad, as supplementary to their efforts in conducting the Government Schools, in their private capacity, to put in circulation such books as the new Society will furnish.

"With these views, we regret that the founders of the Christian School-Book Society, instead of justifying their undertaking by existing exigences, should have thought it necessary to go upon the low principle which we have on former occasions shewn to be so mischievously at work in the Societies at home—we may call it the antagonistic principle. In order to excite interest in this Society, it is pitted against a particular party, if not against a rival institution; and by this means prejudice is awakened against it as well as zeal in its favour; and the zeal, with which its cause is espoused, is liable to be tainted deeply with the impurities of passion. We trust, however, the Society will work itself out of this danger.

" In the Rules of the Society we see much to encourage the hope of its usefulness. There is only one point on which we would suggest a caution. It is the provision for putting the Society's publications at the lowest possible price, and, at least occasionally, bestowing them gratuitously. Now, unless care be taken, the immediate tendency of such a course will be to keep out of the market all similar books, except those of the Society. It is not every competent author who would wish to fetter himself by publishing through a Society: and no one having the will and ability to write really valuable books of education should be hindered by the monopolist privileges of a great Society. The public would be losers by his loss, however much it might at first sight appear to be otherwise. Perhaps we may be allowed to add, that it would be more consistent with the Christian character of the Society, religiously to avoid reprints. Unless the express consent of the original publishers is obtained; they are not only dishonourable to the last degree, but fraudulent and illegal. But the founders of the Society could not have contemplated reprints of such a character, and we fear we are becoming overcautious."

That the Calcutta Christian School-Book Society would have opposition to encounter, the founders of it were quite persuaded. They well knew that the name of Christ is obnoxious to many professed Christians in this land, and that these men had rather have the inhabitants of India live and die as they are, than that they should become the *victims* of a religious school-book, or of a Christian catechism. We were therefore prepared for the majestic silence of affected contempt and of real hatred, in one quarter;—for the peevish, snappish, calumnious insinuation of selfish irreligion, in another;—we were prepared to find that one worldly friend of the press should notify our existence as he would the formation of a new regimental mess, or the arrival of a company of raw recruits; and that another should overlay us with counsel, too light for truth and too cold for love: we expected many such things, because we knew that in *certain* quarters every thing that savours of the blessed name of Jesus Christ, the Redeemer of this poor lost world, is "despised and rejected of men." But we did not expect from the "FRIEND OF INDIA" the blow which *he* has given:—we did not look for a shaft from the honoured spot of SERAMPORE. No;—we had hoped, and we had good and valid reasons for the hope, that from thence we should have had a reinforcement of strength and an addition of influence for our young Society: but we doubt not that it is a token for good in the end, when we are warned against even our supposed friends. The more independent that Christian agency is made, the more will it prosper;—although it desires to unite every one in its holy and blessed work.

The "Friend of India" commences with announcing his *gladness* on hearing of the formation of the C. C. School-Book Society; and with admitting that such a Society was "exceedingly wanted;" together with a statement of *some* of the grounds on which it is needed. This seems well—and we take such things as we find them. Then follows an apology on behalf of certain "well-disposed" persons who support the Government Schools, in which the Revelation of the Almighty is excluded; but who "in their *private* capacity would put into circulation such works as the new Society will furnish."—What havoc has this distinction between *private* and *official* principle wrought! *Officially* to disown the word of God, which *privately* we profess as

supreme! When *in private* to make known the way of salvation; when *in office*, to exclude our poor perishing fellow-men attending our schools from being taught one word about eternal life, under a penalty—the penalty of official displeasure! Who will dare defend this from the *Bible*? Expediency, the deified Proteus of our day, may smile on such work as this; but, what “saith the LORD?”

We cannot tell how astonished we were to find the “Friend of India,” utter such a sentiment as this—“It is *not fit* that the Government should take part in the promulgation of the Gospel, by teaching it in their schools. It is a work *too sacred* for them to meddle with; which they would only mar by attempting to perform!” This opinion we hold to be as deadly in its consequences, as it is unscriptural in its basis. What! Has God put into the hands of the Government of India the *BOOK* of His supreme and blessed will, and is it “too sacred” a work to bestow it on others? Is it “too sacred” a work to say to the people of India, “that which made *us* a great people is the Bible; we wish *you* to be great as we are, therefore we would employ the *best* means; we establish Schools of all useful learning, on *our own* terms, and our condition is, that the *Bible* shall be taught and read.” Here is neither compromise nor compulsion; and against all the doubts and oracular bodings of expediency, we set the indubitable promises of God, the infallible certainty of His blessing. But alas! all this is work “too sacred” to be attempted by the Government of India! Our “Friend,” perhaps, may mean that the *Government* is *too unholy* to attempt such a work; but is unholiness to be removed by abstaining from duty, on the plea that that duty is too sacred to perform? Or if a man is likely to mar what he ought to do, does his obligation forthwith cease? We are sorry to find such sentiments issuing from a periodical so deservedly respected and influential as the weekly Journal of Serampore; it is almost the only Newspaper whose articles (we do not say intelligence) are worth reading, on the banks of the Hooghly; and many enemies to Christian education will greedily snatch up such sentiments, and confirm themselves in their anti-christian creed, against the welfare of India and the world. We have noticed this part of our “Friend’s” observations the more, because it lies at the foundation of his next remark against the Society itself. He does not indeed avow the connexion, but it is evident,

First, it is said that we have not “*justified* our undertaking by existing exigencies.” If by this expression our “Friend” mean, that the formation of a Christian School-Book Society needed to be “justified,” we are so ignorant that we can only say, *Wherein*? If he mean that we have not endeavoured to *account* for its formation on the ground of “existing exigencies,” then we at once deny the statement, and appeal to the prospectus (a very short document) which the *Friend of India* has not published. We find no fault with him for not publishing what he himself does not approve of, and what many of his readers laugh to scorn; but, we beg to say, that it is incorrect to assert that even in that brief document there is no reference to “existing exigencies.” Let the document speak for itself.

Our "Friend," who is so "glad" to hear of our Society's formation, "regrets, that its founders should have thought it necessary to go on the *low principle*, which we have on former occasions shewn to be so mischievously at work in the Societies at home—we may call it the *antagonistic principle*." Now, reader, what think you is the *object* selected by this said Christian School-Book Society, against which to direct its "*low antagonistic principle*?" Why, this Society is pitted against a "*particular party*," if not a "*rival Institution!*" Well, what are the consequences of this "*low antagonistic*" conduct? Why, this—"prejudice is awakened against the Society, as well as zeal in its favour." But, is not this the usual balance in all Christian Institutions, prejudice *versus* zeal, zeal *versus* prejudice? Oh no, not at all; for, in the case of *this* Society, "the zeal with which its cause is espoused is liable to be tainted deeply with the *impurities of passion!*" Such are the kind, encouraging, and helpful remarks of the *Friend of India* and the friend of Christ! In reply we make these few following observations.

1. Some of us have seen and known the Societies at home; nor are we unacquainted with their defects individual or collective, more than our friends in Serampore. But, we are not yet prepared to set up those venerable and much honoured bodies of Christian men, on the pillory of a newspaper, to the eager gaze of a hostile, scoffing, and rejoicing world; nor should the first pillory of Christian Societies, in this land, be erected in the first refuge of Christian Missionaries in India. How many will say,

"Heu, quantum mutatus ab illo!"

2. We have ever viewed the principle of *antagonism* to all *evil* men, *evil* things, *evil* institutions, as a *high* one—as Christian, scriptural, divine. So did our Lord oppose Scribes, Pharisees, Sadducees, elders, as such, in their evil practices—so did his apostles—so did the reformers—so do all true Missionaries—so do all Christian writers—so even does the "Friend of India," in his best and ablest hours. But, when the C. C. S. Book Society ventures to suppose a Godless, Christless, system of literature and education, supported by Christian men, then the principle is a "*low*" one!—Why cannot our Serampore friend give us credit for something better than low, mean, principle? Is this worthy of a pen which seldom employs such epithets, and of a paper which does not need them?

3. The founders of the C. C. S. B. Society were not aware that any "*rival institution*" existed. They mention in their prospectus that the ground which they meant to occupy was hitherto "*conventionally unoccupied*."—What, if one Society reject Christian education, and another be formed to take up and cherish what the former refuses to have, is this "*rivalship*?" We had thought that *rivals* were candidates for the *same* object, and not for *opposite* ones? When two men aspire for one crown, we thought that *such* were rivals! But when one casts it away, and another takes it up, we knew not that *these* were rivals. We would that a *certain* Society and the C. C. S. B. Society were rivals, contending for one crown, the salvation of perish-

ing India! But it is not so. *That* Society refuses to teach men any thing about God—*this* considers such knowledge as the grand knowledge of the universe :—*that* Society is dumb by rule concerning the love of the Son of God, in dying to redeem this ruined world—*this*, considers such knowledge as its highest glory :—*that* Society excludes the word of the Eternal Jehovah from its shelves—whilst *this* considers the Bible as the King of books :—*that* Society would deliver men from mental darkness and social misery—*this* would deliver them from spiritual death, and eternal perdition! Yet all this is mere “lowness of principle”—“antagonism mischievously at work!”—“zeal liable to be tainted deeply with the impurities of passion!”—“rivalship!”—Let even worldly men judge here, if they can only do so in the abstract.

4. We trust that the true disciples of Christ, and the true friends of India, will never heed the many imputations of motives, principles, and ends, to which they must ever be subjected in this world. Through “good report and bad report,” amidst friends and foes, they must go on. It is easy to imagine, to speak, to write any thing concerning others; and when the things imagined, said, or written, are palatable to the world, and correspond with its taste, they become fixtures in the public mind which it is as difficult to expel, as it is easy to deny. It will be no easy task for the “Friend of India” to undo the mischief which he has already done to an infant Christian Society, by a single column of unguarded and thoughtless remark. Well must he know his own strength—he should know equally well how to use it. He has involved in one common charge of combining together in a “low” “mischievous” “antagonistic principle” of “rivalship,” almost the whole Missionary body in Calcutta, with some of its best clergymen, and holiest laymen, Is this a light thing? *They* can afford to bear all this, and a thousand times more;—but can a Christian Editor afford to *inflict* it?—we mean not, as an *Editor*, but as a Christian *brother*?—We do trust that some acknowledgment of hasty judgment, or of careless examination, will at least evince that truth is preferred to victory.

We would desire to thank our Serampore friend for his concluding “caution,” were it not that we cannot discover any occasion for its application to the C. C. S. B. Society. One of its objects will certainly be, to furnish all useful and Christian knowledge as cheaply as possible; and we cannot conceive, on what grounds any body of men should not endeavour to make truth as accessible as possible to all men. We cannot see how it is not our duty to put the interest of a thousand learners in competition with the pecuniary concerns of one school-book writer—or how the “market” ought to weigh more with us than the *school*. We believe also that the character of the parties engaged in the formation of this new Society will be considered as some security that nothing “dishonourable, fraudulent, or illegal,” will be attempted by them; and we join with our friend in thinking that the Society could not have contemplated reprints of *that* character, although it may notwithstanding be able to obtain and effect reprints of a better kind. Our contemporary may rest assured that

the Society will endeavour to act on Christian principle, although it may be very difficult to prove that it does so, to some of our public judges. We are glad to find our "Friend" conclude his article in these words,—“we fear we are becoming *over captious*.” This is truth and candour, and over these words we would shake hands with our respected counsellor at parting, and say—“Friend of India, be not so silent about the only Saviour, the only Regenerator of this land! take no part with those who exclude Him from Schools, Books, and Societies; and, be not more unkind to a body who own the Lord our Redeemer, than to a body who openly, in their corporate capacity, disown his universal supremacy over education and literature. Farewell!—and may our next meeting be to fight side by side for the glory of our common Lord!”—ED.

REVIEW.

Philip's Life and Times of Whitefield.

[Concluded.]

Our next inquiry was, what were the causes of Whitefield's success?—what was it in him as a Christian and an orator which rendered him so effective? This question is neither answered nor superseded by saying, he was peculiarly blessed. If in viewing a “valley covered over with corn” we should see one enclosure bearing a crop vastly superior both in quality and quantity to the surrounding fields, we should not on inquiring the cause of the difference, feel satisfied if told that it had been peculiarly blessed. We should say This is true, but it is not an answer to our question. God blesses in an order of his own appointment. True, no creature can limit his sovereignty or constrain his bounty. But, as for the regulation of our expectations, and the direction of our conduct, he has by the connection of ends with means, dug as it were, a certain channel for the communication of his blessing, it becomes us, where we see a blessing eminently bestowed, to inquire for this channel, that we may put ourselves in the way for a blessing. The same reasoning holds good with regard to successful preaching. All the good resulting from a preached gospel is to be ascribed to sovereign mercy. But this is a sovereignty whose procedure has been in a measure marked out, and whose principles have been in part defined by revelation and illustrated by experience. Following such information therefore we may inquire in any case of peculiar usefulness the causes of success.

To moot such a question, however, in this case seems extremely presumptuous, when our author tells us in his preface that "the time is not yet come for the *philosophy* of Whitefield's Life." We do not think this. We think we can shew from the narrative before us that in Whitefield's success no principles are involved different in kind, though more marked in development, from those involved in the success of all useful ministers and in the primitive triumphs of the gospel. We are deeply grieved that the notion has prevailed, (and we would do all in our power for ever and entirely to banish it,) that Whitefield was a singular and eccentric being whose life can supply no practical rules of universal application. We firmly believe that the time is fully come when every minister of the gospel should strive, as our author says, to "be a Whitefield *in unction*, if not in energy and eloquence." Whitefield clearly understood the philosophy of his own success, and as clearly stated it, when he said, "if we go forth in the spirit of apostles we shall have apostolic success." And Philip himself has given a most masterly delineation of this philosophy, fervid with the *spirit* of the scriptures, which, though long, we must quote as it is equal to any thing on the subject of successful preaching we know in the English language. Speaking of the success of Whitefield and Westley our author says—

"In their respective spheres, however, they were equally blessed, notwithstanding the difference of their creeds on some points. This is not inexplicable, when it is remembered that they agreed thoroughly in exalting the Saviour, and in honouring the Eternal Spirit. And their *mode* of honouring the Spirit deserves particular attention. They sought and cherished His *unction* for themselves, as well as enforced the necessity of His operations upon others. And until preaching be, itself a '*demonstration* of the Spirit and of power,' as well as in humble dependence upon the Spirit, its effects will not be very great, nor remarkably good. It will win but few souls to Christ, and even their character will not, in general, rise high in the beauty of holiness, nor in the zeal of love. They may just keep their name and their place in the church of the living God; but they will not be to Him, nor to his church, 'for a name and an everlasting sign.'

"It is high time that the church of Christ should consider, not only the duty of depending on the Spirit, but also the import and the importance of the '*demonstration* of the Spirit,' in preaching. That is more—than the demonstration of orthodoxy. It is more than the demonstration of either sound scholarship or hard study. It is even more than the demonstration of mere sincerity and fidelity. Sincerity may be cold, and fidelity harsh. Even zeal may be party rivalry, or personal vanity; whilst it seems holy fire searching only for incense to the glory of God and the Lamb. To preach in demonstration of the Spirit, is even more than bringing out 'the mind of the Spirit,' faithfully and fully. The real meaning of His oracles may be honestly given, and yet their true spirit neither caught nor conveyed. 'What the Spirit saith unto the churches,' may be repeated to the churches without evasion or faltering;

but it will not be heard as His counsel or consolation, unless it is spoken with something of his own love and solemnity. He is a Spirit of power, and of grace, and of love, as well as the Spirit of truth and wisdom ; and therefore He is but half copied in preaching, when only his *meaning* is given. That meaning lies in His mind, not merely as truth, nor as law, nor as wisdom, but also as sympathy, solicitude, and love for the souls it is addressed unto. The words of the Spirit are spirit and life ; and therefore the *soul*, as well as the substance of their meaning is essential to faithful preaching. They can hardly be said to be the words of the Holy Ghost, when they are uttered in a spiritless or lifeless mood.

“This will be more obvious by looking at ‘the truth, as it is in Jesus.’ In Him it is *grace* as well as truth. All his heart, and soul, and strength, breathes and burns in his words. His *motives* are part of his meaning. He explains the great salvation, that he may endear and enforce its claims at the same time. He makes us feel, that he feels more for our souls than words can express. He compels us to see a beaming of earnestness in his eye, and to hear a beating of intense solicitude in his heart, and to recognise a fixedness of purpose in all his manner, unspeakably beyond all he says. The real pleading of the Saviour with sinners begins where his words end. His *weeping silence*, after speaking as never man spake, tells more of his love to souls than all his gracious words. We feel that he feels he has gained nothing by his preaching, unless he has won souls. He leaves upon every mind the conviction, that nothing can please him but the *heart* ; and that nothing would please him so much as giving him the heart. No man ever rose, or can rise, from reading the entreaties of Christ, without feeling that Christ is in earnest—is intent—is absorbed, to seek and save the lost.

“The apostles evidently marked this with great attention, and copied it with much success, when they became ambassadors ‘for Christ,’ by the ministry of reconciliation. Then, they did more than deliver the truth He taught. They tried to utter it with His solemnity, tenderness, and unction. They tried to put themselves in ‘Christ’s stead,’ when Christ was no longer on earth to beseech men to be reconciled unto God. This was ‘the demonstration of the Spirit !’ Saying what Christ did, was not enough for them : they laboured to say it *as* he did ; or in the spirit, and for the purpose, he had preached the gospel. Thus the truth was in them as it was ‘in Jesus ;’ not merely as true, but also as impressive, persuasive, and absorbing. They spoke the truth, as he had done, ‘in the love of it,’ and with love to the souls it was able to make wise unto salvation.

“And this is not impossible even now, although apostolic inspiration be at an end. The best part of the Spirit’s influences—*love* to the gospel and immortal souls—is yet attainable, and as easily attained as any other ministerial qualification. A minister ought to be as much ashamed, and more afraid, of being *unbaptized* with the Holy Ghost and fire, as of being ignorant of the original languages of the Holy Scriptures. Men who can demonstrate the problems of Euclid, or the import of Greek or Hebrew idioms, have no excuse if they are unable to preach with the demonstration of the Spirit and power. The same attention to the latter demonstration, which they gave to the former, would fill them with the Holy Ghost, and fire them with holy zeal.

“Nothing is so *simple*, although nothing be so sublime, as preaching ‘the gospel with the Holy Ghost sent down from heaven.’ Any prayerful and thoughtful minister may preach in this spirit ; for it neither includes, nor excludes, great talents, learning, or ingenuity. ‘An unction from the Holy One’ can subordinate the mightiest and wealthiest minds to the one grand object—watching for souls ; and it can render subser-

vient and successful the most ordinary powers of mind. The acute reasonings of Wesley, and the warm-hearted remonstrances and beseechings of Whitefield, were equally useful, because equally demonstrations of the Spirit. In like manner, many of their uneducated Colleagues 'turned many to righteousness;' and are themselves, now, turned into stars which shall shine for ever in the firmament of the church in both worlds. The *secret* of this success in winning souls was the same in both classes of preachers;—their heart, their soul, their all, was in their work. Truth had the force of divine truth, the fire of eternal truth, and the glory of saving truth, upon their minds. Their hearts were *full* (whether holding much or little) of heavenly treasure; and they held it as *heavenly* treasure, and poured it out as stewards who had to account for it in heaven, and to review their stewardship of it through eternity. Accordingly, both regular congregations and promiscuous mobs, whatever they thought of the office or the talents of these itinerants, felt that they were on *fire* to watch for and win souls; and were compelled to acknowledge, that even men who had never been at the University, 'had been with Jesus,' and were, indeed, 'moved by the Holy Ghost.' Another way in which the apostles caught and kept up the demonstration of the Spirit in their preaching, was, by trying to beseech men to be reconciled unto God, just as God himself might be supposed to plead with them, were He to bow the heavens and come down as a minister of reconciliation. This was a bold attempt! Even its sublimity and benevolence cannot hide its boldness, however they may excuse it. 'As though God did beseech you, we pray you in Christ's stead, be ye reconciled unto God.' Archangels would hardly have ventured to go so far as the apostles, in thus trying to *represent* both God and the Lamb, as reconcilers. It was, however, an attempt to win souls, as wise and humble, as it was sublime or bold. There was no presumption, nor ostentation, nor pretence in it. They magnified their office, only that they might humble themselves the more deeply, and discharge its duties the more faithfully. The attempt to copy God was, also, the best way of relieving themselves from the fear of man, and their best security against all trifling, temporizing, and display in the work of God. As his representatives, there would, of course, be no airs nor affectation in their manner of preaching; no parade of novelty or learning in their matter; no taint of bitterness or harshness in their spirit. Thus, by adopting Him as their model, they were sure to preach better than any other example could have taught them; for, whilst it bound them to soberness and solemnity, it left them free to speak in thunder when the conscience was to be roused; and in metaphor when attention was to be won or relieved; and with all the forms of eloquence whenever their subject inspired

'Thoughts which breathe, or words that burn.'

Yes; this divine standard, equally lofty and lovely, left them at full liberty to ransack creation for figures; time for facts; heaven for motives; hell for warnings; and eternity for arguments: binding them only to make the whole bear directly, consistently, and supremely, upon their one grand object—reconciling the world unto God by the blood of the cross: for whilst that was 'all and all' as the final end of their ministry, they might warrantably and legitimately employ in the pursuit of it, every tone and term, image and emotion, in which God himself had ever appealed to the hopes or fears of man. Accordingly, there was much that was *god-like* in their preaching. They could not, of course, realize fully, nor imitate far, the manner or the spirit in which God would plead his own cause, were He to preach his own gospel: but still, their reasonings were not unlike His manifold wisdom; nor their appeals unworthy of His

paternal tenderness; nor their remonstrances inconsistent with His judicial authority. There was a fine demonstration of the Spirit in the boldness of Peter, in the sublimity of Paul, and in the heavenliness of John.

“It was to this beseeching as in the ‘stead of Christ and God,’ that Paul referred, when he besought the Ephesians to pray for him, ‘that utterance might be given him, to speak boldly’ as an ambassador, though in bonds, ‘ought to speak.’ He meant more than not being silent or ashamed; more than rising superior to circumstances and danger. He meant also, speaking with equal demonstration of the Spirit and power, in peril as in peace; in Rome as in Jerusalem; before Cæsar as before the sanhedrim.”

Whitefield’s life will verify this philosophy. The elements of successful preaching as stated by the philosophy, are found on examination to have been the sources of his power.

In this inquiry, we are inclined to lay more stress on Whitefield’s character as a Christian than his power as a preacher. The remark is fully established by his life “that he was the prince of preachers without the veil, because he had power with God and prevailed within.” This will appear from the following records of his devotional history.

“‘Oh, what sweet communion had I daily vouchsafed with God in prayer after my coming to Gloucester! How often have I been carried out beyond myself, when meditating in the fields! How assuredly I felt that Christ dwelt in me and I in Him, and how daily did I walk in the comforts of the Holy Ghost, and was edified and refreshed in the multitude of peace!’”

“In this retirement his communion with God was, at once, intimate and habitual. Could the trees of the wood speak, he says, they would tell what sweet communion he and his christian brethren had, under their shade, enjoyed with their God. ‘Sometimes as I have been walking,’ he continues, ‘my soul would make such sallies, that I thought it would go out of the body. At other times I would be so overpowered with a sense of God’s infinite majesty, that I would be constrained to throw myself prostrate on the ground, and offer my soul as a blank in his hands, to write on it what he pleased. One night was a time, never to be forgotten. It happened to lighten exceedingly. I had been expounding to many people, and some being afraid to go home, I thought it my duty to accompany them, and improve the occasion, to stir them up to prepare for the coming of the Son of man. In my return to the Parsonage, whilst others were rising from their beds, and frightened almost to death to see the lightning run upon the ground, I and another, a poor but pious countryman, were in the field, praising, praying to, and exulting in our God, and longing for that time when Jesus shall be revealed from heaven “in flaming fire.” Oh that my soul may be in a like frame when he shall actually come to call me!’ He refers to this scene in one of this letter. ‘Honest James and I were out in the midst of the lightning, and never were more delighted in our lives. May we be as well pleased, when the Son of God cometh to judgment.’”

“‘I followed my usual practice of reading and praying over the word of God on my knees. Sweet was this retirement to my soul—but it was not of long continuance. Invitations were given me to preach at several places.’”

And it should not be overlooked that wherever Whitefield went he inoculated those who heard him with his prayerfulness, and left them to wrestle for him while he was preaching in other districts. Thus his journals as they were published and distributed, called forth in Scotland, Wales, Ireland, England, and America, thousands of earnest prayers from those who had been benefitted by his ministry, the effects of which were soon seen in new victories.

It was in his devotional intercourse with heaven that he learnt those true and elevated views of the dignity, responsibility and arduousness of his ministerial work which made him so solemn and energetic, and pleading in the pulpit. What those views were such extracts as the following shew.

“ ‘ From the time I first entered the University, especially from the time I knew what was true and undefiled christianity, I entertained high thoughts of the importance of the ministerial office, and was not solicitous what place should be prepared for me, but how I should be prepared for a place. That saying of the apostle, “ *Not a novice, lest being puffed up with pride he fall into the condemnation of the devil* ;” and that first question of our excellent ordination office, “ Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and administration ?” used even to make me tremble, whenever I thought of entering into the ministry. The shyness of Moses and some other prophets, when God sent them out in a public capacity, I thought was sufficient to teach me, not to run until I was called. He who knoweth the hearts of men, is witness that I never prayed more earnestly against any thing, than I did against entering into this service of the church, so soon. Oftentimes I have been in an agony in prayer, when under convictions of my insufficiency for so great a work ;—with strong cries and tears, I have frequently said, “ *Lord, I am a youth of uncircumcised lips : Lord, send me not into thy vineyard yet !*” And sometimes I had reason to think God was angry with me for resisting his will. However, I was resolved to pray *thus* as long as I could. If God did not grant my request in keeping me *out of it*, I knew his grace would be sufficient to support and strengthen me whenever he sent me into the ministry.’ ”

“ Perhaps no mind, since the apostolic age, has been more deeply affected, or suitably exercised, by ‘ the laying on-of hands,’ than Whitefield’s was. A supernatural unction from the Holy One, could hardly have produced greater *moral* effects. That high sense of responsibility, that singleness of heart, that entire and intense devotedness of soul, body, and spirit, which characterized the first ambassadors of Christ, seems revived in him. Accordingly, after reading the narrative of his ordination, we naturally expect from Whitefield a sort of apostolic career. This would be anticipated, were we utterly ignorant of the result. After witnessing at the altar, a spirit wound up to the highest pitch of ardour, throbbing and thrilling with strong emotions, and, like a renovated eagle, impatient to burst off, we naturally look for a corresponding swiftness of flight and width of sweep : and feel that we shall not be surprised by any thing which follows. His unbosomings of himself disclose in his heart a ‘ secret place of thunder,’ and ‘ a fountain of tears,’ from which we expect alternate bursts of terror and tenderness—bolts of Sinai, and dew of Hermon ; and we shall not be disappointed.”

“ ‘ The people of Wales are much upon my heart. I long to hear how the gospel flourishes among you. How prospers your “inward man?” Being always doing—no doubt you grow in grace. May you increase with all the increase of God!—As fast as I can, our Welch friends shall hear from me.—Salute them most affectionately in my name. Put them in mind of the freeness and eternity of God’s electing love, and be instant with them to lay hold on the perfect righteousness of Christ by faith.—Talk to them, O talk to them, even till midnight, of the riches of His all-sufficient grace. Tell them, O tell them, what he has done for their souls, and how earnestly he is now interceding for them in heaven. Show them, in the *map* of the word, the kingdoms of the upper world and the transcendent glories of them; and assure them all shall be theirs, if they believe on Jesus Christ with their whole heart. Press them to believe on Him immediately. Intersperse prayers with your exhortations, and thereby call down fire from heaven, even the fire of the Holy Ghost.’ ”

These views originated another element in the causes of his success. They gave him a singleness of purpose, a oneness of aim. Amidst the most unreasonable and cruel opposition, alike disgraceful to his opponents and honorable to his own character,—amidst temptations to court applause and be intoxicated by popularity stronger perhaps than those by which any other individual has been beset, and amidst frequent entreaties to become the head of a party and perpetuate in a separate form the fruit of his labours, he forsook not his one work, endeavours to bring souls to Christ and save the lost. This trait in his character the following interesting quotations will develope.

“ Whitefield did not ‘ see afar off,’ into the progress of society, or the bearings of colonization. He opened no long nor current accounts with Time, but only with Eternity. How his doings would tell upon future ages and generations—he seems never to have calculated. His immediate object was to win souls, and his final object, to present them before the throne ‘ with exceeding joy.’ ”

“ ‘ As I passed by on horseback, I saw a stage; and as I rode further, I met divers coming to the revel; which affected me so much, that I had no rest in my spirit. And therefore having asked counsel of God, and perceiving an unusual warmth and power enter my soul,—though I was gone above a mile,—I could not bear to see so many dear souls, for whom Christ had died, ready to perish, and no minister or magistrate interpose. Upon this I told my dear fellow-travellers, that I was resolved to follow the example of Howel Harris in Wales, (he had just come from a tour with him in Wales,) and to bear my testimony against such lying vanities,—let the consequences, as to my own private person, be what they would. They immediately consenting, I rode back to town, got upon the stage erected for the wrestlers, and began to show them the error of their ways. Many seemed ready to hear what I had to say; but one more zealous than the rest for his master, and fearing conviction every time I attempted to speak, set the boys on repeating their *huzzahs*.

“ ‘ My soul, I perceived, was in a sweet frame, willing to be offered up, so that I might save some of those to whom I was about to speak: but all in vain! While I was on the stage, one struck me with his

cudgel, which I received with the *utmost love*. At last, finding the devil would not permit them to give me audience, I got off, and after much pushing and thronging me I got on my horse,—with unspeakable satisfaction within myself, that I had now begun to attack the devil in his strongest holds, and had borne my testimony against the detestable diversions of this generation.”

“With his usual simplicity, he says, ‘My pains returned; but what gave me most concern was, that notice had been given of my being to preach next evening. I felt a divine life *distinct* from my animal life, which made me, as it were, laugh at my pains, though every one thought I was “taken with death.” My dear York physician was then about to administer a medicine. I on a sudden, cried out, Doctor, my pains are suspended: by the help of God, I’ll go and preach,—and then come home and die! With some difficulty I reached the pulpit. All looked quite surprised, as though they saw one risen from the dead. Indeed, I was as pale as death, and told them they must look upon me as a dying man, come to bear my dying testimony to the truths I had formerly preached to them. All seemed melted, and were drowned in tears. The cry after me, when I left the pulpit, was like the cry of sincere mourners when attending the funeral of a dear departed friend. Upon my coming home, I was laid on a bed upon the ground, near the fire, and I heard them say, “*He is gone!*” But God was pleased to order it otherwise. I gradually recovered.’”

“Gillies has added to this account an interesting anecdote, from some of Whitefield’s papers. ‘A poor negro woman insisted upon seeing the invalid, when he began to recover. She came in, and sat down on the ground, and looked earnestly in his face. She then said, in broken accents, “Massa, you just go to heaven’s gate. But Jesus Christ said, Get you down, get you down, you must not come here yet: go first, and call some more poor negroes.” I prayed to the Lord that, if I was to live, this might be the event.’”

“He thought himself ‘dying indeed,’ when he was laid near the fire, after preaching. But when he recollected ‘the life and power which spread all around,’ whilst ‘expecting to stretch into eternity,’ he said, ‘I thought it was worth dying for a *thousand* times!’”

“Having found Bethesda prosperous, he started for Maryland, where he found ‘thousands who had never heard of redeeming grace.’ This roused him anew. ‘The heat tries my wasting tabernacle,’ he said, ‘but, through Christ strengthening me, I intend persisting until I drop.’ He did persist, although some discouraged him; and he had soon to say, in answer to their question,—‘Have *Marylanders* also received the grace of God?’—‘Amazing love, Maryland is yielding converts to Jesus. The gospel is moving southward. The harvest is promising. The time of singing of birds is come.’ His circuit in this quarter extended over three hundred miles, besides some visits in Pennsylvania. The *secret* of this mighty effort was this—‘thousands and thousands are ready to hear the gospel, and nobody goes out scarcely but myself. Now is the time for stirring. The time for *sitting* is coming; in no meaner place (O amazing love!) than at the right hand of the Lamb of God. Let us see what we can do for precious and immortal souls.’ It was such considerations as these, that inspired Whitefield, and determined him ‘to die fighting.’”

Having thus one aim, and his whole soul bent on the accomplishment of one purpose, he seized every opportunity, though to others they might have seemed trivial, to forward

his chosen object and win souls. Thus during a voyage it is related of him—

“ In the same spirit, he began his usual work on board, on Monday, without upbraiding. Wherever there was sickness in the ship, he visited, counselled, and prayed. When he could not assemble the crew to prayers on deck, he read prayers and expounded any where between decks. When the soldiers could not or would not attend, he devoted himself to the religious education of their children. When he could say nothing to the swearing officers, he turned a *look* upon them which they understood. Thus he was never idle, nor unamiable.

“ ‘ May I never forget this day’s mercies, since the Lord has dealt so lovingly with me ! About twelve at night a fresh gale arose, which increased so very much by four in the morning, that the waves raged horribly indeed, and broke in like a great river on many of the poor soldiers, who lay near the main hatchway. Friend Habersham and I knew nothing of it ; but perceived ourselves very restless, and could not sleep at all. I arose, and called on God for myself and all that sailed with me, absent friends, and all mankind. After this I went on deck—but surely a more noble and awful sight my eyes never beheld ; for the waves rose more than mountain high, and sometimes came on the quarter-deck. I endeavoured all the while to magnify God for making his ‘ power to be known ! ’ And then, creeping on my *knees*—for I knew not how else to go—I went between decks and sung psalms, and comforted the poor *wet* people. After this I read prayers in the great cabin. Then, I laid myself across a chair reading. But God was so good, that though things were tumbling, the ship rocking, persons falling down around me, I was never more cheerful in my life. I also finished a sermon before I went to bed, though in the midst of company.’ ”

He would not write to Franklin without a pointed reference to his highest interests.

“ Whitefield tried to set Franklin right upon a more important point ; that divine change of heart, without which no man can enter heaven. ‘ I find,’ he says, ‘ that you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent, unprejudiced pursuit and study, the mystery of the new birth. It is a most important and interesting study, and when mastered will richly answer and repay you for all your pains. One at whose bar we are shortly to appear, hath solemnly declared that without it we cannot enter the kingdom of heaven. You will excuse this freedom. I must have *aliquid Christi* in all my letters. I am yet a willing pilgrim for his great name’s sake.’ ”

The following anecdote too is illustrative of the aptitude in doing good this improvement of every opportunity gave him.

“ The following anecdote of Whitefield was communicated by the Countess of Huntingdon to the late Barry, R. A. ; and sent by him to me. I give it in his own words:—‘ Some ladies called one Saturday morning, to pay a visit to Lady Huntingdon, and during the visit, her Ladyship inquired of them if they had ever heard Mr. Whitefield preach ? Upon being answered in the negative, she said, I wish you would hear him, he is to preach to-morrow evening at such a church or chapel, the name of which the writer forgets (nor is it material) : they promised

her Ladyship they would certainly attend. They were as good as their word ; and upon calling on the Monday morning on her Ladyship, she anxiously inquired if they had heard Mr. Whitefield on the previous evening, and how they liked him ?—The reply was, “ O my Lady, of all the preachers we ever heard, he is the most strange and unaccountable. Among other preposterous things, (would your Ladyship believe it,) he declared that Jesus Christ was so willing to receive sinners, that he did not object to receive even the devil’s *castaways*.—Now; my Lady, did you ever hear of such a thing since you was born ?” To which her Ladyship made the following reply : “ There is something, I acknowledge, a little singular in the invitation, and I do not recollect to have ever met with it before ; but as Mr. Whitefield is below in the parlour, we’ll have him up, and let him answer for himself.” Upon his coming up into the drawing-room, Lady Huntingdon said, “ Mr. Whitefield, these ladies have been preferring a very heavy charge against you, and I thought it best that you should come up and defend yourself: they say, that in your sermon last evening, in speaking of the willingness of Jesus Christ to receive sinners, you expressed yourself in the following terms,—that so ready was Christ to receive sinners who came to him, that he was willing to receive even the devil’s *castaways*.”—Mr. Whitefield immediately replied, “ I certainly, my Lady, must plead guilty to the charge: whether I did what was right or otherwise your Ladyship shall judge from the following circumstance.—Did your Ladyship notice, about half an hour ago, a very modest single rap at the door? It was given by a poor, miserable-looking, aged female, who requested to speak with me.—I desired her to be shown into the parlour, when she accosted me in the following manner:—‘ I believe, Sir, you preached last evening at such a chapel.’—‘ Yes I did.’—‘ Ah, Sir ; I was accidentally passing the door of that chapel, and hearing the voice of some one preaching, I did what I have never been in the habit of doing, I went in ; and one of the first things I heard you say, was, that Jesus Christ was so willing to receive sinners, that he did not object to receiving the devil’s *castaways*. Now, Sir, I have been on the town for many years, and am so worn out in his service, that I think I may with truth be called one of the devil’s *castaways*:—do you think, Sir, that Jesus Christ would receive me ?”—Mr. Whitefield assured her there was not a doubt of it, if she was but willing to go to him. From the sequel it appeared, that it was the case ; and that it ended in the sound conversion of this poor creature ; and Lady Huntingdon was assured, from most respectable authority, that the woman left a very charming testimony behind her that, though her sins had been of a crimson hue, the atoning blood of Christ had washed them white as snow.’ ”

This oneness of purpose, too, led him instinctively to join heart and hand, literally to amalgamate with all who were bent on the accomplishment of the same object as himself. It induced an entire harmony of spirit with the useful in all countries and denominations, and made him an ardent “ lover of good men.” He felt how plentiful was the harvest and how scanty, and in many instances unfaithful and ineffective the reapers, and therefore when he found any binding and bringing home the sheaves he forgot every minor difference in the “ joy of harvest.” Take the following quotations in proof of his catholic spirit.

“ My practice in visiting and associating with (these dissenters) I thought was quite agreeable to the word of God. Their conversation was savoury ; and I judged, (‘ rightly,’ says Dr. Southey,) that the best way to bring them over, was not by bigotry and railing, but by moderation and love, and undissembled holiness of life.’ ”

“ Blessed be God ! there seems a noble spirit gone out into Wales ; and I believe that, ere long, there will be more visible fruits of it. What inclines me strongly to think so is, that the partition wall of bigotry and party spirit is broken down, and ministers and teachers of different communions join with one heart and one mind, to carry on the kingdom of Jesus Christ. The Lord make all the Christian world thus minded ; for until this is done, we must, I fear, despair of any great reformation in the church of God.’ ”

“ ‘ The account sent with this will show you how often I have been enabled to preach ; but with what efficacy and success—pen cannot describe. The glorious Redeemer seems advancing from congregation to congregation, carrying all before him. The Messrs. Erskine’s people have kept a fast for me ; and give out that all the work, now in Scotland, is only delusion, and by the agency of the devil. O my dear brother, to what lengths in bigotry and prejudice may good men run ! I bless God, I can see the differences between God’s children, and yet love them from my heart.—What you say about poor Wales, affected me. I am sorry to hear there have been such divisions. But dividing times generally precede settling times. I should be glad to help the brethren in Wales. My brother, my heart is full ! ’ ”

The subjoined letter to Howel Harris, whom he had then never seen and only knew as a devoted labourer in the gospel, is also interesting evidence.

“ ‘ London, Dec. 1738. My dear brother, Though I am unknown to you in person, yet I have long been united to you in spirit ; and have been rejoiced to hear how the good pleasure of the Lord prospered in your hands.’—‘ Go on, go on ; He that sent you will assist, comfort, and make you more than conqueror through his great love. I am a living monument of this truth.’—‘ I love you, and wish you may be the spiritual father of thousands, and shine as the sun in the kingdom of your heavenly Father. Oh how I shall joy to meet you—at the judgment seat ! How you would honour me, if you would send a line to your affectionate though unworthy brother, G. W.’ ”

The deep feeling which enveloped his soul of the momentousness and extent of the work in which he was engaged, and the comparatively small amount which could be effected by one workman, though powerful and indefatigable as himself, tended to nourish deep humility and prostration of spirit. Thus he says,

“ ‘ Dr. Doddridge I find is gone. Lord Jesus, prepare me to follow after ! I intend to *begin* ; for as yet I have done nothing. Oh that I may begin in earnest. It is a new year. God quicken my tardy pace, and help me to do *much* work in a little time. This is my highest ambition.’ ”

“ ‘ Indeed and indeed, my dear and honoured friends, I am ashamed of myself. I blush and am confounded, so very little have I done or suffered for Jesus ! What a poor *figure* shall I make amongst the saints, con-

fessors, and martyrs around His throne, without some deeper signatures of his divine impress, without more scars of christian honour! 'To-morrow I intend to take the sacrament upon it, that I will begin to begin to be a christian.'

This operated in promoting his laborious perseverance, and rendering his efforts acceptable to that God, who exalts the lowly but sends the proud empty away. His powerful voice and energetic manner enabled him to address effectively many thousands at one time, and thus shooting the arrow amongst a dense crowd he wounded many hearts.

And it should never be forgotten that the substance of his sermons was composed of the stirring, kindling doctrines which compose *Scriptural Calvinism*, divinely adapted both to wound and heal, to prostrate and elevate the sinner's heart, found by undeviating experience when delivered in the spirit of the inspired writers, powerful as thunder to terrify the disobedient, sharp as a two-edged sword to divide the sinner from his sins, descending as gently as the dew on Hermon to refresh the weary penitent, and invigorating like bread and wine, the pilgrim on his journey and the soldier in the fight. These doctrines were delivered in a style so clear, so free both from art and ornament, that the medium is lost sight of, and the truth stands out to view in its own native and unincumbered majesty.

And these doctrines he had learnt not among the sterile and icy regions of cut and squared systems, where all that is warm and affecting is planed off to suit narrow preconceived notions, but as they appear in all their freshness and rigour in the sacred volume, under the judicious guidance of Matthew Henry, whose invaluable and unexcelled commentary he highly prized and diligently studied.

Now is there any thing so uncommon, so diverse from what we see in the case of other useful ministers, so foreign to the analogy of nature and providence in the fact, that one so deeply devotional himself—so urgent in his endeavours to secure the prayers of others—who entertained such just and yet elevated views of the ministerial office—who was so entirely devoted and rivetted down to the one object of converting sinners—who would allow no opportunity of benefitting souls to pass away unimproved as trivial—who felt so entire a union of soul with all good men, that unaffected by their differences, he could heartily work with them in the Lord's vineyard, and who was so deeply and habitually humble,—that he should be supereminently useful as to render the *philosophy of Whitefield's success* a strange and unapproachable theme? Further still, does Whitefield's example defy imitation? So

far as his *unction*, the main element in his success, is concerned, is it not only possible but the absolute duty of every Christian minister to reach forth to the measure of Whitefield's standard, and even beyond it? With the Bible in his hand, the Throne of mercy and the treasury of grace at his command, the Saviour as his intercessor, and the Spirit as his companion, ought any minister to be undevotional, or careless respecting his ministerial work, or unconcerned for perishing souls, or lavish of opportunities to do good, or exclusive, or party-spirited, or proud? "Is the Lord's hand shortened or his ear heavy" since Whitefield's day? Is it not a command, "be ye filled with the Spirit?" Oh! that the Lord would excite and answer prayers, that among us in this land, numerous ministers of power and vitality—"sons of thunder," burning seraphs—may be raised up, to stir, and freshen the stagnant, and in too many instances, the noxious waters of religious profession in India!

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. H. Palmer has been appointed as junior chaplain at the Cathedral.—The Rev. H. Fisher, junior, has been appointed to officiate at Dinapore.—The Rev. H. Vaughan having proceeded to sea for the restoration of health.—The death of the Rev. Mr. Arnold of Cuttack, is reported in the *Intelligencer* of last month.—The Bishop of Madras has proceeded to the hills for the benefit of his health.—The Senate of Edinburgh have conferred the degree of D. D. on the Rev. J. Charles, senior chaplain of the Scottish Church.—The Scottish mission will, we understand, soon be strengthened by the arrival of the Rev. Thomas Smith and lady.—The Baptist mission anticipate the arrival of four Missionaries in company with the Rev. W. H. Pearce.—Dr. Hæberlin may be expected in Calcutta in all December. He comes by the overland route from the continent.—Letters from England state that the Rev. Dr. Duff intended to leave England overland so as to be here in December next.—Letters from New South Wales bring the gratifying intelligence that the health of our esteemed brother the Rev. W. S. Mackay was much improved by the voyage.—Dr. Abeel has sailed from America, accompanied by several fellow-labourers for the Straits and China.—A reinforcement of the Baptist American Society in Burmah had sailed from the United States early in the year.—The last accounts from our esteemed friend the Rev. G. Pearce were favorable; his health had been so far restored as to enable him to preach.—We regret to announce the death of Mrs. Morton, the wife of the Rev. W. Morton of the London Missionary Society. She died at Chinsurah on the 23rd instant. Her end was peace.—The Archdeacon of Bombay has been obliged to repair to New South Wales for the benefit of his health.

2.—THE MISSIONARY PRAYER MEETINGS

of the United churches and of the Episcopal church are, we are happy to state, more fully attended than on former occasions. The last were well attended and full of interest. The subject of the address delivered at the Union chapel was the history of the Netherland Missionary Society. The Rev. A. F. Lacroix officiated. Messrs Campbell and Ellis conducted the devotional exercises.—At the Church Missionary Prayer Meeting the Venerable the Archdeacon presided. The meeting was addressed by the Rev Messrs. Wybrow, Sandys and Thompson. They spoke severally of the work of God in India amongst Europeans, Natives, the Chinese and Musalmáns. The statements made by Mr. Wybrow respecting one or two individual conversions were very interesting, and also the reference of Mr. Thompson to the present state of feeling amongst the Musalmán population on the subject of religion. Some are inclined to think that the plan adopted by our Episcopalian friends in the mode of conducting their meetings is an improvement on the old plan, and might with advantage be adopted by all.

3.—SUBJECTS DISCUSSED AT THE BISHOP'S SYNOD AND AT THE MISSIONARY CONFERENCE.

The subject of discussion at the last Synod of the Bishop of Calcutta was “the practical tendency of the doctrine of the Trinity.” That at the Monthly Missionary conference was—“the objections offered by the heathen to the preachers of the gospel.”

4.—RATH JA'TRA'.

This festival in honour of Jagannáth commenced on Friday the 12th ultimo. As usual the cars of the god, each in emulation of the great car in Orissa, were pulled by the rabble through the streets and roads in the suburbs of the City. We were happy to observe that few of the more respectable classes of Hindus were to be seen among the mob. These senseless and extravagant exhibitions are evidently on the wane, and the sooner they disappear the better for the interests of insulted humanity. Here and there however, an ember of the dying superstition sparkles forth and exhibits what might be expected if Hinduism were left to itself. Every time the car of Jagannáth is dragged forth, some of the deluded multitude are either severely wounded or killed. We were shocked to see a human being lying on the Barrackpore road near Cox's Bungalow on Friday the 12th ultimo, after he had been crushed to death under the ponderous wheels of a large car. The sight of the mangled corpse could but make us feel ashamed of humanity. We blushed to think that man is sunk so low as to believe that God is pleased with such services. We were informed that the death was accidental; that the lad fell off the car as it was being pulled along, and was crushed to death before the infuriated multitude could hear his cries. We have been informed however that the Bráhmans endeavoured to make the most they could by the event. The day after, the corpse was elevated on a bambu platform, and exhibited to the multitude as a voluntary sacrifice made to Jagannáth. What would these men do if they had the power. A similar occurrence, we are informed took place at Chitlah, about 5 miles on the south of Calcutta! What are we to think of the moral state of the country in general, when such scenes are exhibited in the vicinity of Calcutta!

5.—THE MUSALMAN POPULATION OF CALCUTTA

has, we understand, been considerably excited on the subject of religion of late, owing to some discussions which have been carried on in the Hindustani chapel in Wellesley street.—Some of the most learned Maulavis have attended the discussions. The scriptures are more read by them than formerly, from motives of curiosity. A new chapel is, we understand, to be erected in the vicinity of the Madrassa for the special purpose of preaching the gospel to the Musalmáns. We rejoice to hear of these tokens of something being about to be done for this large and most neglected class of men.

6.—BAPTISM OF A NATIVE YOUTH.

At the last Monthly Missionary Prayer Meeting of the Church Missionary Association, the Rev. T. Sandys announced the pleasing intelligence that Káli Mohan Bânarjî, the brother of the Rev. Krishna Mohan Bânarjî, had been received into the church by baptism. We trust the whole family of the bábu will soon be brought into the fold of Christ.

7.—NEW CHURCH AT AGARPA'RA'.

We understand that the devoted Mrs. Wilson is about to erect a church in connexion with the refuge at Agarpára. The establishment will then, as far as buildings are concerned be almost complete. This truly excellent and indefatigable laborer in the cause of female education deserves the most unqualified support of the Christian public. We shall be happy to forward any sum to her either for the Refuge or the new Church. May it be said of this establishment in the day of the Lord, this and that child was born there.

8.—CALCUTTA SOCIETIES AND ASSOCIATIONS.

We have had for some times past the Reports of several of our most useful institutions before us: want of space has alone prevented us from noticing them at an earlier period. We now apply ourselves to the work with much pleasure. From

The Report of the District Charitable Society

we learn that it has been during the past year pursuing its truly benevolent work with untiring zeal, and with success equal to the most sanguine expectation. The relief of the destitute and the suppressing of vagrancy and imposture are the great objects of this valuable institution. The Report states that in many cases this has been effected. The Society's funds, we regret to perceive, have not been equal to its expenditure. This the Committee suppose is owing to the calls made on the Calcutta community for the wants of the people in the Upper Provinces. We trust the benevolence of the public will again flow into a channel so well calculated to minister to the wants of the deserving poor. We need scarcely add as a recommendation to the Society that it is perfectly catholic in its principle and operations. From

The Sixteenth Annual Report of the Parental Academic Institution

we gather that the institution is in a tolerably prosperous condition. The pupils passed their examination with much credit to themselves and their instructors. The Committee during the past year have introduced the study of the vernaculars into the school (this is good) and have otherwise endeavoured to make the general bearing of the instruction tend more towards the useful than the ornamental. We have always been struck with the very accurate acquaintance with the sacred scriptures which

the youth of this seminary possess. We regret to hear that the institution is encumbered with a heavy debt. Why do not the East Indian community step forward and remove the burden, and raise a sum for the erection of a building for the purposes of the institution worthy both of their numbers, intelligence and the object for which the institution exists? The number of pupils on an average is about 200.

The Calcutta Religious Tract and Book Society.

The Report of this excellent Society is replete with interesting matter. The committee say,

"The sources of your income, the channels of expenditure, the supplies of publication, the preparation of tracts, the translation of books, the reprinting of the old, the forwarding of the new, and the general extension and revision of all your Society's stores of truth, have been variously and successively brought before your Committee; and they trust that the results of all their deliberations have been such, as to belie neither their christian fidelity nor their catholic unity."

Referring to the state of the funds we find that

"The receipts of the Society during the past year, from the 1st of January to the 31st December, 1838, have been as follows:

	Rs.	As.	P.
By Donations and Subscriptions.....	5,437	11	9
By Sale of Books,	4,125	10	10
Total,	9,563	6	7

being an increase of upwards of 1,666 rupees on the receipts of the preceding fifteen months. Of this amount of receipts however the subscriptions and donations alone form the available funds of the Society, as the amount realized by sale of books has always to be remitted to London in payment of the books.

"The disbursements of the year amount to Rs. 7,359-10-8, leaving a balance of Rs. 2,203-11-11, which with a balance of the preceding year of 1,955-10-3 gives a total balance in favor of the Society of Rs. 4,159-6-2. The balance is however, merely nominal, as the Society has claims against it for nearly the whole amount; and the Committee must therefore look as earnestly as ever to the liberality of the christian public for means to effect the very important objects of the Society.

"The publications of your Society consist chiefly and primarily of tracts. These constitute the staple of our transactions."

Of the supply and grants of tracts we learn

"There have been received into your Depository 182,908 in the following different languages; Bengálí, Hindustání, Hinduí, Uriya, Anglo-Bengálí, Persian, Maharatta, Tamil, Telogoo, English and Chinese, and there have been issued 167,224 in the same languages, and in some others not mentioned, as the French, German, Portuguese, Greek and Armenian. The greatest part of these have been in the form of grants given to Subscribers and Missionaries, and we shall afterwards give some details in regard to this extensive distribution."

The activity of the Committee and their desire to provide for the wants of the people are evident from the fact,

"They have caused the revision and republication of many thousands of their best and most popular tracts in the native languages; and as the number of kinds or sorts yet in our Depository is much too limited for the indefinite variety of spiritual exigencies by which we are surrounded, they have made overtures and have received offers in this matter of which they would defer the report until they can give some ac-

count of their realization. Suffice it to say that several friends have promised to write new tracts on useful and important subjects, such as special forms of sin and duty. There are doubtless many brethren who could usefully employ their pens in such a work as this, did they but lay it to heart."

The Committee in referring to the rejected libraries forwarded by the London Society to the government schools, say—

"It were on the part of your Committee the affectation of a spurious and deceitful liberality not to express their sorrow and surprise, that, in the libraries of the learned which, every where else, are expected to contain all that can inform or interest the scholar, Christianity, the mightiest element in the destinies of the world, and the most important record in all its history, should be thus excluded! Oh when will men learn the immeasurable unrighteousness towards the Almighty, of denying His right to be universally recognized; and when will men learn, that literature without religion is but a miniature of a universe without a God! In the meanwhile the rejected libraries have been sent to do good elsewhere;—like their blessed Lord, who, when sent away by the Gadarenes, because they had lost their swine, departed into other coasts to bless them that would be blessed."

The following interesting item of intelligence will be read with pleasure by many of our friends.

"Here we cannot help adverting to the very interesting discovery some time ago made of a mode of printing for the blind, by means of a raised or embossed alphabet. The Tract Society at home have taken up this important means of doing good, and have published several tracts in this peculiar form, which the blind now extensively read, not indeed with the eye, but with the finger. Some specimens of this sort of publication have been kindly forwarded to us as objects of interest, and may be inspected by any friends, at the Society's Depository, when they please."

We wish this truly excellent Society all success in its humble but efficient line of operation.

The Fifteenth Report of the Church Missionary Association

has been handed to us. From it we gather that the Society has been pursuing its useful course in the employment of the means of God's appointment during the past year. The number of converts has increased, the schools have also been augmented. There are seven schools connected with the association, strictly Christian. Two readers have been employed to go amongst the people in the city to read the Scriptures and distribute tracts. The funds of the institution are at a low ebb. The balance due to the treasurer being nearly 500 Co.'s Rs. We trust this will be speedily made up and the treasury of the Society be replenished in such a way as to enable its officers and agents to discharge their duty with pleasure and profit to themselves and others.

9.—THE WAR

in the North-western Provinces appears for the present to be at a stand. Victory has hitherto been obtained without that sacrifice of life which had at first been anticipated. We rejoice to hear this. May the whole campaign ensure victory to the right without the shedding of blood. May it be a war of the pen and not of the sword—a contention of protocols and negotiations rather than of men seeking a bubble reputation at the cannon's mouth and for glory in an untimely death. Many of the Lord's people are with this army who have availed themselves of the opportunity to disseminate a knowledge of Christ amongst the people. May the Lord the Spirit bless the seed of the kingdom thus scattered abroad.

10.—THE OPIUM TRADE

has not only ceased in China, but in Siam, the public authorities of that country having in imitation of Lin suppressed the trade, and were, when the last vessels left, adopting the most vigorous measures for preventing its further introduction into the kingdom. The British and American papers state that its consumption has increased in these countries, especially amongst the manufacturing classes, and amongst females in particular. This is a subject deeply to be deplored. Matters in China are in statu quo.

Since writing the above intelligence from China informs us of the further determination of Lin to prevent the introduction of the drug:—every European detected in the traffic will be publicly executed.

11.—TEMPERANCE CAUSE.

The cause of temperance appears to advance apace in India. The South Indian Temperance Society deserves honorable mention. It has exerted and is now exerting itself very zealously for the establishment of branch societies in India. We have had a number of its excellent publications placed at our disposal and shall be happy to distribute them to those who may be desirous of forming temperance societies in this part of India.

12.—THE BRITISH INDIA SOCIETY

for the improvement of the natives of India is a new formation of benevolence, the object of which is to better the temporal condition of the people of India. It is formed in London under the auspices of Lord Brougham, F. Buxton, Esq., Geo. Thompson, Esq. and W. Adam, Esq. late of Calcutta, and other gentlemen distinguished for their general philanthropy.

13.—THE BRITISH AND FOREIGN BIBLE SOCIETY.

The British Society with its wonted liberality has granted to the Calcutta Auxiliary 17,000 copies of the sacred scriptures in the English language. The issues of that Society during the past year have been 658,068 volumes, and the receipts, £105,255, 2, 11 during the same period.

14.—NEW WORKS CONNECTED WITH MISSIONS.

The following new works connected with Missionary history and operations have lately been given to the public. History of Madagascar, by Rev. W. Ellis; History of Missions in India, Rev. W. Campbell, late of Bangalore; History of the London Missionary Society, Rev. W. Ellis; Biographies of the Fathers and Founders of the London Missionary Society by Rev. J. Morison, D. D.

15.—THE WORKING OF THE EMANCIPATION ACT

is most satisfactory to the friends of the Negro. In the *West Indies* with one or two exceptions, the whole of the liberated slaves have conducted themselves with the greatest propriety. Attempts have been made to goad them into rebellion but in vain. At the *Cape*, although the old task-masters had endeavoured to throw many obstacles in the way of their laboring in peace and in the hope of reward, the act was working in a manner most satisfactory to the advocates of emancipation. Things are more settled now at Mauritius than they have been. The abolitionists have presented the Marquis of Sligo with a very handsome piece of plate in testimony of their approbation of his upright conduct during his administration in Jamaica. Fowel Buxton, Esq. has published a work on the subject in which he shows that while Britain has suppressed slavery in her colonies it has materially increased under the Spanish, Portuguese and

American flags. He has a project in contemplation for striking the axe at the root of the evil. It is not yet developed. The question of emancipation is daily gaining ground in the United States of America. A vessel is now trading between America and Liberia manned entirely by people of color. She is intended as a passenger ship for free colored emigrants to Africa. Many such have already located themselves on the inhospitable shores of Africa.

16.—NEW ANTI-SLAVERY SOCIETY.

A Society has been formed in London for the abolition of slavery throughout the world.

17.—THE JEWS.

The deputation appointed by the Scottish Church to visit Palestine, for the purpose of ascertaining the state of feeling amongst the Jews, has left Scotland for that purpose. The deputation is headed by Dr. Black of Aberdeen, a first rate orientalist. An asylum has been opened in Britain for industrious but persecuted Jews.

18.—LECTURES ON GEOLOGY CONSISTENT WITH REVELATION have been delivered in London by the Rev. J. Pye Smith, D. D., author of the Testimony to the Messiah.

19.—ANOTHER MISSIONARY SHIP.

The Wesleyan Methodist, in imitation of the London Society, have fitted out a missionary ship for the purpose of communicating with the different islands in the southern Pacific.

20.—STATE OF FEELING AMONGST THE NATIVES.

The state of feeling amongst the Natives on the subject of education, literature and religion is at present deeply interesting. Young educated natives are going about exciting discussions on religious topics. A native (daily) newspaper in Bengálí has just been established. The Society for Promoting Useful Knowledge amongst the natives still continues its sederunts. A circulating library has been established on a pretty large scale. A young Hindu has written a volume of very creditable poems in the English language—another has compiled a history of Benares, and we believe a third is about to write or compile a history of Bengal. A new pátshálá has been erected near the Hindu College for the purpose of teaching the vernaculars. These various movements indicate a desire on the part of the natives for the acquisition of knowledge and manifest a spirit of inquiry which, by the blessing of God, may terminate in the promotion of true religion. Why do not some of these more intelligent natives form themselves into associations for the abolition of the abominations of the Charak and the Rath?

21.—THE WORK OF GOD IN THE SANDWICH ISLANDS.

The last accounts from the Sandwich Islands are of the most cheering description. Hundreds had been added to the churches in the different islands. We regret to add that the captains of two British vessels had fired upon the mission establishment because the authorities would not allow the abandoned crews of these vessels to drag the native females into the vice of prostitution. This may in some measure explain the letter of HUMANITY copied by the *Hurkaru* from the Sandwich Island Gazette. The native newspaper in the island conducted by the Missionaries has a circulation of from two to three thousand weekly. This speaks volumes for the intelligence of the people.

22.—A MISSIONARY'S RETROSPECT.

[Extract from a letter from a friend in America.]

"I intended to have written you before this, but such has been the state of my health, that writing is painful to me. But although so long silent I have often imagined myself with my dear brethren in Calcutta and other parts of India with whom I once took sweet counsel. In imagination I have visited your churches, your circles for prayer, and your families. In looking back over four short years my course seems a dream. No situation gave me greater pleasure than that of a Missionary to the heathen. Sad were my feelings when compelled to leave the field, which was thought to be only temporarily; very great was my disappointment when it was decided that my health would not warrant my return to India. But so a wise providence has ordered. I sometimes ask, Is it so, that I am no more to preach the gospel to the heathen? In this I have no hope, as I am compelled to relinquish preaching and engage in active business.

I often feel that I was unworthy the high station I for so short a time was permitted to occupy. I now look back on unfaithfulness and want of that spirit of devoted piety which alone will render a missionary useful. I often feel that had I lived near the foot of the cross and drank daily and deeply of the spirit of the blessed Jesus, how much more I might have done in that good cause. As missionaries do we not put too much dependance on outward circumstances, rest too much in schools &c. (and these I do not undervalue), while we are not *praying men*—do not breathe that spirit of pure devotion that would compel all to feel that we held converse with heaven. It is no doubt our duty and privilege so to live that others shall be constrained to say that we have been with Jesus."

23.—MISSIONARY ORDINATION.

On Thursday evening, the 25th of April, a deeply interesting service took place at the Rev. Dr. Morison's place of worship, Brompton, on occasion of the ordination of the Rev. James Legge, A. M., missionary to China. The circumstance of Mr. Legge's prospective union to Dr. Morison's only daughter, added to his youth, acceptableness as a preacher, extensive attainments, and destined sphere of labour, all contributed to throw around the service a peculiar and touching interest. The introductory discourse was delivered by the Rev. Geo. Legge, A. M., of Leicester, brother of the Missionary. The ordination prayer was offered up by the Rev. Professor Kidd, who thanked God for the attainments of his young friend in the difficult language of the people among whom he was destined to labour, and affectionately commended him to God and the word of his grace. The charge was delivered by Dr. Morison, who, considering the peculiarly interesting relation in which he stood to the missionary, acquitted himself with becoming dignity and self-possession. Dr. Wardlaw addressed the congregation.—*London Christian Advocate*.

24.—DR. CHRISTIAN GOTTLIEB BLUMHARDT.

The Rev. Dr. Christian Gottlieb Blumhardt, President (from its commencement) of the Missionary Institution at Basle, known and revered by the friends of Christian Missions throughout the world, died in that city, on the 19th of December, 1838, after a long and distressing illness, in the midst of his adopted children, who all loved him as a father. It is impossible to calculate the loss which, by this event, has been brought upon the Institution, the work of Missions, and the whole city of Basle itself. Dr. Blumhardt was a man of uncommon excellence, and such a Christian as there are few in the world. May God graciously provide the Institution with a successor adequate to the carrying on of the work which he has so well conducted during twenty-two years! Under his instruction, during that time, more than one hundred and fifty Missionaries have been trained to their difficult career.—*Archives du Christianisme*, Jan. 13, 1839.

ADVERTISEMENTS.

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.

THE CALCUTTA CHRISTIAN ADVOCATE,

Published every Saturday Morning on Europe paper, price 10 Rs. per annum. Publisher, Mr. G. C. HAY, 99, Dharamtala.

SODA WATER.

Commissions for supplies of the best description and at moderate rates for Gentlemen in the Mufassal promptly despatched with the utmost care at a charge of 5 per cent. when favored with a remittance.

Also—Soda Water, in $\frac{1}{2}$ pint glass bottles, of splendid quality, manufactured by himself, at Rupees 4 per dozen:—1 Rupee 4 annas for empty bottles returned. *Calcutta, No. 10, Mangoe Lane.*

D. E. MALLOCH.

ACKNOWLEDGMENTS.

LIST OF SUBSCRIPTIONS AND DONATIONS RECEIVED BY THE CALCUTTA AUXILIARY BIBLE SOCIETY IN JUNE AND JULY, 1839.

G. F. Brown, Esq. for 1839, Rs.	200	Major W. K. Terrancan, Rs.	6
Mr. John Thomson, Indore (deceased) Legacy,	350	Capt. S. G. Wheler,	200
A Friend, by Capt. G. T. Marshall,	200	Lieut. T. Guisbing,	6
Mrs. Brietzcke, 6 months, from April to Sept.	12	Dr. G. G. Brown,	5
Rev. Mr. Rudd, for 1839-40 . .	20	Lieut. C. K. Wake,	10
J. Hawkins, Esq. ditto,	100	Capt. J. Graham,	16
Captain Fenning, Arty. ditto, . .	50	Capt. J. Maule,	5
Mrs. Lowther, ditto,	32	Capt. B. Angelo,	5
Mr. J. F. Hoff, through Ven. Arch. Dealtry,	25	Lieut. J. Russel,	1
Lieut. H. H. Say, 45th N. I. for 1839,	32	Dr. R. B. Duncan,	6
Rev. Mr. Pratt, ditto,	20	Rev. T. W. Kounby,	2
<i>Subscriptions from Agra through Rev. Mr. Moore.</i>		Colonel J. Pereira,	8
R. A. C. Hamilton, Esq.	16	Mr. J. Carter,	4
Mrs. Hamilton,	16	Mr. E. M. Anthony,	4
R. Alexander, Esq.	20	Mrs. Anthony,	4
A. U. C. Plowden, Esq.	10	Mr. Anthony, Junior,	4
F. O. Wells, Esq.	10	Mr. F. Frost,	9
E. W. Morland, Esq.	10	Mr. J. Harris,	2
G. J. Gordon, Esq.	16	A Friend,	100
K. W. Abbott, Esq.	5	Mr. J. Kidd,	4
R. Gordon, Esq.	6	Mrs. Goodall,	1
N. Wright, Esq.	6	Mr. J. C. Brown,	5
Major General W. Richards, . .	10	Mr. D. J. W. Joer,	5
Major General G. Pollock, . .	10	Mr. C. Brewman,	4
Hon. Capt. H. B. Dalzell, . . .	6	Mr. W. H. Hare,	1
		11 Men of Hon. Company's European Artillery, eight annas each,	5-8
		An Artilleryman through Lieut. Conran,	1
			—558 8

J. ROXBURGH, Cash Secretary.

NATIVE FEMALE SCHOOL SOCIETY.

C. W. Smith, Esq.	16	J. Richards, Esq.	16
Neil B. E. Baillie, Esq.	16	J. W. Cragg, Esq.	10
G. Dougal, Esq.	16	J. Spence, Esq.	10
H. Colquhoun, Esq.	16	Mrs. Irvin,	12
T. B. Swinhoe, Esq.	16	Mrs. W. Martin,	10

A. CAMPBELL, Secretary.

SAILOR'S HOME.

A List of Subscriptions and Donations since the 20th June last.

E. Currie, Esq.	Annually	10	W. Carr, Esq.	Mon.	10
Messrs. Teil and Co.	do.	100	J. T. D. Cameron, Esq.	Ann.	16
Bábu Addit Chund Dutt,	Don.	25	G. E. Henwood, Esq.	do.	10
Mr. William Johnson,	do.	10	Col. D. McLeod,	do.	24
Bábu Anund Chunder Sein,	do.	10	G. Devenish, Esq.	Quar.	5
Bábu Bissamber Sein,	do.	50			
<i>July 20, 1839.</i>			T. BOAZ & A. GRANT, <i>Hony. Secretaries.</i>		

LIST OF NAMES OF DONORS AND SUBSCRIBERS TO THE CALCUTTA CHRISTIAN SCHOOL BOOK SOCIETY.

His Honor the Depy. Governor D.	50	Rev. J. Macdonald,	S.	10	
The Hon. W. W. Bird,	do.	W. M.	D.	16	
The Lord Bishop of Calcutta,	do.	N. B. E. Baillie, Esq.	do.	32	
D. McFarlan, Esq.	S.	J. F. M. Reid, Esq.	do.	50	
A Friend (W. N. G.) by Mr. Macdonald,	Don.	J. W. Smyth, Esq.	do.	10	
J. Hawkins, Esq.	Sub.	J. W. Alexander, Esq.	D.	50	
A Friend, by Rev. J. Charles, D.	25	Ditto,	S.	20	
Rev. J. Charles,	S.	G. Udney, Esq.	D.	100	
— R. B. Boswell,	D.	A. McMahon, Esq.	D.	16	
— A. F. Lacroix,	S.	W. Braddon, Esq.	do.	100	
— T. Boaz,	do.	Col. R. Powney,	do.	25	
— J. D. Ellis,	do.	Ditto,	S.	25	
— J. Campbell,	do.	Capt. J. Roxburgh,	D.	25	
— Thomas Atkins,	do.	Ditto,	S.	16	
— G. Gogerly,	do.	Capt. R. J. H. Birch,	D.	16	
— W. Morton,	do.	Ditto,	S.	12	
— D. Ewart,	do.	Capt. R. G. Macgregor,	D.	24	
D. Macdonald, Esq.	D.	Ditto,	S.	12	
R. Molloy, Esq.	do.	F. Millett, Esq.	do.	50	
C. Dearie, Esq.	do.	M. A. Bignell, Esq.	D.	16	
Ditto,	S.	Rev. H. Fisher,	do.	16	
W. K. Ord, Esq.	D.	Capt. G. Marshall,	do.	16	
G. C. Hay, Esq.	do.	Thos. Leach, Esq.	do.	16	
W. Byrne, Esq.	S.	J. P. Colquhoun, Esq.	do.	16	
Rev. C. Piffard,	D.	Major H. Henderson,	do.	16	
— R. de Rodt,	S.	C. F. Remfrey, Esq.	do.	10	
— F. Wybrow,	D.	A. Beattie, Esq.	do.	16	
Ditto,	S.	R. M. Bird, Esq.	do.	50	
— T. Sandys,	D.	J. B. Swinhoe, Esq.	do.	16	
<i>July 26, 1839.</i>			J. Spence, Esq.	do.	10
		J. W. ALEXANDER, <i>Cash Sec.</i>			

SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER.

Dr. Baddelay,	Rs.	30	W. Martin, Esq.	10
Rev. J. Newton,		6	Lieut. Phare,	12
— H. Riley,		6	Rev. R. C. Mather,	6
J. Robinson, Esq.		10	W. Dunlop, Esq.	10
Colonel Powney,		10	E. G. Fraser, Esq.	10
W. F. Scott, Esq.		10	D. F. McLeod, Esq.	12
C. K. Robison, Esq.		10	Major Farran,	10
J. N. Vanthart, Esq.		10	Rev. W. P. Lyon,	6
Dr. Nicholson,		10	A. Spiers, Esq.	10
W. Ryland, Esq.		10	Rev. J. Shurman,	6
General Department,		10	J. Robison, Esq.	10
Rev. D. Ewart,		6		

NEW SUBSCRIBERS.

A. Spiers, Esq. Cawnpore.	Rev. Mr. Robison, Dacca.
R. N. C. Hamilton, Esq. Agra.	W. Dunlop, Esq. Calcutta.