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THE  
CALCUTTA CHRISTIAN OBSERVER.

*No. 88.—September, 1839.*

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

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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.

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### EDITORIAL NOTICES.

The *Supplemental Number* of the *Christian Observer*, containing a condensed account of the Society Meetings, will be ready for delivery in a few days. Parties requiring copies will please to apply :—price one rupee.

Communications on the following subjects will be acceptable, viz.—

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, Puránas, 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.

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The Monthly Missionary Prayer Meeting will be held on Monday Evening the 2nd instant, at the Circular Road 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 10th instant, at the Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will be held at the old Church Rooms on Tuesday evening the 10th 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.

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### 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.

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THE

CALCUTTA CHRISTIAN OBSERVER.

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No. 88.—September, 1839.

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I.—*Hints on the Missionary Character ; an Address delivered in Union Chapel, at the Monthly Missionary Prayer Meeting.*

In all things approving ourselves as the ministers of God.—2 COR. vi. 4—10.

**BRETHREN,**

The character we sustain as Missionaries of Christ, is so unutterably important, from its connexion with the glory of God, and the present and eternal well-being of so large a portion of our fellow-men, that any attempt, however feeble, to render that character more perfect, and our labours more efficient will, I am persuaded, receive your candid attention ; and even though you may totally dissent from my views, yet I have no fear but that you will listen to my suggestions with respect. Were I not myself so deeply interested in this subject, and so earnestly desirous of profiting by the advice and experience of my brethren, I should shrink from the present attempt at calling your attention to its consideration. But my hope is, that although I may fail in imparting an iota of instruction by my remarks, yet, that I may succeed in eliciting the more mature and profitable suggestions of my honored colleagues.

Yes, beloved Brethren, there is no honour I prize so highly, no privilege I esteem so ennobling, as to be allowed a place, though the very lowest, among those who preach among the Gentiles the unsearchable riches of Christ. If there be any such thing as Apostolical succession, it is to be found with those, and those only, who worthily sustain the character of Missionaries of Christ.

It is from this conviction I have made choice of the words before us. They belong indeed to all ministers, but they are the especial inheritance of Missionaries. They are a most faithful portraiture of the character of a good Missionary, drawn by the hand of the prince of Missionaries to the Heathen, under the guidance of the Eternal Spirit. Would you understand then the perfection of the Missionary character and how it is to be attained, study the description given us in this chapter. If you would make full proof of your ministry, meditate upon these things.

It would perhaps be impossible to pen an account so comprehensive and so just—so exactly descriptive of what Missionaries of Christ are, and ought to be, and must be, if they would be faithful to their trust, in language more expressive and concise. The more it is dwelt upon the more full and appropriate, instructive and encouraging it will appear.

Some of us may indeed escape the stripes and imprisonments which awaited St. Paul, and which some of our brethren in later times have experienced ; but with this exception the rest all comes home to our

individual bosoms and business. It is a faithful description of the character we should sustain, of the trials we may expect, of the results we may anticipate.

Keeping this edifying description of the Apostle in view as the standard of excellence, I wish, first, to trace the formation of the modern Missionary character; and, second, to suggest a few hints with special reference to those who are just entering, or contemplate entering upon the Missionary field in India. Let us first advert to the formation of the modern Missionary character. I adopt this order in the discussion of my subject from the supposition that by refreshing our minds with a brief statement of things as they are, we may be better prepared to consider what they should be. In other words that the points of agreement and disagreement in relation to our standard of the Missionary character may be more easily perceived, and thus the foundation for a practical improvement of our subject may be better laid. I must, however, be necessarily very brief and general in my remarks.

We will suppose the case of a young man just about to enter the ministry. He feels a necessity laid upon him to preach the Gospel; and after much prayer and deep mental conflict, he arrives at the conclusion that he must preach to the Heathen. His heart yearns over the millions of men dying without Christ. He thinks of his personal obligations to the Saviour. He feels willing to live and die for His sake. The more he meditates on the subject the more his soul glows with heroic ardour, he smiles at danger, he casts off fear, he contemplates the prospect of an early grave in a foreign land with a feeling akin to rapture; and now it would be to him the most bitter disappointment to be denied the privilege of becoming a Missionary to the Heathen.

Among those who are candidates for the Missionary field, some are probably wrought upon by mere excitement: others have thrown around the enterprize the illusions of poetry; others are borne forward by the éclat, with which the devoted Missionary's name is invested, and are thus candidates for fame: and in all more or less of these considerations may have some weight.

But the very first sight of the miserable degraded Hindus will suffice to dispel the illusions of poetry, or like our October storms carrying before them all that is not solid and fixed, will sweep away all the effervescence of mere excitement: while a month's residence in Bengal will sink almost to zero the unnatural zeal of the mere candidate for Missionary fame. These characters may still linger in the field, a variety of motives may combine to keep them there, but they will not become actual Missionaries to the Heathen. You will find them seeking some less self-denying and less reprobated scene of labour, where they will still retain their nominal rank as Missionaries, and yet evade the cross. Far be it from me to insinuate that there are not fields of labour, apart from actual preaching of the Gospel to the people, where the Missionary of the cross may be honourably and usefully and properly employed. I believe there are—there your speaker must find his place. Denied by nature those powers of articulation so essential to the efficient preaching of the word in the native language, and driven by the force of circumstances to employments somewhat aside from the dearest wishes of his heart, he must be content to labour in that field, and thankful to be so employed; yet he still thinks that there is too much of a disposition to shrink from this most honourable and most appropriate part of Missionary labour, the preaching of the Gospel to the people. No force of argument, no authority of great name, no changes in the spirit of the times, no scorn of men, no ecclesiastical censures, can or ought to set aside a positive command, the only com-

mand of Christ, on the manner of prosecuting our work. It is infidelity and arrogance united to set up any other means of propagating the Gospel, in any view than as auxiliaries to this main work.

Let "the scriptural means in a scriptural manner" be our motto. Let the example of Christ and his Apostles be our guide. And if other men, that is, other Christian brethren, will come to our aid with auxiliary means, we will bid them welcome; but *we* as Missionaries, must not give place in our own persons, *we* must prosecute the task of preaching the word, of proclaiming the good-news, of publishing among the Heathen the unsearchable riches of Christ.

In my view there is nothing so discouraging in the present aspect of the Missionary cause in India, as the very little actual preaching of the Gospel to the people. How can we hope for converts while this principal means is so neglected. I was rejoiced at seeing a notice lately in the Calcutta Christian Observer of some direct efforts at preaching to the people in this city; but we want much more of it. The people are now better prepared than formerly to have it preached to them from village to village, and market to market. Do, dear brethren, seriously consider whether something more cannot be done towards fulfilling this command of Christ.

But to return from this digression to trace the real Missionary, the man who actually labours in immediate contact with the people, in his arduous yet most honourable course. Let us suppose a man borne on, not more by the ardour of his zeal and the fervour of his piety, than by his hearty concurrence in the command of Christ, to preach the Gospel to every creature, determined upon making it the business of his life to make known from his own lips the unsearchable riches of Christ to the people. He resolutely spurns the solicitations of ease on the one hand, and the whispers of discouragement and trial on the other, and sets to in earnest to qualify himself for his work. There are few men of this stamp who have not much both to learn and to unlearn. Coming from the bosom of their beloved churches where the glow of piety commingling from many a lovely Christian, has so raised the religious temperament that not one of them is aware how much of his warmth is accidental, and how little the offspring of pious principle; that is, how much of it owes its existence to circumstances, and how little will survive when left to itself. The Missionary will at first feel as if his religion were a delusion, and that he has to learn over again the first principles of the oracles of God. He will find that he has taken too much on trust, that his views and emotions were rather the property of the church than of himself, that he must seek a religion which he can call his own, ere he can feel that he is qualified to communicate it to others.

Again, there are few men who have not imagined to themselves some favourite modes of labour which they long to employ, nothing doubting but they will be attended with success. They look on the labours of others with perhaps a leaven of self-complacency which whispers—'You need not fear that you will experience such poor results from your efforts.' But whatever may be the gratulations of pride and the promptings of self-complacency, a very few years of labour will humble the man even to the dust. It is well if there be not so strong a reaction, as to lead him to the conclusion that he has altogether mistaken his qualifications for usefulness and his field of labour, and that he is called upon to resign his post to others.

It has been said "that among the few who devote themselves zealously to the service of mankind, a large proportion derive their activity from that constitutional fervour which is the physical cause of enthusiasm. In truth, a propensity rather to indulge the illusions of hope than to calculate

probabilities, may almost seem a necessary qualification for those who in this world of abounding evil, are to devise the means of checking its triumphs. To raise fallen humanity from its degradation, to rescue the oppressed, to deliver the needy, to save the lost, are enterprises, for the most part so little recommended by a fair promise of success, that few will engage in them but those, who, by a happy infirmity of their reasoning faculty, are prone to hope where cautious men despond." Now, with the exception of the last part of this statement, I think most will allow it is peculiarly applicable to labours among the Heathen. I cannot however admit that the Missionary who feels aright is influenced by the *illusions* of hope, or that it implies any infirmity of the reasoning faculty to expect success. No, it is the power of faith that supports him, and it is the immutable promise of Jehovah, on which expectations of success are based. There need be here no illusion, no infirmity of the reasoning faculties. All may be the calm composure of trust in God's own word, and the solid deductions of reason in highest perfection. Yet it is true that unwarrantable expectations of success may be, and probably often are, cherished; unfounded hopes of special interpositions of Heaven are indulged, and extraordinary manifestations of a special providence may be calculated upon for which God's word gives no sanction. Every thing of this kind will sooner or later yield its own proper fruit of disappointment, until one by one the man of God is stript of every unscriptural expectation, and he is brought down, to a simple reliance upon patient continuing in well-doing, regulated by the unsophisticated teachings of God's blessed word.

While the Missionary is thus passing through this severe discipline, it is usually the case that *Affliction* is his tutor. It is through much tribulation he becomes qualified for his work. Few indeed are the instances of Missionary excellence which deep affliction has had no share in maturing. On this point, Brethren, I need not enlarge. Whose bosom has not bled over his afflictive bereavements! Who has not witnessed the scattering of dearest hopes, and experienced the withering blight of the spring and prospects of his early youth! Well might the Apostle charge his youthful colleague to "endure affliction." And again here give it so prominent a place in the formation of the ministerial character.

You will then, Brethren, perceive that in passing through the fiery ordeal to which we have so briefly adverted, the good Missionary undergoes considerable transformation of character. This is the case with respect to the minister of Christ usually in all countries, but it is emphatically so here. He learns first that he has no more real piety than is based on principle, that will live alone without any adventitious circumstances to support it, and consequently much on which he had rested at home will fail him here. This is a discovery of great moment and lasting benefit to the really pious man.

Again, he finds that if he would do good his must be a life of continued self-denial. That what the world of Christians deem his great sacrifice of leaving home and friends, &c. for a foreign land, is in reality his least; or at best it is only the beginning of a series of acts of self-denial and suffering, whose termination is the grave.

Once more, he finds that all human wisdom, in this work of converting the heathen to Christ is folly. It is not to be done by might nor by power. Even where success has followed the labours of any Missionary body, that success has been so afforded as to leave exceedingly little room for individual self-complacency, and yet it would be difficult to say whose labours might have been spared. So that he will say from his inmost soul, Paul may plant, and Apollos water, yet God alone

must give the increase. From considerations such as these arises a catholic feeling towards his Missionary Brethren of all denominations. He learns to look at the success granted to them as so much honour done to the cause he loves. He feels that he has a share in it. He ceases to be in all essential points a Missionary of this or that denomination, and becomes a Missionary of Christ. He is willing to occupy any place to which Christ appoints him, deeming it honour enough to be permitted to fill any post in a cause so superlatively important and glorious. In other words, he emerges from the stagnant pool of selfishness and party to breathe the free air of universal love and Christian brotherhood. He will have his sectarian difficulties, but they are his annoyances and foreign to his general spirit.

Another important result of his severe probation is that he is willing to do good, not by wholesale, but here a little and there a little. He finds that the men who have done most in Christ's service have done it gradually, though the sum total may have been large. He is thankful to hear of a case of individual conversion here; of a maturing of good desires in another case; of a third being benefitted in some other respects, and thus on looking over the results of his labours, so far as he is permitted to know them, (and infinite wisdom decides how far that is desirable,) he is humbled and surprised to perceive that after all his discouragements, imperfections and disappointments, a considerable degree of success has followed his labours.

Finally, he feels now more deeply than ever that it is a very small matter to be judged of man's judgment; that the applause and censure of even the best of men is a matter of very trifling importance, inasmuch as they are so generally misapplied. He endures (in some measure) as seeing him who is invisible. He knows that God searcheth the heart, He seeth the inward motive. What we do, or might do, or leave undone, and why we do, or not do, is open and all naked before the eye of Him with whom we have to do. While the world is loud in its plaudits, his own heart perhaps smites him to the dust; and, again, while the world looks cool, he feels happy in the assurance that his interests are identified with the glory of God. His zeal is based, not on passion, but principle. He rejects no assistance to help forward his cause that may be lawfully employed, but he cares less and less about meretricious aid. Prudence and piety he finds to be twin sisters and is willing to live on the most intimate terms with both. Nor does he now think it at all savours of infidelity to be careful of his health and cautious in his measures; at the same time he clings with more tenacity than ever to the declared will and purposes of God, and refuses to yield to the innovating spirit of the age the divinely authorized means of prosecuting his work. In one word, he feels fully convinced that to convert the world to Christ, all that is necessary is a persevering use of the scriptural means in a scriptural manner.

Brethren, I love to look upon such a Missionary of the cross. To such a man I render more than mere respect. My heart goes forth to welcome our young brethren as they arrive on these shores. I rejoice to hear of their ardent zeal and to witness the development of their energies. I sympathize with them in their sorrows and try to overlook their mistakes: but, when after a series of years of labours and trials, I still see them the same men as it respects the solid excellencies of their character, but with their asperities worn down, their prejudices removed, their judgments rectified, their tempers softened, their charities enlarged, though faint yet pursuing, though cast down not discouraged; but patiently, perseveringly prosecuting their work, combining the ardour of youthful piety with the maturity of age, and resolutely

decided to labour on till death—then I feel emotions which I have no language to describe. I am grateful to them, and to God, who has given them grace to be faithful. I honour them. I view them as standing infinitely higher in the scale of excellence than many whose names are perfumed with the applause of men. I regard them as heroes in Christ's service, on whom are bestowed the highest honours, and noblest privileges that man can enjoy. In fine, they are the men who act out the language of our text—"In all things approving themselves as the ministers of God."

Having taken this hasty view of the formation of the modern Missionary character, I am to proceed in the second place to offer a few hints with especial reference to those who are just entering, or contemplating entering upon the Missionary field in India.

In the first place, then, my beloved brethren, I would recommend you to study well the character you should labour to acquire and sustain. What sublime conceptions of the ministerial office—what elevation of principle—what noble disinterestedness—what expansive benevolence—what heroic courage—what patient endurance of injuries—what glowing piety—what depths of knowledge human and divine—what self-renunciation—what zeal for truth and indifference for things non-essential—what forbearance—what humility—what faith—what trust in God—what familiar converse with Heaven—what blessed foretaste and assurances of a glorious immortality!

Study well the practical illustration St. Paul has given in his life of the conceptions which he formed of the ministerial office; what gratitude he evinced that God had counted him faithful putting him into the ministry, and calling one whom he described as the least of all saints, to preach among the Gentiles the unsearchable riches of Christ; how light he thought of all the trials his faithful discharge of his office involved, so that he might finish his course with joy, and the ministry he had received of the Lord Jesus, to testify of the Gospel of the grace of God; how cheerfully he submitted to personal labour that he might save his office from ill-founded charges of mercenary motives; how willingly he gave up his own preferences in things indifferent to win the various persons with whom he came in contact; and how he exulted, when he had finished his course and kept the faith, at the prospect of his glorious crown of righteousness.

Brethren, I cannot attempt to analyze the character of this first Missionary to the Heathen in my brief address, but I beseech you study it for yourselves. Our work is substantially the same as was St. Paul's; our trials will be in some measure proportioned to the faithfulness with which we copy his example. The motives which should urge us forward are the same. Let it then be our holy ambition to approve ourselves as ministers of God, by seeking the nearest possible conformity to the spirit and conduct of our illustrious predecessor. In one word, let it be your settled purpose that as in the case of St. Paul, so in yours "that Christ shall be magnified in your body, whether it be by life or by death." 1 Phil. 20.

Does it imply any want of Christian charity to remark that the conceptions too generally entertained of the Missionary character, fall immeasurably below this standard? Or rather, brethren, do not the most painful facts force the conviction upon our minds that the prevalent notion is, that men of an inferior grade may very well fill this office, while the most shining talent may find a more appropriate sphere of action? Has not this wicked, false, pernicious, abominable sentiment crept into our academies and colleges; infected our leading ministers and literati to such an extent, as to convey the tacit acknowledgment, that

the man who is consecrated to the Missionary cause may be of warm-hearted piety and active zeal, but otherwise of inferior capacity and attainments? What a vile insult offered to the Mission of Christ and his illustrious Apostles?

Even in the correspondence of such a woman and such a Christian as Mrs. More, there occurs the following remark to Sir W. W. Pepys. "Have you seen my friend Jowett's Christian Reseaches in the Mediterranean? The author is much too elegant for a Missionary; he is an accomplished scholar!" What may we not expect to result from such an expression from such an author. How important is it that this most degrading view of the Missionary character should be corrected! That it may be seen while the Missionary field is so wide and the work to be done so various, that men of all capacities and attainments may be well employed, there is yet ample scope, yea, an imperative necessity, for the most brilliant talents and most cultivated intellect; yea, that a good Missionary of Jesus Christ is a concentration of all the excellencies earthly and heavenly, that ever centered in man, and that his office is the most honored and dignified to which the Almighty ever designated his creatures.

2. The passage suggests to us that the faithful Missionary must expect his course to be replete with trials.

We have already adverted to this point in the hasty view which we took of the Missionaries' progress. Yet it is so important a point that we crave permission to say a word or two more.

The Apostle reiterates this truth in great variety of phrase: "patience, afflictions, necessities, distresses, stripes, imprisonments, &c. See also Chap. ix. 23 to 28.

The Lord Jesus Christ hath most expressly taught that suffering, and sorrow, and trial, are a part of the price we must pay, if we would thus serve him. "Behold, I send you forth as sheep among wolves"—"Ye shall be hated of all men for my name's sake"—"Yea, whosoever killeth you will think that he doeth God service." How essential that the youthful aspirant for Missionary labour should well understand the terms of service! If it be true, "that the great principle of vicarious suffering which forms the centre of Christianity, spreads itself through the subordinate parts of the system, and is the pervading if not the invariable law of Christian benefice," how much more is this emphatically true of Missionary labour?

The Christian missionary must in this view complete what remains behind of the sufferings of Christ in his own body. "Every right-minded and heavenly-commissioned minister of Christ is baptized with the baptism wherein his Lord was baptized. In an inferior yet a real sense he is, like his Lord, a vicarious person, and has freely undergone a suretyship for the immortal welfare of his fellow-men. He has charged himself with a responsibility that can never be absolutely acquitted, while any power of exertion or faculty of endurance is held back from the service. He is bound to do and to suffer the utmost of which humanity is capable. Though he be not unconditionally responsible for the happy result of his labours, he is clearly bound both by the terms of his engagement, and the very quality of his work, to surrender whatever he may possess that has in it a virtue to purchase success; and he knows that by the great law of the spiritual world, the suffering of substitutes enters into every procedure of redemption."

Let us apply these weighty remarks to ourselves. Let us think over them while surveying the mass of human wretchedness amidst which we live. Unappalled by the direful spectacle, let us, while we tremble under it, press home upon our souls that we are to an awful extent responsible

for the salvation of these myriads of deathless dying souls. Let every Missionary thus regard his field of labour until he groans beneath the burden and exclaims, "who is sufficient for these things."

O, brethren, ours is no easy task, we have no space for self-indulgence. Starving myriads raise their tearful eyes and stretch their imploring hands to us for bread—the bread of life, and can we keep back any effort to impart it and be guiltless? No! No! And if guilty, ours is no common guilt, it is to be guilty of the blood of souls. A guilt whose direful influence may spread to latest posterity.

Let us look, then, at our responsibilities, that we may find our strength in God. Let us look upon labour, trial, sorrow, disappointment, distresses, afflictions, as our portion; yet looking all steadily in the face exclaim, while leaning on an Almighty arm, "none of these things move me, neither count I my life dear unto myself," &c.

3. I am briefly to glance at the results the faithful Missionary may anticipate. "As poor yet making many rich, as having nothing, and yet possessing all things."

It is promised to Christians generally "Delight thyself in the Lord, and he shall give thee the desires of thy heart," and it may be so said to Missionaries particularly. Delight thyself in this blessed service, really and truly desire to serve Christ in promoting the salvation of your fellow-men, and your desires shall be gratified. However early you are called from the work, you shall not labour for nought. I verily believe no Missionary devoted to Christ that ever left his or her native shore on this godlike errand has lived and died in vain. Some of the most early and apparently mysterious cases of Missionary death which have come to my knowledge have been signally blessed. All eyes wept over the death of Mrs. Newell; and yet who has done more for the conversion of the world? She has been the mother of a host of Missionaries, and her progeny still live and increase! Martyn's death has been similarly blessed, and so of others.

As it respects the success of the work in India, apart from the extravagant and absurd notions entertained both of our labours and the result of them in England and America, I believe that a much greater measure of success has followed them than most persons are ready to allow. There is a wide-spreading influence at work among the people, analogous to the introduction of the leaven which is to leaven the whole lump. The process may be slower than we can wish, and its operation may be more occult than shallow faith can discern; the revolutions of the public mind may be more intricate than we are prepared to expect, but of the final result there is little room to doubt\*.

But India is a vast country, its population immense, our labourers very few; the system we have to overturn so deeply rooted and so combined with the civil duties of the people, that it is absolutely necessary that pains be taken to convey to the minds of the Christian world more adequate conceptions on all these points, and that vastly more enlarged efforts be made to supply the field with men and means.

I have often been surprised at the utter ignorance of most Europeans as to what is doing in India. Individuals may be often met with who will not believe that such a thing as a native Christian is to be found. At a native wedding the other evening in my compound, when upwards of 100 sat down to supper, it was observed that perhaps not five Europeans in the station were aware of the existence of a native church in the place. Much less that such a number of Christian natives of all castes, from the Bráhman to the cultivator of the soil, were to be seen seated at the same feast and drinking of the same cup. Similar surprise has been manifested on our communion sabbaths.

\* There has been a very gratifying illustration of these remarks within the author's sphere of labour since they were written.

“The words before us are indicative of the results we ought to expect. As poor yet making many rich; as having nothing, and yet possessing all things.” What sublime results, what a blessed inheritance!

How blessed the change effected even in this world where the degraded Hindu embraces the Gospel. (See Christ’s own view of it, Acts xxvi. 17, 18.) This was a description of the Heathen 1800 years ago, but it has continued the same through each succeeding age even till this hour; and of course in every case of real conversion the result has been as blessed. Would you see another account of the change the Gospel effects read Ephesians 2. Look around you and see the effects the Gospel produces in the life of a Hindu. (Illustrate by the past lives and present employment of several native converts.)

Trace its consoling power in death. Is it not a boon worth bestowing—making rich. How much more blessed in the world to come! It is only in the light of eternity that the proper results of Missionary labour can be correctly estimated. We do our cause infinite damage when we separate it from eternity. Then when the myriads of the redeemed shall be seen pressing into heaven from the east and from the west, shall we understand the effects of well-intended and well-directed labours for Christ. Then doubtless of myriads it may be said, these were once the devoted, besotted votaries of Jagannáth, of Dúrgá, of Muhammad, of Gaudamá, but they were led by Missionary labours to Christ, and have been washed in his blood, therefore are they before the throne. The glories of their everlasting home they owe to Christ, but for the means which brought them there they are indebted to you.

Nor is the Missionary unblessed in his deed. Though poor he enriches others; this is his happiness—though “having nothing yet he possesses all things;” this is his reward.

The great apostle of the Gentiles, to whom we have so frequently referred, ever had an eye to his personal interest in the gospel—to the great recompense of reward. He was anxious to finish his course with joy. He looked forward with ardent longing to the crown of righteousness which the Lord the Righteous Judge should bestow upon him. And whatever might be his views on points of doctrine disputed among ourselves he was concerned so to order his personal walk and conduct “lest after having preached to others he himself should become a castaway.”

What then my beloved brethren should be our individual improvement of this subject, but that we seek to walk worthy of the vocation wherewith we are called. Let us elevate our conceptions to a level with the high dignity of our office. Let the common motives of common men give way to those more sublime and holy principles under which it is our especial privilege to live and move and breathe. Let us remember we are associated with the God of grace, with the Saviour of men, with the ministering spirits of Heaven in ministering to those who shall be heirs of salvation. Let us then in all things seek to approve ourselves as the Ministers of God to fallen men.

Finally, may that Divine Spirit who originated and cherished those Missionary graces and excellencies which so adorned not only Saint Paul and the rest of the Apostles, but in more modern times, a Brainerd and Swartz, Coke and Xavier, Chamberlain and Martyn, Carey and Ward, Morison and Milne, Lawson and Corrie, Trewen and Pearson, Bampton and Boardman, and a host of others who have finished their course, rest upon each of you my beloved and honoured colleagues, and make you a thousand times more holy and happy and useful than you are! Amen, and Amen.

P. S. The quotations in this address it is scarcely necessary to say are from the Natural History of Enthusiasm.

II.—*Idolatrous Oaths.*

To the Editor of the Calcutta Christian Observer.

SIR,—In your Number for June, 1839, I perceive some remarks by L. on the subject of administering oaths, the sacredness of which is not acknowledged by the Magistrate administering them. Your correspondent states that, “It may be fairly allowed to a Christian Magistrate in search of truth and anxious to administer justice, to admit for the time being, that what his deponent believed to be sacred was really sacred.” Rather an extraordinary relief this to a conscience! The Magistrate must be called on to make some very curious mental admissions, viz. alternately the sacredness of the Bible, the Koran, the Ganges-water, and in some provinces of British India of arrows and spears, upon which many rude mountain tribes are sworn! My view of the subject is that the Magistrate is bound to administer that oath to a witness which he (the witness) believes to be most binding on his conscience, and, therefore, that through which the fact required can be best elicited. The Magistrate does not thereby acknowledge the sacredness of the oath, but that it is held sacred by the witness. Is such practice contrary to the general scope of the Bible? I cannot see that it is.

If I understand the argument aright by which the administration of any oath by a Christian Magistrate, other than on the gospels, is pronounced to be irreligious, it is, that the Magistrate thereby commands the commission of a sin—the sin of idolatry, or profession of belief in an unknown God.

I reply that we might as well impute impiety to St. Paul who recommended and enjoined obedience to the Roman Government, supported that Government which upheld a state idolatry. He urges the payment of taxes to that Government (Romans xiii.) through which the state religion was supported. He left it to the religion he advocated silently to work out reform. He knew that Government then as now must *go on*, and that Christians in the ordinary affairs of life must in many things conform to the practices of the world and the prejudices of the times they live in, always bearing in mind not to depart from the main principles of their faith. I do not recollect any part of the Bible which bears upon the point in question: it must be argued therefore on general principles.

Is the existence of the British Government in India contrary to the Bible? if it be answered, Yes; then I cease to argue. If it be replied, No, then I ask, Must we not in many matters conform to, sanction, or permit, prejudices and feelings which the people consider sacred, in order to carry on the

Government and to do justice among the people? Suppose we meet a witness who announces that no oath, no solemn adjuration, save that pronounced on the Koran, or the Tulsi, will induce him to tell the truth, the whole truth, and nothing but the truth; shall we refuse to administer such oath? will not this be a manifest injustice to the parties whose cause depends on that witness's evidence? will not this be therefore contrary to the general tenor of the Bible? It might possibly be urged that a witness may demand say the blood of a human victim to be sworn on, and would it therefore be proper to comply? But there is such a manifest difference between this and the demand for some inanimate object he deemed sacred, that it does not require further mention. Think you that Cornelius the centurion would have refused to administer the annual oath of fidelity on the first day of each year, sworn, I believe, upon the golden eagle, which in the language of Gibbon "glittered in the front of the legion, and was the object of the soldier's fondest devotion?" This is no argument I admit, only a supposition; we have no reason to suppose that Cornelius resigned on his conversion to Christianity, and before that conversion, though he was a "just man who feared God," it is probable he had frequently administered the oath of fidelity upon the eagle to his soldiers or been present at the ceremony, and thereby sanctioned the act. This is supposition, but so is it supposition the whole question as to the sin of administering heathen oaths.

Yours, &c.

A.

We regret that the last sentence in our correspondent's letter has been torn off and lost. As, however, it did in no wise affect the argument, we have thought it better to publish it even in its imperfect state.—ED.

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*Remarks on A.'s letter on Idoltrous Oaths.*

We quite agree with A. in thinking that L.'s judgment must "be called on to make some very curious mental admissions, viz. alternately the sacredness of the Bible, the Koran, the Ganges-water, and also arrows and spears in some parts of British India." Yes, the day is coming when these will constitute an unrivalled museum of political piety, and Magisterial conscientiousness! Then will men say, when they survey those relics; "was there an east, and a west, and a north and a south in those days? Was there a known God? Was there a sure Bible? Oh how tender of conscience! destroying their own, that they may please that of other men! surely those were days of zeal for God, benevolence to man, and denial of self!"

2. A.'s view of the subject is, "that the Magistrate is bound to administer that oath to a witness which he (the witness) believes to be

most binding on his conscience." Where has A. found out this? Whence arises the obligation referred to? Where is it written, that *any* oath that witness chooses shall be put to him? Is there to be no regard to the glory and will of God, in a direct appeal to His Supreme Majesty? Are the consciences of men to be potted, and the attributes of the Almighty insulted? Are we to overturn heaven and earth, are we to honour the Idolater, and to despise the Almighty? Are we to adopt any vile lying substitute for God, and utterly to disregard His Majesty and glory alone?—so conscience is invested with supremacy, and God is degraded, on the bench, to become the creature of a depraved conscience. "Witness, is thy god a crocodile or a bull, a river or a leaf of a tree, is he a fish, a bird, or a beast, or a little insect? tell us who he is—that we may not aggrieve thy tender, enlightened, pious conscience by proposing the name of the great invisible One who is the Master, Owner and Judge of all?" Witness—"My God is the great and muddy Ganges—Gangá is my Saviour and my God—by it I swear." Judge—"Swear him, swear him—by the Ganges water, swear him—I know that it is a fearful lie to say, that Gangá is God, and I know that to swear that it is so, is a vile abomination in the sight of the true God; all this I know, and confess as a Christian man; but as a Judge, *witness's conscience* is my law: therefore, let the glory of the only God sink with the mud of the Ganges; but let this man's conscience be honoured and satisfied!" This, this is the way in which Christians are to administer oaths; a sinful, impure, perverse, idoltrous conscience is to frame its own God-insulting oaths; and British men, and Christian Magistrates, are to be its salaried, deliberate executors! Can any creature of God be hurt in being sworn by the Being who made him? What njury to his conscience can be here? Why are we so liberal in surrendering the prerogatives of the Almighty, and so niggardly in surrendering even one pice of our own? Where is our supreme love to God, when he is thus habitually insulted in judgment-halls and courts of law? Again we say, in such circumstances, how is it possible that we can evince supreme love of God?

All supposed love to man, built on disregard to the honour of God, is but a criminal delusion: and all institutions, or customs, or laws, or decisions, resting on such a fabric, are but the wretched cobwebs of conventional iniquity.

A. says further, that, "the argument by which the administration of any oath by a Christian Magistrate other than on the Gospels, is pronounced to be irreligious, is, that the Magistrate thereby commands the commission of sin—the sin of Idolatry—or profession of belief in an unknown God." Now, as to this, we beg to say, that we are no advocates for the swearing of oaths *on the Gospels*, or on any symbols, even among Christians: we think it unwarranted and injurious, being superstitious in its tendency; and certainly among heathen we should never propose any such outward sign: we would only require an oral or verbal appeal to the "One Living and True God, who is Maker, Ruler, Judge of all." Again we demur to the insinuation in regard to "professing belief in an unknown God"—we desire no such thing; we would appeal to Him who is universally revealed and universally present, and

who ought to be universally known, loved and feared. If He is not so, the whole blame rests with men themselves; and we must not be deterred from doing our duty on account of their wilful sin. The question is one for *us*—shall *we* propose the *true* God, or a *false* God, as the foundation of a solemn oath? Having made these exceptions from our correspondent's statement, we say, that as to the rest, he is right: as opponents of the administration of idolatrous oaths, we do indeed hold, over the open decalogue, that *idolatry* is a *sin*;—that an *oath* asserting idolatry is a *sin*;—that the *putting* of a sinful oath is a *sin*;—and that all aiding, abetting, suggesting, requiring, or receiving of sin is *sin*, in the sight and judgment of Almighty God: for all other tribunals in such matters we care not one straw. On the decalogue, containing the first elements of morality and piety, we stand; and there we hold that to swear or cause to swear by the Ganges is a sin of falsehood and of insult to God.

But A. professes to remove the foundation of this argument by an appeal to the word of God, even to Rom. xiii.—As we cannot see the force of this appeal, or perceive the point of its application, we cannot of course reason on its relevancy. But, as far as we see, we shall go, and examine. “The Roman government was idolatrous, and supported state-idolatry.” Certainly. “This state-idolatry was maintained by taxes.” Certainly. “Part of these taxes were required of Christians.” Certainly. “Christians were commanded to obey that government and pay these taxes, by the Apostles.” Certainly. Therefore, *what*? What is the inference? Speak it out—“That the Apostle commands Christians to support Idolatry!” Is this A.'s inference? We think not—we hope not—as it would involve a charge, of more than intellectual deficiency against himself. The man who can believe, that the command to pay the regular taxes due to Government, involves an approval or sanction of the use which the government makes of such taxes, betrays great laxity of judgment, combined with obstinacy of purpose; he must be determined to assert what he is unable to prove or indicate. This we do not charge against A. however, because we do not suppose him guilty of the inference, the only inference which we think can be drawn from his premises. The simple truth is, that Christians were commanded to obey existing civil powers, *as such*—to “pay all honour to whom honour was due, and all tribute to whom tribute was due;” those who received honour, were accountable for the use they made of it; and all who received tribute, responsible for the end to which they turned it. The payer was amenable for his own loyalty, not for the idolatry of the receiver:—the subject was answerable for the discharge of his own civil relationship, but not for the superstitious appropriations of his governor. This is the secret of the whole, and shews how a Christian could obey one command which says, “Flee idolatry,” and another which says “pay tribute” even to idolatrous governors. There is however in the cases a parallel of another kind which we can discover, and it is this. If a Christian magistrate put an oath to an idolater by the living and true God, then that idolater may associate with the name of God any one of the vile divinities of

Hindustán; yet the Judge is no wise accountable for that idea or perverse notion in the mind of the other:—so, in like manner, a Christian subject of old paid a tax legally or officially demanded of him by the existing power; yet, though that money might be used for the service of any one of the herd of thirty thousand deities of Greece and Rome, the Christian was clear from all participation in that. Let men take heed how they wield the sword of God's word, for it is two-edged; and the unskilful wielder may cut himself in the attempt to cut down his foe.

A. says "that Paul left it to the religion he advocated silently to work out reform." Truly unfortunate is our correspondent in his selection of a "*silent*" Reformer in Paul, or of a "*silent*" reformation in Christianity! Oh how *silent* is the Bible on the subject of *idolatry*! Nay rather, how deaf is man! Oh yes, it is pleasant to fall asleep in the morning, and at night find our work done! Certainly, Paul knew that "Government must go on"—and that we must in the "ordinary affairs" of life conform to others around us:—but when does Paul say that we are to conform to the practices of the world and to the prejudices of the times we live in? How can any man say this who has read Rom. xii. 1, 2; and 2 Cor. vi. 14—18, not to speak of many other passages of the same kind?

As to the "existence of British government in India," we make no question on that subject. In the providence of God we have become rulers here; and the only question is, *how* shall we rule? According to the will of *man* or of *God*? Shall we acknowledge *no* God, or *every* god, or the *ONE* God? Shall we be guided by what an ignorant, deluded, superstitious people deem sacred, or by what the Almighty declares to be sacred? Shall we dispense justice to men, at the expence of righteousness to God? Shall we base equity to man, on iniquity against the Supreme? It is very well to talk about humouring "human prejudices and feelings," if we only sacrifice *our own* "prejudices and feelings" in return:—but, we ask solemnly, *who* has power to do so at the expence of Jehovah's prerogatives? To *whom* has he given authority to take an oath by an abominable and insulting idol, in his presence, although one hundred millions of human rebels, and earthly traitors, should say it is right? Where is he that has received such authority? Let him produce his credentials? Is this principle derived from *reason*, or *revelation*? Let us see how it is obtained? Shew us the premises that we may judge of the solidity of the conclusion. Men are always taking for granted, or laying on others as granted, first principles which need to be proved:—they will force upon the consciences of one class, the very nostrums which they have devised for relieving the consciences of others—they chain my conscience that they may liberate my neighbour's! But the Christian is bound to "prove all things."

To the supposed case of the witness who will only swear by the Tulsí leaf, we at once say, "no; we would accept of no such oath; for it would be an insult to God and also an injury to man; it is an incitement to an idoltrous act, and a legalising of it." Every man of common piety knows that idolatry is an insult to God; and every man

of common sense knows that it is a curse to man ;—and shall we employ any such thing as a medium of preserving India? Truly men who think so may join Sysiphus in the rolling of his stone!

We would not give the “blood of a human victim,” because it would involve murder and a breach of the sixth commandment; but, we may give Gunga-water, and the Tulsi leaf, because it involves *only* idolatry, and a breach of *only* the first commandment! Oh consistent morality towards man!—why hast thou divorced piety towards God?

“Cornelius, the centurion,” stands in A.’s letter as the counterpart of “Sergius Paulus” in L.’s communication. The references made to the soldier and to the magistrate we still lay aside as mere suppositions—unless we were to venture on a counter-supposition, which would be this: that they neither of them would worship an idol; that they neither of them would swear by an idol; and that they neither of them would receive or require in others that sin which they would not commit themselves: this would be our supposition regarding those men; and we think our supposition is at least scriptural and reasonable. Shall I do a thing which is evil myself? No. Shall I encourage a fellow-creature then to do it? No—I abhor the thought.

Our correspondent concludes his communication by saying, “But so is it supposition the whole question as to the sin of administering heathen oaths.” Truly this is settling the whole affair with a vengeance! Of course we cannot make our opponent think or call any thing we say or write aught else than supposition; but we would commend to his serious consideration whether the following be mere suppositions. Is it a supposition, that there is but one living and true God? Is it a supposition that He alone is entitled to supreme regard? Is it a supposition that the Bible is from him and a true revelation of his will and character? Is it a supposition that idolatry is there declared to be sin? Is it a supposition that an oath by any object is the highest possible assertion of its truth or reality? Is it a supposition that he who swears by a false god asserts in the strongest form that it is GOD? Is it a supposition that such an idolatrous oath is sin in the swearer of it? Is it a supposition that to propose, order, administer, receive or sanction sin is sin? If it be so personally, is it a supposition to say that it is so officially? If all this be supposition, shew it to us:—if it be not supposition, then he who receives an idolater’s oath is partaker of the idolater’s sin.

But there is no supposition in the case. We challenge any man to shew how administering an oath by a deified demon, or beast, is consistent with “loving the Lord our God with all our heart and soul,”—we challenge any man to shew, how suffering such a sin as idolatrous swearing to pass unrebuked, is consistent with “loving our neighbour as ourselves.” These are not “general principles,” but express commands, and the evil we speak of is a direct breach of them. What more need we say of the *first* commandment, as forbidding all idolatry and of course all connivance at it? What need we say of the *second*, as forbidding the use of all idolatrous symbols, and of course all lega-

lizing of them? What need we say of the *third* command, which forbids the use of God's name in a vain manner, and of course the judicial sanction of the transference of that blessed name to "vain," false, abominable objects? These things seem to us clear as words can make them. Will A. deny that the bulk of the Old Testament is directed against idolatry and all compromise with it? Will he refuse to admit that a great part of the New Testament is directed against all conformity to the evil that is in the world? What course would the "general principles" involved in the following passages lead to? "But I say, that the things which the Gentiles sacrifice to devils, and not to God—and I would not that ye should have fellowship with devils."—*Query*, have we judicial "fellowship" with devils, when we accept of oaths by them?" "If any man say unto you, 'This (meat) is offered in sacrifice to idols,' eat not, for his sake that shewed it, and for conscience sake,"—*a fortiori*, ought I to accept of an oath which I know is made in an idol's name? Surely an oath is far above the eating of food.—"What concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: wherefore, come out from among them and touch not the unclean thing." Is there no principle here demanding a separation between the temple of God and Idols?—and yet, in our courts, are not all huddled together? Is it not the same thing whether a man swear by God or Belial?—"Let no man deceive you by vain words, for because of these things cometh the wrath of God on the children of disobedience.—Be not ye therefore partakers with them.—Have no fellowship with the unfruitful works of darkness; but, rather *reprove them!*" Is legalizing "reproving?" When we are accepting an idolatrous oath, are we refusing to partake of idolatry, one of the chief works of darkness?—Surely this may suffice of scripture reference to shew that we are not left in this matter to mere general principles, drawn from each man's own mind or theory.—The word of God is explicit as a whole, and in its several parts—and the decalogue alone is sufficient to determine the whole matter amongst those who acknowledge its divinity and submit to its authority. Here then we stop for the present—satisfied that all this discussion is hastening on to ultimate good for India. We rejoice that we live in a day when the chains of a century are beginning to be felt and broken:—and we rejoice to hear and know, that there is a remnant of those most deeply concerned in this matter, who are determined to do their duty.—May the Lord God speed the movement now going on, and bless all those who are on His side and on the side of man! "Thy kingdom come!"—ED.

III.—*Journal of a Missionary visit to the Sitákund Melá, by Rev. J. Johannas, Baptist Missionary, Chittagong.*

*February 12th, 1839.*—At 2 A. M. left Chittagong for the Sitákund melá, in company with brother Fink and Mr. C———. At day-break we reached a market called Madan's-hát. Here we addressed about 20 or 30 persons who heard us with very great attention. One bráhman, rather more refractory and conceited than the rest, said "We do not credit what you say. Every sin is wrought by a divine agency. Without it nothing comes about." He had a powerful voice, and because he vociferated so loudly, the people concluded we were refuted, and that their priest had got the victory. However we dwelt upon the purity of God, his abhorrence of sin, and said, "Mankind were suffering, because God was not pleased with them, on account of their abominations." Nothing, however, would convince them. They had their opinion, and whether right or wrong, they were not scrupulous to examine. After discoursing for some time, we left the place, giving away a few tracts. The next place at which our bearers halted, was Kumárí. Here we met a native zamindár, the proprietor of the village and market. He, understanding our errand, said, "So you are come to take away people's good sense, and put bad sense into their heads." We fully made known the gospel to him. There were others with him, who had an opportunity of hearing the truth. Some present, particularly this Bábu, began to object to our propositions, though many things he very readily conceded. At 2 P. M. we came to the end of our journey, the celebrated Sitákund hill. We were comfortably provided with a house, the property of the Mahanta, or the proprietor of the Sitákund zamindárá and hill. It was his kacheri or court-house; it was surrounded by smaller houses occupied by pilgrims, who had already begun to assemble. We rested, and after taking dinner left home for the melá. We saw thousands, who had come from different parts of India, men, women and children, all eager to testify their zeal and veneration for the superstitions of their false religion. We felt for these perishing souls. Our hearts yearned over them. We looked up to Jesus for his Spirit to aid us in the work, and to make his word the power of God to the salvation of these benighted idolaters. We felt no discouragement as at other times from a want of hearers. We had thousands before us who were so eager to hear the word, and we thought we must have been pressed to death. To carry books was no small difficulty, for no sooner did the people see that we were giving them away, than they fell upon us. We continued preaching the word of life to successive groups of people. They heard with deep attention; said they had never heard these things before; wondered at our condescension in speaking to them so affectionately, and with very few exceptions, said that what we spoke were the words of a holy God. On returning home, we found many waiting for us. We spoke to them all, briefly describing Christianity, and satisfying the people with books, for which they seemed very eager. At night had Bengálí worship. The pilgrims occupying the huts around, heard us sing the hymn by Krishna Pál in Bengálí :

“ O thou my soul forget no more  
 The friend, who all thy misery bore.  
 Let every idol be forgot  
 But, O my soul, forget Him not.”

Some came before our house, and seemed wrapt in attention. We invited them to come in. Some of them did, and after worship left us. We had abundant reason to thank and bless God, for his goodness to us this day. Many hundreds heard of his blessed name, and he gave us strength to prosecute this duty with zeal and solicitude for the salvation of our fellow-creatures. O may the Lord Jesus make bare his arm, and give efficacy to his word.

13th.—At daybreak left home. Thousands were up early, and preparing to have a sight of the idols on the hill. For a considerable distance the eye could perceive nothing but pilgrims, a dense multitude. They seemed all deeply intent upon the work they had come to perform. Hundreds were making towards the hill, where stood the temples of Mahádev, Sambhunáth and Chandranáth. Many, decrepid with age, could hardly go forward, yet from a superstitious impulse were impelled onward. It was very affecting to look on these aged idol-serving sinners. We addressed hundreds, told them of Jesus, the only way of acceptance with God. Some felt the force of the truth; others did not heed. They believed they were going to the most desirable good under the sun, and when wearied in body and scarcely able to bear fatigue, the words which animated them were, Hari bol, Hari bol. On our approaching the hill, we saw hundreds before a tank, surrounded by numbers of very small pakká temples. They are used by respectable females after their ablutions in the tank, as a preliminary ceremony to the *darshan* or sight of the idols on the hill, to put on their clothes. Numbers of men and women, on seeing us, soon flocked around, and gave very encouraging attention to the word. I never saw a more attentive audience. These women hung upon our sayings. At other times, they would have fled from our presence: but now they saw and recognised our sacred office. Their hearts assented to the truths of revelation, and their mouths gave testimony to their efficacy. Some appeared affected,—one woman in particular, hearing Mr. Fink and Gangánárayan, said, “ Brethren, if these things be true, I have travelled this distance in vain.” Another woman told me, “ Sir, what you say appeals to the heart, and meets with a response there.” After addressing these women, we walked onwards, and saw many things to affect us. A company of pilgrims, returning from the hill, came before me and said, “ Sir, we have travelled this distance to gain good; but our wish has been frustrated. We brought nothing, and because we could pay nothing, we were denied a sight of the idol.” Another old man so piteously lamented his hard fate, for being denied the same blessing, that if it would not have encouraged him in his idolatry, I would have given him the boon he solicited, which was 1 rupee 4 annas. At another place, we saw some of those detestable characters, the *sanyásís*, or religious mendicants, in a state of perfect nudity. There were some women standing among the rest of the surrounding people, and on inquiry I learnt these were such devoted holy characters

that they considered themselves as gaining good, by looking on such a sight. I spoke to these men, and endeavoured to make them ashamed of their disregard to common decency: but I found, before they could speak, that they had among the crowd many warm advocates, who justified their loose appearance, and said that they were really as innocent as little infants. Could man convince these dead souls? Surely not. At another spot we saw several men and women, shaving their heads. On inquiry learnt they were fulfilling their vows before a large tree deemed sacred by the bráhmans, yea almost as sacred as the *Kalpataru*. There were several women with bráhmans before them, repeating after them certain *mantras*. Then several times hugging the tree, they prostrated themselves before it. To all these persons, we did not cease to declare the truth as it is in Jesus. On our ascent to the hill, we observed several hundreds before the temple. Those who could pay handsomely were conducted in by the bráhmans. The inner ceremonies I did not witness; but I saw satisfaction depicted on the joyful countenances of the people, as they came out. The pilgrims had to present offerings at three different places. First, at the foot of the hill, where there is a rent in the rock, out of which issue fire and smoke. Here there is a bráhman, who receives small offerings, such as rice, ghí, cowries, &c. At the second place, before the large temple, to which is about 50 steps. Above this rent or fissure in the rock to the *mohat*, the largest and the most valuable offering. And the last place at the temple of Chandranáth, which is situated on the highest point of the hill, and the ascent to which is very fatiguing. After I had seen the people and spoken to them, I proposed to brother Fink to follow the multitude on the top or summit of the highest point of Sitákund, particularly as I saw hundreds of men and women, young and old, indiscriminately moving upwards. Brother Fink went up with the native preacher to one-eighth part of the ascent, and then through exhaustion returned. I and Mr. C. kept on our journey, but had it not been for the number ascending, we would have followed brother Fink's example; for really I thought, before I had ascended little more than halfway, that I could not return home again: but must find a grave in the very seat of the devil's empire. I more than once sat on the flight of pakká steps, and felt as if I was going to expire. I cannot describe the condition of many of the pilgrims. Several were lying on the steps, lamenting that they had ascended so far. Some said, "This is penance for sin. This is the region of hell. Surely after so much suffering God will pity and forgive us." I addressed, weak and exhausted as I felt myself, as many as I thought would hear me; and many listened to me, and some seemed deeply affected. I at length ascended the highest point. I commenced ascending before the sun was up, and when I returned it was about 12 o'clock. On the hill I saw under a tree, numbers of pilgrims, who had resolved to stop there till they had recruited their exhausted strength. I spoke to them all, and found them quite disposed to hear the gospel. The temple here is built of stone, very small, and has in it a black stone surmounted with brass. Here the crowd was great, and the idolaters intent on their

work. Whilst returning I counted the steps leading to this temple, which were upwards of 500, built very strong, and which cost the Bábu who made them upwards of 150,000 rupees. This sum is not exaggerated, for the labour must have been immense, and the difficulty of carrying up the materials very great. After you ascend one-sixth part of the hill, you commence with these steps. There is a beautiful spring running from one part of this high hill. When I descended the hill, I met brother Fink and Gangánáráyan preaching to hundreds. I stood with them under a large tree, whose ample foliage invited weary travellers to rest under its shade, and commended Jesus Christ to hundreds. This was a banian tree, upwards of 33 cubits in circumference. Three Missionaries under its shade and hundreds of Hindus listening, brought to my mind the beautiful lines of that devoted servant of the Lord Jesus Christ, Mr. Ward:—

“ Whene’er thy sons proclaim good news  
 Beneath the Banian shade,  
 O may the poor Hindu feel thy power  
 And grace his soul pervade.  
 O may the heavenly shástars fly,  
 May Hindus learn the word,  
 And may all India’s tribes become  
 One caste to serve the Lord.”

On our returning home, we had again several waiting for <sup>the</sup> books, to whom we spoke and distributed these silent messengers of truth.

At 5 P. M. left home. We commenced addressing the people from our gate to the utmost end of the melá, which must be upwards of a mile. Here were assembled worshippers from the remotest parts of Bengal and Hindustán. They had prosecuted their journey hither, under circumstances of no inconsiderable privation. Some of the pilgrims were very old, and they came to lay their bones in the sacred valleys of Islámábád. Some had come hither with all that they could muster to offer to the idol, leaving the few inmates at home to support life as well as they could. Some had travelled this distance without money, depending on the alms of the public, and all this to propitiate the favour of the idol. Individuals disappointed in their prospects, or tried by adverse fortune; women labouring under the reproach of barrenness: all had made this seat of abomination their sacred rendezvous; and all were expecting to derive incalculable good. This was the impression of the people. We addressed them, pointed out the Lord Jesus as the only Saviour from the wrath to come, described his sufferings, his love to dying men, and besought them to cast away their false refuges of lies, and to cleave to Him alone for the salvation of their never dying souls. Many hundreds heard us this day. Many gave us encouragement by their eagerness and attention to hear the word, and we were not faithless to overlook the promises of God, which had reference to the salvation of the world by Jesus Christ. While preaching, a very old man came to me and said, “ Sir, give me a little help to take off my long beard which I have for years allowed to grow in fulfilment of a certain vow.” I refused satisfying his request on the score of superstition; but told him, if he was hungry, I would

give him a trifle. He said "No sir, I want to make an offering." I spoke to this sinner of a hundred years, self-willed and hardened in his superstitions; truth did not seem acceptable. I thought of the passage, "Can the Ethiopian change his skin, or the leopard his spots," and left him to Him, who can alone turn the disobedient unto the wisdom of the just. We preached till dark, and then returned home. Hundreds who never before heard of the name of Jesus, were made acquainted with his religion. In all our addresses we thought of the blessed Saviour, and in his name alone expected success. I thought of the Apostle Paul, and went to work with the resolution, "I determine to know nothing among you save Jesus Christ and him crucified." Yesterday and to-day we distributed one-half of our book and tracts, nearly fifteen hundred. Part of these books, the gospels, &c. belonged to the Bible Society, sent to me for sale, and as the people were eager for books, I thought of the object of the society, and freely gave the blessed boon to these dying hundreds, remembering the lines :

" For he who hath, and will not give  
That heavenly gift to all that live  
Himself shall lose the way."

14th.—Left home as usual in company with brother Fink, and the native preacher, alternately preaching to as many as thronged to hear us. The first place where we cast the gospel net was before a tank, on the front of which numbers of pilgrims were sitting smoking. Amongst the rest who very attentively heard the gospel was an old Hindu, recognized by his followers as a very holy man; this man was feeding about half a dozen women, his companions in pilgrimage. There were some who commenced arguing against the truth: but this I discouraged as I have found no good to result from it when multitudes are eager to hear the gospel, particularly as thereby the object of preaching is lost, and the people return home ignorant of our message. We next preached to a few sanyásís. Some of them were very attentive, and dwelt largely upon the holy acts they had performed. They had visited all the celebrated resorts of Hindu superstitions, Banáras, Jagannáth, &c. I told them not to say they had seen these places and gained good, for had they even a *darshan* or sight of God, that would avail them nothing. I said, "God was holy and just, and the sinner who wanted salvation must keep his holy sayings; on the violation of which, his curse, his displeasure, became man's sad inheritance, and that from this all their miseries and wretchedness in life originated; that God to obviate all this evil, and to make mankind happy, laid down this simple method of salvation, in his Son Jesus Christ." I then explained, "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." Some of these people said, that we were dwelling on sacred subjects; but that God had given every man his own religion, and in that he must live and die to obtain salvation. One man, to enhance the value of his religion said, "Sir, we have seen Mahádev in these jungals, in the form of a human being with the face of a lion, walking in the cool of the morning and evening."

Went to the melá and scattered the seeds of life in five different places. Brother Fink and Gangánárayan zealously engaged all the time. Observed the pilgrims, some of whom had come early to the melá, leaving the place and returning to their distant villages. They came in their guilt; but now think that they are returning home washed and purified from all their sins. Speaking to some of them I found their satisfaction not unequal to those who said, "We have seen the Lord." Truly "there is a way that seemeth right unto a man, but the end thereof are the ways of death." May the Lord lift up the light of his countenance upon their dark souls, and give them the wisdom, which can alone direct and make them wise unto salvation. At night had a service in Bengálí. Three of the Commissioner's writers were present. They were there on account of the survey of land. They were excellent young men, had derived a great deal of good by being educated in the Benevolent Institution at Chittagong. I asked them, whether they were still Roman Catholics. They said, they were:—they made me to understand, however, that they were only nominally so, abhorring the superstitions and gross errors of that church. I asked, "Do you believe in the infallibility of the Pope?" "No." "On penance?" "No." "On transubstantiation?" "No." I then told them that the only safe religion for man to follow was in the Bible.

15th.—After our return from the melá, where we addressed hundreds; we had numbers of Hindus waiting in the house for books. We satisfied them all, first acquainting them fully with the religion of the Lord Jesus Christ. A bráhman, a very clever man, entered into argument with us. We spoke and tried to convince him as much as possible. I forgot to mention, that a bráhman, who heard me preach the gospel some years ago, and waited to be baptized by me, was with us; this man ably defended Christianity, and confuted the bráhman from his own shástar. My sole reason for not baptizing him, (willing as he is even at this moment) is his pernicious habit of smoking gánjá\*, which greatly stupifies and intoxicates him. This vicious habit, I believe, is difficult to forsake. This man has commenced the life of Jesus Christ in excellent Bengálí, which he has often read to us and to his countrymen. Went abroad again in the afternoon; at a weekly market there were hundreds of pilgrims; these brother Fink addressed. The attention afforded was pleasing. After him the Native speaker addressed them, and at another place, I addressed a separate multitude. We returned at dark home.

16th.—Went abroad early this morning. Spoke to separate congregations of natives, visited and took leave of the Mahanta, or head bráhman of the temple. He is a respectable looking old man, and he has lands which yield him a handsome annual revenue: gave him a copy of the book of Isaiah in Nágri, which was very acceptable. On returning, we were shown about 16 monuments—tombs of the Mahantas, successive proprietors of the hill; and in one place, we saw the supposed footmarks of Sitá the wife of Rám. These, to the deluded

\* The tops of hemp mixed with tobacco.

Hindus, are all objects of worship. Returned home rather late. Till 2 o'clock, we were engaged in conversation with natives, who called for tracts. We distributed all our stock, and as the people were fast leaving the place, we also left Sitákund for the town. We had reserved a few books, which we distributed by the way, to the most eager, after briefly explaining to them the religion of Jesus; we reached Chittagong in the evening.

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#### IV.—*Biography of Sir Robert Henry Blosset, Knight, Chief Justice of Bengal\**.

A year had not elapsed from the death of Bishop Middleton, a memoir of whose life has already been given, before the Church in India was compelled to lament the decease of one, who, though not called to minister at her altars, or to proclaim from her pulpits the glad tidings of salvation, was yet, from the high office which he was appointed to fill, from his amiability of disposition and sweetness of manners, but, above all, from his personal piety and Christian devotedness, eminently calculated to further the interests of pure and undefiled religion in the East,—a subject that was very dear to his heart. Next to entire devotedness and uncompromising faithfulness on the part of those who, as chaplains or missionaries, are entrusted to preach “the unsearchable riches of Christ” in foreign parts, nothing is more important to the cause of Christianity, than that those who fill high official situations should be men of deep religious feelings, should set a good example in their own persons and families in the whole tone of their characters, and should ever be ready to forward any good work, the object of which may be the moral improvement and spiritual instruction of all within the sphere of their influence. The appointment of the subject of this memoir to the dignified and important office of chief justice of Bengal, had been hailed with heartfelt gratitude by those who had the best interests of India at heart. Sir Henry’s character was tried and appreciated; and he left England with heartfelt prayer that he might be strengthened in the discharge of his official duties, and might be the instrument in God’s hand of extending the influence of Christianity. It pleased him, however, in whose hand are the issues of life and of death, to order it otherwise; and a few weeks only elapsed between Sir Henry’s landing in India and his death.

Robert Henry Pecwell (for that was the family name, that of Blosset being adopted on account of an estate that was left him), was born in 1776, and, after being educated at Westminster, entered Christ Church, Oxford, in 1792. He chose the law for his profession: was called to the bar in 1799, his circuit being the Norfolk; and, in 1809, was created serjeant-at-law. He was appointed recorder of the town of Cambridge, an office which he filled with the utmost credit to himself and satisfaction to others. He was an accomplished scholar; for his

\* Extracted, by request, but with much pleasure, from the *Church of England Magazine*.—Ed.

talents were of the highest order, and were cultivated with assiduity. He was an excellent linguist; and his eminence as a lawyer may readily be inferred from the appointment which caused him to leave England. His acceptance of that appointment, there can be little doubt, arose from the hope which he entertained, that he might be useful abroad in a religious point of view. It could not arise from the love of gain—for his professional emoluments were great, and his private fortune considerable; but he had the cause of the Saviour and the good of his fellow-creatures at heart, and he felt it a duty to enter upon an office which could not fail to give him an extensive influence.

The mother of Sir Henry was left at an early age a widow, and the care of her children in a great measure devolved upon her. She was a woman of deep piety and sound principle, and she sought to impress on the minds of her family serious views of religion. It is recorded that, in every instance, her precept and example had a beneficial effect. The Christian parent has, indeed, not unfrequently cause to weep over the waywardness, and stubbornness, and profligacy, of those whom he seeks to bring up in the nurture and admonition of the Lord, who are the objects of his most watchful anxiety, and whom he continually remembers at the throne of grace. It is not every such parent who is privileged to witness all his children growing in grace and in knowledge. Let him, however, not grow weary; let him hopefully sow the good seed; it may long remain hidden; it may apparently have perished; many sorrowful days, and many weeping nights may be appointed him: still let him seek to cultivate, let him encourage hope, and dispel despair. The good seed may germinate; the blade may spring up, and then the ear, and then the full corn in the ear. He may sow in tears, but he shall reap in joy.

For a season, indeed, the admonitions of his mother seemed to be forgotten by Robert Henry. Religion appeared to have lost its influence, and to be no longer a ruling principle in his soul; but, through the faithful ministration of a devoted servant of God, he was aroused from the slumber of spiritual insensibility; he sought for pardon and acceptance through Him by whom alone they are to be found; and a growing consistency of Christian character testified that he was led by the Spirit of God, and was becoming more and more conformed to the divine image.

Sir Henry sailed for Calcutta in the "David Scott," which left Portsmouth on the 5th of June, 1822, on board of which were some truly devoted Christians. Among these Mr. J. H. Harington, distinguished as the supporter of all that had a tendency to ameliorate the condition of India, the Rev. G. W. Crawford, and the Rev. Francis Kirchoffer. The manner in which his time was spent during the voyage is thus described by him in a letter to the clergyman whose ministry he usually attended, and the greater part of which was written while the vessel was abreast of the Cape de Verd Islands:

"My grateful recollection of the happiness which I have enjoyed at your communions will not suffer me to let this day pass without writing you. My thoughts are often with you and with your congregation, though the distance between us increases every day. I call to mind

your kind prayers for me before my departure, which I trust have not been intermitted since I left you, nor have been offered up in vain.

“Though I very much miss the opportunities of public worship that I have been accustomed to, and which have, by the mercy of God, produced so many blessings to me, yet I have great reason to be thankful for those which are afforded me here. I have my time more at my command than at any period of my life; and am able to employ a very large portion of it in reading the Scriptures, and in prayer and meditation. Our chaplains also are very attentive to their religious duties, and furnish us with regular service both in the morning and the evening. But my cabin is the temple of comfort, and truly deserves the name of a study; and I trust that the hours I spend in it will be a very improving period of my life. With nothing to distract my attention, I can sit and review the scenes of my past life, and look forward, with no small anxiety, to that part of it which is to follow, and which is connected with so many important duties, and exposed to so many temptations, that I daily feel a stronger sense of the necessity of the Divine assistance to carry me through them, and to enable me to fulfil, in any degree, the hopes of my friends and of those who have sent me to this station. Still, however, I trust that He whose providence seems in so remarkable a manner to have pointed out this path for me, will not suffer me to want his guidance and direction while I walk in it, nor leave me without the aid of his Holy Spirit, for which I daily and hourly pray; and I trust that I may consider the manner in which I am now spending my time, the increased delight that I take in reading every part of the word of God, and my desire to live every day nearer to him by prayer and a holy life, as in some degree an answer to those prayers, and as a proof that he has not suffered this change to take place in my life without a gracious design of ordering these events for my eternal welfare.

“So far have I written, under the restraint natural to one who never could prevail on himself to disclose his thoughts on religious subjects, either in writing or conversation (except occasionally to a near relative) to any person whatever—partly from shame, and partly from a fear, too well founded on past experience, that times may again occur when my spiritual enemies may once more prevail over me, and when all that I have ever thought before on these subjects may appear to be hypocrisy, or built on a false foundation. As you can no longer, for some years, be my minister, suffer me to appoint you my confessor at least, and to offer you some of the breathings of a heart which has been so often warmed and animated by your discourses, and which never can be sufficiently grateful for the benefits derived from them.

“As probably you will be glad to hear how I dispose of the rest of my time, I can only tell you that I believe the period of my voyage will be considerably too short for the different tasks which I have proposed to myself; consequently you will believe me when I tell you, that time does not at all hang heavy on my hands. I make rapid progress in the Hindoostanee language; and read many books connected with India, in respect both of the Indians themselves, and of the history of our settlements there, as also the lives and proceedings of the most

eminent missionaries and chaplains, which lives not only contain many excellent thoughts in a religious point of view, but are full also of interesting details respecting the character and customs of the natives. I have, besides all this, several branches of the law to make myself in some degree acquainted with before my arrival, as the justice which we administer there is of a very multifarious, I might say universal kind, and comprises courts of all possible descriptions."

A few weeks after his arrival at Calcutta, Sir Robert was attacked with the disease which soon proved fatal. It was seated in the lower intestines, was entirely unconnected either with the climate or the voyage, and must have been of long continuance. It was a matter of surprise, indeed, that it had not sooner discovered itself. The following account of his illness was sent by the late Rev. T. Thomason, (whose name will long be remembered with honour by all who knew his devotedness to the cause of Christianity in the East,) to the sister of Sir Henry:—

"On the Tuesday before his death, which took place on the Saturday following, I was requested, in a letter written by his servant, but in his own name, to attend whenever it might be convenient to me. I waited on him immediately, and found him on his couch, greatly altered in appearance. His disorder had attacked him with amazing violence, and was of a nature to pull down the patient speedily. He received me with a solemn and earnest expression of regard, and of interest in the occasion of our interview, which I can never forget; it was very striking, and greatly affected my mind. After some remarks on the suddenness of the attack, and the mysterious nature of his illness, he entered immediately on the great subject of God's dealings with him from the beginning, spoke with much humility and many tears of his past life, and seemed overwhelmed with a sense of the goodness of God to him. Turning round, he observed, that his excellent mother having been known to me, I could well appreciate the honour conferred on him, and the blessing which he enjoyed in having such a parent: the remembrance of her piety and maternal love caused him to weep abundantly. Recovering himself, he said, that he could not affirm that he was not somewhat depressed; it was fit, he thought, that he should be so: perhaps there was no state of mind more salutary; it would be well for us, he said, if we were oftener in such a state; and he could from his heart declare, that though he knew much to humble him and make him sad, yet he felt the mercy of God so greatly to exceed his own demerits, that he could not but feel overwhelmed with a sense of it.

"He was then led to mention, as the greatest blessing of all to him, his voyage to India. He looked back upon it with peculiar thankfulness: it was what he needed—a voyage by sea was highly calculated to impress the mind with seriousness. He had found this to be a season of solemn reflection and of religious enjoyment. In the retirement of his cabin, he had enjoyed more of God than ever before; and though the voyage was unusually prolonged, he felt regret when it came to an end. He could bless God for all his afflictions, and could testify that they had been his richest mercies; adding, that he had experienced the fulfilment of that promise in *Is. xxx. 20, 21*, which he repeated with great

distinctness and solemnity. It was very edifying to observe the tone and manner with which he called to mind the words of the promise,—‘Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.’ The impression on my mind at the time was, that the voyage had been a season of great spiritual improvement to him, during which his heart was strengthened, his religious principles took deeper root, and his soul was ripened into that maturity of Christian knowledge and experience which was so conspicuous in him on his arrival.

“The conversation then turned on the mysteriousness of God’s dealings in bringing him to India, and then laying him on a bed of sickness, which in all probability, would be the bed of death. He had hoped, if it had pleased God to spare him time, to use the influence of his situation in advancing religion, and especially in encouraging the many institutions which had been formed for the benefit of this country; but the very serious aspect of his illness had put a stop to all his plans, and had led him to examine his motives strictly, and to feel that he was himself nothing. His anxious desire now was, to acknowledge the hand of God, in the exercise of entire patience and resignation to his holy will.

“After some further conversation on this topic, at his request I prayed with him, having previously read a portion of the twelfth chapter of the epistle to the Hebrews, referred to in the Order for the Visitation of the Sick. He was visibly impressed with a thankful sense of that assurance—that the ‘Father of spirits’ chastens us ‘for our profit, that we might be partakers of his holiness;’ and added his fervent ‘Amen!’ that it might be so with him.

“This is but an outline of our conversation; and it is impossible to convey an adequate idea of the solemn pathos, the tone of tenderness, the dignity, and the humility with which he spoke.

“On the following day, Wednesday, I again visited him. He was sitting on a chair, in a state of some disorder; leeches had just been applied, and he complained of great pain, and said that his disease was still a mystery. He did not know how it would terminate; ‘but,’ he added, ‘one thing we know—He doeth all things well; and in whatever way it may end, it must end well.’ His countenance was illumined with an expression of cheerfulness as he said this, which plainly declared the composure of his mind. The season not being favourable for conversation, I left him, with a promise of renewing my visit in the evening.

“In the evening I found him in bed, much reduced and exhausted. He could not converse; it was not desirable, indeed, that he should. I read the 103d Psalm, making such brief remarks as seemed suitable to his circumstances, and then prayed with him. After prayer, he spoke of receiving the sacrament; and said that it was his particular wish not to defer it too long. He thought an early time should be fixed: it was an ordinance which he much enjoyed; and he should be sorry if it

were delayed, for he feared that he might be too much weakened by his disease, which was rapidly reducing his strength, to enjoy it. It was agreed that it might take place on the next day, or the day following. The little which he spoke at this interview indicated a very happy frame of mind. He had been heard in the morning, by a medical attendant, to repeat that beautiful hymn—

‘Come, thou long-expected Jesus,  
Born to set thy people free ;  
From our fears and sins release us,  
Let us find our rest in thee.’

He went through the whole of the hymn, and seemed to breathe out the lines as expressions of his own ardent longings for the glorious appearing of Christ.

“On Thursday morning I again called. He received me with an affectionate welcome, and expressed much thankfulness for being thus assisted in collecting his thoughts, and fixing them on spiritual things, from which he felt himself much drawn aside by his bodily infirmities. I read to him the fourteenth chapter of St. John’s Gospel, and prayed: the words ‘that, where I am, there ye may be also,’ appeared to comfort him greatly.

“In the evening, I found him very much exhausted. My time with him was very short. I read a few of the first verses of the 15th chapter of St. John, and prayed.

“The same remark applies to my visit on Friday morning. The disorder had made fearful ravages on his frame: he suffered much; yet it was edifying to observe how much, in this low estate, he was refreshed by the 130th Psalm, and a few words of prayer.

“On all these visits, after the first, he was evidently so affected by his complaint as to be little capable of conversation. My endeavour was to speak so as not to elicit answers—to suggest such thoughts as his case required, and to pray for a blessing.

“About two o’clock on Friday, I received a message from the medical attendant that he was sinking fast, and that it was desirable that the sacrament should be no longer delayed. This ordinance, to which he had looked forward with so much earnestness, was accordingly administered about half-past three. It was a memorable occasion. I pray that all of us who were present may long retain the recollection of it in our hearts: we ought to consider it a great privilege that we were permitted to witness such a scene. It would have greatly affected and delighted you, could you have witnessed the fervour, and humility, and holy enjoyment of the ordinance manifested by your honoured brother on this occasion. His frame was greatly emaciated; but his soul seemed to rise superior to all earthly things, and, while he partook of the elements, to feed on Christ in faith with thanksgiving. In order to shorten the service, which I feared might prove burdensome to him in his weak state, I left out the hymn of praise, ‘Glory be to God on high;’ and was proceeding to the benediction: he immediately noticed the omission; and interrupted me, pronouncing himself, with great animation, the whole of that beautiful service as long as his voice would admit. We were all greatly affected. I cordially thanked him for notic-

ing the omission; and, with tears of joy, we concluded the service together. It was a season peculiarly impressive. I felt happy in having given occasion to a movement on his part, which so decidedly proved that his mind was entirely collected; and that he entered into the spirit of the ordinance, as a solemn act of thanksgiving and worship, an eucharistical service to Christ.

“The ordinance being concluded, he requested me to draw my chair close to his couch, at the same time intimating his wish that all others might withdraw. He then most affectionately put out his hand, and entreated me to pray for him, that he might be delivered from all false confidences; adding, that he felt much peace, but that when he reflected on his past life, he could not but feel a trembling sense of his demerits—he trusted in the mercy of God through Christ; but at such a season, and in a matter of such importance, he felt it necessary to pray against all false confidences. He repeated this injunction with great earnestness. I replied, that God would not disappoint the hope which was founded on the merits of his Son; and that the Scripture was peculiarly adapted to convey comfort to all, who, under a trembling sense of their sinfulness, cast themselves on the mercy of God. He replied, ‘That is true. I am perfectly satisfied on that point. My views are strong and clear. I have no cloud or doubt; and long to be with my God and Saviour. Oh, when will the time come! To this time I have looked forward, O God, thou knowest. It does not take me by surprise. I have been preparing for it. For some years I have been endeavouring to withdraw from the world; avoiding as much as possible all new connexions, and labouring to be ready for thy summons! I greatly long for my rest!’

“Here he dwelt, with great delight, on the blessedness of being with God; varying and reiterating his expressions—sometimes in broken accents—at others more distinctly. I observed to him that he was now in a state to appreciate those beautiful lines of Mr. Charles Wesley, written when he supposed himself dying. ‘What are the lines?’ he said—‘repeat them.’ I began—

‘In age and feebleness extreme,  
Who shall a helpless worm redeem?’

and was then proceeding to the line,

‘Oh, let me catch a smile from thee;’

but here he took me up, and with great fervour himself repeated two important lines which I had missed—

‘Jesus, my only hope thou art,  
Strength of my failing flesh and heart!  
Oh, let me catch a smile from thee,  
And drop into eternity!’

He was refreshed by these lines; and entered, with great delight, on the hymn, ‘Jesu, lover of my soul.’ We repeated these verses together; and every now and then he helped my memory till we came to the end, in which he joined with great emphasis of tone and manner—

‘Spring thou up within my heart!  
Rise to all eternity!’

“Here I expressed my thankfulness to God for the support vouchsafed to him at so trying a time; and observed, that it was a new instance of the Lord’s tender mercy, in that when he most needed comfort, his consolation should be so strong; adverting, at the same time, to my first interview, when he was comparatively depressed. He said that it was indeed a merciful dispensation; but that violent disorders naturally deaden the expression of the feelings. He had abundant reason to bless God for all his dealings. ‘I can see mercy,’ he said, ‘in all the way by which I have been led; and a gracious reason for every trial and affliction with which he has visited me. All is wonderful! Surely, goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever!’ These last words he uttered with uplifted hands and great fervour. The scene was grand.

“I remarked to him, that the sorrow and regret of the occasion were absorbed, and that I could only rejoice in the comfort which he felt at such a trying season. The hearts of many, I said, would be confirmed thereby, especially those of his friends at home. He had one beloved sister, he said, who would be comforted to hear of him: ‘Tell her,’ he said, with peculiar deliberation, ‘that I die happy!’

“His disorder now becoming very troublesome, he said, ‘I can bear no more,’ and most affectionately seized my hand and kissed it. It was grievous to part with him. Having committed him, with mingled feelings of joy and sorrow to God, I withdrew.”

Mr. Stevenson, the surgeon of the “David Scott,” who was in the house with Sir Henry during the latter part of his illness, says, “having mentioned to Mr. Thomason on Thursday morning that he looked to have some portion of Scripture read to him occasionally, I offered, in the course of the day, to read any portion that he wished. He immediately mentioned the twenty-seventh and ninetieth Psalms, and the fourth and fifth chapters of the first epistle to the Thessalonians. Sir Henry would, on these occasions, repeat passages from what had been read, and dwell upon them; such as, ‘Comfort one another with these words—Rejoice evermore!’

“On the day of his death, Sir Henry very frequently asked me how long I thought he should live. I told him, that, to all appearance, that day would be his last. He expressed his full satisfaction with God’s dispensations; and cried out, ‘Lord Jesus, come quickly! Why tarry the wheels of his chariot?’

“Some time after he recurred to the subject, and said, on receiving my answer, ‘A few hours, then, will free me from trouble!’ He then expressed a wish to speak with Drs. Russell and Nicholson, the physicians who had attended him. On their being sent for, he desired his servant to retire, when he took me by the hand, and said—‘Mr. Stevenson, I hope you will never withhold the light of divine truth from any of your patients. It is the only source of comfort in life and in death. What must be the condition of those who live without God, and have no hope in their death! What could I have now done without the support of religion? In prosperity, I have been too regardless

of my God; but blessed be his name for bringing me to this state! Live in the fear of God, and all will be well with you.'

"By this time his physicians had arrived. With each of them he had some private conversation. One of them, on coming out of the room, observed to me that he had never seen such a striking display of the power of religion; for that, though Sir Henry could scarcely speak, his mind seemed as active as ever, and his whole thought fixed on the prospect of eternity, and on the welfare of those whom he was about to leave behind."

Another friend adds his testimony to the same effect:

"On the day of his death, he went through a long list of names individually; beginning with those immediately about him, and proceeding to all his relatives by name, and then ended with 'God bless them all, and all I have not named; and God bless all Hindoos, and give them the light and comfort of religion!'

"Shortly after this he became evidently more exhausted, and his voice scarcely audible even close to his mouth. He then made me send for Dr. Russell, to whom he put this question—'How long have I to live—days or hours? I ask you, sir, to tell me candidly, and without fear, for I have none.' Dr. Russell, feeling his pulse, told him that it was very weak, and that he thought that a few hours would terminate his sufferings. 'I thank you, sir, for your candour,' he replied, 'and thank you for your attention to me. God grant that all your patients who are to die may feel as happy at that time as I do now.'

"He exerted himself at this interview, and scarcely spoke a whole sentence afterward. At intervals prayers were read to him.

"Mr. Stevenson, surgeon of the 'David Scott,' was in the house during the last four days; and, on Saturday, after Dr. Russell had stated the opinion which I have before mentioned, Sir Henry made him sit on the bed, and keep his hand on the temporal artery, and say from time to time how much longer it was likely to beat. About halfpast seven, he said, 'Come, doctor, it is small enough now! I think a few minutes—and it will all be finished!' He soon sank into an apparent sleep, and never moved his position. At nine o'clock he breathed his last; and seemed rather to have ceased to live than to have had death come upon him. There was not the least struggle, or even a sigh; and his countenance was as serene and placid as I ever beheld it."

The remains were interred at the cathedral, on the 5th, with every possible mark of respect. The forty-fourth regiment led the procession, composed of the clergy resident at the presidency, the members of the supreme council, military officers, and others. A funeral sermon was preached at the cathedral, by Mr. Crawford, on the following Sunday.

Thus speedily was removed from a high and useful station, one whose advancement to the chief justiceship had, as we have said, been hailed with gratitude by all who were interested in the spiritual welfare of India. Unsearchable, indeed, are the ways of Jehovah. He destroyeth the hope of man. Still, we are assured, that he doeth all things well; and in the mysterious dealings of his all-gracious and unerring

providence, the sudden demise of this faithful servant may have had a more beneficial effect, and aided, in a manner unknown to us, the Christian cause more than the labours of a protracted life.

Naturally of a sweet and amiable temper, endowed with first-rate mental powers, and having cultivated them to the utmost, the character of Sir Henry, under any circumstances, might have excited our admiration; but how much is that admiration increased, when we behold the heart brought under the sanctifying influence of the Gospel, and the powers and energies of the soul directed to the furtherance of the glory of God, and the momentous interests of man!

The dying chamber is a sacred place. It is far from kind or Christian, under all circumstances, to reveal its secrets; and there is too often no little exaggeration as to the triumph of faith which the parting soul is privileged to testify. In the case before us the picture, we have the surest ground to believe, is not too highly coloured. The scene brought before us is that of the last earthly moments of one who, in death as in life, bore the most unqualified testimony to the power and grace of the Gospel. It is for us to recollect, that the hour is now upon the wing which shall number us with the dead; and it is for us to seek, through the blood of Jesus, that peace which was here so beautifully exemplified, and an admission to those realms of unfading glory, of which we cannot doubt that the subject of this memoir shall, through eternity, be an inhabitant.

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V.—*Illustration of the following passage of Scripture—“Thanks be unto God for his unspeakable gift,” by a quotation from the writings of the Hindus.*

It has been supposed by many that Heathens have never formed an idea of such benevolence as that of one man giving his life for the salvation of others; but numerous proofs may be adduced from their writings to shew that some have formed an idea of such benevolence and have esteemed it the highest of which human nature is capable. The stories of Orestes and Pylades, of Damon and Pythias, and of M. Curtius are well known, and illustrate that passage, “Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die.” This is the utmost bound of human love, and to this extent a few have reached; “but God commendeth his love to us in that while we were yet sinners Christ died for us.” The Heathen have supposed it possible for a man to be so far disinterested as to give his life for another who *honoured* him and *loved* him; but that he should give his life for a known enemy is what the heart of man never conceived; this is love divine, the love of Him who, “when we were without strength, died for the ungodly.” Though we

cannot meet with any love like that of the Saviour who died for sinners, yet it is pleasing to read of instances of benevolence like those to which allusion has been made, and the more so as we are convinced that the people who admire these stories are prepared, in some degree by such admiration, to receive the more wonderful account of a Saviour's love which in benevolence far exceeds them all.

The story I am now about to relate is from an old Sanscrit book and will bear a comparison with the above stories so universally extolled, and will shew that the gift which excels all others, and which is unspeakable, is the gift of life for life.

“The bráhmán Védagarbha on a certain occasion commended the king of Banáras for his liberality and exhorted him to continue in the practice of benevolence. The king inquired, O bráhmán, among gifts which is the greatest, and the best? The bráhmán replied, listen, O king, and I will tell you the real truth: among all the gifts presented to the Deity there is none equal to the gift of food to the needy, according to these lines:

‘ Could you bestow a hundred thousand horse ;  
 Ten hundred thousand goats and elephants ;  
 And vessels pure of silver and of gold ;  
 And grants of land extending to the sea ;  
 And wives by millions of the purest caste ;  
 They would not equal the kind gift of food.’

Yet great as is the gift of food, it is not equal to the giving of confidence and security to those who are afraid and distressed in mind; and great as is this gift of security to those who are afraid, it is not equal to the giving of one's life for the preservation of others. This is the gift which excels all others, and is the unspeakable gift. To convince you that I am speaking the truth, allow me (continues the bráhmán) to relate to you the following story from the Skanda Purán.

“Formerly in a wood near the Vindhya range of mountains, there resided a forester named Pingáksha. He was the owner of a village inhabited by wayfaring men; he afforded timely aid to those who needed it, and removed all anxiety from the minds of travellers. He killed or drove to a distance, tigers and all other noxious animals likely to injure them. Though he gained his livelihood by the chase, he was notwithstanding of a compassionate heart, and never killed any animal or bird that was tame, or asleep, or enjoying itself, or hungry, or thirsty or young, or parturient. In all these things he differed from men of his own class. He, moreover, constantly refreshed the weary and worn out travellers, removed hunger from the hungry, gave shoes to those who were barefoot, and very soft skins of deer to those who were naked. He also went to those

who were travelling in lonely, bad and dangerous roads and afforded to them assistance, and said, 'O traveller, to the extremity of the Vindhya forests let my name be repeated by you, and it will inspire fear in the minds of the wicked that would annoy you.' Thus he infused confidence into the minds of fearful travellers, and regarded all pilgrims as his own children; while they in return for his kindness pronounced their blessing upon him. Thus as long as Pingáksha remained no one dared from fear of him to molest travellers, either in the wilderness or the village. In this state things continued a long time, when one day considerable numbers of pilgrims entered the wood and sent to him for assistance by night.

Now Pingáksha had a paternal uncle whose name was Tá-ráksha, who resided in a neighbouring village. He, having heard that a number of pilgrims had arrived loaded with riches, and being very covetous and desirous of possessing their wealth, resolved on plundering them. Taking with him, therefore, all his servants, he advanced towards the spot where they remained and secretly waylaid them. It so happened that Pingáksha having been unavoidably detained on his way home, was passing that night very near the wood in which the pilgrims had arrived, who were now threatened with destruction. By this event was fulfilled the saying:—

'The wicked may contrive the life to take,  
But in their hateful plots shall not succeed:  
The world itself, and all that is therein,  
Is by the world's great Lord preserved secure;  
Let no one therefore think he shall succeed,  
When he attempts to do another wrong;  
Should he so think, his thoughts will all be vain,  
And from a source which he did not expect  
Deliverance to the needy will arrive.'

In the middle of the night there arose a dreadful disturbance, and the sound of these words was distinctly heard. 'Kill them, knock them down, strip them quickly, my men?' Then followed the intercession of the pilgrims. 'O sirs, we are pilgrims, do not kill us, do not alarm us, you may plunder us with the greatest ease. Here take whatsoever we possess, but spare our lives; we are travellers, having no earthly protector near, relying entirely upon Him who is the protector of all. Pingáksha is our friend, and confiding in him we have ever traversed this lonely way without fear, but now he is absent from the forest.'

"Pingáksha the beloved friend of pilgrims, heard these words which they uttered, and though at some distance shouted with all his might: 'Don't be afraid, dont be afraid.' Repeating these words he ran quickly to their relief, and arrived just in

time to save their lives. On his arrival he cried aloud, 'Who is this? who is the wretch that dares, while Pingáksha is alive, to plunder those pilgrims whom he loves as his own life?' His paternal uncle Táráksha heard these words, but blinded by his love of money was unmoved and resolved on the black act of murdering Pingáksha. He thought thus within himself: 'This man is the enemy of his race; abandoning the profession of his family he has become very virtuous: now an opportunity has arrived in which the designs I have long entertained respecting him may be accomplished, to-day I will most certainly kill him.' Having determined this in his mind the wicked Táráksha full of rage gave orders to his servants, saying, 'Kill this man first, and then all the pilgrims.' Immediately Pingáksha, standing on the defensive, began the contest with them, and signified by signs to the pilgrims that they should with all speed make their escape while he carried on the warfare. In this strife the wicked opposers were many and Pingáksha was all alone, yet he managed to carry on the contest till the pilgrims arrived at the neighbouring village. Afterwards his wicked persecutors united all their force and by their arrows broke all his and his bowstring too. Pingáksha then said to himself, 'Well, the pilgrims are safe and secure; they have before this arrived at the village: now whatever may be the will of God concerning me, let even that be done.' Saying this he desisted from all further contention and resigned his life for the welfare of others. As is the behaviour of men to the last, such will be their condition after they have departed. Pingáksha, therefore, after his death departed to the South West, and became the regent of the South West quarter.'"

Such is the story of Pingáksha, and there is perhaps no one in all their mythology more touching to the feelings of the Hindus. Now if Hindus are capable of appreciating the worth of this man who gave his life a sacrifice for others who honoured him and trusted in him for protection, will they not, when they are brought to reflect upon it, be able to appreciate the benevolence of that Saviour, who gave his life a sacrifice for his enemies? If they can melt under the relation of a tale like the above, what encouragement has the missionary to relate to them the far more affecting tale of him who died that they might live? If they have already learned to admire the conduct of this generous individual, what encouragement is there to hope that they will soon learn to admire in a far higher degree, the love of the Saviour in coming to seek and to save the lost, and to give his life a ransom for many. Since they already agree that the gift of life for the good of others is the greatest

of all gifts, when the love of Christ constrains them, what force will they see in the apostle's language: 'Thanks be unto God for his unspeakable gift.' Krishnu, the first Hindu convert, may be regarded as a specimen of what some now are, and thousands of others will hereafter be. When his heart was filled with love to God for his unspeakable gift, he burst forth into language like this:—

“ O thou my soul, forget no more,  
The man who all thy misery bore ;  
Let every idol be forgot,  
But, O my soul, forget him not.

“ Renounce thy works and ways with grief,  
And fly to this most sure relief ;  
Nor Him forget who left his throne,  
And for thy life gave up his own.”

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#### VI.—*The Friend of India and the Christian School Book Society.*

To the remarks in the *Friend of India* (August 8th) in regard to the C. C. S. B. Society, our reply is short, and we trust not too keen even for Serampore.

Proffered *courtesies* we cannot but reciprocate.

The matter of “personal esteem” we must of course leave *editorially* unclaimed.

The charges of “sensitiveness,” “violence,” “torrent of abusive insinuation,” and “fiery denunciation” we leave to their fate with the hebdomadal mass of the *great unproven*.

Why does not our “*Friend's*” quotation of scripture extend to the *matter*, as well as the *manner* of the controversy. Does the Bible speak more clearly on the latter than on the former?—or, are we nearer the truth in the former than in the latter?

We still express our *astonishment*, not at the novelty or antiquity, but at the *fact* of the *Friend of India's* hardy statement. The opinion of the *Observer* as to India, is the opinion of the *Dissenters* of England, as to England, at this very moment:—they are claiming *National Education* on the basis of the *Bible*. This the *Friend of India* knows:—would his readers think he did?

“The sturdy dissenterism” of former days has not been doubted, and could not have been unknown. What we doubted was this,—whether the Fathers of Serampore would have

assailed the infant Christian S. B. Society in the manner and on the grounds on which the *Friend of India* has done?

Has *intellectual* education the effect of destroying Hindu superstition? If so, does Government give such education, knowing that fact? Is this neutrality? the fulfilment of "solemn, voluntary, and oft-repeated engagements?" Does the "*Friend of India*" defend such a system? If so, what is the difference in this matter between us, but this: he uses one method, a literary one; we would another, a Christian one, to attain a given end.—Is not this a difference of *degree*, not principle, on the "*Friend's*" own theory? though there is a difference of principle besides.

As to "Government pledges," *who* writes in page 499, first column, line 17, of August 8, 1839, as follows? "What *sad havoc* has the examination of official records made with the *pledges*, which were some time since set up as scarecrows to frighten Government from the propriety of leaving Hindu temples to the management of the Hindus themselves!" Turn over the page and see!

If the "*Hindu College* system" leaves its young men "without moral sense or principle," what will the *Government* system do? Is there any difference in *principle* or in practice between them?—The Hindu College is "a school of scepticism;" but if so, then every school of the same kind, deserves the same name:—and why not call it, "*God-less* and *Christ-less*," as well as a "school of scepticism?"

We have now followed our respected and chivalrous *Friend* round the lists; although we have been able to fetch nothing but a back-thrust. The knights of Serampore were wont to present the front, were they not?—We trust, after this, we shall hear no more of "rash intemperance" and "low antagonism;" of "abusive insinuation" and "fiery denunciation!"—ED.

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#### VII.—Lord William Bentinck.

We have much pleasure in extracting the following able and well written article from the *Friend of India*.

"Since Lord William Bentinck retired from the government of India, he has occupied little more than a private station. He has had no share in the administration of public affairs, and seldom raised his voice in the debates of Parliament. In Divisions, and on Committees, he gave the influence of a liberal and experienced member of the House of Commons, to the promotion of our national interests; but

out of office, and without the faculty of mingling with readiness and force in parliamentary discussions, he was doing nothing which could not as effectually be done by any one of a thousand private gentlemen of sound principles, and but very inferior endowments. Had it not been for his zealous promotion of direct steam communication between England and India, there would have been little reason, therefore, to lament His Lordship's death as a public calamity : and hence the regrets it excites are of a more personal and tender character. We mourn the man, and not the officer of state. We sympathize with the grief of relative bereavement, and not with the anxieties of political vicissitude. On such an occasion, who can lose sight of the now widowed desolation of that generous heart, which, for so many years, drew enjoyment here from sympathy with affliction, the relief of want, and the promotion of whatever was kind and good? We feel assured, that a spirit of respectful yet affectionate condolence with Lady William Bentinck will pervade all ranks in India : and as many as understand the sanctity of affliction, and have faith in the God of all consolation, will not fail to intreat the throne of grace on her behalf.

“ Now that the grave has closed upon Lord Bentinck, we may expect prejudice to die away. Disclosures will continue to be made, which will relieve his memory of the odium of measures, of which he was neither the author, nor the willing executor. Passion will cease to indulge in distorted representations of his conduct. His wise and beneficent measures will by degrees, stand out in due prominence ; and in their lustre, his failings will be lost sight of. The period of his government will inevitably form an era, and a memorable one, in the history of India. It will be remembered for its Acts, but still more for its spirit ; and men will feel that whilst honour is always due to well-timed and well-executed measures of public policy, they are especially worthy of gratitude and praise, when, in addition to the specific good secured by them, they give birth and vigour to public principle — when they not only provide for a present necessity, but lead to progressive and abiding improvement in national character and condition. It may easily happen, that a measure founded on the principles of true philosophy, and dictated solely by benevolence and justice, should fail in execution at the time : but it will not fail in its ulterior, and higher results. Even in its failure, it will excite expectations in the people, and direct the aim of their rulers, until, on a more happy occasion, both shall issue in the successful attainment of their common object. It is hence the infinite superiority is seen of principle, over expediency and make-shift contrivance, in the conduct of national affairs, and hence it is that the excellence of Lord Bentinck's administration will be more and more manifest ; for future years will develope its benefits.

“ As soon as Lord Bentinck landed in Bengal, he startled and awoke the whole community, by a sort of general summons to men of all classes, to think, and speak their thoughts, upon every thing that concerned either the people or the government. The effect was electrical. Some it frightened : but the great body of the people it made conscious of a new and happier existence. His Lordship's invitation

had every appearance of honesty and earnestness at the first ; and the first appearance was never belied even to the close of his rule. That truth might be heard from the public voice, he virtually gave freedom to the press : and to individuals he afforded the utmost facility of access to himself, not only by giving audience to every one who sought it, but by discarding all the form and ceremony that made an approach to Government House irksome or humiliating. Nor did he trust for information merely to those whose interest it was to bring it. He was as active in seeking for it, as free in receiving it. He was also prompt in the use of it. And his promptitude created the conviction, that the access he gave to himself was a substantial privilege.

“ From the opening of his commission to the close of his career, it seemed to be the uniform aim of His Lordship, to inspire the people of India with the sense, that their country was still their own, and their rulers were likewise their stewards, who recognized their obligations to administer affairs for the general good, and not merely for the corporate or individual interests of Englishman : and his aim was attained. No other Governor General was ever addressed, on retiring from power, in such terms as were used by the Natives of this country to Lord Bentinck : ‘ Under your Lordship’s paternal administration,’ said they, ‘ a new era has dawned upon us, tending to establish a community of feeling and identity of interest between races separated by almost every conceivable circumstance of alienation, and united only under the same political Government and in allegiance to the same crown. Your Lordship has first taught us to forget the distinction between conquerors and conquered, and to become in heart and mind, in hopes and aspirations, one with Englishmen. We ardently desire to cherish these feelings. We trust they will descend to our children, and to our children’s children.’

“ Undying honour will attend the memory of the ruler, whose statecraft produced a result like this. It alone would have been enough to establish his character as a statesman of the highest rank, had there been no particular acts of wisdom and beneficence in his government to vindicate his claims to such a title. It is not the faculty of ordinary men to conciliate all minds, to win all hearts, and to harmonize all interests. As respected the people over whom he ruled, Lord Bentinck did this effectually—and that not in a course of facile compliance with the popular inclination, but in one occasionally of the firmest opposition to it, and frequently of perfect independence of any popular suggestion.

“ But in His Lordship’s administration, there was no lack of great measures. The abolition of Suttees was enough to immortalize any single administration : and those who have attempted to detract the honour of it from His Lordship’s reputation, have only exposed their own malignity. Even they, however, are unable to question the admirable policy, by which His Lordship was enabled to carry his most unpopular measure without shaking the public tranquillity, or alienating from himself and his government the affections of the people. He could dispense with force and authority. He appealed to the deep feelings

of nature, and, even in the hearts of his opponents, created a war of sentiment which made them weak in their opposition to him. He allowed the unrestrained expression of their discontent, until it exhausted itself. And he sent them on an Appeal to higher and distant authority, which turned off the force of their irritation from the local government, and let it pass away to far off regions, where it ended innocuously to all parties.

“ It is a very vulgar idea to estimate the importance of such a measure as the abolition of Suttees by the number of victims spared, and the anguish and misery from which they are rescued. As well might we consider the whole evil of English prize-fighting to be in the *punishment* of the ring. All such things are springs of national demoralization: and if they be not stopped up, no means whatever will be successful in regenerating a people. From the abolition of Suttees will be traced, in after times, the growth of relative endearment, of generous sensibility, of abhorrence of cruelty, and of repugnance to such superstition as outrages natural affection with all the blessings which flow from such sentiments: and as thus the nations of India rise in humanity and worth, the name of Lord William Bentinck will be enshrined in their hearts with devout and fervent gratitude.

“ It was in pursuing the same line of generous benefaction, that His Lordship abolished the barbarities and ignominies of corporal punishment, both in the Army and the Magistrates' Courts. Those who think of nothing in the punishment of crime, but the prevention of its overt acts; and who would be satisfied, if, by a strong hand, the people could be kept under a forced restraint from outward violence and dishonesty, whatever might be their moral condition and principles, instead of applauding this measure of His Lordship, continue to honour it with their abuse. But it is otherwise esteemed by such as look for public morality from private intelligence and virtue.

“ By such measures as these, Lord Bentinck set himself to clear away the obstructions to the national improvement of the country: and by others he sought directly to advance it. He did much to throw life into the Government scheme of public education, and, at the close, crowned his efforts of this kind by instituting the Medical College; which, like other creations of his, was produced with the natural tendency to improvement upon its original character. He would gladly have added Christian to secular instructions, in order to make good the reformation of India: but being bound to act in his official character, he was content, both from his own conception of just policy, and from regard to good faith, to maintain the most scrupulous observance of strict neutrality on the subject of religion in his own educational measures; whilst he rejoiced in the freedom of Missionaries and private persons to act otherwise, commended their proceedings, and urged them to an unlimited extension of their efforts.

“ As another and very powerful means of raising the character and condition of the people, His Lordship opened to them the avenues of public employment and honour—a measure so noble, so wise, so boundless in the train of its healing and benignant influences, that it is impos-

sible to form an adequate conception of its excellence. His endeavour to introduce the principles of self-government by reviving the Jury or Panchayet system throughout the country, failed, from the want of suitable means to bring it into effect. It remains, however, on record, for the benefit of the next Governor General on whom his Lordship's mantle may fall, and the generation that may be blessed by his rule.

“ There are two other measures of Lord Bentinck which shew how his thoughts for the good of India tended : we mean the Commission for the Suppression of Thuggee, and the appointment of the Prison Discipline Committee. Much good has been done by both : and had his Lordship been here, to follow up their proceedings with the same purpose and energy in which they originated, we are convinced that the former would have extended by this time into a general system for the suppression of dacoity, and the establishment of peace and safety, through the whole country ; and the latter would not have ended in a mere Report—*vox et preterea nihil*.

“ But we must refrain from farther enumeration of Lord Bentinck's claims to the gratitude of India and her friends. He has passed beyond the reach of their praise ; and the remembrance that he has, gives renewed and vastly heightened interest to the touching words he addressed with so much feeling—with almost stifled utterance—to the Missionaries of Bengal : ‘ I must at the same time recollect, that it is part of that charity which you so earnestly teach and practise, to think no evil, and to regard with indulgence conduct that seems to emanate from good intentions. But even your praise must not mislead me from a deep consciousness and confession of my own unworthiness, or make me forget that only in humble dependence upon the Giver of all mercies, I can hope by earnest prayer to obtain forgiveness for the unprofitable use I have made of the talents committed to my care.’ These words fall solemnly and sweetly on the heart, now that he has not only resigned his charge of earthly power, but life itself, into the hands of Him who gave it.”

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## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta proceeds on a tour to the Northern Provinces at the close of the rains. The Archdeacon will supply his Lordship's place in his absence.—The Bishop of Madras is about to proceed on a visitation tour to Ceylon.—We regret to state that Mrs. Schneider, the wife of the Rev. Mr. Schneider of the Church Mission, who but very recently arrived in India, died of cholera at Benares.—We are happy to announce the safe arrival of the Rev. T. Smith and lady, of the Scottish Mission, in the *Agostina* :—Also the return of Ananda Majumdár, the Hindu youth who proceeded

to England with Mr. Groves: he has returned as an Assistant Missionary to his countrymen.—Dr. Duff has been commended to God in prayer by the Assembly previously to his departure for India, so that his arrival amongst us may now be deemed (D. V.) certain.—The Assembly have determined on establishing a Mission for the Jews at Aden.—The Rev. W. Blumhardt, formerly of the Abyssinian Mission, has arrived in Calcutta: our brother is connected with the Church Missionary Society.—The Rev. Mr. Bennett and family, of the American Mission at Maulmain, have proceeded to the United States for the recovery of health on the *Champlain*.—Rev. W. H. Pearce and party have sailed, and may be expected in October.—The Rev. Dr. Hæberlin has received his final instructions from the Committee of the London Bible Society, and has doubtless ere this set out on his way to India. We are truly rejoiced to witness such actual and prospective accessions of strength to our Missionary circle.

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#### 2.—THE BISHOP'S SYNOD.

The subject discussed at the last Synod was—“*What dangers in the present day most resemble those against which St. Paul warns Timothy and Titus?*” And at

##### THE MISSIONARY CONFERENCE,

“*Have we reason to believe that the emissaries of the papal system are now making extraordinary efforts for the spread of that system which the Lord has designated the mystery of iniquity; and if so, what is the duty, under such circumstances, of the descendants of the Reformers?*”

##### THE MONTHLY MISSIONARY PRAYER MEETING.

The United Monthly Prayer Meeting was held at the Lal Bazar Chapel last month: the address, delivered by the Rev. J. Macdonald, was on the necessity of obedience and submission to the laws of Christ's kingdom, especially as to *separation from sin*.

The Church Missionary Prayer Meeting was held as usual in the Old Church Rooms: the address, by the Rev. Mr. Blumhardt, was respecting the Abyssinian Mission which he has just been obliged to leave.—The Rev. T. Sandys afterwards gave an account of the Church Mission at Mirzâpur.

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#### 3.—FIFTEENTH REPORT OF THE LADIES' SOCIETY FOR NATIVE FEMALE EDUCATION.

We have had the Fifteenth Report of the Ladies' Society forwarded us; it indicates the same untiring spirit of perseverance in this interesting department of Missionary labour. The report enumerates a few instances of usefulness and of gratitude on the part of former pupils which must be gratifying to the truly praiseworthy labourers in this good work: we shall notice this and other reports of the Society more at length in an early number in treating on the subject of Female Education in India.

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#### 4.—BAPTISM OF A BRAHMAN YOUTH.

We were much delighted and cheered during the last month, in being permitted, in the providence of God, to witness the baptism of a young Kulin bráhman. The ceremony was performed in the library of the General Assembly's Institution, Cornwallis Square, in the presence of a considerable number of Native youth, the pupils of the institution, and several of the friends of Christian education. The rite was

administered by the Rev. J. Macdonald. Previously to its administration, he explained, to the youthful disciple the leading truths of the Christian religion, and interrogated him as to his belief in the fundamental doctrines of the cross, to which he rendered clear, humble and satisfactory replies. The Native youth were addressed with great fidelity and simplicity, on the momentous concerns of religion; and also the Christian spectators on the necessity of heart religion. The Rev. Dr. Charles implored the divine blessing. The scene was well calculated to excite the most devout yet cheerful feelings. When we looked upon the youthful disciple, being buried with Christ in baptism, leaving father, mother, friends and all, for Christ's sake, and doing it with a firm and believing heart and manner, we could not but rejoice in the power of Divine grace and the influence of vital godliness in imparting decision to the soul: this excited our thankfulness to God. When, however, we looked on the assembled youth, convinced evidently of the truth, but hesitating and discussing, while they should be praying and seeking diligently for salvation, we could not but lift up our hearts to God that the time to favor them might soon come; when the Spirit should carry conviction to the heart with greater power, than the reasonableness of the evidences had carried conviction to their understanding. This is the third youth baptized in connection with the institution within a short time. May the Lord so prosper his servants that they may soon have the happiness to see a native church formed for the glory of Christ by their instrumentality in the midst of the heathen.

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#### 5.—THE BRITISH AND FOREIGN BIBLE SOCIETY,

with its accustomed liberality, has placed at the disposal of the Calcutta Auxiliary, through Dr. Hæberlin, the sum of £1000 and 1000 reams of paper, for the purpose of efficiently carrying out the blessed intentions of the Society toward the natives of India.

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#### 6.—MISCELLANEA OF THE MONTH.

We regret to hear that great efforts are now being made in England for the purpose of recuscitating the infamous *Cooly Trade*. The advocates of this new slave trade have set themselves up as the advocates of the rights of freemen, and would represent the friend of the cooly here and at home as the enemies of freedom of thought and movement. What new feature will iniquity next assume!—the slave-dealers in the West Indies and at Mauritius the advocates of freedom to the colored race!—The *Pilgrim Tax* has again been collected at Jagannáth. There is, it is to be feared, some prospect of an effort being made to continue the connexion of the Government with this shrine at least: truly, wickedness struggles hard in death. We call upon the friends of humanity and religion to rouse themselves to sever this odious union at once and for ever. With the lesson afforded them by the transactions of the opium trade, we do hope that the Government will see the expediency, as well as justice, of bringing this protractedly disgraceful business to a speedy close. The last and most instructive act in the *opium trade* has been enacted by the Commissioner Lin at Canton. He has caused the whole of the 20,000 chests of opium to be destroyed and turned into the river; all trade is at present stopped, smuggling in opium has commenced, and every thing threatens at present a disgraceful war with China;—at least, a war disgraceful and unjust in its origin.

The Native chapel of the London Missionary Society at Tantaniah, has been re-opened for divine worship, after undergoing considerable repairs.

## 7.—MISSIONS IN CHINA AND THE STRAITS.

It affords us considerable pleasure, notwithstanding the unhappy position of affairs in China, to perceive that the servants of the Lord are still persevering in their good work. Previously to the rupture, the friends of Christ had formed a Sailors' Home, Hospital, and Bethel: these for the present have been suspended, but the Ophthalmic Institution, Native Hospital, Morrison Education Committee, Schools, Preachings and translations yet remain. We are glad to see that the schools at Malacca and Singapore are progressing both in numbers and usefulness. Those at Penang are worthy of special commendation. Sir J. W. Norris affords his influence to the efforts of the missions in the islands. We should feel obliged if any of our kind friends at Malacca, Singapore, or Penang, would favor us with an account of the present state of missions in those islands. We are truly sorry to hear that ill-health necessitates the Rev. E. Davies, of the London Missionary Society, to leave Penang and return to England.

## 8.—THE CAUSE OF RELIGION AT MAURITIUS

is, we are happy to hear, in a somewhat improving condition; although amongst the lower orders of inhabitants it is still at a tolerably low ebb. We understand that many of these poor people in the interior live and often die without either the rites of baptism or marriage being performed for them; without religious or even other instruction: and it may be said of them, "Like brutes they live, like brutes they die." The British Government have lately sent out a number of teachers, who are supported out of the fund of the Mico Charity.

## 9.—THE WORKING OF THE EMANCIPATION ACT AT THE CAPE AND IN THE WEST INDIES

is, we are convinced both from private and public information, very satisfactory, save to interested slave-dealers, whose object it is to represent the smallest measure of dissatisfaction into a well-laid conspiracy for overturning the state of society. The little follies of the poor negroes are magnified into glaring faults, their cheerfulness is impudence, their natural affection cant, their religion hypocrisy, their desire to obtain a fair remuneration for labour, dissatisfaction, and their peaceable and submissive conduct under insult, weakness and pusillanimity.

On this subject we have great pleasure in extracting from a letter written by one who has the best opportunity of knowing the real state of feeling and character among the negroes of Jamaica. In a letter to a friend, dated Spanish Town, Nov. 23, 1838, the Rev. Mr. Phillippo, Baptist Missionary, says:

"With other reports to the injury of the negroes you will doubtless hear of their indisposition to labour, and of their ungrateful conduct. Do not believe a syllable of this. No people on the face of the earth are more inclined to work for moderate wages *duly paid*; and as to their conduct, it has been beyond all praise. The truth is, the quondam slave-masters remain unchanged by the changing times, and have therefore aimed to perpetuate the old system under the name of freedom. They have endeavoured to make freedom indeed more profitable to them than slavery. This they have attempted by charging exorbitant rent for houses and grounds and giving inadequate wages. By their scheme, had it succeeded, more would have been realized by the rent of houses and grounds than had ever been obtained by produce.

“The poor people are almost inconceivably benefitted by the change wherever under the influence of humane and upright employers. Their expressions of gratitude to us, the Baptist Missionaries, are oftentimes almost overpowering, knowing comparatively little of what has been done for them by the philanthropists of England, they regard us as being the principal authors of their deliverance, and thus wherever we are seen by them, in the streets or in the highway, in the town or in the country, we are loaded with benedictions. Nor is it the case that to man only they are grateful: speak to a Negro any where upon the subject and his eyes filled with tears, are directed immediately to heaven. The increased happiness of the people as a consequence is universally visible. Every face now wears a smile, and their daily toils are relieved by cheerful conversation on the blessings of their altered circumstances and condition. This happiness is especially seen where they have established themselves in little freeholds of their own as at Sligoville.

“Here I have divided 20 acres of land into small allotments, and have sold them to the late apprentices in the district and others from considerable distances; as a consequence a beautiful little village is rapidly rising up around the Missionary establishment there. In the principal street of the village, which extends nearly a mile in length, many of the houses are finished, and I can assure you, all being occupied by pious families, that the picture of happiness here presented is gratifying in the extreme. Whenever I and my wife and children take a walk into it we are immediately introduced into the cottages to witness recent improvements, and are received with a thousand emotions of welcome. Each cottage on being finished I, according to promise, ornament with some broad sheets of the Tract Society.”

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#### 10.—THE CHURCH OF SCOTLAND,

in her Assembly, has determined that the State cannot interfere in her spiritual jurisdiction. The Church alone can judge and decide on spiritual matters. This is worthy of the descendants of Knox.

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#### 11.—SAILOR'S HOME AT THE CAPE.

We are happy to inform our readers that a Sailor's Home has been formed at the Cape.

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#### 12.—STATE OF RELIGIOUS FEELING IN ENGLAND.

We are sure that the following extract from a letter, addressed by the Rev. W. H. Pearce to his brethren in Calcutta on the state of religious feeling in England, will be very acceptable; it is we think extremely opportune at the present moment, for though written with no such intent it is an admirable answer to the ill-natured remarks of the *Friend of India* on the state of the *Society System* in England.

“With respect to the general progress of religion in this country I think I am justified in reporting favourably. Amidst a vast amount of mistake and misrepresentation, which sadly interrupts the co-operation of good men who entertain different views as to establishments; and notwithstanding the rapid progress amongst ministers of the church of England of that semi-popery which Dr. Pusey and his friends support

with so much talent and industry; and notwithstanding the zeal and talent which are necessarily exhibited by many in order to spread among the lower and middle classes the demoralizing principles of socialism, true piety is yet, I trust, steadily advancing in the country. Places of worship are rapidly increasing among all denominations, and in large towns evangelical clergymen are generally appointed to vacant situations even by persons who entertain not their sentiments, from the conviction that they alone can secure a good congregation.

"In London, numerous meetings for prayer and other special services for the revival of religion have been lately held; and as the pleasing result many, we have reason to hope, have been brought to God. Services of this kind are now being carried on in different parts of the country, and will I trust there also be followed by an abundant blessing.

"As it regards the missionary spirit I feel persuaded that it is gradually extending and deepening through every part of our land: as far as I have heard, the income of every Missionary Society, except the Church, has been increased. The Methodists have made a noble effort in aid of various objects adapted to increase the usefulness of their Society. The extra amount thus pledged within three years has now reached to £190,000 which will provide them with a Mission House in London, a Theological Seminary, &c. &c.

"While the Societies which have long enjoyed the public patronage are thus increasing their efficiency, scarcely a month passes without the formation of a new institution to aid in the progress of religion either at home or abroad. The Canadas, Australia and other British colonies are at length receiving that aid from all denominations in the evangelization of their present limited population, which is adapted to exert a mighty influence over the teeming myriads which will hereafter doubtless occupy these extensive countries.

"The friends of the abolition of slavery are actively exerting themselves to render freedom in the West Indies a reality rather than a name, and to extinguish if possible the accursed slave trade which is now (it is fully ascertained and demonstrated by Mr. Buxton), carried on to a *greater* extent than has been known before. To secure the former object a new association has been formed to purchase large estates, and to dispose of them in small lots to the negroes, securing in the centre of each settlement a piece of ground free of expence for the erection of a school-room and chapel to any Evangelical Society which may wish to occupy it; and to accomplish, if possible, the latter, a New Society was last week formed for the entire abolition of slavery *throughout the world.*"

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### 13.—DEATH OF THE REV. G. TURNBULL.

The following extract of a letter dated *Sydney*, April 9, 1839, will place before our readers the last and triumphant moments of another of the Lord's Missionary servants. This amiable young man had every prospect of success before him, but the all-wise Governor of the church has seen fit to remove him thus early from the scene of labour to that of reward. May our last end be like his. The account is from the pen of his bereaved widow. Mr. T. labored in South India.

"You may perhaps recollect the Rev. G. Turnbull from Homerton College, who left England for India, Sept. 1, 1836. I had been then his happy wife a few weeks only; we were graciously preserved and permitted to reach our destination in health and peace, and with an enlarged prospect of usefulness did my dear husband commence his work for our blessed Master: he required no preparation as he was able to speak four

of the eastern languages with fluency. But when he had been thus engaged only three months it pleased our Heavenly Father suddenly to afflict him with fever for two days, which left a distressing cough; he was forbidden to preach for sometime, and we tried a change to the coast, but it was of no avail, and after being unfit for any exertion up to August last and being recommended a sea voyage by several medical gentlemen, which we were assured would restore to perfect strength, we set sail for this colony on August 18, 1838, landed here Dec. 18, my loved partner still an invalid. Here the medical men said the lungs were decidedly affected. He rallied much at first and we fondly hoped the Lord would yet restore, but he had otherwise ordained. On the 15th ultimo, he for the first time felt he could not go down stairs as usual, and returning to bed said 'I feel I shall never go down again, I am dying, but *it is all well.*' During the day he seemed lingering on the banks of Jordan, longing to cross, exclaiming at intervals, 'Dearest Saviour; His precious blood can alone cleanse from sin, I feel it has cleansed me the chief of sinners; Oh nothing will do for a dying sinner, but Jesus: He alone.' Once he said 'How mysterious has been my career, so long silenced, but I shall soon know *wherefore* it was thus; Oh yes, and knowing I shall adore and praise Him, for it has all been in love: what a glorious band of missionary brethren will welcome me above!' His spirit longed to be free, but his dismissal came not till the 18th; On that morning a Christian brother came to see him and asked him if he felt happy; he replied 'Yes, the Lord is taking me to Himself and by a pleasant path, I am in the dark valley, but I fear no evil, Jesus is with me, His rod and His staff support and comfort me.' In the evening, another friend said, 'My dear brother, you will soon be home now,' when the dying saint replied 'Oh yes, very, very soon, the Spirit is calling me to come away, I shall be asleep in Jesus before morning: how sweet that will be—dearest Saviour, I long to be with thee to see thee as thou art.' He dozed for some hours. About half past 11 o'clock, p. m. I perceived his breathing become more difficult and increase for a short time when he said faintly 'My heart and my flesh faileth,' then rousing all his remaining strength he exclaimed in a loud voice 'but *Thou* art the strength of my heart and my portion forever,'—and in a few minutes without a struggle, calmly and peacefully 'fell asleep in Jesus,' only 29 years of age. How inscrutable are the ways of our God, 'even so, Father, for so it seemed good in thy sight.'—My spirit seems crushed beneath *this heavy, heavy* stroke, but I would not repine, but gather from it a fresh impetus to work diligently while it is yet called day."

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#### 14.—CHURCH OF SCOTLAND'S MISSION ON BEHALF OF THE JEWS.

*Edinburgh, March 26, 1839.*

"THE GENERAL ASSEMBLY'S COMMITTEE for the CONVERSION of the Jews, have resolved to send abroad a Deputation to make personal inquiries regarding their state and character, and the efforts made on their behalf on the Continent and elsewhere.

"The Deputation is to consist of the REV. DR. BLACK, Professor of Divinity, Aberdeen, MR. M'CHEYNE of Dundee, MR. BONAR of Collace, and ROBERT WODROW, Esq., Glasgow. It is proposed that these gentlemen proceed immediately by France and the Mediterranean to Palestine, and they will probably return through the Eastern Countries of Europe, visiting the places in which the Jews are most numerous, or which form centres of interest and influence in regard to that people.

“Intelligence will be given from time to time of the proceedings of the Deputation, and it cannot be doubted that their correspondence, in the first instance, and their reports and conversations when they return, will not only present a mass of information more full and pointed than any other mode of inquiry could elicit; but will present it also in a way attended with many peculiar advantages. We shall thus have the results of a survey made by the same individuals, comparing and combining different views and impressions, and judging fairly of the whole; their statements will thus possess a character of unity and consistency, while the charm of personal adventure and individual experience will win for their narratives a ready access to our Christian sympathies.

“The Committee anticipate the best consequences from this mission, in procuring for the great cause of the Jews increased attention, zeal, and liberality at home; and they earnestly trust, that by the blessing of God it may lead to the opening of a door for the decided and vigorous exertions of our Church in some department of that work among his ancient people, to which, in our days, the Gentile Churches generally seem to be peculiarly called\*.

“R. S. CANDLISH, *Convener of the Sub. Com.*”

#### 15.—BAPTISM OF CONVERTS AT VIZAGAPATAM.

To the Editors of the *Calcutta Christian Observer*.

GENTLEMEN,

I have great pleasure in forwarding to you an account of a very interesting service held in the London Missionary Society's Chapel at this station a short time ago, which I trust will prove encouraging to all the friends of the Redeemer throughout this Pagan land.

On the evening of the 24th July, we had the pleasure to receive into the visible Church of Christ by the ordinance of Baptism five Native adult converts and five children. Two of the adults are converts from the Roman Catholic Faith, the rest are from the Heathen. Two of the children are lads from the Tamul School, in connection with this Mission. Some of the candidates were on probation for two years; on the occasion referred to, several questions were put and appropriate answers were given; which we hope showed that they were sincere in their desires to acknowledge themselves as the disciples of the Redeemer. We pray and hope that they may be kept stedfast even unto the end. The service, which was in Teloo-goo, commenced at 7 o'clock. Mr. Porter introduced it by singing, reading and prayer; after which a short discourse was delivered from Acts xi. 18. A series of questions was then proposed and answered, and was succeeded by the administration of the rite. The converts were for a short time addressed on their duties and responsibilities as professing Christians, and the service concluded by singing and prayer.

A large assembly both of Natives and Indo-Britons and others convened on the occasion, and I trust the blessing and approbation of the great Head of the Church will rest upon us, and make us to increase abundantly.

I am, Gentlemen,  
Yours sincerely,  
J. W. G.

*Vizagapatam, 14th Aug. 1839.*

\* The Rev. J. Macdonald having received Rs. 100 for transmission to Edinburgh for the promotion of the above object, will be glad, ere forwarding that sum, to receive in addition any donations to forward this noble purpose.

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ACKNOWLEDGMENTS.

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*Errata in the July Acknowledgments.*

*For Mrs. Wells, read N. Garrett, Esq. through Mrs. Wells, 26.*

*Christian School Book Society.*

*For Rev. J. A. Atkins 5, read 25.*

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